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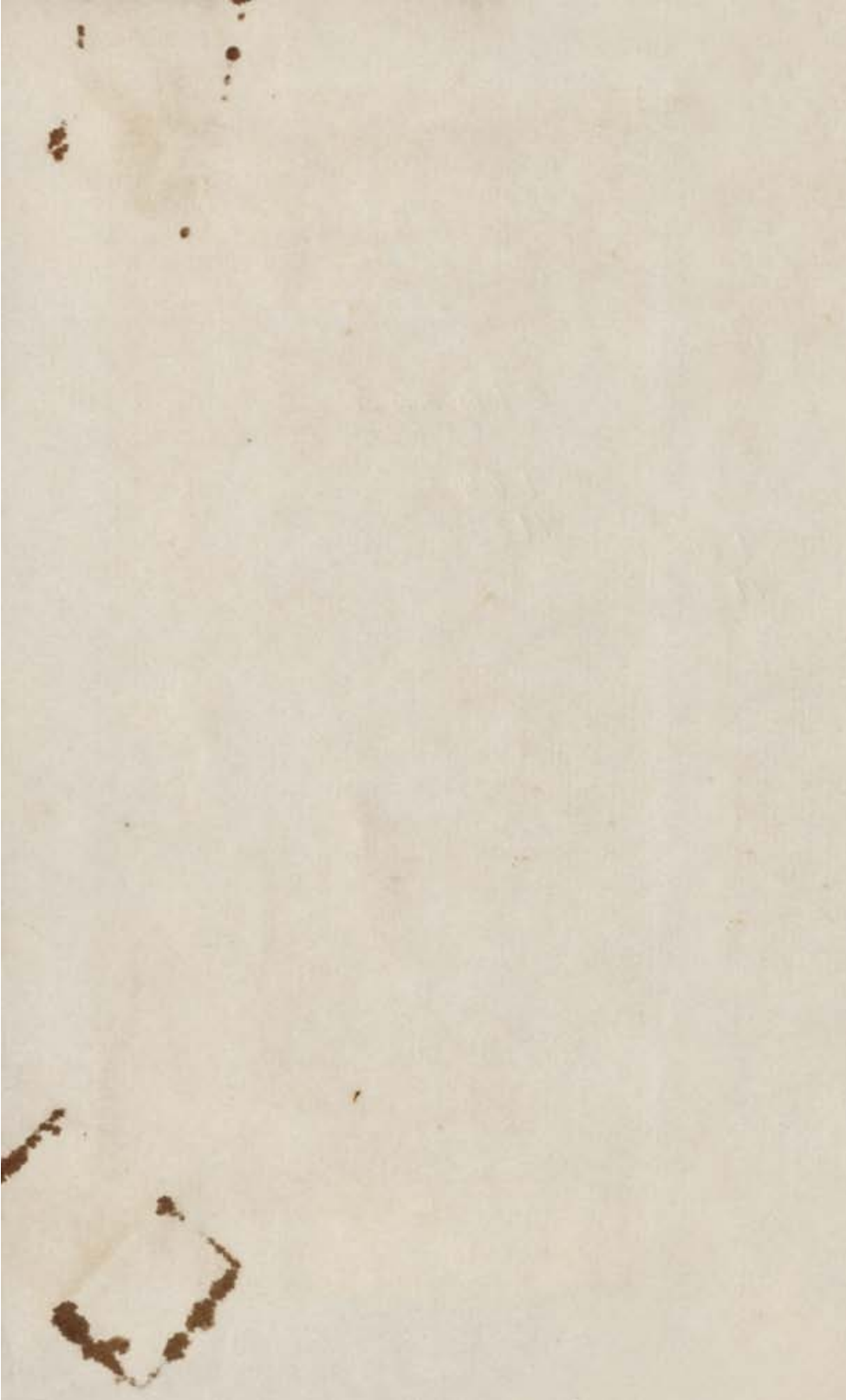
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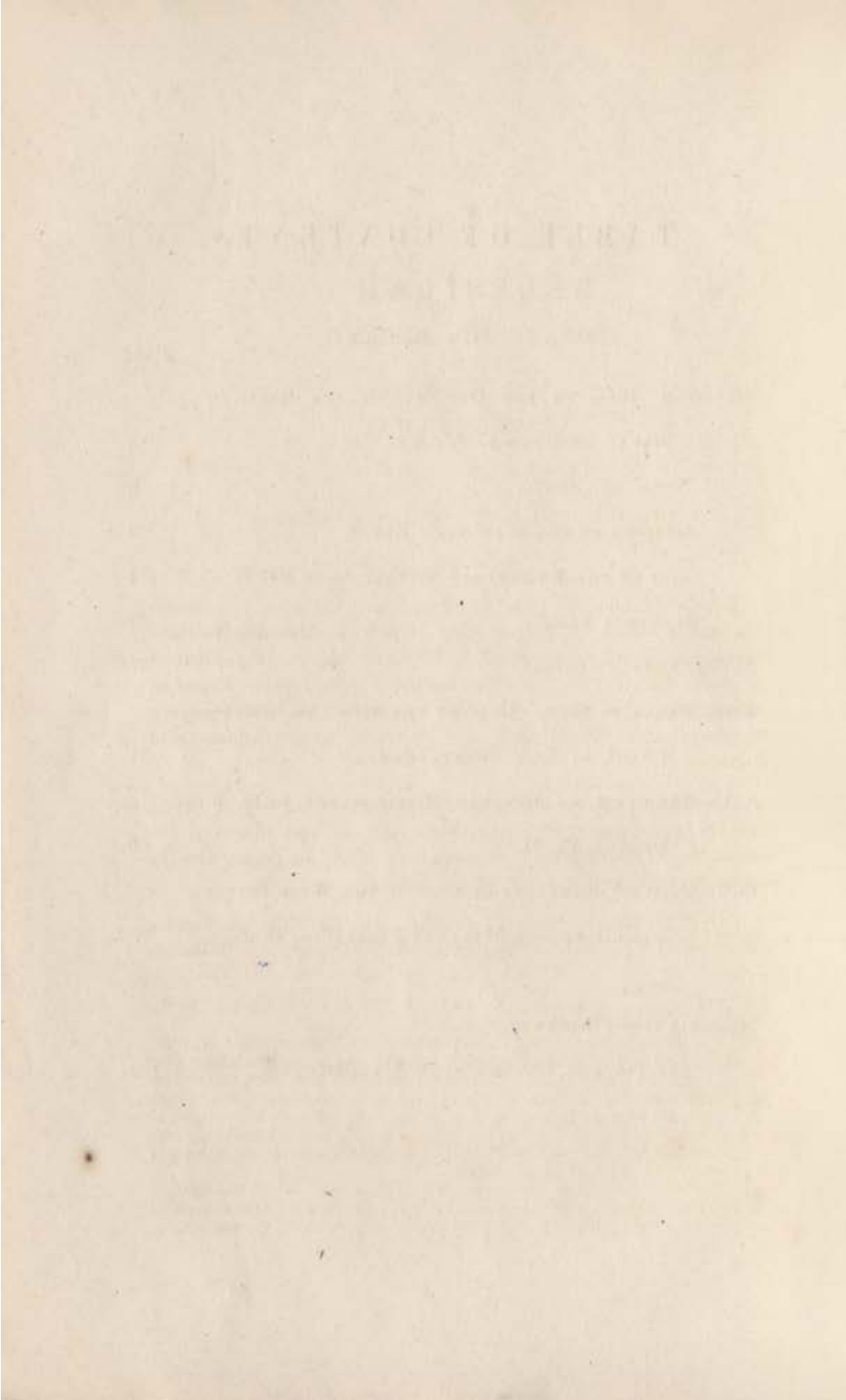
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SĒLĒSĪLAH
(BOOK OF THE DESCENT)
OF THE
RAJAS OF BRUNI.

BY

HUGH LOW, H. B. M.'s RESIDENT, PERAK.

This is the history of the Rajas who have sat upon the throne Bruni⁽¹⁾ —*Dar ul Salām* (city of peace)—according to their generations, to whom descended the *nobat nagāra* (royal drum) and *guntā alāmat* (the bells, an emblem) from Johor—*Kemal ul Mekam* (the royal place): they also received the *nobat nagāra* from the country of Menangkabau, that is to say, Andalas and Saguntang.

The first ⁽²⁾ who held the sovereignty in the city of Bruni, and who introduced the Mahomedan religion and observed the institutions of the prophet MAHOMED, on whom be peace, was the Paduka Sri Sultan MAHOMED. (See Note I.)

Before his time the country of Bruni was Kâfir (gentile) and a dependency of Mēnjapahit, ⁽³⁾ but at the time of the death of the Batāra

(1) The name of this kingdom and city is always written "Bruni" by the Natives, but it is called indifferently "Bruni" and "Brunei."

(2) The first date in Bruni history which can be trusted is A. H. 1072, being that of the death of Sultan MAHOMET ALI, who was the twelfth Mahomedan Sultan. From the establishment of Johor in 1512 to the year 1810, CRAWFORD says, fourteen Princes reigned, giving an average of twenty-one years to each reign: a similar average for each Sultan of Bruni would make the religion of ISLAM to have been introduced, and the dynasty to have been established, about the year 1403, but it was probably somewhat earlier, as several of the Sultans of this period appear to have had long reigns.

(3) The Hindu kingdom of Menjapahit was destroyed by the Mahomedans in A. D. 1473. Bruni is mentioned in the history of Java as one of the countries conquered by ADAYA MINGRAT, the General of ANGKA WIJAYA, the last king.

of Mēnjapahit and of the Wazir (Minister) PATEH GAJAH MADA (*) and the destruction of the country of Mēnjapahit which ensued, Bruni ceased to send the tribute of a jar of the young *Pinang* fruit (green betel nut).

In the reign of Sultan BAHKEI, (5) of the kingdom of Johor, he summoned the Tuan ALAH BERTATAR and PATEH BERBI to Johor, and, when they arrived there, they were invested as Sultan MAHOMED by the Yang di Pertuan of Johor, and he gave them the *nobat nagāra* and *gunta alāmat*, and five countries—Kalākah, Seribas, Sadong, Semerāhan, and Sarāwak—PATEH BERBI being appointed Bēndahāra Sri Maharaja.

After having remained some time in Johor, His Majesty the Sultan MAHOMED returned to Bruni. He had no sons and only one daughter.

Before this (see Note II.) the Emperor of China had sent two of his officers, named WANG KONG and ONG SUM PING, to get the *gemāla* (jewel) of the Dragon, which lived on the China Balu. A great number of the Chinese were lost, being eaten by the Dragon, which retained its jewel, and thus the mountain was called China Balu. But ONG SUM PING conceived a device for deceiving the Dragon; he put a candle in a glass case, and, while the Dragon was out feeding, he took the jewel, putting the candle in its place, the Dragon thinking his *gemāla* still safe. The treasure having been thus obtained, all the junks set sail to return to their country, and when they had got some distance from the mountain, WANG KONG demanded the jewel from ONG SUM PING, and they quarrelled, but WANG KONG insisted on the surrender of the jewel, so that ONG SUM PING was angry and would not return to China, but turned back and sailed to Bruni, and, having arrived there, he married the Princess, the daughter of the Sultan MAHOMED (see Note III.), and the Sultan gave over the sovereignty to his son-in-law Sultan AKHMED.

(4) GAJAH MADA was the Minister of ANGKA WIJAYA. PATEH BERBI, in another version of the Selesilah, which was given to me by Pangiran KASUMA, is represented as the brother of Sultan MAHOMED.

(5) Johor was not established as a kingdom at the time of these events, and the Sultan mentioned must have reigned in Malacca, which was taken by the Portuguese in 1500, Johor being established the following year.

Sultan AKHMED also had a daughter, who was of exceeding beauty, and a Sheriff named ALI, of the line of AMĪR-AL-HASAN, came from the country of Taif and passed into Bruni. Having heard of the great beauty of the Princess, he became enamoured of her, and the Sultan accepted him for his son-in-law, and gave him the sovereignty of the kingdom. He was called Sultan BĒRKAT, and he enforced the laws of the prophet, and built a mosque in the city of Bruni, and by the aid of his Chinese subjects he erected the *Kota Batu* (stone wall). (see Note IV.).

The Sultan BĒRKAT had a son—the Sultan SULEIMAN—who was the father ⁽⁶⁾ of the Sultan BULKEIAH, (see Note V.) who was the Raja who conquered the kingdom of Soolook and made a dependency of the country of Sĕlurong, ⁽⁷⁾ the Raja of which was called DATOH GAMBAN. Sultan BULKEIAH ⁽⁸⁾ had a son, who was the Sultan ABDUL KAHAR; he is known as the Mĕrhoun Krĕmat, ⁽⁹⁾ and was the father of the Sultan SAIF-UL-REJAL.

SAIF-UL-REJAL ⁽¹⁰⁾ was the father of the Sultan SHAH BRUNI, ⁽¹¹⁾ and when he died the kingdom descended to his brother Sultan HASAN.

(6) It is probable that Nakoda RAGAM, Sultan BULKEIAH, carried on his career of travel and conquest during the lifetime of his father, Sultan SULEIMAN. When MAGELLAN's Squadron was at the mouth of the Bruni river, A. D. 1521, a fleet returned to Bruni from the conquest of a place called Lawi, which was on the East coast of Borneo. This fleet was commanded by the son of the King of Luzon, who was the Captain-General of the King of Bruni. This statement of PIGAFETTA's confirms the Brunian narrative.

(7) Sĕlurong is said by Brunian tradition to be in the island of Luzon and the site of the present town of Manila.

(8) It was probably towards the end of the reign of Sultan BULKEIAH that the ships of MAGELLAN, after his death at Mactan, touched, in August, 1521, at Bruni, where they found a magnificent court.

(9) He was called Mĕrhoun Kramat, from having appeared, after death, on horseback at the head of the forces of Bruni to repel the Castilians during their attack on Bruni. His tomb on the hill above Kota Batu was destroyed by the Spanish shot.

(10) It seems probable that it was in the reign of this Sultan SAIF-UL-REJAL, that Bruni was attacked by the Spaniards, A. D. 1577, but the history is contradictory on this point, in one place assigning the first attack to the time of his father Sultan ABDUL KAHAR. The second attack by the Spaniards took place in 1580.

(11) Sultan SHAH BRUNI is said to have been a great encourager of manufactures in brass. It was during his reign that the magnificent brass cannon taken away by Sir THOMAS COCHRANE in 1846 were founded.

Sultan HASAN (see Note VI.), who was called the Mërhoum di Tanjong, was very powerful in his kingdom and conquered all the Bajau countries and the Batâra of Soolook. He was the father of the Sultan JALIL-UL-AKBAR, who is known as Mërhoum Tuah, and who was the father of the Sultan ABDUL JALIL-UL-JEBAR, and when he died, he was succeeded by the brother of His Majesty's father, Sultan MAHOMET ALI, from whom the sovereignty was snatched away by Bëndahâra ABDUL.

Sultan MAHOMET ALI ⁽¹²⁾ is called Mërhoum Tumbang di Rumpu, and, on his death, the throne was occupied by Sultan ABDUL MUBIN. He was succeeded by the nephew of Sultan MAHOMET ALI, who reigned as Sultan MUADDIN ⁽¹³⁾, who carried on the war against the island ⁽¹⁴⁾, and recovered the royalty from the Sultan ABDUL MUBIN. He is known as Mërhoum Bongsu; when he died he was succeeded by the son of his brother, who was named Sultan NASR-ADDIN. After his death he was succeeded by his father's cousin (*aya sa papa*) named Sultan KEMAL-ADDIN, ⁽¹⁵⁾ who was the son of Sultan MAHOMET ALI: he is the Mërhoum di Lobah, and was twice sovereign. His Majesty resigned the throne to his relative (*chuchu sa pupu*) Sultan MAHOMED ALI-UDDIN, ⁽¹⁶⁾ who was the father of the Sultan MAHOMED TEJ-WALDIN, ⁽¹⁷⁾ who was the father of the Sultan JEMAL-UL-ALAM.

(12) This sovereign, Merhoum Tumbang di Rumpu, was a younger son of Sultan HASAN and consequently uncle to his predecessor JALIL-UL-JEBAR.

(13) Pronounced MUADDIN in Bruni. He was married to his cousin the daughter of Sultan MAHOMET ALI; he was himself a son of Merhoum Tuah, so that he was a grandson of Sultan HASAN, and his wife a granddaughter of the same King.

(14) Pulau Chermin, where the usurper Sultan ABDUL MUBIN established himself. ABDUL MUBIN is not mentioned in the genealogical list of Sultans carved on the historic tablet by order of Sultan MAHOMED TAJ-UDDIN.

(15) Sultan KEMAL-ADDIN was one of the sons of Merhoum Tumbang di Rumpu, and was named HUSEIN; he with his brother HASAN, the elder of the two, were quite young at the time of the massacre and were protected by their brother-in-law the Bendahara BONGSU, who afterwards became Sultan MUADDIN.

(16) Sultan MAHOMED ALI-UDDIN was the son of the Pangiran di Gedong SHAH BUBIN, who was the son of Sultan MUADDIN by his wife, the daughter of the Sultan MAHOMET ALI. After his death, his father-in-law KEMAL-ADDIN again assumed the royalty.

(17) Sultan MAHOMED TEJ-WALDIN resigned the throne in favour of his son MAHOMED JEMAL-UL-ALAM, who having died after a reign of from six to nine months, his father re-ascended the throne.

When he died the throne was occupied by the Sultan MAHOMED KHAN ZUL-ALAM, (1⁸) whose son was the Sultan MAHOMED ALAM, (1⁹) who had waged war with the chief Mēntri ABDUL HAK of Buong Pinggi, who rebelled against His Majesty. The grave of this Sultan is at Pulau Chermin. After his death he was succeeded by the Sultan OMAR ALI SAIF II., who is now reigning, and who is the son of the Sultan MAHOMED JEMAL-UL-ALAM.

(18) Sultan MAHOMED KHAN ZUL-ALAM was a son of Sultan OMAR ALI SAIF-
UDDIN.

(19) This was a madman of the cruelest propensities, who would have set
aside MAHOMED ALI SAIF-UDDIN.

NOTES.

I.

Sultan MAHOMED.—The tradition preserved in Bruni, as related to me by the Pangiran KASUMA, is that the Bruni Rajas are descended from three sources:—

(1°) from AWANG ALAK BER TABAR, who governed the country before the introduction of the religion of Islam; (2°) from Johor (Malacca?), a lady of that royal family having been forcibly brought to Bruni before the people were Mahomedans; (3°) from the Arabian Prophet: ALAK BER TABAR was converted to Islam and became Sultan MAHOMED. The Chinese element seems to be omitted in the above enumeration of the sources of origin of the royal family.

II.

The productions of North and North-east Borneo must, from early times, have attracted considerable attention from the Chinese, as is shewn by the names of the largest river and the highest mountain in that territory, viz., China Batangan and China Balu; very large quantities of birds' nests, beche-de-mer, sharks' fins, Bornean camphor, pearls and pearl-shells are still collected there, and in no other part of the island, for export to China. The unsuccessful expedition sent by KUBLAI KHAN, A.D. 1292, to the Eastern Archipelago was probably to this place, and may have been that which gave a Raja or Princess to Borneo, for there is unboubted uncertainty in this early part of the Bornean narrative as to relative dates. It is very probable that the Chinese had a settlement or factory at China Batangan, and that the wife of Sultan AKHMED, the second Sovereign, came from there, as in some versions of the Sêlêsilah she is expressly stated to have been brought thence by the Sultan.

III.

In the copy of the Sêlêsilah given to me by Pangiran KASUMA, Sultan AKHMED is represented as having been the brother of Sultan

MAHOMED, and to have married the daughter of the Chinese Chief, whom he brought from China Batangan, who, with all his people, is said to have settled in Bruni, and to have had by her a daughter, who was married to the Arab Sheriff who became the third Sultan. This seems to be confirmed by the narrative on the historical stone carved by order of the Sultan MAHOMED TAJ-UDDIN.

IV.

"Kota Batu."—There are two places called thus, one in the site of the ancient palace at the little river Bruni below the ancient tombs of the former Sultans, the other is the artificial bar formed in the river between the islands "Kaya Orang" * and "Pulau Chermin" which the Pangiran KASUMA's narrative gives as the one referred to in the text, saying that forty junks filled with stones were sunk to form it. As the former was in existence and mounted with fifty-six brass and six iron cannon in 1521, when PIGAFETTA visited the place, it was probably built at the same time. In the stone tablet the erection of the Kota Batu is ascribed to the Arab Sultan BERKAT, the third of the Kings, who married the daughter of Sultan AKHMED; he probably, with the assistance of his Chinese subjects, finished one or both of these structures.

V.

Sultan BULKEIAH was familiarly known as Nakoda RAGAM: he is described in Bornean traditions as a great navigator and warrior, having voyaged to Java and to Malacca and conquered the East Coast of Borneo, Luzon and Soolook. His tomb, of very exquisite workmanship in very hard basaltic stone, still remains on the hill above the site of the ancient town; it was probably imported from Achin or Java. Two stones only remained in 1873 of the similar tomb of LELA MEN CHANEI, the wife of this Sultan, who was a daughter of the Batara of Soolook. I saw two other stones which had formed part of this lady's tomb in the burial ground at the

* "Kaya Orang." There are veins of coal on this island, and the remains of regular fortifications: it is opposite Pulau Chermin, and with it commands the entrance of the Bruni river.

"Kiangi" above the "Upas" under a large *waringing* tree. Sentences from the Koran are exquisitely carved on both tombs, but they have no names or dates which I could distinguish.

VI.

Sultan HASAN had a palace at Tanjong Chindâna and a fort on Pulau Chermin. He was buried in the former place and is hence called Mërhoum di Tanjong. He is reported to have reconquered several countries. Soolook is said to have been tributary to him, and it is certain he had intimate relations with that State, a son of his by a concubine having, it is asserted, become its Raja: it may have been under his order and by his assistance that the attack on the arsenal of Santao in 1617 took place, when all the garrison were killed and property to the value of \$1,000,000 destroyed. The tribute formerly paid by Sêlurong (Manila) to Bruni is stated to have been one gantang of gold in each year.

Before Sultan HASAN's time, there were only two Wazirs—the Raja Bëndahâra and Raja Tëmënggong: he added the Pangiran or Raja di Gedong and the Pangiran Pemancha; so that, like the Prophet, he might have four counsellors or "friends." He must have been contemporary with Sultan ISKANDER MUDA of Achin, A.D. 1600-1631.

The son of Sultan HASAN, who became Sultan of Soolook, is called, in an appendix to the Sêlcsilah, Pangiran Shahbandar Maharaja Lela, grandson of the Batâra Raja of Soolook. The Bornean Rajas dislike his memory and say that he was illegitimate and a bad character and dissatisfied in Bruni because he did not rank with the sons of his father born in wedlock, but a grandson of the Raja of Soolook must have been of considerable rank, and it is probable that the dislike arises from the after-events by which Soolook acquired so large a territory from Borneo after the conquest of the Mërhoum di Pulau.

Sultan HASSAN lived at Tanjong Chindâna and had a covered passage from his palace to Chermin island, which was strongly fortified. The Spaniards are said to have sent an embassy either in his time or that of his son JALIL-UL-AKBAR.

HISTORY

OF THE

SULTANS OF BRUNI

AND OF THEIR DESCENT,

FROM SULTAN ABDUL KAHAR

TO SULTAN ABDUL JALIL-UL-JEBAR.

The first, who had a large family, was the Sultan ABDUL KAHAR, who was attacked by the Castilians,* and carried by the Rajas to the country of Suci, having been conquered in the war through the treachery of one of the Chutreias named Pangîran Sri Lela. This Mèrhoun had forty-two sons, one of whom became Sultan SAIF-UL-REJAL; two of his brothers became Bëndahâras and supports to His Majesty's throne. One of these was named Bëndahâra SARI, whose mother was a Javanese, and one was named Raja Bëndahâra SAKAM, whose mother was a Bajau, † and to him belonged all the dependencies of the country of Bruni as far as Lesong; ‡ he was very fierce and brave, and, when he was angry, it appeared to the people as if fire were issuing from his mouth, and not one of the Rajas dared dispute his will. All the daughters of the Rajas of Bruni who were beautiful he took and made wives and concubines of them, and it was for this reason that the Pangîran BUONG MANIS, § who was entitled the Pangîran Sri Lela, was

* The Spaniards first attacked Bruni under Don FRANCISCO LA SANDE in A.D. 1577 to place Sri Lela, who had professed submission, on the throne, which his brother had usurped. This attack more probably occurred in the time of SAIF-UL-REJAL, the son of ABDUL KAHAR, so that ABDUL KAHAR, who probably had a long reign, had died before 1577: his tomb was destroyed by the shots from the Spaniards.

† The Bajaus are a race having some settlements on the North-west and East coasts of Bruni, and among the islands, but on the East side living chiefly in boats; they were formerly pirates; they call themselves *orang sama*, and say their ancestors came from the Straits of Malacca. They are a bold and enterprising, but not an industrious people, and the young men and the women have a wild gipsy-like look, frequently with large beautiful eyes. Their language differs much from the Malay.

‡ Luzon.

§ This Pangîran had been banished to Kamanis by Raja Bëndahâra SAKAM.

treacherous to the Sultan, his daughter, who had just been married and was sitting by the side of her husband, having been seized and carried off by Raja SAKAM for a concubine; therefore, when the Castilians made war, the Pangîran Sri Lela went over to them, and the country was conquered, * all the Raja's Mēntris and Hulebalangs fled, † taking the Sultan with them, except the Bēndahâra SAKAM, who remained with one thousand people, men whom he had purchased. These made a fort at Pulau Ambok, and fought the Castilians, so that they fled away to Lesong, and then Bēndahâra SAKAM brought back the Sultan to Bruni, and set him on his throne.

After this Raja SAKAM sailed to Belabit in search of the Pangîran Sri Lela and his brother Sri Retna, and when he had slain them all he returned to Bruni and strengthened the throne of his brother, the Sultan SAIF-UL-REJAL. All his brothers became Chutreias of the Bēndahâra; they were forty in number. If the Sultan went on a pleasure party to Labuan or Muara, they each wore a *chemâra kimkha* of blue and gold, to distinguish them as brothers of the Yang di Pertuan.

About this time the wife of the Sultan became pregnant, and the Sultan *expecting a male child, the drums were beaten, but it proved to be a female, and an idiot having no understanding, but her appearance was very beautiful. After this His Majesty had two other daughters, ‡ and subsequently two sons, the

* The Spaniards came back in 1580 to re-place Sri Lela on the throne, and it was probably on this occasion that the Raja SAKAM distinguished himself. The Spanish history says that the Brunians were assisted by a Portuguese Captain, probably the Pangiran KESTANI, who will be mentioned further on. The Portuguese had carried on regular intercourse with Bruni since 1530, and they continued this to the capture of Malacca by the Dutch in 1691, and afterwards from Macao. When the present Sultan was a young man, he remembers Portuguese merchants in Bruni; this would be about the end of the last century.

† SAIF-UL-REJAL and his people went to live at Sungei Budu in the Sui river, which is near Bintala. He fell sick here, but is said to have recovered and returned to Bruni. He is called Merhoum di Budu. In Bruni he lived at the Mazagong Istana in the Sungei Kadeian, where also he died. Raja SAKAM was a younger brother of SAIF-UL-REJAL.

‡ These ladies were the Raja DI MISJID, and the Raja of BALINEANDONG, and one of these ladies, daughters of SAIF-UL-REJAL, settled her property, that is, the Bajaus of Marudu and Bangui, and the Bisayas of Mempalau, Lawas, and Bakaun, on Raja TUAN, the daughter of Merhoum di Tanjong, who was the mother of Merhoum di Pulau.

one who became Sultan SHAH BRUNI, and the other Sultan HASAN, who succeeded His Majesty in the Kingdom.

Sultan SHAH BRUNI, having been for some time on the throne, died * leaving no children, and was succeeded by his brother Sultan HASAN, who is known as the Mërhoum di Tanjong. His reign was of a very despotic character, and he did whatever he pleased in Bruni.

As regards the eldest sister of this Sultan, who was idiotic, her father gave her for inheritance the Bajaus of Marudu and of Bangui and the Bisayas of Mempalau, of Lawas and of Bakau. There was a Pangiran MAHOMED PANJANG † of Kampong Pandei Kawat, who was rich: he had three hundred dependants (*hamba*), and became in love with the idiot Raja, and presented her with his three hundred people as a marriage gift. After this he received the title of Pangiran Bëndahâra MAHOMED, and he was the father of the Pangiran Bëndahâra KAHAR, of Bëndahâra HAMID, and of Bëndahâra ABDUL, Mërhoum di Pulau. Bëndahâra ABDUL was the Bëndahâra of the Mërhoum Tumbang di Rumput, that is to say, Sultan MAHOMET ALI, and he it was he who seized the throne of the Kingdom of Bruni, and he reigned under the name of the Sultan ABDUL MUBIN.

The original cause of the massacre which led to this was that a son ‡ of the Sultan had killed a son of the Bëndahâra, and when

* One account says the Sultan abdicated in favour of his brother.

† Pangiran KASUMA has a note here to the effect that in former times the sons of Sultans were called Rajas, the other nobles being titled Pangirans. Raja Muda HUSIN, who was murdered in 1847 (?), was the last who was called Raja. There is some mistake in the text in reference to the wife of this Pangiran, PANDEI KAWAT, who married Raja TUAH, a daughter of Sultan HASAN, and who seems to have inherited the property of the ladies her aunts, especially that of Raja MISJID. He was, after his marriage, made Pangiran Bendahara MAHOMED, and was the father of the children mentioned in the text.

‡ This Prince, after escaping from the vengeance of the Bendahara by the back of the palace and to sea in a sampan, appears to have been, during the life of his father, the Pangiran di Gedong. He was named OMAR, and is reported to have been insolent and unpopular, and the insurrection of the Bendahara, which was originally intended only against him, was supported by the chief nobility, his own house seems to have been attacked and burnt, from which he fled to his father's followed by the Bendahara.

the Bëndahâra saw that his son was killed without any just cause, he went up to the palace and presented himself before the Yang di Pertuan, with forty of his people, all fully equipped, and having reached the audience chamber, the son of the King who killed his son was also presenting himself before his father, the Sultan.

The Bëndahâra in detailing his case said: "Oh, my Lord, King of the World, what is the reason that my son has been killed by the Prince? If this matter is not enquired into by your Majesty, it will fall out that your Majesty will be left alone in the country, for the subjects of your Majesty will say that, if your Majesty's son does such things, what may not be expected of those who are of inferior rank? And the end of it will be that Bruni will become desolate."

When His Majesty heard the statement of the Pangîran Bëndahâra he said: "Oh, Pangîran, as to the killing of a person without cause, if my son be guilty he must be killed for it."

When the Prince heard these words of his father, he got up and went into the interior of the palace of his father, and the Pangîran Bëndahâra said: "Oh, my Lord, if such be the decision of the Lord of the World, let me ask of your Majesty to disown the Prince altogether," and His Majesty said: "Oh, Pangîran Bëndahâra, how can I give you my son now that he has brought the blood of death into the palace?" When the Pangîran heard this, he got up with his forty people and followed the Prince into the palace. [There is here a hiatus in the manuscript, two or three words only visible:—*Melihat Bëndahâra deri pintu sebelah tiada kelihatan di mata].* When the Bëndahâra could not see the Prince, he fell to killing the people in the palace. The Sultan, on seeing the Bëndahâra go into the palace and kill the people belonging to it, said: "Oh, Pangîran, what is this you are doing? One person has committed a crime and you are killing others." The Bëndahâra replied: "The eyes of your slave were obscured." His Majesty then said: "Kill me also," and the Bëndahâra said: "Very well, my Lord," and caught hold of the Sultan and lifted him up and carried him on to the grass and

there garotted him, from which circumstance he is called Mërhoum "Tumbang di Rumput." When His Majesty was dead, he was buried according to the rites of burial of the Rajas.*

The people of the palace were scattered, running away in all directions. The son of the Raja, † who was the murderer, escaped to the sea, but there were other children of His Majesty who remained in Bruni, one named Raja HASAN and one Raja HUSIN, also eight nephews, children of brothers of His Majesty, the sons of Mërhoum TUAH. All the insignia of royalty, as the crown from Johor and the *kamanah* from China, were taken away by the Bëndahâra, who made himself King, being installed by his dependants by the title of Sultan ABDUL MUBIN, but he was not *nobat* nor crowned. The son of Mërhoum TUAH, named Pangîran BONGSU, and who was also son-in-law of Mërhoum di Rumput, was made his Bëndahâra by the Sultan ABDUL MUBIN. ‡

Some time after this the Pangîran Bëndahâra went out to hunt and wandered to the house of a Kedeian (§) Chief named Orang Kaya IMAS. When Orang Kaya IMAS saw the Pangîran Bëndahâra coming towards his house, he pretended not to have observed him, and said as if to himself: "Fie, all these Rajas are without shame; their father has been murdered, and they seek no revenge; it is a creditable thing for those to hold up their hands in obeisance." He then spat on the ground, and for the first time turning to the Pangîran Bëndahâra looked towards him and said: "Whence does my Lord the Pangîran come?" and invited him to enter saying: "Enter into the hut of your servant, a man of the woods." The Pangîran went in, and sugar-cane, plantains, potatoes and kladis

* The date of this occurrence is the first and only one in Bruni history, it is: "*Malam hari Isnin*" 14th *Rabial Akhir*, A. H. 1072,"—about A. D. 1655 (?).

† Pangîran di Gedong OMAR, called PEM-UKUR.

‡ Sultan ABDUL MUBIN lived at Kawang Berbunga, opposite the Kota Baru, in which the Mërhoum Tumbang di Rumput's palace had stood. The city of Bruni at that time was built on piles covering the extensive mud flats between these two royal residences.

§ The Kadeians are a race of people who differ in appearance and language from the people of Bruni, and live in the country immediately surrounding the city. They appear from ancient times to have been dependant on the Court; they are a quiet agricultural race, professing the Mahomedan religion.

were served to him, and after the meal was over the Orang Kaya IMAS said: "Oh, my Lord, what is your opinion in reference to the death of your Lordship's father? Is nothing to be done about it? Do not your Lordships intend to revenge it?" The Pangîran said: "Orang Kaya, what means have we? for we are without power." The Orang Kaya replied: "Why does your Lordship speak like this? We are all your people? The people do not wish to obey a Raja who is not of the line of the Yang di Pertuan. It is quite possible to create alarms at night. If your Lordship orders me to do this, even to the palace of Raja ABDUL I will do it every night." The Pangîran Bëndahâra said: "Very well, do as you have said, and I and my brothers will consider of this matter." The Orang Kaya said: "Very well, my Lord," and the Pangîran Bëndahâra returned. When he reached his house he collected all his relations and said: "Oh, my brothers, what is your opinion in reference to the late Sultan who was murdered? Do you wish me to endeavour to revenge it?" His brothers said: "What can we do who have no power? But notwithstanding this, if you take the matter up, we will not fail you," and so they fully agreed to seek revenge, and every one prepared himself.

In the meanwhile Orang Kaya IMAS went down every night to *mengâjeok*, and this was done for two or three months, causing excessive watching, and the Bëndahâra and his relatives being ready, he attended an audience of the Yang di Pertuan and said: "How is it that all of us are obliged to keep watch every night to the great trouble of the people, who have no time even to go out for food, for Bruni is a large city, and it is easy for thieves to come and get away? I think it would be a prudent thing of your Majesty to go to Pulau Chermin, because thieves must come in boats to get to the island."

When the Sultan heard the Pangîran speak thus, he said: "Whatever you think best I will do," and so it was arranged to remove to the island, and many people built houses at Chermin, and when the *istana* was finished, the Bëndahâra said to the Sultan:

"It will be well for your Highness to remove to the island, so that I may then begin to build my house, when my heart is at ease as to the safety of your Majesty." The Raja agreed and removed, but only two or three of the royal guns were taken to the island.

While the Raja was moving, the Pangîran Bëndahâra prevented people from going to the island, so that about one third of the people removed, and two thirds remained, and he ordered the *ryots* to repair the forts at Pulau Ambok * and mount the guns, and when this was all ready he waited expecting the attack from Pulau Chermin.

The Raja at the island was expecting the Bëndahâra, who, however, did not come. After he had been there seven days and the Bëndahâra made no appearance, he ordered the Orang Kaya di Gedong † to enquire as to it. He went up to Bruni and presented himself before the Pangîran Bëndahâra, and said: "My Lord, your servant has been ordered by your Lordship's royal father to enquire the reason, as he is waiting your arrival and you do not come." The Pangîran Bëndahâra replied: "The reason for our not coming is because we intend to be revenged for the death of the late Sultan." The Pangîran di Gedong then went back again and informed the Sultan of what the Pangîran Bëndahâra had said. When the Yang di Pertuan heard this he was very angry, like blazing fire, and the war between the island and Bruni at once commenced.

The people of Bruni, when the Orang Kaya di Gedong had returned, made the Pangîran Bëndahâra Sultan MUADDIN, so that there were two Rajas, one at the island, and one at Bruni.‡ The Sultan of Bruni's cause was espoused by the people of the terri-

* Pulau Ambok is an island about three quarters of a mile below the present town of Bruni and just about the site of Kota Batu and the ancient city.

† The Orang Kaya di Gedong is the chief of the Mentris as they are called in Bruni. They are the chief officers of the Sultan and Wazirs, and are not of noble birth, being taken from the trading classes of the community; they are selected for their intelligence, and have had great influence in politics of the country.

‡ Soon after the breaking out of the war, Sultan MUADDIN found that the old town of Bruni was too near the island, from which attacks upon it were frequently made, he, in consequence, removed to the Kuala Tumasik, which is the uppermost part of the site of the present town on the left bank of the river.

tories to the westward, and that of the island Raja was supported by the provinces to the northward. The war having lasted for some time, dissensions arose among the people of Bruni, * who insisted on peace, so that peace was established.

As soon as they had recovered themselves, they went to war again, and the people of the island were worsted, and fled to Kinârut, where they were followed by the Brunians, and the war was continued there. Then Bruni met with reverses, and the war ceased for some time.

After this Sultan ABDUL MUBIN came back to Pulau Chermin and re-commenced the war. Famine soon appeared in Bruni, for all trade was prevented coming up the river by the people of the island, and the Sultan MUADDIN sent a letter to the Batâra of Soolook, asking for assistance, and he came with five boats, and on arriving at the island went up and had an audience of the Raja (ABDUL MUBIN). The Raja of the island did not know that the Batâra of Soolook † would support Sultan MUADDIN, and the Batâra of Soolook told him that the reason he had come was that he had heard that they were fighting amongst themselves, and that it was, in his opinion, very unfortunate that Islams should be at war with one another; he would, if possible, advise that peace should be established. The Raja of the island said: "This war was not of our seeking the Pangîran Bëndahâra has brought it about." ‡

The Batâra of Soolook then said: "I will pass on to Bruni and see the Pangîran Bëndahâra." The Sultan ABDUL MUBIN said: "Very well, I am very anxious for peace." The sign of bad fortune had come upon His Majesty, his devils and kafîrs and shadows would no longer come at his call.

* Provisions became scarce, as the island of Chermin, which was held by the Sultan ABDUL MUBIN, commands the entrances to the Bruni river.

† The commander of the Soolook fleet, which is put by other statements at forty boats, was Bendahara TAITING; a brother of the Sultan of Soolook is said to have accompanied him.

‡ The war lasted in all about twelve years; during the greater part of the time the Sultan ABDUL MUBIN resided at Kinarut, and four Rajas Temenggong were killed in operations against him there. The Pangiran KASUMA, whose sympathies and relationships were with the island, says peace had been solemnly made three times and broken by the Brunian Raja, and the usurper had come back to the island under such a peace previous to the final catastrophe.

The Batâra of Soolook went up to Bruni and met the Sultan MUADDIN, and having feasted and drank, the Sultan * asked the Batâra for his assistance to destroy his enemies at the island, promising that if the island should be conquered, the land from the North as far westward as Kimani should belong to Soolook. The Batâra of Soolook accepted this with delight, and the people of Bruni all got ready to attack the island, and posted their forces on Bukit Chindâna and Didaliton, and the Soolooks took possession of the island of Kayang Arang, and carried on the war. After a time the people of the island became straightened, for the guns fired down upon them from the top of the hills, and the Raja of the island, perceiving that his chances became less, destroyed all the insignia of royalty, as the crown from Johor and the *kamanah* from China, and rammed them into a cannon, which he fired out to sea, and thus it was that the crown from Johor was lost.

Pangîran KAWAT assaulted the palace, and killed the people and women of the Raja, together with the Raja himself, who had run into the mosque; the people of Bruni and of Soolook rushed on the island and finding the Raja in the mosque, garotted him there. †

* The tradition in Soolook is that both sides asked for the assistance of the Soolook fleet, and that the Commander sided with the Bruni Sultan because he offered the countries which, belonging to his enemies, lay near to Soolook. They say the Soolooks did all the fighting, the Bruni people only looking on. The present Yang di Pertuan and the Selesilah of the Pangiran KASUMA all deny the assistance of the Soolooks, or that any agreement was made with them for the surrender of territory, saying they did not arrive till the island was taken, and that they stole the royal guns *Si Membung* and *Raja Andei*, which the Soolooks say were given to them in token of the agreement. These guns were subsequently taken by the Spaniards from Soolook to Manila. The Soolooks also took with them as prisoner the Orang Kaya MALIK, who, although not noble, was a person of great consideration on the side of the island. The present Yang di Pertuan would never let me see the copy of the Selesilah, which he is known to possess, and Pangiran KASUMA when he heard I had obtained the authentic copy from which the text is taken, said that it contained the true version, that at present adopted having been invented to conceal the shame of the Brunians.

Mr. JESSE, who was Resident in Bruni for the East India Company in 1774, and Sir STAMFORD RAFFLES, who was familiar with the history of the Malay States, (see p. 268, Vol. I., third para.) seem to have considered the cession to the Soolooks as unquestioned by the Brunians at the time the same countries were made over to the English by these latter people.

† One account says the Raja was killed with a kris at his own request, instead of being garotted as intended. The death of the usurper took place twelve years after that of his victim Merheum Tumbang di Rumpit.

About half of the Rajas in the island asked to surrender as captives and became prisoners, and those who remain at the present time are called Raja Raja Pulau.*

Sultan MUADDIN then returned to Bruni carrying all the captives from the island, and the Batâra of Soolook returned to Soolook carrying his captives and plunder, including the guns which were at the island, all of which were left to the Batâra of Soolook; even the royal guns, † which had been taken to the island, were given to the Batâra of Soolook.

The war being concluded, and peace having been for some time established, the Sultan MUADDIN went to Kalekka to put in order all his provinces. Some time before this a son of Mërhoum TUAH, named Raja TINGAH, ‡ of great courage which could not be opposed, and of great activity and unaccountable caprices, had grieved his elder brother Sultan ABDUL JALIL-UL-JEBAR, § who was in consequence desirous to get rid of him, but could not contrive it, because no one could deal with him.

* The family of the late Pangiran Bendahara Muda MAHOMED and of Raja Muda HASIM belonged to the Pulau Rajas. The late Sultan OMAR ALI SAIF-UDDIN II., and his family represent the old Bruni party. The copy of the Selesilah which Pangiran KASUMA gave me says that the reason why the Raja di Pulau was called Orang Kaya Rongiah (apparently a Bajau title) was that all his provinces and dependencies lay on the side towards Sabah (the coasts to the North of the river Bruni are thus designated). The Rajas of Bruni represented by Sultan MUADDIN having their possessions towards the Ulu (the West Coasts are thus indicated). Merhoum di Pulau is the last of the Rajas of the Bajaus, but other Bajaus belong to the Court, as those of Lagut, Memiang, Palawan, and Balabak. The Bajaus of Patalan are under the Pangiran Temenggong. All other Bajaus whatsoever belong to the Pulau Rajas, as being descended from the sister of Merhoum di Tanjong, who was the oldest of the family who inherited one thousand males, making the inheritance of the Rajas di Pulau equal to that of Merhoum di Tanjong.

† These were "Si Membang" and "Raja Andei," cast by Sultan SHAH BRUNI.

‡ Rajah TINGAH was called also Sultan ANAM, and the Pangiran KASUMA's Selesilah calls him the son, not the brother, of Merhoum TINGAH.

§ Sultan JALIL-UL-JEBAR was the son of a Javanese Princess, SITI KAISA, the second wife of Raja TUAH, and was her second son. He was called ALLIUDIN afterwards Raja TINGAH, and then Sultan. This lady had a third child, a girl. Raja OMAR was her eldest son. JALIL-UL-JEBAR is spoken of as Merhoum TINGAH

His Majesty the elder brother sent for him and said: "It, my brother, has been my fortune from God to become the Raja of this Kingdom of Bruni, and you, my younger brother, desire also to be the Raja. I am willing, for are we not both sons of his late Majesty?" Raja TINGAH replied: "Yes, my Lord, I, your slave, am a vassal beneath your Majesty. Whatever orders you may give I obey, but I do not know any reason why your Majesty should be desirous of my absence from Bruni." After this His Majesty the Sultan said: "Things being as they are, it is better that you should become Raja of the country of Sarâwak, and take with you some of the *Sakeis* of Sandar as your people." Raja TINGAH replied: "I obey your Majesty's orders," and he accordingly went to Sarâwak, and directed a palace and fort to be built, and appointed a Tëmënggong, and he himself sailed to Johor to see the Raja BONDA, because the Raja BONDA was the sister of Mërhoum TUAH, who had been married by the Sultan ABDUL JALIL of Johor. * The Tëmënggong and half the *Sakeis* remained at Sarâwak, and these are people whose descendants to the present day are called the Hamba Râja of Sarâwak.

When Raja TINGAH first arrived at Johor, he was made much of by the Yang di Pertuan of Johor, being feasted with eating and drinking and dancing. After this had been continued for some time the Maharaja ADINDA also danced, and endeavoured to induce the Raja TINGAH to do the same, but the Raja said: "Do not request me, because the people of Bruni do not know how to dance," but the Maharaja ADINDA pushed him; on this the Raja TINGAH took the handkerchief from Maharaja ADINDA, and pulled him two or three steps, he then twisted the handkerchief and struck the Prince across the face with it, and then went down to his boat.

The Yang di Pertuan was very angry, and would have killed the Raja TINGAH, which coming to the knowledge of the Raja BONDA, she went down to Raja TINGAH's boat in all haste and prevented the execution of the Sultan's orders.

* This must have been the second Sultan of that name of Johor, who reigned from 1628 to 1667.

Raja BONDA ordered Raja TINGAH to go away immediately, and he sailed, intending to return to Sarāwak, but fell to the leeward and arrived at Matan, and was there received by the Sultan, who gave him a wife, * by whom he had a male child ; after which he was desirous to return to Sarāwak.

Having departed from Matan he touched at the mouth of the Sambas river, and was there welcomed by the Ratu of Sambas, † who gave him a wife, by whom he also had a son, named RADIN BIMA.

Again wishing to go back to Sarāwak he sailed from Sambas, and at Batu Buaya he went ashore in a sampan with a *Sakei*, who was mad, and a small boy, who was carrying his kris. On arriving at the shore he polled up the river above the rock, and the *Sakei* stabbed him with a spear in the ribs. His Majesty was taken by surprise, but took his kris from the boy and cut off the head of the *Sakei* with a blow on the neck, and also the head of the boy who had borne the kris, and then having returned to the boat, the Patinggi and Tēmenggong, who had heard His Majesty was at the mouth of the river and had gone down to meet him, brought him up to the palace, where having arrived he died.

The son of His Majesty who was left at Matan having grown up was invested as Sultan of Matan ; Pangîrau MANGKU NEGARA had become Penambahan before he went to Bruni to meet his royal father.*

* This lady was Raja BAKA, daughter of the Penambahan.

† Pangiran KASUMA says this Chief of Sambas was called WAN NUGAL, and came from Ratu Silakau in Java. This Sultan ANAM had children (Pangiran Bendahara, Raja LUDIN, Pangiran SARI, and Pangiran MANGKU NAGARA) apparently by the Sambas lady.

KASUMA's Selesilah says the sovereigns who have reigned at Sambas are :—first, Merhoum TUAH ; second, Merhoum SULEIMAN, who begot Merhoum BIMA, who was Sultan MAHOMED JELAL-ADDIN, whose son Sultan MAHOMED KEMAL-ADDIN begot Sultan ABU BAKAR, whose son Sultan OMAR AKAM ADDIN rules in the country of Sambas.

‡ These titles of Sultan of Sambas and Penambahan of Matan are said in Pangiran KASUMA's version to have been first conferred by Sultan MUADDIN on the two sons of Sultan ANAM as independent sovereigns. The Court of Sambas and that of Bruni continue to carry on friendly correspondence, and each acknowledges the relationship of the other.

The son of His Majesty who was at Sambas at the time when Sultan MUADDIN went to Kalekka was summoned to meet him there by His Majesty, who brought him back with him to Bruni. In Bruni he was invested as Sultan ANUM, and he is the root of the sovereigns of Sambas. After a time he was sent back to Sambas to govern it, and the land from Tanjong Datu to Batu Balak was given him as territory of Sambas, and from that point the territory of Matan began.

We will now refer to the children of Mërhoum TUAH, who remained at Bruni. Firstly, Pangîran ABDUL;* he was of great courage and strength like Raja TINGAH, and was the father of Sultan NASH-ADDIN, Mërhoum di Changi and Pangîran di Gedong KASSIM, Pangîran DERMA WANGSA, Pangîran MURALLIN, and Pangîran LAPAR. We do not notice the daughters. There were also the children of Mërhoum TUAH by his wife, a daughter of the Tëmënggong of Grisik,† named RADINMAS WANGKAR, three sons, the eldest of whom, Raja OMAR, died and was buried at the mouth of the Inanam river. He was the father of Raja BESAR, who became wife of Raja AMAT, son of the Sultan JALIL-UL-JEBAR, whose child was the Raja Bëndahâra UNTONG, father of Raja TUAH. Another child of Raja OMAR, also a girl named Pangîran TUAH, became the wife of Pangîran AMIR, the son of Mërhoum di Pulau. She had one thousand people (*hamba*), and was the mother of Shahbandar KHARMA DEWA and Pangîran Besar SULONG.

There were also (other ?) children of Mërhoum TUAH by his Javanese wife: the second son, named Sultan ABDUL JALIL-UL-JEBAR, was the father of Raja AMAT; a younger son of Mërhoum TUAH

* This ABDUL was reckoned by DALRYMPLE in Soolook as one of the Sovereigns of Bruni; he was the eldest son of Sultan JALIL-UL-AKBAR, and father of Sultan NASH-ADDIN. There seems to have been civil war between him and his half-brother JALIL-UL-JEBAR; he was killed on the little rock called "Madang Madang" * lying off Tanjong Rantau Rantau in Lebuan. A Pangiran Maharaja Lela seems to have conducted the war against him.

[* From *pedang* (pronounced by the Brunians *padang*), a sword, from the number of swords left masterless on this occasion.]

† Named SITI KAISA.

was Raja LUADDIN, whose son was Sultan NASR-ADDIN. * Afterwards Mërhoum TUAH had another son named Raja TUAH, and another who became Sultan MUADDIN, who fought against the Pulau, and was the father of Bëndahâra KASSIM. Another son was named Pangîran di Gedong SHAH BUDIN. There was another son named Pangîran Maharaja Lela, who lived at Sematan, and was the father of Pangîrans AMAT, ALAM and KADIR. Pangîran AMAT died at Kemanis, his supply of opium having failed him.

THE PORTUGUESE WRECKED VESSEL.

There was a vessel wrecked at Tanjong Prangi (Feringhie?) off Rijang. It belonged to the Portuguese, who are called Orang Makau by the Bruni people. The point of land now named Rijang did not exist at that time, nor was the mouth of the river then there. There was a sand bank only in the sea, off the mouth of the river. The people of Rijang took the Portuguese from the wrecked ship and brought them to Bruni to the Yang di Pertuan. It is not certain whether this was in the time† of Sultan ABDUL KAHAR, or of Sultan SHAH BRUNI, but His Majesty took them under his protection and called the Captain his son, and gave him the title of Pangîran KESTANI (? KRISTANI), and made him a present of Manila, because it was after the Spaniards had attacked Bruni ‡ and had returned to Manila, and Pangîran KESTANI promised the Mërhoum

* This must be a mistake. Sultan NASR-ADDIN was the son of Raja BESAR ABDUL, who was the son of the Mërhoum TUAH by his first wife, by whom also he had two daughters. (See p. 21.)

This Raja ABDUL is recorded in the notes made in Soolook in 1763 by DALRYMPLE as a sovereign of Bruni in succession to Mërhoum BONGSU, but all the Brunan historical records and traditions give the sovereignty on this occasion to his son Sultan NASR-ADDIN. The Raja BESAR ABDUL seems to have claimed the throne and been killed at Labuan in the time of Sultan JALIL-UL-JERAR, his brother by his father's second wife SITI KAISA.

† The wreck must have taken place in the reign of the seventh Sultan SAIF-ADDIN UL REJAL, and this Captain is probably the officer referred by the Spaniards as assisting this son of the Sultan ABDUL KAHAR to displace his brother Si RIELA (SRI LELA), whom they had placed upon the throne in 1577, and whom their second expedition in 1580 was sent again to support.

‡ Alluding to the first attack in 1577.

that he would get back Manila, but after he had lived some time in Bruni there came a Makau ship and took him away to Makau, but he afterwards returned and was desirous of presenting himself before the Sultan, but hearing at sea, off Ujong Sapo * that the Mërhoum was dead, he did not come up to Bruni, but left three guns—one named Si Tunggal, one named Si Kersla, and one was named Si Dewa—and then he went away.

* The point of the Island Muara which one makes in entering the river of Bruni.

LIST
OF THE
MAHOMEDAN SOVEREIGNS
OF
BRUNI, OR BORNEO PROPER.

No. 1.—Sultan MAHOMED, who introduced the religion of Islam.

No. 2.—Sultan AKHMED, the brother of Sultan MAHOMED. He married the daughter or sister of SUM PING, a Chinese chief who had come down to Borneo, by order of the Emperor of China, to seek for the jewel which was in the possession of the dragon of China Balu. He went with his daughter on her marriage to Sultan AKHMED from China Batangan to Bruni, taking all his people with him, and there built the bar of stones at the mouth of the river and the Kota Batu at the residence of the Sultans. Sultan AKHMED had a daughter by his Chinese wife who was married to—

No. 3.—Sultan BĒRKAT, who had come from the country of Taif, in Arabia, and who was a descendant of the prophet through his grandson HUSIN; he enforced the observance of the religion of Islam and the laws of the Mahomedans, and built a mosque.

No. 4.—Sultan SULEIMAN, son of the BĒRKAT. He carried on his father's policy of propagandism and strict observance of religious rites and duties. He was succeeded by his son—

No. 5.—Sultan BULKEIAH,* called Nakoda RAGAM, on account of his numerous caprices. He seems to have been a person of great activity and intelligence, made many voyages to Java,

* FIGARETTA's visit to Borneo, which took place in 1521, was probably towards the end of the reign of BULKEIAH.

Malacca, Johor, and other places, and conquered the countries of Soolook and Luzon. He married LELA MEN CHANEL, the daughter of the Batâra, or King, of Soolook, and was succeeded by his son—

No. 6.—Sultan ABDUL KAHAR, called Mërhoum Krâmat, from the popular tradition of his phantom having appeared on horseback, after his demise, at the head of the armies of Bruni on one of the two occasions of the city being attacked by the Spaniards in the reign of his son in 1577 and 1580. ABDUL KAHAR had forty-two sons, of whom—

No. 7.—Sultan SAIF-UL-REJAL succeeded him. Two of his brothers were: the Bëndahâra SARI, whose mother was a Javanese Princess; and the Bëndahâra Raja SAKAM, whose mother was a Bajau Princess, through whom he inherited great possessions in the Bajau countries as far as Luzon. He was of a very arbitrary and licentious character, but resolute and brave. The Spaniards, at the instigation of two Pangîrans—Sri Lela and Sri Retna—attacked Bruni on two occasions, and took it on the second in 1580. During the troubles the Sultan with all the Court retired to Suei, a river to the westward of Baram, leaving Raja SAKAM as Regent to defend Bruni, which he seems to have done gallantly, and finally to have forced the Spaniards to retire. After this he brought his brother the Sultan back to Bruni, and himself conducted an expedition to Belahit, to which river the Pangîrans Sri Lela and Sri Retna had retired; there they were slain, and the Bëndahâra returned to Bruni to support the government of his brother. The troubles of this reign were probably owing to the licentious disposition of Raja SAKAM, who is said to have taken all the most beautiful of the daughters of the Nobles for his wives and concubines, and it was his carrying away the daughter of one of them, for such a purpose, from her father's house on her wedding day, that drove Sri Lela and Sri Retna, who appear to have been sons of the former Sultan and half-brothers to SAIF-UL-REJAL and the Bëndahâra, into rebellion. Sultan SAIF-UL-REJAL had two daughters, and afterwards two sons by his wife, and other children by concubines. The eldest Princess was an idiot; the second was the Raja DI MISJID, who settled her property (Bajau)

on Raja TUAH, the daughter of her youngest brother, Sultan HASAN; these bequests became the nucleus of the wealth of her family—the Pulau Rajas. The eldest son of SAIF-UL-REJAL was—

No. 8.—Sultan SHAH BRUNI, who succeeded his father, but, having no children, and after a reign of some years, having no hope of lineal succession, abdicated in favour of his brother, Sultan HASAN. During this and the following reigns many very large brass cannon were cast in Bruni. A son of the Sultan SAIF-UL-REJAL by a concubine, who was made Pangiran Tēmenggong MAHOMED by his brother Sultan HASAN, was the chief superintendent of the foundries.

No. 9.—Sultan HASAN, brother of SHAH BRUNI. He is described in the Bornean traditions as the most arbitrary, powerful and magnificent of the sovereigns of Borneo. He is called the Mērhoum di Tanjong, from his palace and his tomb both having been at Tanjong Cheindâna, the point of land behind Pulau Chermin, at the entrance of the Borneo river. He is said to have consolidated the provinces of the kingdom, and to have completed the conquest of such as were not previously thoroughly subdued. He fortified Pulau Chermin, and had a bridge constructed by which he could pass from his palace to the fort; elephants were in use for State purposes, and the etiquette of the Court was modelled on that of the Sultan of Achin, MAHKOTA ALAM. He married four Princesses, and had many concubines, and his palace was full of female servants. The eldest of his brothers by a concubine he made the Pangiran Tēmenggong MAHOMED; the second brother was the Pangiran di Gedong Bruni, notorious for the cruelties he inflicted as punishments; the third brother of the Sultan by a concubine was the Pangiran Shahbandar ABDULLAH: all of them left children.

The Sultan HASAN was the first sovereign who established four great Officers of State, the number having been formerly confined to two—the Bëndahâra and the Tēmenggong; to these he added the di Gedong and the Pemansha.

The only legitimate sons of Sultan HASAN, whom I can trace, are the Sultan ABDUL JALIL-UL-AKBAR and the Sultan MAHOMET

ALI; the two legitimate daughters I find mentioned are the Raja SITI NUR ALAM, who inherited from Raja RETNA, her aunt, and the Pangîran TUAH, who is said also to have been very rich.

No. 10.—Sultan ABDUL JALIL-UL-AKBAR, son of Sultan HASAN. He was called the Mërhoum Tuah, so that he was probably the eldest son. He was succeeded by—

No. 11.—His son ABDUL JALIL-UL-JEBAR. His father had a son by his first wife, who was called Raja Besar ABDUL. The short record of the Borneo Princes, obtained at Soolook by DALRYMPLE, reckons this Prince as one of the sovereigns of Borneo in the place in which the name of his son, Sultan NASR-ADDIN, should have been inserted. ABDUL was killed at Labuan by order of his brother ABDUL JALIL-UL-JEBAR, but there would seem to have been a civil war before this event, as the Pangîran Maharaja Lela, the son of the Pangîran di Gedong Besar, a son of Sultan HASAN by one of his concubines, and consequently a cousin of Raja ABDUL, is said in the Sëlèsilah to have been extremely courageous and enterprising, and that it was he who was able to fight against the son of the Mërhoum Tuah, the Pangîran Besar ABDUL.

The Sultan ABDUL JALIL-UL-JEBAR was the second son of the second wife of his father. This lady was a Javanese Princess, named SITI KAISA. He had been called Pangîran Tingah, and is known as Mërhoum Tingah, from his being the second of the three children of his mother, the eldest having been a son named OMAR, and the youngest a daughter, who had no family.

The Sultan ABDUL JALIL-UL-JEBAR had also a third wife and family, consisting of Sultan MUADDIN, another son Pangîran di Gedong DAMIT, and several daughters.

The eldest son of ABDUL JALIL-UL-JEBAR was named AMAT, and he died at Kemanis for want of a supply of opium, and is buried there.

No. 12.—Sultan MAHOMET ALI, a son of Sultan HASAN and brother of Mërhoum Tuah, succeeded his nephew ABDUL JALIL-UL-JEBAR.

The son of the Sultan MAHOMET ALI was the Pangîran di Gedong OMAR. His manners were so insolent, that the Nobles and people, headed by the Raja Bëndahâra ABDUL MUBIN, who was a grandson of Sultan HASAN through one of his daughters, requested the removal of the obnoxious Wazir; his father consented, and his house was attacked by the Bëndahâra. The di Gedong fled to his father's palace, which was burnt, and all the males of the royal family, except two infants named HASAN and HUSIN, were put to death by being garotted in the garden. This occurred on the evening of Sunday (*Malam Isnein*), the 14th Rabi al Ahkir, A.H. 1072. The Sultan MAHOMET ALI is hence called Mërhoum Tumbang di Rumput.

The two infants were protected by their brother-in-law, Pangîran BONGSU, and the government was seized by the Bëndahâra, who reigned under the title of—

No. 13.—Sultan ABDUL MUBIN. He is called the Mërhoum di Pulau from his having lived at Pulau Chermin, and having been executed and buried there.

The people of Bruni with the Kedeians, headed by the Pangîgan BONGSU, who had been made Bëndahâra by the usurper, after some time rebelled against the Sultan ABDUL MUBIN. For greater security, he had fortified Pulau Chermin, and its situation enabling him to cut off all communication between the sea and the town, he removed to the island and carried on the war from there. Treaties of peace were on several occasions concluded, but always broken by the Pangîran BONGSU (who had assumed the title of Sultan MUADDIN), as soon as his resources were recruited.

The war lasted about twelve years, during a great part of which time ABDUL MUBIN had been living at Kinarut, and four Pangîrans Tëmënggongs had been killed in attacking him from Bruni. He finally returned to Chermin, under a treaty which his rival had sworn on the Koran to observe, but which was immediately broken. By the assistance of a force from the Sultan of Soolook, the forts on the island were captured, and the Sultan taken and krissed at his own desire, instead of dying by being strangled in the customary manner.

The Sultan ABDUL MUBIN was the third son of Pangîran Tuah, the second daughter of Sultan HASAN by her husband the Pangîran (afterwards Bëndahâra) MAHOMED, the Raja of the Kampong Pandei Kawat, so that he was the nephew of the sovereign whose throne he had usurped, and whose life he had taken.

No. 14.—Sultan MUADDIN was the fourth son of the Sultan ABDUL JALIL-UL-AKBAR, and after death was called Mërhoum BONGSU. He was the nephew and son-in-law of Sultan MAHOMET ALI, Mërhoum Tumbang di Rumput.

No. 15.—Sultan NASR-ADDIN, known in history as Mërhoum di Changei, was the son of Pangîran Besar ABDUL, the eldest son of the Sultan ABDUL JALIL-UL-AKBAR by his first marriage. He succeeded Sultan MUADDIN.

No. 16.—Sultan KEMAL-ADDIN was the next sovereign and the younger of the two infant sons of the Sultan MAHOMET ALI, who had been spared from the massacre of his father and brothers. He is called the Mërhoum di Lobah, and abdicated in favour of his son-in-law.

No. 17.—Sultan MAHOMED ALI-UDDIN, in whom the claims of the various branches of the royal family are recorded to have met, was the son of the Pangîran di Gedong SHAH BUBIN, the son of Sultan MUADDIN. His mother was the sister of the Raja Tuah ABDUL MUMIN AMIR-UL-WAZIR, son of the Bëndahâra UNTONG, son of the Raja AHMET, eldest son of Sultan JALIL-UL-AKBAR, the eldest son of Sultan HASAN.

Sultan MAHOMED ALI-UDDIN, who is known as the Mërhoum di Bruni, and was called also Raja APONG, died before his father-in-law and great uncle, the Mërhoum di Lobah, who again ascended the throne. He was succeeded by—

No. 18.—Sultan OMAR ALI SAIF-UDDIN, the son of Sultan MAHOMED ALI-UDDIN, must have become Sultan at a very early age. He is recorded by DALRYMPLE to have reigned in A.D. 1762, and the date of his death, as stated in his tomb in Bruni, is the 22 Zul Haji, A.H. 1209, corresponding with 10th July, A.D. 1795.

Sultan OMAR ALI SAIF-UDDIN married Raja PUTRI, daughter of the Sultan KEMAL-ADDIN, Mërhoum di Lobah, and had by her the Sultan MAHOMED TEJ-WALDIN. When this Princess died the Sultan married her sister Raja NUR ALAM, who was the mother of Sultan MAHOMED KHAN ZUL-ALAM. His third wife was the Pangiran ISTRI BONGSU, also a daughter of Mërhoum di Lobah, and widow of Pangiran PA-MANCHA KASSIM, who was by her the father of Pangiran SA LIA.

No. 19.—Sultan MAHOMED TEJ-WALDIN succeeded his father Sultan OMAR ALI SAIF-UDDIN. The date of his death is the 2nd Zul Haji, A.H. 1221=14th February, A.D. 1807.

No. 20.—Sultan MAHOMED TEJ-WALDIN resigned in favour of his son, the Sultan JEMAL-UL-ALAM, who died during the lifetime of his father, on the 9th Shahban, A.H. 1210=18th February, 1796, after a reign which is variously stated as having lasted from six to nine months. His father re-ascended the throne, and occupied it till his death in 1807, as before recorded.

No. 21.—Sultan KHAN ZUL-ALAM, half-brother of the Sultan TEJ-WALDIN, succeeded him. His wife was the Pangiran SA LIA, whose child Râja NUR ALAM was married to the Sultan MAHOMED JEMAL-UL-ALAM, and their son became Sultan MAHOMED ALI SAIF-UDDIN II., whose sister became the first wife of the present Sultan ABDUL MUMIN.

After Pangiran SA LIA's death the Sultan KHAN ZUL-ALAM married Pangiran NUR SELAM, a daughter of Pangiran SRI RAMA, and had issue daughters. The third wife of the Sultan MAHOMED KHAN ZUL-ALAM was the Pangiran SELAMAH, also a daughter of Pangiran SRI RAMA; her children were the Pangiran SRI BANUN, Muda MUTALAM (who usurped the sovereign power as Sultan MAHOMED ALAM, and was also called Raja API), Muda HASAN, Pangiran Muda MOHOMED, and others.

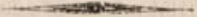
The date of Sultan MAHOMED KHAN ZUL-ALAM's death is not recorded on his tomb. He is said to have been Sultan at the time

of the eruption of the mountain Temburu which took place in 1815.

No. 22.—Sultan OMAR ALI SAIF-UDDIN, the second son of the Sultan MAHOMED JEMAL-UL-ALAM succeeded his great uncle, but Raja API attempted to subvert the succession in his favour, and there appear to have been several years of troubles in Bruni, until the authority of the legitimate Sultan was established by the death of Raja API, who was strangled at Pulau Chermin, and his family dispersed, Raja Muda HASHIM and the Raja Muda MAHOMED, his brothers, and other relatives going to Sarâwak.

The Sultan OMAR ALI SAIF-UDDIN II. died in Bruni in 1852.

No. 23.—The Sultan ABDUL MUMIN, the present Yang di Pertuan, is descended from Sultan KEMAL-ADDIN. He succeeded to the throne by the will of his predecessor and the general consent of the people.



TRANSCRIPTION AND TRANSLATION

OF A

HISTORIC TABLET

Engraved on stone, in the Malay character, by the order of the Sultan MAHOMED TEJ-WALDIN, in the year A.H. 1221 (A.D. 1804), and now standing on the tomb of his son the Sultan MAHOMED JEMAL-UL-ALAM in the "Makâm damit," situated at the southern foot of Bukit Panggal in the city of Bruni—"the abode of peace."

[*Copied on the 1st of June, 1873.*]

This is the genealogy of the Rajas who ruled over the country of Bruni, as set forth by Datoh IMAUM YAKUB. He heard it from the Mërhoum BONGSU, who is called Sultan MUADDIN and His Highness Sultan KEMAL-ADDIN. These two Rajas ordered a record to be written of their forefathers, in order that it might be known by all their descendants up to the present time. God knows if this is so.*

Inilah Sclcsilah Raja Raja yang karajaan di negri Bruni diniatkan oleh Datoh IMAUM YAKUB iya mendungar daripada Mërhoum BONGSU yang bernama Sultan MUADDIN, dan Paduka Maolana Sultan KEMAL-ADDIN. Ka dua Raja itu meniurot meniuratkan datoh nini moyangnia Scpaya dikatakan oleh segala anak chuchunia sampei sekarang ini Wallahu Ahlum.*

* Wallahu Ahlum—an expression used by Mahomedans to defend themselves from the sin of writing down or stating a fact which may not happen to be correct.

And Sultan MAHOMED TEJ-WALDIN ordered Tuan HAJI KHATIB ABDUL LATIF to write this genealogy for the information of all his descendants who might possess the throne and crown of royalty in the country and provinces of Bruni, the abode of peace; who in their generations might take the inheritance of the royal drums and bells [an emblem] of the country of Johor, the seat of Government; and who might further take as their birthright the royal drums and bells [an emblem] of Menangkërbau, *i. e.*, the country Andalus.

Now he who first ruled the country and introduced the religion of Islam and followed the laws of our prophet MAHOMED (the blessed of God, on whom be peace), was His Highness Sultan MAHOMED and his brother Sultan AKHMED: now he begat a daughter by his wife, the sister of the Chinese Raja, whom he had taken from China Batangan: that was the princess who was taken to wife by Sheriff ALI, who came down from the country of Taif.

Moreover that Sheriff ALI became Raja under the name of His Highness Sultan BÈRKAT: it was he who enforced the observance of the laws of the messenger of God (blessed of God on whom be peace), and erected a mosque, and all his Chinese subjects built the stone fort: that Sheriff ALI was descended from the AMÏR of the Faithful HASAN, the grandson of the messenger of God. Now His

Maka Sri Sultan MAHOMED TEJ-WALDIN menitahkan pada tuan HAJI KHATIB ABDUL LATIF meniuratkan Sëlësilah ini sêpaya dikatahni segâla anak chuchunia Raja yang mempuniai takhta mahkota karajaan dalam kandang dairah nêgri Bruni daruselâm yang turun tamurun yang mengambil pusaka nobat nagara dan gunta alâmat deri nêgri Johor Kamâl-ul-Makâm dan mengambil lagi pusaka nobat nagara gunta alâmat deri Menangkërbau itu nêgri Andalus.

Maka adalah yang pertama karajaan di nêgri dan membawa egâma Islam dan mengikut Shariat nabi kita MAHOMED Sallallahu Allaihi Wasallum, iya itu paduka Sri Sultan MAHOMED dan Sudarania Sultan AKHMED maka beranak sêorang perampuan dungan istrinia sudara Raja China yang diambilderipada China Batangan putri itulah yang di ambil uleh Sheriff ALI yang turun deri nêgri Taif.

Maka Sheriff ALI itulah Karajaan di nama-i akan diya paduka Sri Sultan BÈRKAT iyalah yang mengraskan Shariat rasûl Sallallahu Allaihi Wasallum dan berbuat masjid dan segâla ryto China berbuat Kota Batu; tuan Sheriff ALI itu panchîr Sëlësilah deripada AMÏR al muminin HASAN chuchu rasûl Allah. Maka paduka Sri Sultan BÈRKAT itu beranakan paduka Sri Sultan SULEIMAN, dan SULEIMAN be-

* Highness Sultan BERKAT begat His Highness Sultan SULEIMAN, and SULEIMAN begat His Highness Sultan BULKEIAH, the Raja who conquered the country of Soolook and the country of Seludong,* the name of the Raja of which was Datoh GAMBANG: and Sultan BULKEIAH begat His Highness Sultan ABDUL KAHAR who was named Mërhoum Krâmat [Saint], and he begat His Highness Sultan SAIF-UL-REJAL, who begat His Highness Sultan SHAH BRUNI. After him his brother reigned, His Highness Sultan HASAN, he who was called the Mërhoum di Tanjong [of the cape], of the children and grandchildren of His Highness those succeeded to the throne in Bruni who were of the best character. It was Sultan HASAN who upon the throne of his kingdom strictly followed the rule of Sultan MAHKOTA ALAM of the country of Achin, and it was that Sultan HASAN who begat Sultan ABDUL JALIL-UL-AKBAR, who was called the Mërhoum Tuah [old]. He begat Sultan ABDUL JALIL-UL-JEBAR, who begat the Prince Bëndahâra UNTONG, who begat the Prince Tëmëng-gong MUMIN AMÏR-UL-RETHAR, also of the country of Bruni.

Afterwards the brother of Mërhoum Tuah was invested with the royalty and named His Highness Sultan MAHOMET ALI; he was the great grandfather of His Highness Sultan MAHOMED ALI-uddin, who is now reigning in the country of Bruni.

ranakkan Sri Sultan BULKEIAH raja yang mengalahkan nêgri Soolook dan mengalahkan nêgri Seludong nama rajania Datoh GAMBANG, dan Sultan BULKEIAH beranakkan paduka Sri Sultan ABDUL KAHAR yang dinamai Mërhoum Krâmat beranakkan paduka Sri Sultan SAIF-UL-REJAL beranakkan paduka Sri Sultan SHAH BRUNI: kumudian sudaranya pula karajaan paduka Sri Sultan HASAN iyalah Mërhoum di Tanjong, maka anak chuchu baginda itulah mengambil karajaan dalam nêgri Bruni ini mana yang baik becharania Sultan HASAN itulah yang kras diatas takhta karajaannya mengikut prentah Sultan MAHKOTA ALAM yang di nêgri Achin, dan Sultan HASAN itu yang beranakkan Sultan ABDUL JALIL-UL-AKBAR yang dinamai Mërhoum Tuah beranakkan Sri Sultan ABDUL JALIL-UL-JEBAR beranakkan pengiran Bëndahâra UNTONG beranakkan pengiran Tëmëng-gong MUMIN AMÏR-UL-RETHAR dalam nêgri Bruni juga.

Kumudian Sudaranya Mërhoum Tuah di nobatkan karajaan bernama paduka Sri Sultan MAHOMET ALI iyalah ninek paduka Sri Sultan MAHOMED ALI-uddin yang karajaan sekarang ini di nêgri Bruni.

* The name of the city now called Manila.

Then that king died, and after a time his brother's son reigned under the name of His Highness Sultan MUADDIN: after him his nephew reigned, His Highness Sultan NASR-ADDIN, and after him his son ruled, Sultan MAHOMET ALI, under the name of His Highness KEMAL-ADDIN, and he gave the sovereignty to the grandson of his brother, who is reigning at this time under the name of His Highness Sultan MOHAMED ALI-UDDIN. His son afterwards succeeded, named His Highness Sultan OMAR ALI SAIF-UDDIN and next he gave the kingdom to his son, His Highness Sultan MAHOMED TEJ-WALDIN. After him he gave the kingdom to his son His Highness Sultan MAHOMED JEMAL-UL-ALAM.

When that prince was dead the kingdom reverted to His Highness' royal father Sultan MAHOMED TEJ-WALDIN. God knows if it is so.

After that I [the writer] do not know all his descendants who will become Rajas.

In the year of the prophet (blessed of God on whom be peace) one thousand two hundred and twenty-one in the year Dal on the 2nd day of the month Thul-hajah on the day Arbâa Sânat, [Wednesday] 1221.

Maka wafallah baginda itu maka kumdian karajaan pula anak sudarania bernama paduka Sri Sultan MUADDIN kumdian karajaan anak sudarania paduka Sri Sultan NASR-ADDIN, kumdian karajaan anak Sultan MAHOMET ALI bernama paduka Sri Sultan KEMAL-ADDIN iyalah membrikan karajaannia kepada anak chuchu sudarania iyalah karajaan pada masa ini bernama paduka Sri Sultan MOHAMED ALI-UDDIN kumdian di rajakan pula anaknia paduka Sri Sultan OMAR ALI SAIF-UDDIN kumdian dibrikan pula karajaannia itu kepada anaknia paduka Sri Sultan MAHOMED TEJ-WALDIN kumdian di brikan pula karajaannia itu kepada anaknia paduka Sri Sultan MAHOMED JEMAL-UL-ALAM.

Maka telah wafallah baginda, itu maka kembali pula karajaannia itu kepada ayahanda baginda itu paduka Sri Sultan MAHOMED TEJ-WALDIN Wallahu Ahlum.

Kumdian deri itu tiadalah hamba mengtahui akan segala anak chuchunia yang akan jadi Raja pada hejrat nabi Sallallahu Allaihi Wasallum seribu dua ratoos duapuluh satu pada tahun Dal pada dua hari bulan Thul-hajah pada hari Arbâa Sânat, 1221.

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ACHEH,

COMMONLY CALLED ACHEEN.

BY

G. P. TOLSON.

IN perusing the following account of Acheh, I trust your readers will accept it for what it is meant to be, namely, a brief compilation of notes regarding the country as I found it.

Acheh is the correct name of that part of Sumatra extending from Tamiang Point on the East to Trâmûn on the West Coast, though it is commonly, but erroneously, known to Europeans as Acheen.

VALENTYN, however, writing as long ago as 1688, has exposed this misnomer. It is derived from the Hindustani word *Achai* meaning fine, or lovely, and is so called on account of the exclamation alleged to have been uttered by the first visitors from India on sighting the coast in general and Kampong Pandei in particular. This place, situated on the Acheh river, and not far from Kota Raja, is remarkable for a grove of enormous trees of great beauty. In describing the land and what they saw, we may presume this epithet *Achai* was so repeatedly used, that people came to speak of the newly discovered country as *Négri Achai*. This visit must have been paid centuries back, at any rate long before the Islam religion was introduced into the country; for we find the name recurring in the "Undang Undang" or laws and customs of Menangkabau, promulgated by Perpâti Sĕbâtang, and collected and transcribed by Mr. VAN OPHUYZEN.

In them mention is made of the marriage of one of the Menangkabau princesses with a royal prince of Acheh. I may add

that it was this marriage which gave rise to the Malay "Ādat Mengaku," which enacts that the bridegroom should be brought to the house of the bride, and never *vice versâ*.

Another legend has it, that a Hindû princess having one day disappeared, was found by her brother in Sumatra. On their meeting, he told the natives that she was his *Achi*, or sister. She was afterwards elected Queen, and hence this name was given to the country. This seems a very plausible story, and it is worthy of notice that the Hindû practice of piercing and largely distending the lobes of the ears, is prevalent up to this day among Achinese women; this custom is naturally attributed to the above-named princess.

I have also heard it alleged, that the name *Achai*, or *Acheh*, is derived from a species of leech, striped dark and light brown, small but vicious, which abounds in the jungle along the West Coast of Sumatra.

Although Acheh, as we generally understand it, represents the whole of that portion of North Sumatra from a line drawn across between Tamiang and Trûmûn to Acheh or Acheen Head, yet its people only occupy the land bordering the sea as far inland as the high ranges of hills, which skirt the coast at some places along the North and West, and at times run parallel with it, at a distance varying from five to twenty miles, converging at Acheen Head.

The land between these ranges consists of high plateaus or steppes, intersected by mountains which stretch continuously throughout the whole length of Sumatra, and are not inaptly termed by the Malays "Gunong Barisan." It is occupied by the two hill tribes Gayûs and Allas, the Battaks occupying the highlands further South. Outwardly these mountains resemble, in every respect, other ranges in the East, being thickly covered with jungle. Though I know of no active volcanoes among them, their formation is distinctly volcanic. Chief among their peaks are the "Golden Mountain" or "Mount Ophir," the "Orphan" or

"Selawa Betina," "Gunong Batu Mukûra," "Bukit Gapuh," "Elephant Hill" or "Bukit Pûdadu," "Gunong Chûnda," "Bukit Pasei," "Table Hill," Bukit "Tamiang," "Tamsei," and "Gompang," and "Gunong Abong." With one or two exceptions, these rise to a height of from 7,000 to 11,000 feet.

The country is fairly watered by a number of small rivers, streams, and creeks, the majority and the more important of which have their outlet on the North and East Coasts, those flowing into the Indian Ocean being more or less insignificant. The largest are the Kuâla Acheh, Kuâla Pasangan, Kuâla Jambu Ayer, Kuâla Perlak, and Kuâla Tamiang, which all form deltas or lagoons at their outlets. At ordinary times their depth is nothing to speak of, but, when heavy rains have fallen up-country the volume of water they have to discharge is such that *banjirs*, or floods, ensue, which doubtless first led the people to build their huts on piles. At the mouths of these rivers one invariably finds a shallow bar, with a high surf running over it, and, by choosing that part where the least surf exists, you can best hit upon the entrance to the river. Unfortunately this is otherwise puzzling to find, for with every monsoon it varies its position, the entrance being at one time from the North, at another from the South, and as the land along the East Coast is undergoing a gradual but continual upheaval, numerous and sharp turnings of the rivers are formed.

Of the Geology of the country, I can but speak in a general way; gold, tin, and iron are met with on the West Coast, while sulphur is plentiful in Pûlau Way, and petroleum in Pasangan and along the North Coast.

Regarding its Botany, with my imperfect knowledge, I can only assert that I noticed no strange trees, except the Ba-Tchut or Batang Tchut, of the wood of which the Achinese make the sheaths of their *sakvins*; it is a graceful tree, with dark green velvety leaves, small white flowers, and a seed consisting of a long sharp-pointed pod containing a cottony substance. A shrub growing

along the sea shore, likewise new to me, also has a pod like the *nam-nam* fruit, full of this cottony substance. Palms are numerous. Among flowers, I have come across the jasmine, but have only met with two sorts of orchids, namely a species of *arides* and the so-called "pigeon orchid."

Of the animal kingdom, Acheh possesses specimens in common with the rest of Sumatra, from the one-horned rhinoceros to the white ant or *rauges*.

As regards its climate, it is under the influence of the N. E. and S. W. monsoons, being most unhealthy during the periods of the changes of monsoon. The heat during the day is about the same as in Singapore, generally, however, tempered by a strong breeze, especially in Acheh Bësar; the nights, and more particularly the early mornings, are delightfully cool; but these very breezes too often bring on fever and other ailments.

In describing the country, it will, on political grounds, be best to divide it into the following districts, namely:—The (1) East Coast; (2) North-East Coast; (3) West Coast; and (4) Acheh Bësar (Acheen Proper).

The East Coast extends from Tamiang to Diamond Point, and comprises the following States (I give them in the order in which they extend along the coast from Tamiang northwards), viz.:—Mënjapahit, Langsar, Birim, Bayan, Sungei Raya, Perlak, Pedawa Bësar, Pedawa Këchil, Idi Bësar, Idi Tchut or Këchil, Bugging Bayan, Glûmpang, Jûrûlu or Jûlot, Tanjong Sëmantoh, and Simpang Olim.

At the head of each of these States, we find a Raja, each at one time or other a self-made and self-styled ruler, without a drop of royal blood in his veins. The exact dates and origin of these

Settlements, though comparatively recent, I cannot state, but they all owe their existence to immigration from other and older States, such as Pidir, Gighen, Pasei, and especially Tělok Semoy or Sēmawei. The most powerful or influential of the immigrants either usurped or was given the position of Chief or Headman over the new Settlement, and the offspring of such chiefs or headmen have subsequently acquired the high-sounding title of Raja. Of the above named States, the most important and flourishing at the present day is Idi, comprising Idi Běsar and Idi Kěchil.

The North-East Coast extends from Diamond Point to Pidir or Pedro Point, and comprises the following States :—Kerti, Gědongo, Pasei, Tělok Semoy or Sēmawei, extending to Krûng Kûkûs, Pasangan with its subsidiary States Klumpang Dua and Blang Panjang, lying between Krûng Kûkûs, and Kuâla Jûmpa, Pûdadu, Samalanga, separated by the Kuâla Olim from Merdû, then Tringading, Rantei Panjang, Ujong, Ayer Labu, Gighen, backed by Kemangan, whence it derived its race of rulers, and finally Pidir, which stretches from Kuâla Pekan Bharu, one of the mouths forming the Pidir Delta, to Pidir Point.

Of all the Rajas of the above-named States, the only one having royal blood in his veins is the Tunku Maharaja of Tělok Sēmawei, who formerly held sway over the several States along the East Coast, acting as the Wakil of the Sultan in collecting the tribute paid by them. The house of Pidir, which State at one time was of considerable importance, is connected to the Royal family only by marriage.

By Achēh Běsar, or Achēh Proper, is understood that corner of Sumatra formed by a line drawn from Pidir Point on the North to Kuâla Lambesi on the West Coast.

Proceeding thence South we have along the coast the following States :—Lambesi, Bubu Awēh, Naw or Nôh, Tělok Kruit, Pati, Ranûng, Rigas, Ketapan Pasei or Krung Sabeh, Ranga, Těnûng, Waylah or Wulah, Bubun, Analabu or Malabu, Senagun,

Trang, Tadu, Tripa, Simangan (which last eight named recognize at present one chief ruler—the Raja KŪJŪRUAN CHI, residing at Analaboe), Kuāla Batu, Pūlau Kayû, Sūsû, Labinan Haji, Mûki, Tēlok Tāmpat Tūan, and Trumun.

We now come to the smallest, yet most ancient and interesting, division of Acheh—Acheh Bēsar, or Acheen Proper. It is so called, because it forms the chief seat of Government, and contains the capital of this once famous Sultanate or Empire.

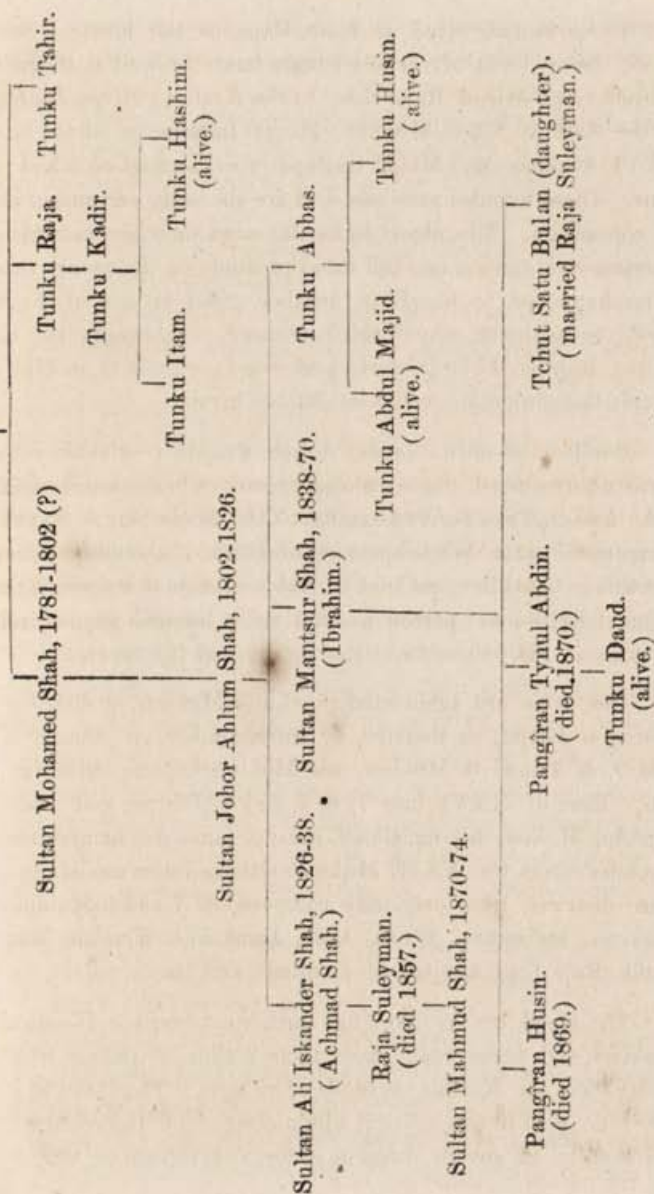
Though I have only given the boundaries of Acheh, as they existed in 1873, its dominion at one time comprised the whole of the East Coast, together with the kingdom of Siak, while, as late as 1652, the whole of the West Coast, including Padang, was subject to it. Later on, however, as its power lessened, and that of the subordinate Chiefs increased, the tribute was often irregularly paid in to the treasury, and the authority held over the more remote States became merely nominal; it is not, therefore, a matter for wonder that these Rajas finally threw off the yoke, allied themselves with their more powerful neighbours, and declared for liberty.

While at this time wars on a large scale were carried on by the Portuguese of Malacca in Kedah, Pērak, Johor, and other States in the Malayan Peninsula, the Sultan of Acheh was possessed of no means of chastising such turbulent petty rulers.

Acheh saw the zenith of its glory and power under Sultan Merhoum DARŪ SALAM, otherwise known as ISKANDER MŪDA, who ruled between 1606 and 1641. To follow its history minutely prior and subsequent to that date, would be beyond the scope of these notes; I can, therefore, only refer my readers to such works as VALENTYN, CRAWFURD, ANDERSON, and VETH.

Suffice it for us to know that there have been four dynasties—a Hindû, a Malay from Menangkabau, an Acheh, and an Arabic dynasty; the last named beginning with Sultan MAHMUD SHAH, who ruled from 1760 to 1781. His descendants are traced out in the accompanying genealogical tree.

Sultan MAHMUD SHAH, 1760-81.



These Sultans lived at Kota Raja, or the Kraton, as it is called, being lords of certain crown lands as well as of the four Misjids, viz., Misjid Raja, close to the Kraton; Misjid Indrapura in the Sagi of XXV. Mukims; Misjid Indraputra in the Sagi of XXVI. Mukims; and Misjid Indraputra in the Sagi of XXII. Mukims. These temples were and still are the only recognised places of coronation. The object in having more than one such place of coronation is that, if one fell into the hands of the enemy, or anything happened to the Raja, another place in one of the Sagis would be at hand, where the ceremony of crowning the newly chosen Raja could be properly performed; were it to be held elsewhere, the coronation would be deemed invalid.

Besides the crown lands, Acheh Proper is divided into the three above-named Sagis, whose present Chiefs are respectively Tükû ABBAS, Tükû TCHÛT LAMRUNG, Tükû Muda TCHÛT BANTA and Panglima PULIM. While speaking of Tükûs, it should be remarked that this is the title of a Chief or Noble in Acheh Proper, a Tunku being a well-to-do person as well as a learned man or school-master; at Pidir these two titles signify just the reverse.

The Sagis are again subdivided into Mukims, or districts possessing a Misjid, as denoted by their number, viz., that of XXV into 9, 6, 4, and 3 Mukims, and Mukims Lëpung, Kluwang, and Lui. That of XXVI. into 7, 3, 3, and 4 Mukims, and 3 Mukims Tânkûp, Mukims Sëlang, Chadi, Kliang, Lambarû, Lamsenong, and Branoh; while the XXII. Mukims, although now including many more districts, were originally composed of 7 and 5 Mukims, and Mukims Indrapura, Tanah Abêh, Lamkabui, Kinaloh, Rûnrûng antûh, Raja Dua, Lamtobah, Lamlaut, and Daya.

The Head of the Sagi has authority over the Heads of the Mukims, and these again have their Wakils or Imâms, who have under them the Kêchils, or heads of villages. The Head of a Sagi takes no part in the political administration of the country. He has merely to govern, keep in order, and, in case of war, defend

own district; he is also bound to furnish the Sultan with men in times of war with his neighbours.

Till within the reign of the last three Sultans, the Suku system prevailed, and the ruler of Aceh always had his Council of four Hulubalangs, aided by eight minor Hulubalangs, &c., the former consisting of persons holding the hereditary titles of Maharaja Mangkû Bûmi, Maharaja Mangkû Bësi, Perdâna Mëntri, and Laksamana Panglima Dalam.

Since these have been done away with, the Sultan, or Raja, has reigned without advisers beyond his Court favourites, and, in their choice of a ruler, the chiefs have been mainly guided by the opinion and advice of the Tûkû Kali, the High Priest.

The coronation generally took place at the Misjid Raja, and the chiefs were expected to remain three days at least at or near Kota Raja after the ceremony of placing the Raja on the Batû Tabek, or coronation stone, as a token of their adherence to the newly chosen prince, the Tûkû Kali being the first to pay him homage. Kota Raja, as it used to exist, exists no longer, it being now a neat civilised military station. Formerly, however, it consisted of a Kota with an inner Kraton or King's Palace (at one time it is said to have contained an extensive harem and some 3,000 Amazons), and surrounded by suburbs, the circumference of which may be roughly taken at eight English miles. It is situated on the left bank of the Aceh river, and has the Krîng Darû running through it and into the Aceh rivers.

This latter is the stream made mention of by Captain BEST, as having had its course diverted, but not to the extent he imagined.

The origin of the people is, without doubt, a strong mixture of Hindû and Malay with the Aborigenes or hill tribes, judging from their type, language, and the fact of their first rulers being Hindûs followed by Malays from Menangkabau, who were either of royal blood, or subsequently connected with royal blood by marriage.

The amount of the population is not known with any certainty, but is generally accepted as one and-a-half million. Though the Malay predominates, we find, however, especially along the coast and at the most frequented ports, the Tamil, Arabic, Hindû, and Nias races, the last named being descendants of the slaves brought in former times from the Nias islands.

In character, the orang Acheh differs very little from the Sumatra Malay, or Malay of the interior of the Peninsula, but being less civilised, and having lived so far in an independent country, he is, if anything, more turbulent, more piratical, more treacherous, less confiding, more demoralised, and, in a word, the greater blackguard of the two. Of course, in making the above comparison, I do not take for my pattern the well behaved Malay one is in the habit of meeting in our Colonies or the more regulated Native States, but I refer to the average Malay such as he was before he came under the influence of civilization; nor, on the other hand, am I characterising an orang Acheh who has long been in contact with European or other traders from the Straits.

À propos of their character, I may mention that, not infrequently, a respectable Malay of Sumatra has been known, when giving his son his last advice on starting life, to add:—"Jangan turut tipu orang Acheh."

In figure the men are mostly tall and slim, waisted though often with broad shoulders, while the women are well formed, and would be good looking were they not so hard-worked from their very youth; they become prematurely aged. They further disfigure themselves by wearing huge brooch-shaped earrings requiring the lobes of their ears to be stretched to an unsightly extent.

Both men and women dress soberly, the colours of the *sêlendang*, *sarong*, and *sêluar*, which last are peculiarly narrowed at the ends, being generally brown, black, or dark; on high days and holidays, however, you see them wearing a white shirt or jacket

with a gaily coloured handkerchief, generally magenta, either slung over their shoulders or tied round their *topis*.

The men carry with them either a *klewang* (naked blade) or *sekién panjang* (a straight blade in a sheath hollowed out of one piece of wood), and a *ranchong*, the Malay *badik*; while, when on the war trail, they have the *tombak* or spear, "Brown Bess," or a blunderbuss, about them, and some will carry a shield as well.

In manners and custom they differ in no way from the Malays, it being needless to state that they are Mahomedans, and very fanatic to boot. They keep up all the religious feast days, and observe the ordinances of "Khanduri," when a buffalo, or bullock, as customary, is slaughtered and eaten. Their every day diet, however, is rice, dried fish, and fruit, occasionally varied by goat flesh.

In person, they are, as a rule, far from cleanly, and their houses, which are insignificant, are extremely dirty. These houses are usually grouped in kampongs, each house standing in its own compound, strongly fenced in, and the whole kampong being well palisaded and protected by the bamboo *duri*. The more important kampong possesses, besides, a *pěkan*, or market place, consisting of an open space or short road flanked by rows of shops under one and the same roof.

The houses stand on piles, and generally consist of three compartments, the front being used as a reception room and shop, the centre, invariably standing a couple of feet or so higher than the front room, being the private sitting and bed room for the family, and the back compartment, which again is lower than the centre room, being used as kitchen, stores, &c. To every kampong there is likewise attached a *balei*, being a shed in which the men toll by day, using it also for holding meetings, and which forms the bed room of the youths and unmarried men by night.

Of their morals, the least said the better, especially as regards the rulers and headmen, whose depravity is glaring. Their favou-

rites, called *sēdalis*, boys from eight to twelve years old, as among the Romans, are trained as *Bayadères*, and as they reach manhood remain attached to the court or household of their owner, being in their turn the teachers of the new favourites, their substitutes.

The people are much given to kidnapping and cattle-lifting, being great adepts at the latter art. One can thus imagine the endless internal wars these propensities were likely to lead them into.

Labour is but unevenly divided between the men and women, the latter having more than their share. The men content themselves with ploughing, fishing and gathering the *nipah* branches destined for atap roofing, while the women have to plant, and gather the padi crop, to stamp it into rice, and to carry the produce to market. You therefore see numbers of women along the road carrying heavy loads on their heads, with which they walk as erect as pillars, in single file, accompanied by boys and girls, who share this labour according to their age and strength, while the men are often found lolling at home. The further you go inland and away from civilisation, the more you see this, but the better class of orang Achel only allow the women to do the domestic work, such as *temboking* padi, and weaving sarongs.

In agriculture the country is not very advanced. Pepper is the chief article cultivated along the East and West Coasts, while betel and a little tobacco form the staple product of the North-East Coast. Achel Bēsar produces little or nothing for export, its people being more commercial, or being satisfied with cultivating their *sāwah*. Very few States producing pepper grow sufficient padi for their own consumption, and, with the exception of Passangan, and one or two others, none have ever exported rice. Besides these articles, a small quantity of coffee is produced in Achel Bēsar, and, to a limited extent, culture of silk is carried on here, a wild mulberry being indigenous. The silk, however, is of coarse texture. Mat-making has developed into an art, with these people.

It is in war, however, that they come out strong, for they evidently have acquired knowledge from some more civilised nation, to judge from the clever way they form their entrenched positions and take advantage of the ground for the formation of rifle pits, and bomb-proof underground tunnels, into which they retire when bullets and shells pour in thickly.

The coin universally used is the Carolus dollar or *ringgit* "Meriam," and Straits copper, while at one time their currency consisted of small gold pieces called *derhams* and tiny lead half-cent pieces.

Their ornaments are of silver, or a mixture of gold and copper which they value highly.

Their weights and measures are, for pepper, on the West Coast, as follows:—A bamboo or *hari* of pepper should hold as much as a quantity of rice having a weight equivalent to \$63, (Carolus dollars), while dealing in rice the equivalent weight is only 56 Carolus dollars; 16 of these bamboos go to a *nalih*, and 5 *nalih* to the pikul; or 40 bamboos go to the *tong* or tub, and 2 tubs to the pikul; 40 tubs or 20 pikuls going to the *koyan*. Along the East Coast, 20 *hari* or bamboos go to a tub of pepper, 80 tubs going to the *coyan*. There, and along the North Coast, as regards betelnut, 16 bamboos or *hari* go to a *nalih*, 10 *nalih* to a *kuncha*, 10 *kuncha* to a *koyan*, which generally gave 20 to 23 pikuls. With rice, 40 catties equalled 1½ *nalih*.

Their language, as will be seen from the few words used in this paper, is fundamentally Malay, with some additional words picked up from their neighbours—the Gayus and Nias—and others they have come into constant contact with. Their dialect, however, is peculiar, the Achinese rolling their words and having the habit of clipping them, so that it is quite impossible for one unacquainted with the language, however conversant he may be with either Sumatran or Straits Malay, to understand them.

I have yet to notice the group of islands North of-Acheh, and forming part of Acheh Proper, the largest being Pûlau Way, a pepper producing island, but formerly of more importance from being the place to which criminals were banished. Pûlau Bras and Pûlau Nasi follow next in size, and then we have Long and Stone Islands, the latter supplying the Acheh folks with the soft sand-stone which they use as tomb-stones.

ERRATA

TO THE PAPER ENTITLED "ACHEH."

Page	38,	line	2,	For	Mengaku	read	Mengâku
"	41,	"	25,	"	connected to	"	connected with
"	42,	"	3,	"	Analabce	"	Analabu
"	43,	"	"	"	Tynul Abdin	"	Zainul Abdin
"	45,	"	25,	"	rivers	"	River
"	46,	at end of	the 3rd para.	add:—	("Don't follow the example of the deceitful Achinese." F.A.S.)		
"	46,	line	23,	For	slim, waisted	read	slim-waisted
"	46,	"	26,	should	read thus:—youth. They become prematurely aged, and further they disfigure.		
"	47,	line	2,	After	<i>topis</i>	insert	(Hats.)
"	47,	"	19,	"	<i>dûri</i>	"	(Spike.)
"	47,	"	29,	For	toll	read	loll
"	48,	"	20-21	After	<i>temboking</i>	insert	(pounding)

FROM PÊRAK TO SLIM, AND DOWN THE SLIM AND BERNAM RIVERS.

BY

FRANK A. SWETTENHAM.

I have offered the following Journal of a Journey, made in February, 1875, from Durien Sebâtang on the Pêrak river to Slim, and down the Slim and Bernam rivers to the sea, because it appears to me a fitting continuation of Mr. LEECH's second Paper in the last number of the Journal, and also because, I believe, I was the first white man who ever ascended the Songkei river, visited Slim, or descended the Bernam river; and even after my journey I found it difficult to convince those who took any interest in the matter at all—and in 1875 they were very few in number—that the Bernam river, which does not even yet appear on the Admiralty Charts of the Straits of Malacca, is, in many respects, the finest river in the peninsula, some two miles wide at the mouth, navigable for large steamers for many miles, and, most curiously, having its *embouchure* less than twenty miles from that of the Pêrak river—a much longer river than the Bernam, one which drains a far greater extent of country, and is itself navigable for steamers for a distance of forty to fifty miles.

So far the Malay Peninsula had been, so to speak, a book which we had been content to see lying unopened within our reach; we saw only the cover, indeed only one side of the cover; the names of the large Malay States were unknown to all but a very few, and their real position and boundaries to none in the Straits Settlements.

In 1875 we were raising the cover, still only on one side, and peeping inside at the first few pages; now, though we have still little exact information, we have much to add to our former knowledge of the peninsula, and especially as regards the western States. We know, for instance, that the Pêrak river rises in the borders of Kelântan, Kedah, and perhaps Pahang, and, after running a short distance in an easterly direction turns to the South and continues parallel to the coast-line until within a few miles of its mouth, when it turns West into the Straits of Malacca, about eighty miles South-West of Penang.

The Bernam river, which, from its junction with the Slim river, runs West to the sea, we now know really holds a course almost at right angles to the Pêrak river; the Slim and Bernam rivers, before their junction, flowing, the former in a north-west, the latter in an south-westerly direction, and draining, the one the Slim, and the other the Ulu Bernam district.

The combined rivers, known, from their junction, as the Bernam river, flow, to use an Hibernicism, in a tortuously direct line to the sea, draining an immense low country, unpeopled and unknown, even to the few Natives who may be called Natives of Bernam.* From the numerous sluggish but considerable rivers which fall into, and help to swell the volume of the Bernam river, the country running from the right bank towards Pêrak, and the left towards Sêlângor, must be low, and probably much of it swampy; whilst the numerous tracks of elephants and rhinoceros leave no doubt that large quantities of big game are found in this district.

I said our search for information had been confined, for the most part, to the western side of the peninsula, and that is so; but quite recently, Mr. Bozzolo, for six years a resident in the neigh-

* Bernam, the name of this District is derived from **برنام** (Berânam), which means "six together," because the place was so little known and so sparsely populated that the whole number of its inhabitants originally amounted to six.

bourhood of what was known as the Galena Mines, on the East coast, has furnished some valuable information regarding the position of States in that neighbourhood.

It now appears that Patâni is a small State, on the sea coast, to be crossed in a few hours' walk, and that the following more considerable States, hitherto all classed "Patâni," viz., Rêmân, Ligêh, and Sai, lie between it and the head-waters of the Pêrak river.

It is probable that Kelântan and Pahang, on the one side, meet Kedah and Pêrak, on the other, all four States thus meeting within a very small area, but it is only the people who live on the spot who know anything of these interior limits.

Five years ago the Sultan of Trenggânu and the Raja of Kelântan told Sir WILLIAM JERVOIS they knew nothing of the interior boundaries of their States, nor even what countries they marched

It is certain, however, that tin raised in Rêmân goes down the Pêrak river, and Mr. Bozzolo tells me that, whilst the Pêrak river from its source for some distance passes through a district inhabited solely by *Sakeis* (wild people), the small States on the other side of the range which divides the source of the Pêrak from the waters flowing into the China Sea, are thickly populated by Malays, whilst *Sakeis* are rare.

Another geographical fact very recently established is that the State known as Jellye (more properly Jelai), one of the Negri Sembilan or Nine States, hitherto placed to the North-East of Sri Menanti, as a matter of fact lies to the South-East of that State, is drained by the head-waters of the Johôl river (which, after passing through that State, falls into the Sungei Muar), and is in fact identical with Inas, by which name it is now more commonly known.

Lastly, I am told on good native authority that three days' journey up the Pahang river will bring the traveller to the mouth

of a tributary called the Chineh, and that this stream forms the connecting link between three considerable lakes, the lowest of which is known by the same name as the river.

Pahang, however, which is the State of the greatest interest, both geographically and otherwise, is the one of all others least known to us, and contains a field for exploration well worthy of scientific research.

With this preface I will leave the Journal to speak for itself.

7th February, 1875.

Left Bandar at 4.30 P.M., by the launch, going very slowly, as the wood was bad; we did not reach Durien Sebâtang till 6.15 P.M.

I sent the boatman on shore to make all his preparations, and told him I wanted the boat at 5.30 A.M. to-morrow.

8th February.

The boatman gave me a great deal of trouble, had nothing ready, but after some severe language he managed to start at 9 A.M.

My guide at the last moment deserted me, saying he was afraid to make the return journey by himself and could get no one to accompany him. Tunku SULONG very fortunately succeeded in getting two Mandeling men who promised to take us to Slim.

SYED MASHOR, I hear, is at Sungei Raya, so after all I shan't see him on this journey.

On our way up here the other day from Batarâbit there was a flock of some seven or eight goose-teal on the river, and having no shot-gun I fired at them with a snider, and, strange to say, hit one; they were about eighty yards off; the bird was shot through the wing bone close to the body, and though it could not get away, it dived whenever we tried to get near it, until a Manila boy dived after and caught it under water.

I was told if I went up the Bidor river I should be two, if not three, nights on the way, that I should then have to walk to Songkei, a long day's walk, from there to Slim, two days' hard walking, and Slim to Ulu Bernam two nights, from Ulu Bernam down the river two or three days, that is, ten or eleven days in all, and lastly that MASHOR is not at Bidor. Whereas if I went up the Songkei, instead of the Bidor river, I must save one or two days. Accordingly I determined to go to Songkei instead of Bidor.

We entered Kwala Songkei at 5 P.M., and stopped at a clearing at 5.30 for the night, sleeping in the boat.

9th February.

Took down all the kajangs* and started poling at 6.30 A.M. The river was dreadful, just like the Labu, only a little clearer, and not so many thorns; the day broiling hot, and we got the full benefit of the sun as we had no kajangs. Our men worked very well, and we reached Songkei at 5.30 P.M., about fifteen miles in all, I should think. For the last mile or two the river was much wider and more open, and we were able to put up the kajangs, and it was well for us that it was so, for at 4.30 P.M. there came on one of the heaviest storms of rain I have seen, with thunder and lightning.

At Songkei there are some three or four detached houses.

JAAFAR, the old boatman, who turns out better on acquaintance, told the Pēnglū he was to send me on with men. It appears, however, that we are still a day's journey, either by land or river, from the beginning of the Slim road; so we shall have to settle to-morrow morning how we are to go. I should prefer the boat, as we shall have plenty of walking, but the river is difficult and the water low.

We slept very comfortably in an empty house on shore.

* Pieces of portable thatching with which boats are roofed.

10th February.

This morning we agreed to go up the river as far as the beginning of the Slim road, and, as our boat was too big for the shallow water, Toh Muda got us a smaller one, and we started up the river at 8 A.M., and it will be a wonder if we reach our destination to-night.

The travelling was much better to-day. The river open, and we had the kajang on all the day. The only drawback was the snags, and they were not very bad. My own crew were abominably lazy; but I had four men from Songkei who worked very well, and we reached the Toh Dagang's house at 2.45 P.M., and he has engaged that I shall start first thing to-morrow. The Toh Dagang was very polite, and he sent for the Pěngûlu of Songkei, one Toh BIKAS, a very pleasant looking old fellow, who told me he had never seen a white man before, but he does not regard me with much curiosity. He and the Toh Dagang agreed to furnish men to carry my things.

The Toh Dagang considers it a matter of honour to sit up all night and watch me, so he amused himself by playing cards until day dawned.

11th February.

I did not get away till 8.15 A.M., five men carrying my effects. The road goes straight across the Songkei river and then direct for the hills.

At first the path was very bad, a regular slough of despond, but after two or three miles it got much better, and altogether I could not complain of it.

We walked for two hours, and then stopped for half an hour, and then on again walking and resting over a slightly hilly country until we reached Trolah at 3.30 P.M., having walked five hours and rested two and-a-quarter.

We were not sorry to stop, for jungle walking is very severe. I call the distance thirteen miles.

We put up for the night in a regular hovel, the whole kampong consisting of two wretched houses in the heart of the jungle. There is here a nice stream which runs into the Slim river.

12th February.

Got away at 7.30 A.M. and went at once into big jungle. The road from here to Slim is a very good one as jungle roads go, indeed about the best I know; altogether from Songkei to Slim the road is good, with the exception of a mile or two close to Songkei.

From Trolah to Slim the whole way is up and down hill,† but there are five hills proper, and one of them, the second from Slim, is a good deal higher and larger in every way than the others.

About four miles from Slim, in a charming spot, are some sulphur springs; the water is quite hot, and where it bubbles out of the rock you can't bear your hand in it for more than a moment. The smell of the sulphur is very strong.

The water from the hot springs runs into the stream (a considerable one) close by, and there are fine large trees growing in the middle of and around the stream; it is a most enjoyable halting place.

The last hill, the one next to Slim, is remarkable for being covered from top to bottom, on the Slim side, with large bamboos; I never saw such big ones, nor in anything like such numbers, many were 18 inches in circumference.

As you go down the hill the bamboos get smaller in size, but more in number, until you find yourself walking in a forest of bamboos with not a tree of any other description near.

Coming from out the bamboos at the foot of this hill you see before you the confluence of two rivers, the Slim and the Ghiliting,

† The Malays speak of this part of the road as "Bukit tiga puloh tiga," i.e., "the thirty-three hills."

both about the same size, and you look on as lovely a picture as you can well imagine in such an outlandish spot.

This place is the picture of rest and beauty; there are some two or three picturesque huts on the banks of the rivers, and right opposite rise two steep hills forming the boundary between PĒrak and Pahang. These hills, named Tumah Batak, are close by, and rise abruptly from the water.

Slim might almost be a village in Switzerland.

We reached this, after walking through both rivers up to the waist in water, at 1 P.M., after four and-a-half hours' hard walking. I should say thirteen miles, from Trolah.

The Datoh's house, we heard, was higher up the Slim river, and as I had hurt my foot coming down the last hill, and could not bear my shoes on, I took off shoes and socks and walked bare-foot.

After forty minutes' fast walking, almost all through bamboo forest, and crossing the Slim river again, we reached the Datoh SAMPUH's house to find he had gone to the hills to see the *orang Sakei*.

The distance from Trolah to Toh SAMPUH's house is altogether over fifteen miles, and the total distance from Songkei to Slim twenty-eight or twenty-nine miles, perhaps less.

The Datoh's house was a miserable place and filthily dirty, with half a dozen *orang Sakei* in it, so little clothed that the scantiness of their apparel would have been less evident had it been entirely absent.

The men are above the average size of Malays, the women of the ordinary height, their hair is not straight but fuzzy, and they all, without distinction, wear a bamboo, about a foot long, through their noses, and are afflicted with a fearful skin disease which makes them loathesome to look at.

There are said to be about three thousand in the hills about Slim; and on the hills of Slim, Batang Padang, Bidor, and Songkei as many as ten thousand.

The headman of the Slim *orang Jakun*, or *Sakei* as they are called, is blessed with the title of "Mēntri," and the Pēngūlu of Slim is obliged to consult him in all things, otherwise, it is said, the *orang Sakei* would at once attack the Pēngūlu and his people, who dread the poisoned arrow of the *sumpitan* more than rifle bullets, and with reason.

The *Sakeis* are clever gardeners, and cultivate sugar-cane, plantains, sweet potatoes, and other vegetables in abundance. Rice they use but little. Tobacco they are very fond of, and grow it themselves, to chew not to smoke. They use their own green, but they prefer Javanese tobacco if they can get it.

Their solitary garment, or rather rag, the "fig leaf apology" (as CROMWELL called the excuses of a certain party in Ireland) is made of bark, the men wearing it in all its pure simplicity, the women affecting an additional fringe of grass.

Like the natives of Borneo, these women cover their arms with wire. There is a young lady standing within two yards of me, whose arms are covered with numberless brass rings. She has about a dozen strings of coloured beads—to which are hung more brass rings—round her neck, and these beads are fastened behind with a buckle of shells and boar's teeth; through her nose she has a long porcupine's quill, and her face is painted in stripes of black and red, beginning at her forehead and ending like a pitch-fork on her mouth and chin. She is a belle, no doubt, and amongst the "*orang Sakei*," I dare say irresistible.

Raja JA ASUL came to see me, and I had a long talk with him.

He says the Slim river is the same size and the same length as Bernam river, but he says that about half way between Slim and Ulu Bernam there is a river called "Sungei Bil," which is now,

and has always been, considered by the people here the boundary between Sêlângor and Pêrak. The river, he tells me, is very rapid, so I have no doubt it runs straight down from the hills, and this would seem a very fair boundary. The Slim river runs right back into Pêrak, and is said to rise in a hill called "Batu Gaja," which forms the boundary between Pêrak and Pahang.

Batu Gaja is about six hours' walk from here, and can be seen plainly.

The Bernam river again runs back into Sêlângor, and has its source not far from the Sêlângor river, so, on the whole, I should think the boundary accepted by the people living on the spot, that is, the Bil river, is the best and fairest. It is true that the boundary between Pêrak and Sêlângor is the Bernam river, but then the point is: Which is the Bernam river? What is now called Bernam river, or the Slim river, which may in reality be the real source of the river which is known at its mouth as the Bernam?

There are half a dozen Chinese working tin here for the Datoh, a little way above his house. The house lies in the bosom of the hills, in a valley shut in on three sides, some six or seven miles long, and not a mile, perhaps half a mile, wide. This valley is said to be rich in tin. Indeed, I believe there is little doubt but that there is tin all over it in larger quantities and more easily to be worked than any mines in Pêrak, except perhaps Salak. Raja JA ASUL is very anxious to open mines here, and if he can raise money I've no doubt he will succeed; the water both for working and for carrying the metal is everything that could be desired.

We put up for the night in a hut nine feet square, and were glad to get it.

There is nothing whatever to be got here, not even a fowl.

13th February.

The Datoh, though he has been sent for, may be several days getting here, and I have been trying to find a boat to take us down the Slim river into the Bernam.

I made up my mind at Trolah that I would go this way, as I should then see all the Slim river, and both upper and lower Slim, and when I go to Bernam from Sĕlāngor I can go down the Bernam river. I *must* do it now, however, for I can't bear a shoe on my foot and a day's walking through jungle, shoeless, is out of the question. There is no boat here, so I have sent to the junction of the rivers down below to try and get one; if it comes I shall go at once, as Raja JA ASUL says it will take me four or five days to reach the Bernam river.

I had a great durbar to-day. There came first one Raja NGAH, who lives at a kampong down the river called Piong. He is a Sumatra man, and appeared very poor, but was as polite as poor.

Then there came Raja ALI, a Pahang man, from Tanjong Blit, otherwise known as Lower Slim, and after him the Datoh Muda (the new Datoh appointed by Raja NGAH*), and the Toh Bandar, and last of all came Toh SAMPUH.

Raja ALI and the Datoh had come ten miles, and the Toh Muda had made arrangements for a boat for me.

Raja ALI formerly opened tin mines at Tanjong Blit and at Ulu Slim, but they failed for want of money. Every one here seems anxious to know about the taxes on the Bernam, and I set their minds at rest about that.

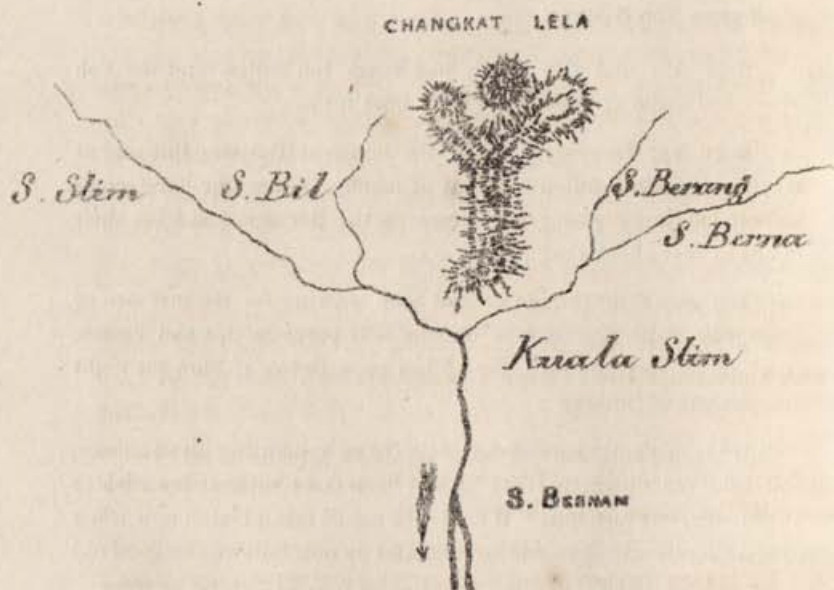
Toh SAMPUH, though he had been walking for the last two or three days with the *Sakeis* on the hills between this and Trolah, must be a very old man, for he has been Datoh of Slim for eight generations of Sultans.

He is evidently sore about Raja NGAH appointing his successor, and told me distinctly that it had been done without his wish or knowledge, but he added "What is the use of being Datoh now when everything is at sixes and sevens, and no one follows the good old

* Alias Tunku Panglima Besar, not the Raja NGAH of the previous paragraph.

customs of the past?" He tells me, he was the first settler in Slim, that the Slim river is larger and longer than the Bernam river, and that it rises in a mountain called Gunong Jeransang, the other side of which is Pahang territory, and from that side rises a stream called Sungei Bětōh, the probable source of the Pahang river, or, at any rate, a tributary of that river.

Toh SAMPUH says Sungei Bil falls into the Slim river below Tanjong Blit, and that it is on both sides Pĕrak territory; that originally the Bernam river was the boundary between Pĕrak and Selāngor, later, the Berang river, a tributary of the Bernam, and later still, a mountain between the rivers Bil and Berang, called Changkat Lela; the watershed of the upper Bernam forming the boundary from the border of Pahang to the Kwala Slim, and from that point the Bernam river itself is the boundary to the sea, thus:—



The Toh Muda had brought me a boat, so at 2 P.M. I started. The boat was a dug out, and would only hold my own people, that is, myself, Tunku SULONG, one Policeman, and two boatmen, five in all, and then there was not an inch of the boat out of the water.

The river is most lovely, a beautiful, clear, rapid stream with splendid jungle on both sides, and open enough to give glimpses of the hills.

At first it was very exciting and enjoyable, as every moment we were shooting the rapids, and the boat was in danger of being upset, but the drawbacks were great. In the first place no protection against the sun, except an umbrella, which had to be taken down continually as we went under trees, and which is always a nuisance to hold, then nothing to sit upon except a tin biscuit-box, and from that position not able to move, whilst it is constantly necessary to look out that your head is not carried away as you go under a half fallen tree; then you have to get into the river and drag your boat over a sunken log, and all this in a boat so crank that most people would think many times before getting into it.

However, on the whole we got on very well, and passed a sulphur spring a little way below Slim, the water of which, boiling, runs into the Slim river. Just before 3 P. M. passed Kwala Ghiliting, and for the next one and-a-half hours we never got far from Gunong Tumang Batak, the river winding round the foot of the hill.

At 4.30 P.M. we stopped for the night at Piong, at the house of Tunku SUTAN, a relation of Raja NGAH, who was very polite. He is a Sumatra man, and has been to a Dutch school and with a Dutch planter in Deli. Both he and Raja NGAH say Toh SAMPUH is a very good man, liked by every one, and they don't like the Toh Muda. As far as I can see none of the people here like the Tunku Penglima Bésar, they said he had called them to Sungei Raya, but they did not intend to go.

14th February.

Up before daybreak, but did not get away till 8 A.M., as some of Tunku SULONG's relations came to see him. We reached Tanjong

Blit at 9.45 A.M., and, finding the Toh Muda had not got us a better boat, we went on at 11 A.M.

The travelling is just the same as before, only painfully hot. I should think this is a very good river for fly-fishing, it is just like a Scotch trout stream, only there are not so many stones in it, but hundreds of snags instead, that of course is rather against fishing, but the river teems with fish, and I have seen them rising freely to the natural fly, especially in the mornings and evenings.

We reached Kwala Slim at 4.30 P.M. I should say it is twenty miles from Tanjong Blit, and thirty from Slim.

The Bernam river, which joins it here, is very much narrower, and has only about half the body of water that the Slim river has.

The combined streams form a fine river, broad and deep, but full of snags.

Seeing no traces of humanity anywhere, we stopped at 5.30 P.M. on a sand-spit to make a night of it in the jungle. I had bought a kajang at Tanjong Blit and this we spread on sticks, put a waterproof sheet underneath, and, as it was a beautiful night, we should have been comfortable enough had it not been for the mosquitoes and sand-flies, swarms of the latter getting inside my curtain and giving me no rest. My face, which alone was uncovered, they bit savagely, and my forehead in the morning was like a ploughed field, all ridges and furrows.

Our dinner, for we all dine alike, consisted, and has done ever since I started, of rice and a fowl burnt on the cinders. It is impossible to take a lot of things into the jungle, unless you have a following of at least a dozen men, and amongst them a cook, and that is simply a nuisance.

15th February.

Up again before daylight, and got away at 6 A.M. We have only one paddle and one pole, the latter useless now the river is so deep; the current, however, is very swift, so we make good travelling. I never saw anything like the numbers of elephant tracks here.

every few hundred yards there is a spit of sand and elephant grass covered with tracks, many quite fresh, last night's I should think.

Just before we stopped for breakfast, we heard an elephant quite close to the side of the river, within a yard or two, but we could not see him, the jungle was too thick.

We stopped for breakfast at 9.30 A.M., and went on again at

We had not gone a mile before we were attacked by a swarm of black wasps, against whose hanging nest we were carried by the rapid current. We were all bitten, except the man steering; and the constable would have jumped overboard if I had not stopped him. The wasps followed us for a long way, and whilst their attentions lasted we dared not stir.

We now got into a most curious place, and I shan't be distressed if I never see it again.

The river went for nearly ten miles through reeds and fens, the home of alligators and snakes and strange birds. I never saw such a horrid ghostly place, the river often so narrow that the reeds almost met overhead, while the water was so deep we could find no bottom with the pole. Wherever we did meet jungle it was *jejawi* only, those low trees with long feelers growing out of every branch into the ground and water.

The natives call it the *tampat hantu dan ular sawah*—"home of ghosts and boa-constrictors." Not a sound to be heard except the occasional shriek of some strange bird, which would rise slowly, and apparently unwillingly, out of the fens and fly into the nearest brake, not seemingly afraid of us, only a little surprised and rather disgusted. The river looks as if it were visited by men perhaps not once in a century.

Altogether, this kind of travelling is not quite pleasant, a boat like ours—a dug-out three feet wide, down to the water's edge—is very easily upset in a river full of snags, indeed the difficulty is not

to upset it, and once in the water you would be food not for one crocodile, but the disputed prey of many.

It is a dispensation of Providence that we have got thus far in safety.

Let alone the boat upsetting, if we went slowly, the smallest flick of a crocodile's tail would suffice to settle the matter.

Just as we got out of the fens in which the river winds like a snake, the stream divided, and I feel sure we took the wrong channel, not a soul in the boat has ever been here before, so we had to trust to chance. Twice we had all to get out and drag the boat over a tree, which lay completely across the stream. I got my coat and umbrella torn to pieces by trailing thorns. We passed within two yards of an enormous crocodile, lying on the bank, it leapt into the water as we passed, and if we had been close to the bank would have come straight into the boat. There were numbers of what the natives call the "snake bird" here, and especially in the fens, a strange looking bird in keeping with the place. I saw two very fine wild duck also, but had only a rifle and could not get a shot at them.

After two hours we joined the other branch of the river, and from this point it got wide again. At 4 P.M. we came to a place where the river divided into five large branches; we took the largest, and at 5.15 P.M., having long given up all hope of finding anything like a house, we got up a high bank, to be as far off the crocodiles as possible, and made another night in the jungle. The mosquitoes and sand-flies were as entertaining as usual. We made at least forty-five miles to-day.

16th February.

Started at 6.30 A.M. If we don't come to a house to-night we shall be in a bad way, as our stores, even tobacco, are exhausted, and we have only rice left.

The influence of the tide is felt as far up as this point. At 8.30 A.M. we met two boats, and the men told us we should soon come

to houses, but we could not reach Raja ITAM's place to-night. My steam launch, they say, is there.

I ordered them several times to bring the launch as high up as possible, and she might easily have got to the place we stayed at last night.

We have now been going two days and part of a third, I won't say without seeing a house, but without seeing the slightest sign of man's ever having been here, except a few bundles of rattans lying on the river bank. We have come in that time, I should say eighty miles, and now we have only met a boat.

At 10.15 A.M. we reached the first clearing, and stopped there for breakfast, ninety-five miles from Tanjong Blit.

We went on again at 12.50 P.M. and after four and-a-half hours' rowing against the tide, going in that time about ten miles, we reached a house where there was a large boat.

The river had got so wide, that in the last reach the waves nearly swamped our cockle-shell, moreover a heavy thunder storm came on, so we hired a larger boat, though the owner was rather unwilling to let us have it, and pushed on.

It rained in torrents, but as the tide was now with us we determined to row till it turned, so I took an oar, whilst Tunku SULONG and one of the men cooked the rice; that to eat and water to drink being our only food.

In our dug-out we had four paddles, one of which I took, but this boat was big and heavy, so we did not get on so fast.

We saw several crocodiles to-day and two more wild duck this morning. I shot a small eagle this evening. The ball going through his body near the tail and then breaking his wing; he had very formidable beak and talons.

We rowed till midnight, making fifteen miles more, one hundred and twenty miles from Tanjong Blit.

17th February.

We stopped for the tide, but started again at 5 A.M., and got another oar to work; we had the tide well with us, and, at last, at 9.30 A.M. reached the launch at Tunku ITAM's place, having come eighteen miles this morning, one hundred and thirty-eight from Tanjong Blit, and one hundred and fifty from Slim Proper.

The launch could go, at least, seventy miles higher up the river than Raja ITAM's kampong.

Last night and this morning we passed a number of houses, fifty or sixty perhaps, usually five or six in one place, and almost all new, but they look lost on this river, where three men-of-war might steam abreast of each other.

I went on shore at 2 P.M., and saw Raja ITAM, his youngest brother, and his father-in-law, and had a long talk with them.

I was able to put Raja ITAM and his people right on several matters, though at first he appeared rather stubborn. He, like others, appeared to think Bernam belonged to him solely, personally, an inheritance from his father, and not only the Sêlângor side, but the Pêrak side of the river also.

Having been present when Sultan ABDULLAH's permission was given that Raja ITAM should, at present, be allowed to occupy the Pêrak side, I was fortunately able to make the real state of the case quite plain to him. One brother of his, Raja INDUT, has just gone up to the interior to start some tin mines and to get specimens of the coal found there. These last they have promised to send to me when procured.

As to my journey down the river, Raja ITAM tells me, that I was very fortunate to get here in so small a boat, as the river is famed for its crocodiles, and at his place they are so fierce that they will knock a man off a boat's side as high out of the water as the bows of the launch, that is, three feet! All the people's bathing-houses here are made very high indeed

from the water, simply from fear of crocodiles. Raja ITAM also tells me, that we took the wrong turn, as I felt sure we had done, in the river after the sedges, but, he added, just below the place where I said the river divided into five (they say seven, and call it "Sempang Tuju"), where the river divided again into a right and left branch, if we had there taken the wrong one, which we might easily have done, as both branches were the same size, we might have gone down it for a month without meeting a soul, or coming to anywhere in particular. We certainly have to be thankful for the lovely weather we have had ever since we left Durien Sebätang, last night being the only wet night we have had. If it had rained whilst we were in the jungle, I cannot think how miserable we should have been.

Raja ITAM and his brother came on board the launch and stayed some time, and again later in the evening. I got all the wood on board at once, and started down the river between 8 and 9 p. m. with a nearly full moon. There is a considerable kampong here, and a larger one near the mouth of the river. From this up the river there are about five hundred people, and the same number towards the mouth, making about one thousand souls in the "Hilir." *

This is certainly a magnificent river. From Raja ITAM's place to the mouth, I call it twenty-five miles, so that would make altogether some one hundred and seven-five miles, in these last five days. At the mouth of the river there is an immense number of fishing stakes, fish-curing being the chief occupation of the population.

There is plenty of water at the mouth of the river, and the steering is easy; going out you hold slightly towards the Pêrak bank till free of the stakes, and then you can steer anywhere.

18th February.

I left the river's mouth at 5.30 A. M., and was off Sêlângor (with many stoppages on the way to repair machinery) at 7 P. M. At 9.30 P. M. I had passed Pûlau Angsa, when a bolt broke, and it took five and-a-half hours to make it right, not right, but enabling us to go on.

Entered the Kwala Klang at 7.30 A. M., but did not reach Langat till 5 P. M.

* "Down Stream," as opposed to "Ulu"—"Up Stream" or Interior.

A CONTRIBUTION TO MALAYAN BIBLIOGRAPHY.

[INTRODUCTORY NOTE.—The non-existence of any comprehensive catalogue of works referring to Malayan matters has suggested to the compiler that the following results of between two and three years' labour in that direction may be of value to the members of the Society.

The catalogue is necessarily imperfect, and as such is merely designated a "contribution" to the end in view, which can only be accomplished by united effort. Still it is probably the most complete yet published, aided as it has been by the willing help of friends and embracing as it does the titles to be found in the British Museum Library, Royal Asiatic Society's, Raffles', Marsden's and other catalogues; those of works on the shelves of the Raffles and Logan Libraries; and such as are to be found in the publishers' lists of Trübner, Quaritch, Allen, and others who make such works their specialities.

It may be well to define the geographical limits I have observed, which are those laid down by the late Mr. LOGAN as comprehending the district of "Indonesia." They are as follow:—A line drawn across the Malay Peninsula at the Siamese boundary line to the North point of Borneo; thence in a North by West direction to the Coast of Luzon, following its Northern shore and returning to the East Coast of Mindanao, from the South point of which island it strikes across to New Guinea, at Point D'Urville. Thence following the contour of the Coast (and without including any portion of the island) it makes a South-East curve to include

the Arrou islands and Timor Laut, whence it strikes West-South-West to the Southernmost of the group extending from Timor, and thence passes to the Java and Sumatra South Coasts as far as Achin, whence it is drawn to Junk Ceylon and meets the dividing line across the peninsula. The district thus included may be equally well designated as "Malaya."

The catalogue has been divided into three heads, viz. : 1—European works ; 2—Malay works ; and, 3—Pamphlets, and Newspaper and Magazine Articles and Notices. The present list deals only with the first named, and is sub-divided as follows:—

A.—Works relating to the Straits Settlements exclusively.

B.— do. do. Malaya, exclusive of the Netherlands Indies, Borneo, the Philippines, and Moluccas.

C.— do. do. the Netherlands East Indies exclusive of Borneo.

D.— do. do. Borneo.

E.— do. do. The Philippines and Moluccas.

F.—Works containing Incidental Notices of Malayan countries.

G.—Grammars, Dictionaries, &c., in Malay and European languages.

H.—Comparative Vocabularies and Grammars, Dictionaries, &c., in Malayo-Indonesian languages.

Making a total of nearly 400 titles.

I have placed Borneo under a separate head, because, although a large portion is under Dutch control, most of the works named refer to places with which British interests are mainly connected. The titles under "F" may be deemed unduly few, but I have carefully excluded all works which did not seem to be worth consulting

for information. It is not, however, supposed that important omissions will not be detected, and these, when supplied, will enable some future bibliographer to produce a complete and exhaustive

I have to acknowledge the very great help I have received

Mr. H. L. NORONHA, Superintendent of the Government Printing Office, and Mr. C. GOULD (son of the distinguished Ornithologist), who have drawn my attention to many titles which should otherwise have overlooked.

Under the head of Malay works I hope, in a future Journal, to offer the most complete list yet published of native literature. The cordial co-operation of gentlemen resident in the colony and the longer time at my disposal to complete it leads me to hope the second paper will be of both greater interest and value than can be the case in this instance. For the third division—Newspaper and Magazine articles on Malayan matters—a larger measure of assistance is however necessary; and if other members will consent to give their aid, most useful results may be gained.

N. B. DENNYS.]

A.

WORKS RELATING TO STRAITS SETTLEMENTS AFFAIRS EXCLUSIVELY.

Administration Report—

Straits Settlements—published yearly, ending 1867.

Anderson, J.—

Political and Commercial Considerations relative to the Malayan Peninsula and the British Settlement in the Straits of Malacca—2 parts in 1 vol. sm. 4to.—Prince of Wales' Island, 1824.

Blue Books, Colonial—

Papers presented to Parliament—(See "Parliamentary Papers.")

Blue Book

Of the Straits Settlements—published annually, commencing 1868.

Cameron, John—

Our Tropical Possessions in Malayan India: being a Descriptive Account of Singapore, Penang, Province Wellesley, and Malacca; their Peoples, Products, Commerce, and Government—by JOHN CAMERON, F.R.G.S., with Illustrations—SMITH, ELDER & Co., 65, Cornhill, London, 1865.

Collins, James—

Museums, their Commercial and Scientific Uses—A lecture delivered at Government House, Singapore, 26th August, 1874.

Refers to special facilities afforded by Singapore as a collecting centre.

Government Gazette—

Straits Settlements Government Gazette—published weekly—commenced on 1st January, 1858.

Legislative Council Papers—

Papers laid before the Legislative Council of the Straits Settlements—commencing in the year 1869.

Leigh, Sir George, Bart.—

An Account of the Settlement, Produce, and Commerce of Prince of Wales' Island in the Straits of Malacca—8vo.—1805.

Lemos, Jorge de—

Historia dos Cercos de Malacca—4to.—Lisbon, 1585.

Letters of Extinguisher—

A Series of Serio-Comic Contributions to the *Straits Times*—Singapore, 1872.

Logan, J. R.—

The Rocks of Pulo Ubin—4to. pamphlet—Reprinted from Jour. Ind. Archipelago.

MacAlister, Norman—

Historical Memoir relative to Prince of Wales' Island in the Straits of Malacca : and its Importance, Political and Commercial : submitted to the Hon'ble the East India Company, and the Government and Legislature of Great Britain—London, 1803.

McNair, Major F. J. A.—

Perak and the Malays, or Sarong and Kris—by Major FRED. J. A. MCNAIR, R.A., C.M.G.; Colonial Engineer and Surveyor-General, S.S.; late Officiating H. M. Commissioner, Perak; Fellow of the Linnæan Society, &c.; Fellow of the Royal Geographical Society; Associate, Institute of Civil Engineers—Illustrated with 13 engravings by R. KNIGHT of photographs taken by the author—TINSLEY BROTHERS, 8, Catherine Street, Strand, London, 1878.

Martin, R. Montgomery—

British Colonial Library—10 vols. F'cap 8vo.—London, 1843—Volume 10: *British Possessions in the Indian and Atlantic Oceans, viz., Ceylon, Penang, Malacca, Singapore.*

Murton, H. J.—

Catalogue of the Plants under Cultivation in the Botanical Gardens, Singapore, Straits Settlements—by H. J. MURTON—Government Printing Office, Singapore, 1879.

The classification adopted is that of the Genera Plantarum as far as the end of the 2nd Part of the 2nd Volume, after which the orders are given in accordance with the English Edition of LE MAOUT et DECAISNE.

With the Aroids, the compiler has followed the alphabetical order as given by Mr. BROWN in Sir JOSEPH HOOKER's Report for 1877.

An Index of the genera, as well as one containing a good many English and Malay names, have been added to enable non-botanists to find a particular plant. The number of species catalogued amounts to 1,802, of which there are:—Orchids, 280 species; Palms, 113; and Ferns and Lycopods, 170 species.

Murton, H. J.—*Continued.*

Supplement to the Annual Report on the Botanical Gardens, for 1875.

Contains the names of all the plants then in the Gardens, so far as they were then known, which amounted to 438 species.

Narrative

Of the Proceedings of the Straits Government with regard to the recent operations on the East Coast of the Malay Peninsula—Signed by Colonel ORFLEUR CAVENAGH—Svo. pamphlet with appendices—Singapore, 1863.

Newbold, Lieut. I. J.—

Political and Statistical Account of the British Settlements in the Straits of Malacca: viz., Penang, Malacca, and Singapore; with a History of the Malayan States on the Peninsula of Malacca—by I. J. NEWBOLD, Lieutenant, 23rd Madras Light Infantry, Aide-de-Camp to Brigadier-General WILSON, C.B.; Member of the Asiatic Societies of Bengal and Madras, and Corresponding Member of the Madras Hindu Literary Society—in two volumes—JOHN MURRAY, Albemarle Street, London, 1839.

This book still remains the standard work on Malacca and its vicinity: it contains a particularly useful and reliable account of the "Naning War," as to which the author, though not himself engaged, had the best means of forming an opinion. He was stationed as Staff Officer in the territory occupied immediately after, and in consequence of, the military operations.

Lieutenant NEWBOLD is also considered a high authority on matters connected with Malay customs and traditions.

Ordinances

Of the Straits Settlements—1867-1879—Royal Svo.—13 vols.

Previous to April, 1867, the Straits Settlements were under the Indian Government.

Parliamentary Papers—

1866. *Transfer of the Control of the Straits Settlements from the Government of India to the Colonial Office.*

1872. *Command*—466. *Piratical Seizure of a Junk Sélángor.*

1874. *Command*—Despatch from Governor Sir Andrew Clarke to the Earl of Kimberley upon the disturbed state of part of the Malayan Peninsula.

1874. *Command*—Engagement entered into with the Chiefs of Perak.

1875. *Command*—1111. *Correspondence respecting the Affairs of certain Native States in the Malayan Peninsula. (Perak and Sungei Ujong campaigns.)*

Parliamentary Papers—Continued.

1875. *Command*—1320. *Further Correspondence, &c.*
 1876. *Command*—1505. *Do.* *do.*
 1876. *Command*—1512. *Do.* *do.*
 1877. *Command*—1709. *Do.* *do.*
 1879. *Command—Correspondence respecting Muar Affairs.*
 1879. *Command—Instructions to Residents in the Native States.*

Penang Gazette—

Triweekly—published at Penang.

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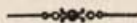
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„ *Vocabulaire Français-Malgache.*



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OF

COMPARATIVE VOCABULARY

OF THE

**Dialects of some of the Wild Tribes inhabiting
the Malayan Peninsula, Borneo, &c.**

COLLECTED AND COMPILED FOR

THE STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

One of the professed objects of the Straits Branch of the Royal Asiatic Society was the collection of a number of test words from the languages of the Wild Tribes who inhabit the Peninsula, and the Islands of the Eastern Archipelago, with a view to assist ethnological science in the solution of those most interesting problems—the origin of these peoples, their connection with each other and with Malays, Papuans, the Savages of Formosa, the Bataks of Sumatra, the Cannibals of Turk's Island, and others of the Caroline Group, and many other apparently distinct races in whose languages a similarity of words has led to a belief that they had one common origin.

With this object a series of one hundred words was chosen and printed in form of a pamphlet with the German, French, Dutch, and Spanish equivalents of each word, and a blank column for the new dialect, to be supplied by the collector.

Instructions were added to ensure, as far as possible, uniformity of spelling in the dialects, and the following preface of explanation and guidance completed the paper :—

“The Council of the Straits Branch of the Royal Asiatic Society have resolved to invite the assistance of persons residing or travelling in the Peninsula, Sumatra, Borneo, or in the adjacent countries, with a view to the collection of fuller and more varied information than has been hitherto obtained in regard to the Wild Tribes of these regions.

“The interest such investigations possess for Ethnology, Philology, &c., and the importance of prosecuting them without delay, are sufficiently obvious. The following passage from Mr. LOGAN's writings (I. A. Journal, 1850, vol. IV., pp. 264-5) will instruct those to whom the subject is new as to the precise objects to be aimed at, and the best methods of enquiry to follow :—

“For the Ethnology of any given region, the first requirement is a full and accurate description of each tribe in it, and in the adjacent and connected regions, as it exists at present and has existed in recent or historical times. This embraces the geographical limits and the numbers of the tribe, the Physical Geography of its location, and its relations of all kinds to intermixed, surrounding, and more distant tribes. The environments of the race thus ascertained, the individual man must be described in his physiological and mental characteristics and in his language. The family in all its peculiarities of formation and preservation, the relative position of its members, its labours and its amusements, must next be studied. The agglomeration of families into communities, united socially but not politically, is also to be considered. Lastly, the clan, society, tribe or nation as a political unity, either isolated, confederate, or subordinate, must be investigated in all its institutions, customs and relations.....

“When we attempt to enquire into the case or origin of any of

“ ‘ the facts presented by an ethnic monograph of the kind we
 “ ‘ have indicated, we find that very little light is to be obtained in
 “ ‘ the history of the particular tribe. It suggests numerous
 “ ‘ enquiries, but can answer only a few. If we confine our atten-
 “ ‘ tion to it, the great mass of its characteristics are soon lost in a
 “ ‘ dark and seemingly impenetrable antiquity. But although each
 “ ‘ race, when thus taken by itself, vanishes along its separate
 “ ‘ path, it assumes an entirely new aspect when we compare it
 “ ‘ with other races.’ ”

“ To assist in the collection and comparison of Dialects, the
 “ following Vocabulary, consisting of one hundred words and fifteen
 “ numerals, arranged in groups and translated into the four conti-
 “ nental languages most spoken in Malaya, has been compiled,
 “ printed and distributed by the Society; and it is hoped it may
 “ prove valuable to the Collector, particularly in regard to the
 “ various Sëmang, Sakei and Jakun dialects, in the interior of the
 “ Peninsula.

“ The following recommendations of the best Philologists sum
 “ up concisely and will serve for easy reference as to the points
 “ which are commonly considered to require most attention. A
 “ little care in these respects on the part of those who are good
 “ enough to collect Dialects will much facilitate the comparison of
 “ one Dialect with another :—

“ 1. In all cases to ascertain the exact name and locality (or
 “ nomadic district) of the tribe, as described by itself.

“ 2. In taking down such generic words as ‘tree’ and ‘bird’
 “ to distinguish carefully the general name (if there is one) from
 “ the names of particular kinds of trees and birds. This rule has a
 “ very wide application among uncivilised Tribes, which commonly
 “ possess but one word for *arm* and *hand*, for *leg* and *foot*, &c., &c.

“ 3. To give all the synonymous words in use in each case, with
 “ every distinction of their meaning as far as possible. Undeve-

“loped Dialects usually possess a very redundant Vocabulary in respect of objects.

“4. To observe carefully whether or not a word be of one syllable; and, if of more than one syllable, whether or not it be a compound word. This is particularly important where the words begin or end, as they frequently do in these Dialects, with a double consonant like ‘Kn,’ or ‘Np.’

“5. To represent the sound of each word as fully and exactly as possible, and for this purpose to adhere to a system of spelling, such as that recommended on the following page.”

The Society has distributed these pamphlets wherever there seemed a possibility of obtaining the desired knowledge, and though, in by far the majority of cases they have never been returned, some success has attended the experiment, and the result will be found in the following pages.

It is felt that by publishing the Vocabularies which have been collected in the last three years, even though several of the Dialects are very incomplete, those who have given the Society their assistance, and to whom the best thanks are due, will see that their labour is not lost; whilst others, who hold the Vocabulary forms and have the opportunities of supplying an unknown dialect, may be reminded of the fact, and still others of our numerous members, when they receive this number of the Journal, may, by themselves or their friends, assist in furthering an object which cannot but be of much interest to Ethnologists and Philologists in all parts of the world.

F. A. SWETTENHAM,
Honorary Secretary.

English, ...	I. 1—Man	I. 2—Woman	I. 3—Husband	I. 4—Wife	I. 5—Father
Malay, ...	Orang	Prampuan	Laki	Bini	Bapa
1* Irânûn, ...	Ton	Babei	Aki	Kâromah	Amâ
2 Dûsûn, ...	Tûlûn	Tandoh	Asouwah	Asouwah	Îama
3 Bûlûd-Opie, ...	Ôlûn	Lân	Bino	Mângûnak	Amâ
4 Sulus, ...	Tau	Babi	Ebana	Asawa	Amak (a)
5 Nias Islands, ...	Niha Simachua	Niha Siâlâwêh	Donga	Faômô	Tûta
6 Kian Dyak, ...	Laka	Daûh	Oang-hawah	Oang-pûlaka	Tamak
7 Punan Dyak, ...	Uroh	Pawoh	Eleh	Pawoh	Umak
8 Mclano Dyak, ...	Dale	Dimrau	Jimanakali	Jimanakmrau	Ana
9 Bûkûtan Dyak, ...	Ele	Oroh	Balumkoboh	Balumkobok	Anai
10 Land Dyak, ...	Daya	Dayang	Bûnûh (a)	Sawun	Sama
11 Balau Dyak, ...	Laki	Indu	Laki	Bini	Apai
12 Tagbenûa, ...	Tano-lelaki	Babai	Magasawa	...	Ana
13 Pêrak Sêmang, ...	Gob	Gob-bobô	Gob-onghôn	Gob-bobô	Dô
14 Do, ...	Tunkal	Tun-ah-beh	...	...	...
15 Chendariang Sakei, ...	...	...	...	...	...
16 Kinta Sakei, ...	...	...	...	...	...
17 Samoe, ...	Morionî	Mobeni	...	...	...
18 Sêmang of Ijoh, ...	Temkal	Mâbeh	...	...	...
19 Sêmang of Ulu Selama, ...	Tunkal	Marbê	Kesûi	Kenêr	Ai

* These Numerals refer to the Notes at pp. 162-166.

(c) The vowel "u" throughout the Land Dyak Vocabulary should be pronounced according to the French "u."

(a) "k" pronounced.

English, ...	I. 6—Mother	I 7—Child	II. 1—Belly	II. 2—Blood	II. 3—Body
Malay, ...	Māk	Anak	Prūt	Dārah	{ Bādan Tuboh
1* Irānūn, ...	1* Inā	Wata	Tian	Rōgoh	Louwos
Dūsūn, ...	2 Inā	Ānak	Tian	Rāha	Tinan
Bālūd-Ōpie, ...	3 Inā	Ānak	Tārei	Dāh	Bāl-ān
Sulus, ...	4 Inak	Anak	Tian	Dūruh	Badan
Nias Islands, ...	5 Mēmē; Ina	Onō	Datu	Dāra	Mbitūh
Kian Dyak, ...	6 Inī	Anak	Būtīt	Dahah	Lōng
Punan Dyak, ...	7 Inī	Enak	Būret	Dah	Umah
Mélano Dyak, ...	8 Ina	Anak	Nēng	Darah	Biah
Bukūtan Dyak, ...	9 Inai	Anak	Būlit	Dah	Likut
Land Dyak, ...	10 Sindū	Anak	Ta-in	Daiya	Tibu
Balau Dyak, ...	11 Indai	Anak	Prut	Darah	Tuboh
Tagbentā, ...	12 Ina	Wa-wa	...	...	...
Pérak Sēmang, ...	13 Nā	Kōn	Kūt	Maham	Usi
Do., ...	14 ...	...	...	Mahum	Isi
Chendariang Sakei, ...	15 ...	...	...	...	...
Kinta Sakei, ...	16 ...	...	...	...	...
Samoē, ...	17 ...	...	...	...	...
Sēmang of Ijoh, ...	18 ...	Aniki	Deloe	...	...
Sēmang of Ulu Selama, ...	19 Ngah	Wong	...	...	Isi
			Aichong	Mohum	Isik

* These Numerals refer to the
Notes at pp. 132-133.

(a) "k" pronounced.

English, ...	...	II. 4—Bone	II. 5—Ear	II. 6—Eye	II. 7—Face	II. 8—Finger
Malay, ...	...	Tulang	Telinga	Mata	Muka	Jari
Trânun, ...	...	1* Tulan	Tulingga	Mata	Bias	Tindorô
Dusun, ...	...	2 Tulong	Tulinga	Mata	Muah	Tuntorô
Bâlad-Opie,	...	3 Tulang	Tuling-ô	Mâtô	Angas	Tânorô
Sulus, ...	...	4 Bêkog	Tainga	Matâ	Bâihok	Tûdlok (a)
Nias Islands,	...	5 Dûla	Dalinga	Matê	Mbawa	Jûrû
Kian Dyak,	...	6 Tulang	Apang	Mata	Nang	Ujoh
Punan Dyak,	...	7 Tulang	Tuning	Mato	Chilong	Kûsuh
Mélano Dyak,	...	8 Tulang	Klingah	Mata	Jawai	Brangan
Bukutan Dyak,	...	9 Tulang	Tulingoh	Mato	Bâ-ah	Brangan
Land Dyak,	...	10 Tuwang	Kajit	Bâtu	Jâwin	Trinâu
Balan Dyak,	...	11 Tulang	Pindang	Mata	Mon	Tunjuk
Tagbenûa,	...	12 ...	Talinga	Mata	...	...
Pérak Sëmag,	...	13 Iaang	Kantak	Mat	Mat	Ting
Do,	...	14 ...	...	Met	Sod-jee	Ting
Chendariang Sakei,	...	15 ...	...	...	...	...
Kinta Sakei,	...	16 ...	...	...	...	...
Samoe, ...	...	17 ...	...	...	...	...
Sëmag of Ijoh, ...	...	18 ...	Inteng	Namada	...	...
Sëmag of Ulu Selama, 19	...	Toleng	Elë-enteng	Med	Maat	Jahi

* Those Numerals refer to the Notes at pp. 152-153.

(a) "k" pronounced. (e) "k" pronounced.

English, ...	II. 9—Foot	II. 10—Hair	II. 11—Hand	II. 12—Head	II. 13—Mouth
Malay, ...	Kaki	Rambát	Tangan	Kapala	Mulut
1* Áhí	Búh	Láma	Úlá	Ngori	
2 Ákad	Búók	Lángan	Túlá	Kábang	
3 Kású	Bák	Péh	Úlá	Bápá	
4 Siki	Búhok (a)	Láma	O	Súmúd	
5 Gáhé	Mú	Dangá	Hügü	Mbawa	
6 Kasúh	Bok	Kamah	Ko-ong	Bah	
7 Biti	Ibok	Tabúh-longong	Utok	Búbah	
8 Pa-ah	Bok	Blah	Pala-ulau	Bábah	
9 Pa-ah	Bok	...	Utok	Bawah	
10 Kúja	Libok (b)	Tangan	Ubak	Báa	
11 Kaki (a)	Bók	Jari	Pala	Niawa	
12 Aai	Bóók	Totudók	Ulu	Bebeg	
13 Iúk	Santal-kúí	Ting	Kúí	...	
14 Yohk; Tchan	Sok	Tchas	...	Hain	
15	...	...	...	...
16	...	...	...	...
17 Bebo	Kau-ketoe	Keegana	Ketoe	Woeba	
18 Chan	Sog. Jamul (c)	Chass	Kúí	Lán	
19 Chan	Sog	Chas	Kôe	Hein	

* These Numerals refer to the Notes at pp. 152-155.

(a) Foot and leg.

(b) "k" pronounced.

(c) Of head.

This word is used to denote four or five small tufts of hair which each of these Semangs wear on the back of the head.

English,	II. 14—Nail	II. 15—Nose	II. 16—Skin	II. 17—Tongue II. 18—Tooth
Malay,	Kuku (a)	Hidong	Kulit	Lidah
1* Kânukû	Nirong	Opas	Dila
2 Kûkû	Nirong	Kulit	Dila
3 Sâlûn	frong	Kulit	Dila
4 Kûku (b)	flong	Pâs	Dilah
5 Sa-ah	Nihû	Gûli	Lila
6 Uloh	Urong	Blanit	Jilah
7 Ilu	Urong	Kalatong	Jilah
8 Silau	Udong	Kulit	Jilah
9 Silau	Urong	Kulit	Lidah
10 Serûh	Undung	Kurit	Jura
11 Kukut	Hidong	Kulit	Dilah
12 Kuku	Orong	...	Tilah
13 Chenyau	Mû	Kating	Lentak
14 Kul-cock (b)	Mah	Ketock	...
15
16
17
18
19

* These Numerals refer to the Notes at pp. 152-155.

(a) Of fingers.

(b) Of fingers and toes.

English, ...	III. 1—Bird	III. 2—Egg	III. 3—Feather	III. 4—Fish	III. 5—Fowl
Malay, ...	Bûrong	Têlôr	Bâlu	Îkan	Âyam
Îrânûn, ...	1* Pâpânôk	Ūrak	Bumbâl	Sêdah	Mânôk
Dûsûn, ...	2 Mânôk-mânôk	Tuntulô	Bubâl	Sadah	Mânôk
Bâlad-Ôpie,	3 Kârak	Lîni	Bâlu	Pâit	Mânôk
Sulus, ...	4 Manok	Eklîg	Bul-bul	Îstâ	Manok
Nias Islands,	5 Fôfo	Gajûloh	Mbû	Gia	Manû
Kian Dyak,	6 Manok-madang	Tûloh-nyiap	Buluh-nyiap	Masik	Nyiap
Punan Dyak,	7 Jauh-nyilêrang	Telu-yauh	Buluh-yauh	Barauh	Yauh
Mêlano Dyak,	8 Manok-tilip	Telu-isian	Bulau-sian	Jan	Siau
Bukûtan Dyak,	9 Manok-tiling	Talai-siap	Bulau	Bajan	Siap
Land Dyak,	10 Manuk	Turoh	Buruh	Iken	Sioh
Balan Dyak,	11 Burong	Têlêh	Bulu	Ikan	Manok
Tagbenûa,	12 ...	Itlog	...	Ioda	Manuk
Pêrak Sêmaung,	13 Cheym	Tab	Sentôl	Kâ	Manuk
Do, ...	14 Tehem	...	...	Kah	Manow
Chendariang Sakei,	15 ...	Penglong-pok	...	...	...
Kinta Sakei,	16 ...	...	...	...	...
Samoe, ...	17 Dolila	...	...	Nadoha	Manû
Sêmaung of Ijoh,	18 ...	...	...	Îkan	...
Sêmaung of Ulu Selama,	19 Kawan	Makau	Sog	Îkan	Manok

(*) Birds and fowl, no distinction.

* These Numerals refer to the Notes at pp. 152-155.

English, ...	IV. 1—Alligator (Properly Crocodile.)	IV. 2—Ant	IV. 3—Deer	IV. 4—Dog	IV. 5—Elephant
Malay, ...	Buya	Sēmūt	Rusa	Ānjing	Gajah
1* Irānū, ...	Būya	Pila	Sāladong (a)	Āsu	Gajah
2 Dūsū, ...	Būya	Samut	Tāmbang	Āsu	Gajah
3 Būlūd-Ōpie,	Būyō	Sitōm	Payow	Āsū	Lāman
4 Sulus, ...	Būya	Sauam	Usa	Edok or Erok (a)	Gajah
5 Nias Islands,	Mbuya	Sihē	Mbūhū	Nāsū	Gajā
6 Kian Dyak,	Baiya	Kābirang	Paioh	Uko	...
7 Punan Dyak,	Būai	Ulah	Paiah	Auh	...
8 Māno Dyak,	Baiya	Mā-an	Paiau	Asau	...
9 Būai	Bōai	Samut	Kijang (b)	Ahau	...
10 Būai	Būai	Subi	Payu	Kashong	...
11 Jagu	Jagu	Sēmūt	Rusa	Ūkwai	Gaja
12 Tagbenūd,	...	Las	Sig	Kudong	...
13 Pērak Sēmang,	Boya	...	...	Chū	Gajah
14 Do,	...	...	...	Chioke	Ah-dong
15 Chendariang Sakei,	...	...	Kērono	...	...
16 Kiuta Sakie,	...	...	Bahāngap	...	Maintong
17 Samoe, ...	...	...	...	Ngaka	...
18 Sēmang of Ijoh,	...	...	...	...	Gaja
19 Sēmang of Ulu Selama,	Buyah	Lās	Sug	Ach	Gaja

(a) Wild cattle.

(b) Kijang, a small species of deer quite distinct from the Rusa or Sambar; Pelandok again is a mouse-deer.

F. A. S.

* These Numerals refer to the Notes at pp. 152-153.

English, ...	IV. 6—Mosquito	IV. 7—Pig	IV. 8—Rat	IV. 9—Rhino- ceros	IV. 10—Snake
Malay, ...	Nyamok	Bâbi	Tikus	Bâdak	Ular
1*	Ranggit	Bâbi			Nipei
2	Takong	Bâbi	Riah	Bâdah	Bâhôt
3	Namok	Bakas; Bôguk	Tikus	Bâdak	Ulang
4	Hilam	Bâkas; Bou-hi	Sikut	Lutah	Hâs
5	Ndimânû	Baboi	Emban-orumban	Badak	Oolâ
6	Hamok	Mbawi	Jê-üh	Mbâdâ	Nipah
7	Nyamok	Baboi	Laboh	...	Esch
8	Nyamok	Baboi	Blabau	...	Pungauan
9	Nyamok	Baboi	Latau	...	Pungannu
10	Prunggang	Babowi	Blanwan	...	Jipuh
11	Niamok	Jani	Babu	...	Ular
12	...	Babuoi	Chit	...	Dokul; Biai
13	Sâbet	Napak	Ködeg	Badag (a)	...
14	...	Napag	...	Ah-gam	Tagon
15	...	...	...	...	Piji
16	...	Găo	...	Bachi-kop	Tijih
17	...	Wawi	Kedjuec	...	Dobôho
18	Sben	...	...	...	...
19	Sobeng	Napag	Tikus	Hagap	Ikob

* These Numerals refer to the Notes at pp. 152-155.

(a) Pork = Segêhlo.

(a) Female Rhino-
ceros = Hagap.

English, ...	V. 1—Flower	V. 2—Fruit	V. 3—Leaf	V. 4—Root	V. 5—Seed
Malay, ...	Bunga	Buah	Dâun	Âkar	Biji
Iranûn, ...	1* Sûmping	Unga	Râhûn	Wâgân	Bigi
Dûsûn, ...	2 Sûmping	Tûah	Dâhûn	Gâmût	Bigi
Bûlûd-Opie,	3 Pâsak	Bûah	Dâûn	Pâstôg-kayu	Lagking
Sulus, ...	4 Sumping	Bunga or Bûn-ga-kâhoi			
Nias Islands,	5 Mbunga	Mbua	Dahûn	Gâmût	Bigi
Kian Dyak,	6 Pidang	Buah	Mbûlû	Nû-êh	Hûnot
Punan Dyak,	7 Barak	Buah	Daun	Pakah	Bûnih
Melano Dyak,	8 Bûdah	Buah	Dû-ûm	Amût	Upan
Bûkûtan Dyak,	9 Barak	Buah	Dû-ûn	Urat	Patun
Land Dyak,	10 Bungah	Buah	Daun	Urat	Bani
Balau Dyak,	11 Bungah	Buah	Dawi	Urat	Ruang
Tagbendû,	12 Burak	Lâun	Daun	Urat	Bênih
Pêrak Sêmang,	13 Bakau	Kumba	Dâun	...	...
Do,	14 Be-ka-au	...	Sêlâ	Yaes	Mâut
Chendariang Sakei,	15 ...	...	Selah	...	...
Kinta Sakei,	16 ...	...	...	...	...
Samoe, ...	17 ...	Hewoeâ	...	...	...
Sêmang of Ijoh, ...	18 ...	...	...	...	...
Sêmang of Ulu Selama,	19 Bunga	Jangoe	Hele	Awai	Kabor

* These Numerals refer to the Notes at pp. 132-133.

English, ...	V. 6—Tree	V. 7—Wood	VI. 1—Banana	VI. 2—Cocoa-nut	VI. 3—Rice
Malay, ...	Pökoh; pöhün	Kâyü	Pisang	Kläpa	Bras (a)
1* Irânün, ...	Pöhün	Kayu	Sâging	Niög	Bugas
Dûsün, ...	Pöhün	Kayu	Püntie	Niög	Wagas
Bûlûd-Opie, ...	Batang	Kayu	Pûteh	Niög	Bûgkas
Sulus, ...	4 Kâhoi or Batang-kâhoi	Kâhoi	Sain	Niog (a)	Brass
Nias Islands, ...	5 Mbürü	Géhü	Gach	Mbua-sihula	Mbüra (b)
Kian Dyak, ...	6 Kaioh	Kaiyü	Pütéh	Ny-üp	Balah
Punan Dyak, ...	7 Kâü	Kayu	Bliauh	Ny-üp	Bah
Mélano Dyak, ...	8 Kaju	Kayu	Balak	Buah-nyü	Baah
Bikûtan Dyak, ...	9 Kajau	Kaju	Buah-pisang	Buah-nyü	Baah
Land Dyak, ...	10 Tûngun-kaiyuh	Kaiyu	Barak	Bukan	Bras
Balau Dyak, ...	11 Kayu	Kayu	Pisang	Unjor	Brau
Tagbenûa, ...	12 ...	Kayu	Punti	Bugas	Bugas
Pèrak Sëmang, ...	13 Johû	...	Telû	Hipai	Biyün
Do, ...	14 Tebal	Nieukoo	Telonille	Ipai	Nasi
Chendariang Sakei, ...	15 ...	...	...	...	...
Kinta Sakei, ...	16 ...	...	...	...	...
Samoe, ...	17 Kepoece	Ajoe	...	...	Are
Sëmang of Ijoh, ...	18 Thuh (a)	...	...	...	...
Sëmang of Ulu Selama, 19	I-oh	I-oh	Pisang	Koboh-I-oh	Bias

(a) Young cocoa-nut (a) Cooked rice=Nasi.
 =Bûting. Old or ripe (b) Cooked rice=Vahin.
 (c) Cooked rice=Asi.
 cocoa-nut=Lahing.

(a) Large tree=Gul.

* These Numerals refer to the
 Notes at pp. 152-155.

English, ...	VII. 1—Honey	VII. 2—Oil	VII. 3—Salt	VII. 4—Wax	VIII. 1—Gold
Malay, ...	Mādū	Mīnyāk	Gāram	Lālin	Mās
Iranūn, ...	1* Tunub	Lānā	Timus	Taroh	Bulōwan
Dūsūn, ...	2 Pāhā	Tūman	Assin	Lālin	Amas
Būlad-Opie,	3 Lawōg	Lānō	Tagai	Langūt	Mas
Sulus, ...	4 Tūnup	Lanab	Assin	Tagēk	Balāwan
Nias Islands,	5 Ngūla	Fānīhā	Assich	Lāli	Balāki
Kian Dyak,	6 Ulang-hingal	Inyeh	Nyah	Lilin	Mah
Punan Dyak,	7 Wauyi	Lanyi	Ūsen	Lilin	Mah
Mélano Dyak,	8 Lāng-singat	Nyauk	Siah	Lilin	Mah
Būktan Dyak,	9 Eli-manyi	Nanyū	Ijūh	Lilin	(a)
Iand Dyak,	10 Ju-banyih	Ūngo	Garō	Patis	Barawan
Tagbenūa,	11 Ai-manyi	Mīniak	Garam	Filin	Mas
Pèrak Sēmang	12 ...	...	Budbud	...	...
Do,	13 Tūlū	Mīnyak	Empāt	Sāt	Mas
Chendariang Sakei,	14 ...	...	Tampoing	...	...
Kinta Sakei,	15 ...	...	...	...	...
Samoc, ...	16 ...	...	...	...	...
Sēmang of Ijoh,	17 ...	...	...	...	Melalara
Sēmang of Ulu Selama,	18 ...	...	Siah	...	...
19 Munisang-lui	...	...	...	...	...

(a) The Bukatan Dyaks have not got any gold.

* These Numerals refer to the Notes at pp. 152-155.

English, ...	VIII. 2—Iron	VIII. 3—Silver	VIII. 4—Tin	IX. 1—Arrow	IX. 2—Boat
Malay, ...	Besi	Pérak	Timah	Anak-pânah	Prâhu; Sâmpan
1* Pâtau	Perak	Timbûrgâ	Âwang	Pânah	Âlûd
2 Busi	Perak	Sâring	Âlûd	Pânah	Âlûd
3 Busi	Perak	Mital	Âlûd	Pânah	Dâpang
4 Bâsi	Pelak	Tingkah	Anak-panah	Fânâ	Owôh
5 Têfauh	Firah	Tima-afûsih	Langah	Arûk	Salui
6 Titeh	Pirah	Kupit	Âad	Saloi	Saloi
7 Milat	Piroh	Kupi	Damak	Aloi	Arud
8 Lûgûan	Pirak	...	Damak	Prau	...
9 Basi	(a)	...	Raja	...	Piyahu
10 Bûse	Perak	Tima	Sûmpana (a)	...	...
11 Bâsi	Perak	...	Laut (b)	...	...
12 Basi	Yinggit	Timah-Biji	...	...	...
13 Pêt	...	...	...	...	...
14 ...	...	...	...	...	...
15 ...	...	...	...	...	...
16 ...	Melado-pôdi	Kali	...	...	...
17 Behi	...	...	...	...	...
18 ...	Iayah	Supat	Lôd or lêlâd	...	...
Hie	...	...	Loig	...	Pahu

* These Numerals refer to the Notes at pp. 152-155.

(a) The Buktan Dyaks have not got any silver.

(a) Of blowpipe=
Damba.
(b) Of blowpipe=
Sin-laut.

English, ...	IX. 3—Mat	IX. 4—Paddle	IX. 5—Spear	IX. 6—Blow-pipe	IX. 7—Waist-cloth
Malay, ...	Tiker	Pengayoh	{ Tombak Limbing	Sumpitan	...
Iranân, ...	1* Dumpas (a)	Purah	Bangkön	Sûmpit	Bilad
Dûsôn, ...	2 Ikam (a)	Gâgâh	Andûs	Sôputan	Sânût
Bûlûd-Ôpie,	3 Serrah	Gû-ûd	Bûjak	Sâpât	Pag
Sulus, ...	4 Bâloi	Bêgsai	Bûjak	Sûmpitan	Kandit
Nias Islands,	5 Lûfoh	Halûka	Dohô or Tôhó	...	...
Kian Dyak,	6 Brat	Bûse	Bakir	Umput	Bah
Punan Dyak,	7 Ôh	Bûsai	Latap	Upit	Ivêh
Mélano Dyak,	8 Jali	Mplah	Tu	Niput	Bai
Bûkûtan Dyak,	9 Jali	Puloh	Ating	Upit	Ivêh
Land Dyak,	10 Ambok	Bûrari	Jarok	Sipôt	Ta-ûp
Balau Dyak,	11 Tikai	Snayong	Sanko	Sumpit	Sirat
Tagbenûa,	12 ...	...	...	...	...
Pêrak Sêmang,	13 Pil	Kayu-pengayu	Bulus	Blâu	Wêt
Do.,	14 Pille	...	Bulousse	...	...
Chendariang Sakei,	15 Cherû	...	...	...	...
Kinta Sakei,	16 ...	...	...	...	...
Samoe, ...	17 ...	...	...	...	...
Sêmang of Ijoh,	18 ...	...	...	...	...
Sêmang of Ulu Selama,	19 Nus	Pengayu	Limbing	Belâu	Sûl; Tenton
				Blau	...

* These Numerals refer to the Notes at pp. 162-165.

(a) Sleeping-mat.

English, ...	X. 1—Jungle	X. 2—Mountain	X. 3—River	X. 4—Sea	XI. 1—Earth
Malay, ...	Ūtan	{ Gûnong Hill=Bûkit	Sûngei	Laut	{ The earth=dénia. Earth soil=bu- mi. Earth as dis- tinct from water =dârat. Earth simply=tanah.
1* Irânûn, ...	Dâlama-kayu	Pâlau	Lawas-âig	Kâtudan	Dunia
Dâsûn, ...	Imbâlian	Bûkid	Bawang	Lâid	Pamahnginan
Bâlid-Opie, ...	Ūban	Bâlid	Lâng	Pasang	Bâtâh
Sulus, ...	Kâtian	Bûd	Sôba	Dagat	Dûnia
Nias Islands, ...	Rimboh	Hiti	Idâně-Sibûa	Nâsi	Dâně
Kian Dyak, ...	Tuan	Ngalang	Hûngai	Lâng	Tanah
Punan Dyak, ...	Ipong	Tugong	Ūngěh	Nûnuop	Tanoh
Melano Dyak, ...	Ipong	Tugah	Sungai	Pasil	Tanoh
Bûkûtan Dyak, ...	Ibah	Bukit	Bilan	Pasik	Tanoh
Land Dyak, ...	Tarun	Darûd	Sungi	Bawût	Ong (a)
Balan Dyak, ...	Kampong	Bukit	Sungei	Tasik	Gumi
Tagbenûa, ...	...	Bukit	Ilog	Dagat	Lugla
Pèrak Sémang, ...	13 Dēbi	Pau	Aung	Laut	Teh
Do., ...	14 ...	...	...	...	...
Chendariang Sakei, ...	15 ...	...	...	...	...
Kinta Sakei, ...	16 ...	...	...	...	...
Samoe, ...	17 ...	...	...	...	...
Sémang of Ijob, ...	18 ...	Bubu (a)	Lôko	Dâhi	Teh
Sémang of Ulu Selama, 19	Kahab	Chiba	Bitěi	...	Teh
			Beten	Laut	

(a) The earth.

(a) Hill Chibak.

* These Numerals refer to the
Notes at pp. 152-155.

English, ...	XI. 2—Sky	XI. 3—Sun	XI. 4—Moon	XI. 5—Star	XII. 1—Thunder
Malay, ...	Langit	Matahari	Bulan	Bintang	Guntor
Iranian, ...	1* Langgit	Âlangan	Çlan	Bi-to-un	Dalindog
Dûsûn, ...	2 Langgit	Tâdan	Tulan	Bintang	Gûntâr
Bâlâd-Opie,	3 Langgit	Mat-adan	Bûlan	Butûn	Lâgbû
Sulus, ...	4 Langgit	Mata-sêgah	Bûlan	Bitun	Duk-duk
Nias Islands,	5 ...	Sinoh	Mbawa	...	...
Kian Dyak,	6 Langgit	Matando	Bulan	Kranling	Blarih
Punan Dyak,	7 Langgit	Elo	Bulan	Bûtiën	Dûrû
Melano Dyak,	8 Langgit	Matalau	Bulan	Bûtiën	Dûduan
Bûkûtan Dyak,	9 Langgit	Matalau	Bulan	Bûtiën	Dûdû
Land Dyak,	10 Rangit	Bûruh-anu	Buran	Bintang	Dûdu
Balau Dyak,	11 Langgit	Mata-ari	Bulan	A pai-andar	Guntor
Tagbenûa,	12 Langgit	Adlan	Bulan	Bituan	...
Pèrak Sêmang,	13 Madyis	Madyis	Gechai	Bintang	Âs
Do, ...	14 ...	Madiss	Guchah	Bintang	...
Chendariang Sakei,	15 Suik	...	...	Pèlohi	Nugka
Kinta Sakei,	16 ...	Matjiss	Giché	...	...
Samoe,	17 Lieroe	Todo	Wéru	Mato	Hedoro
Sêmang of Ljoh,	18 ...	Mak-tok	Kiehek	Binten	...
Sêmang of Ulu Selama, 19	...	Mekator	Chi	Binteng	Kabe

* These Numerals refer to the Notes at pp. 142-145.

English, ...	XII. 2—Light- ing	XII. 3—Wind	XII. 4—Rain	XII. 5—Fire	XII. 6—Water
Malay, ...	Kilat	Ângin	Hujan	Api	Âyer
frânûn, ...	1* Kilat	Ûndû	Ûran	Apoi	Aig
Dûsûn, ...	2 Kilat	Anggin	Râsam	Tâpoi	Wâig
Bûlad-Opie,	3 Bârîhat	Loud	Ûran	Apoi	Sappar
Sulus, ...	4 Gîlat	Hangin	Ûlun	Kâyû	Tûbig
Nias Islands,	5 ...	Ngângêh	Dêo	Alêtê	Idanc
Kian Dyak,	6 Bûkilat	Alh	Usan	Apûi	Atah
Punan Dyak,	7 Kûkûlat	Paul	Usan	Apûi	Danum
Mélano Dyak,	8 Sûkûlit	Barû	Ujan	Apûi	Danum
Bûkûtan Dyak,	9 Skalit	Barû	Lajut	Apûi	Danum
Land Dyak,	10 Kijât	Sa-bak	Ujen	Apui	Piin
Balau Dyak,	11 Kilat	Angin	Ujan	Api	Ai
Tagbenûa,	12 ...	...	Tudok	Apoi	Danum
Pêrak Sêmang,	13 Lintai	Siak	Mi	Os	Ong
Do,	14 ...	...	...	Ass	Ong
Chendariang Sakei,	15 Meught	...	Mani	...	...
Kinta Sakei,	16 ...	...	...	...	...
Samoe,	17 Latiga	Ngelû	Adji	Ai	Ei (a)
Sêmang of Ijoh,	18 ...	...	Hujan	Oss	Biteû
Sêmang of Ulu Selama,	19 Kilat	Bewa	Ujan	Aus	Betên

(a) Drinking-water=
Ei-loko.
Bathing-water=
Ei-lien.

* These Numerals refer to the
Notes at pp. 152-156.

English, ...	XIII. 1—Day	XIII. 2-Night	XII. 3—To-day Ini-hari	XII. 4—To-morrow Besok	XIII. 5—Yes-terday Kemarin
Malay, ...	Hari	Malam	Imantei	Amug	Kagei-i
Iranun, ...	1* Daun-dau	Magabi	Ba-ha	Shwog	Kanab
Dusun, ...	2 Tadau	Sudop	Tawano	Matap	Pagopi-satu
Bahad-Opic, ...	3 Malowie	Gappie	Hadlan-iaun	Kin-shum (a)	Kahapun
Sulus, ...	4 Hadlan or Adlan	Dun (a)	Matih-indih	Mahamotu	Matiwi
Nias Islands, ...	5 Loh	Mbohui	Dohanib	Jimah	Da-alam
Kian Dyak, ...	6 Ach	Malam	Eloini	Elomaubun	Elomate
Punan Dyak, ...	7 Elo	Malum	Lau	Lamasoh	Lamai
Melano Dyak, ...	8 Lau	Malum	Alaungtu	Alaumarok	Laung
Bukutan Dyak, ...	9 Alau	Malum	Anu-ati	Sa-pagi	Guruni
Land Dyak, ...	10 Anu	Ngarum	Sa'ari tu	Pagila	Kanari
Balau Dyak, ...	11 Ari	Malam	...	Dodoloim	...
Tagbenta, ...	12 Adlan	Madlom	Ahungut	Chamok-leloi	Nano tam
Pirak Semang, ...	13 Apeng	Ahungut	...	...	...
Do., ...	14 ...	...	...	...	...
Chendariang Sakei, ...	15 ...	Klam	...	...	...
Kinta Sakei, ...	16 ...	...	...	...	...
Samoe, ...	17 ...	...	...	...	...
Semang of Ijoh, ...	18 Eh	...	...	...	...
Semang of Ulu Selama, 19	Ching	Kahut	Hie	Pagi	Chintum

* These Numerals refer to the Notes at pp. 152-166.

(a) German "u"

(a) German "u"

English, ...	...	XIV. 1—Alive	XIV. 2—Dead	XIV. 3—Cold	XIV. 4—Hot	XIV. 5—Large
Malay, ...	...	Hidop	Mâti	Sêjok	Pânas	Bêsar
Iranûn, ...	1*	Ouyag-ouyag	Mâtei	Matingau	Mayau	Mâlâh
Dûsûn, ...	2	Niau	Mâtei	Âsâgit	Âlâsû	Tûgai-ûh
Bûlâd-Ôpie,	3	Âlin	Mâtei	Asûlôn	Panas	Agai-ô
Sulus, ...	4	Boheh	Matai	Hagkut	Passô	Wâkolah
Nias Islands,	5	Lûhna-mâtê	Mâtê	Akafû	Ohô	Ehbûa
Kian Dyak,	6	Murif	Mate	Laram	Doh	Aiah
Panan Dyak,	7	Murif	Mûkoboh	Blarum	Eloh	Aioh
Mélano Dyak,	8	Dûmuaip	Kûbûh	Dadam	Lasu	Aiô
Bûkûtan Dyak	9	Murip	Bûkawoh	Mûlarum	Mlaûoh	Ungai
Land Dyak,	10	Udip	Kabûs	Madud	Paras	Baas
Balan Dyak,	11	Idop	Mati	Chêlap	Panas	Bêsei
Tagbenûa,	12	Ugununpâ	Patai	Murawig	Maimit	...
Pêrak Sêmang,	13	Agos	Kabûs	Sengit	Bût	Chekai
Do.,	14	Gose	Kaboss	Tekad	Bekê-ad	...
Chendariang Sakei,	15	...	...	Sêngit	...	Nutoi
Kinta Sakei,	16	...	...	...	...	...
Samoe,	17	Mori	Made	...	...	Momoai
Sêmang of Ijob,	18	...	Kebliss	...	...	...
Sêmang of Ulu Selama,	19	Gumos	Kebis	Henged	Pêdê	Terbûr

* These Numorals refer to the Notes at pp. 152-156.

XIV. 6—Small XIV. 7—Male XIV. 8—Female XIV. 9—Black XIV. 10—White

English, ...	...	Kéchil	Laki-Laki	{ Of women, Prampuan; of animals, Bétina	Hitam	Putih
Malay, ...	...	...	...	...	...	...
Frânûn, ...	...	1* Mâ-îtu	Mâmî	Babei	Mâitam	Mâputeh
Dûsûn, ...	...	2 Akûroh	Kôsei	Tandoh	Aïtom	Apurak
Bâhâ-Opie, ...	...	3 Aïtoi	Kôsei	Mângâna	Asidôm	Puteh
Sulus, ...	...	4 Ssîvi	Eség	Omagak	Îtam	Pûti
Nias Islands, ...	...	5 Idêh-idêh	Simachûa	Sialâwêh	Itâ	Afûsîh
Kian Dyak, ...	...	6 Hok	...	...	Pitani	Putih
Punan Dyak, ...	...	7 Ishut	...	...	Murum	Baiang
Mélano Dyak, ...	...	8 Sisit	...	...	Bilam	Putih
Bukûtan Dyak, ...	...	9 Isi	...	...	Urum	Bibûhak
Land Dyak, ...	...	10 Shû or Shiit	Dari	Dayang	Shûngût	Buda
Balau Dyak, ...	...	11 Mit	Laki	Indu	Chêlun	Burak
Tagbenua, ...	...	12 ...	...	...	Mâitom	Maputih
Pérak Sémang, ...	...	13 Esent	Ongkôn	Bobô	Sekai	Pêltan
Do., ...	...	14 ...	...	...	...	...
Chendariang Sakei, ...	...	15 Machut	...	...	...	...
Kinta Sakei, ...	...	16 ...	...	...	...	...
Samoe, ...	...	17 Naiki	...	...	...	...
Sémang of Ijoh, ...	...	18 ...	...	...	...	...
Sémang of Ulu Selama, ...	...	19 Kaned	Tumkal	Marbê	Blêteng	Plêtan
					Belteg	Beltan

* These Numerals refer to the Notes at pp. 132-136.

English, ...	XV. 1—Come	XV. 2—Go	XV. 3—Eat	XV. 4—Drink	XV. 5—Sleep
Malay, ...	Mari <i>or</i> Datang	Pergi	Makan	Minum	Tidor
Iranun, ...	1* Mariga	Lalakau	Kaman	Minom	Makaturög
Dusun, ...	2 Arang	Mamanau	Mangakan	Minom	Mangûdöp
Bilad-Opie, ...	3 Sarö	Tunön	...	Munginöm	Turög
Sulus, ...	4 Pakari-imper	Matoh <i>or</i> Katoh	Kamaim <i>or</i> Kaaun	Hinom <i>or</i> Mi-nom	Mätög
Nias Islands,	5 Möröch	Möhi	Mangha	Baju	Mö-örö
Kiau Dyak,	6 Tëwah	Panoh	Hunan	Dui	Tudoh
Punan Dyak,	7 Néh	Bukaip	Kaman	Dü	Müturih
Melano Dyak,	8 Yia	Lakau	Kumari	Sirüt	Mülüt
Bükutan Dyak,	9 Anitüloh-lakau	Münüte	Kamok	Kamoh-danum	Maturöc
Land Dyak,	10 Karu-ati	Adi	Män	Mok <i>or</i> Nok	Bä-üs
Balau Dyak,	11 Aran	Bëjalai	Makai	Irup	Tindok
Tagbenta,	12 ...	...	Käun	Uminum	...
Përak Sëmag,	13 Deno	Chip; Bëchip	Egeh; Egegeh	Ong; Ami-ong	Tag
Do.,	14 Dorch-tu	Chip	To-gei	...	Taig
Chendariang Sakei,	15 ...	...	...	...	...
Kinta Sakei,	16 ...	...	...	...	...
Samoe,	17 ...	...	...	Nginoe	...
Sëmag of Ijoh,	18 Peh	Chup	Machi	...	...
Sëmag of Ulu Selama,	19 Weg-bädë	Chup	Chi	Bü	...

* These Numerals refer to the Notes at pp. 152-156.

English, ...	XVI. 1—One	XVI. 2—Two	XVI. 3—Three	XVI. 4—Four	XVI. 5—Five
Malay, ...	Sātu	Dua	Tiga	Ampat	Lima
Iranun, ...	1* Isa	Dua	Tulo	Pat	Lima
Dusun, ...	2 Isa	Dua	Tulo	Ampat	Lima
Bilid-Opie, ...	3 Sa	Duô	Tulô	Pat	Limô
Sulus, ...	4 Isa	Dua	Tô	Opat	Lima
Nias Islands, ...	5 Sambua	Dambua	Tülü	Ofa	Lima
Kian Dyak, ...	6 Gih or Jih	Dua	Tuloh	Pat	Lima
Punan Dyak, ...	7 Gih or Jih	Duo	Tülü	Pat	Limoh
Melano Dyak, ...	8 Jülah	Dua	Tilan	Pat	Lima
Bukutan Dyak, ...	9 Jong	Dugoh	Tauloh	Apat	Limoh
Land Dyak, ...	10 Ni	Duwuch	Taruh	Pat	Limuh
Balau Dyak, ...	11 Sātu	Dua	Tiga	Ampat	Lima
Tagbenua, ...	12 ...	...	...	...	...
Përak Sëmag, ...	13 Sa	Dua	Tiga	Ampit	Lima
Do., ...	14 ...	...	...	...	...
Chendariang Sakei, ...	15 Nano	Nar	Nina	...	...
Kinta Sakei, ...	16 ..	...	...	...	...
Samoe, ...	17 ...	...	...	...	...
Sëmag of Ijoh, ...	18 Sa'wang	Bie	Tigah	Ampat	Limah
Sëmag of Ulu Selama, 19	Nai	Bie	Tiga	Ampat	Lima

* These Numerals refer to the Notes at pp. 152-156.

English, ...	XVI. 6—Six.	XVI. 7—Seven	XVI. 8—Eight	XVI. 9—Nine	XVI. 10—Ten
Malay, ...	Ânam	Tùjoh	Dèlapan	Sëmbilan	Sa'pulo
1* Irâun, ...	Anom	Pitu	Walo	Siau	Sapulo
2 Dûsîn, ...	Anam	Tûrô	Walo	Siam	Opo
3 Bûlûd-Opie, ...	Anôm	Tûrô	Wâtô	Sîwei	Pûlôh
4 Sulus, ...	Enam	Pêto	Walâ	Siam	Hangpoh
5 Nias Islands,	Ûnû	Fichû	Wâtû	Sîwa	Fûla
6 Kian Dyak,	Nam	Tusu	Saiah	Pitan	Puloh
7 Punan Dyak,	Nim	Tusu	Aian	Jûlan	Pûlohen
8 Mèlano Dyak,	Anam	Tuju	Aian	Ulan	Pûlohen
9 Bûkûtan Dyak,	Anum	Tuju	Aian	Ulan	Pûlû
10 Land Dyak,	Nûm	Ju	Niai	Prii	Simung
11 Balau Dyak,	Ânam	Tûjoh	Dèlapan	Sëmbilang	Sa'pulo
12 Tagbenûa,	...	...	...	...	...
13 Perak Sëmang,	Ânam	Tûjoh	Dèlapan	Sëmbilang	Sa'pulo
14 Do.,	...	...	...	...	...
15 Chendariang Sakai,	...	...	...	...	...
16 Kinta Sakai,	...	...	...	...	...
17 Samoe,	...	...	...	...	...
18 Sëmang of Ijoh,	Anam	Tujoh	Lapan	Semilan	Sepulo
19 Sëmang of Ulu Selama,	Ânam	Tûjoh	Dèlapan	Sëmbilan	Sa'pulo

* These Numerals refer to the Notes at pp. 152-156.

English, ...	XVI. 11—Eleven XVI. 12—Twelve XVI. 13—Thirteen XVI. 14—Thirty XVI. 15—One hundred
Malay, ...	Sa'blās Dūa-blās Tiga-pūloh Sa'rātus
Iraun, ...	1* Sapuloh-wisa Tulopuloh Māgātūs
Dusun, ...	2 Opod isa Tulonahopod Sirātus
Bālad-Ōpie, ...	3 Pūloh-bia-sa Pūloh-pūloh Mārātū
Sulus, ...	4 Hangpoh-tēk-isa Hangpoh-tēk- dūa Kāuhān Angrātus
Nias Islands, ...	5 Fileh-jārā Dambūa-fūlū Sambūa-rātus
Kian Dyak, ...	6 Duin Dūa-puloh Diātū
Punan Dyak, ...	7 Pūlohen-jūh Pūlohen-puloh Jiātu
Mélané Dyak, ...	8 Pūlohen-jūbrah Pūlohen-dūa Jātus
Bukūtan Dyak, ...	9 (a) Dūa-pūlū ...
Land Dyak, ...	10 Simung-duwuch Taruh-puruh Sarātus
Balau Dyak, ...	11 Sa'blās Dūa-pūloh Sa'rātus
Taghenūa, ...	12 ...
Pêrak Sémang, ...	13 Sa'blās Dūa-pūloh Sa'rātus
Do, ...	14 ...
Chendariang Sakai, ...	15 ...
Kinta Sakai, ...	16 ...
Samoe, ...	17 ...
Sémang of Ijoh, ...	18 Chia-puloh ...
Sémang of Ulu Selama, 19	Dūa-pūloh Tiga-pūloh Sa'rātus

(a) The Bukutan Dyaks cannot count higher than ten; when they get to ten, they begin again.

* These Numeralia refer to the Notes at pp. 152-156.

NOTES.

1. ILLANUN, of Tampassuk river, N. W. Borneo, collected by W. H. TREACHER, Esq., H. B. M.'s Acting Consul-General in Borneo.

The people style themselves "Îrânûn," not "Illanun," and are settlers from the Island of Magindano.—W. H. T.

2. DÛSÛN, of Tampassuk river, N. W. Borneo, collected by W. H. TREACHER, Esq., H. B. M.'s Acting Consul-General in Borneo.

I believe there are various dialects of Dûsûn, more distinct the more inland the tribes live. The Vocabulary is from Dûsûns in the constant habit of seeing Îrânûns, Bajaus, and Brunei Malays.—W. H. T.

3. BÛLÛD-ÔPIE, of Sigâliûd river, Sandakan, N. E. Borneo, collected by W. H. TREACHER, Esq., H. B. M.'s Acting Consul-General in Borneo.

A Bûlûd-Ôpie man of some rank gave me the following legend relating to the origin of his tribe.

A Chinese settler had taken to wife a daughter of the Aborigines, by whom he had a female child. The parents lived in a hilly country (bûlûd=hill) covered with a large jungle tree, known by the name of "Ôpie." One day a jungle fire occurred, and after it was over, the child jumped down from the house and went up to a half burnt Ôpie log, and was never seen more, but its parents heard the voice of a spirit issue from the log, saying that it had taken the child to wife, and that, in the course of time the bereaved parents would find an infant in the jungle, whom they were to consider as the offspring of the marriage, and who would become the father of a new race. The prophecy of the spirit was fulfilled.

The Bûlûd-Ôpies are Mahomedans, and a quiet, inoffensive, not numerous tribe, unable to cope with the Sulus, who appear to have a predilection for their women, many of whom they carry off, thus keeping down the numbers of the tribe, which is further effected by the numerous deaths from fever which occur. They, at present, are located on the Sigâliûd river, in Sandakan.—W. H. T.

NOTES,—*Continued.*

4. SULUS, collected by ANSON COWIE, Esq., for W. H. TREACHER, Esq., H. B. M.'s Acting Consul-General in Borneo.
 5. NIAS ISLANDS, collected by A. VAN DAALEN, Esq., for G. P. TOLSON, Esq.
 6. KIAN DYAK,
 7. PUNAN DYAK,
 8. MELANO DYAK,
 9. BUKUTAN DYAK,
- } collected by The Revd. J. HOLLAND.
10. LAND DYAK, collected by The Revd. J. L. ZEHNDER.
 11. BALAU DYAK, collected by The Revd. J. HOLLAND.
 12. TAGBENÚA, collected by A. HART EVERETT, Esq.

The Tagbenúa are a tribe of Aborigines of Malayan stock inhabiting the central part of the island of Palawan. The Vocabulary was collected at the village of Uaihig, a small settlement on a stream of the same name, which falls into the bay of Puerto Princesa—Port Royalist of the Admiralty charts—where the Spanish have had a penal settlement and naval station for the last five or six years. The words are written in accordance with the system of expressing Malay words adopted by MARSDEN, as nearly as possible.—A. H. E.

13. PÉRAK SĒMANG.

Proper Names.—The Aborigines name their children from some natural feature in the locality where they are born. The commonest practice seems to be to select the name of some plant or tree growing at or near the place where the birth takes place. Sometimes, however, hills, mountains, rivers, rapids, &c., supply appellations, as may any natural phenomena, such as a storm, a flood, &c.

The following names were mentioned in the course of an enquiry, before Mr. W. E. MAXWELL, into a charge of kidnapping *Sakei* children. It is noticeable that all, or nearly all, are Malay.

NOTES,—Continued.

MEN.

1. Bancha.....A kind of padi.
2. Beling.....Arm (?). (*See* Newbold's List of Benna words.)
3. Belungei.....Name of a place (?).
4. Bunga.....Flower.
5. Chabei.....Chili.
6. Daun.....Leaf.
7. Depuh.....
8. Goh.....
9. Gleng.....
10. Hatik.....
11. Jama.....A kind of onion.
12. Jiah.....A kind of thorny fruit.
13. Kibas.....
14. Kota.....Fort. (Name of some place in Ulu Pérak.)
15. Kranji.....Name of a tree.
16. Lawis.....
17. Lumpur.....Mud.
18. Naga.....Dragon. ("Jeram Naga," a rapid in Ulu Pérak.)
19. Nangka.....Jack-fruit.
20. Pah Duk.....
21. Pah Klewas.....
22. Pari.....Skate (fish.)
23. Puchuk.....Shoot (of a plant.)
24. Pulau.....Island.
25. Repoh.....A kind of plant on which elephants feed.

WOMEN.

1. Bungah.....Flower.
2. Chenuh.....Called from "Jeram Chenuh."
3. Daun.....Leaf.
4. Haniur.....Flood.
5. Jangral.....
6. Jebuh.....Name of a hill near Kendrong.
7. Kutum.....Blossom.
8. Lok.....Called from "Sungei Kelok" below Kendrong.
9. Pisang.....Plantain.
10. Puchuk.....Shoot (of a plant.)

NOTES,—*Continued.*

14. PÊRAK SĒMANG, collected by D. D. DALY, Esq., in the district near Kěñering.

15. CHENDARIANG SAKEL, collected by W. F. B. PAUL, Esq., near Chendariang, Pêrak.

All names are common, apparently, to both sexes. The prefix "Ba" denotes the male, and "Wa" a female.

16. KINTA SAKEL, collected by Captain SPEEDY.

17. SAMOE.

18. SEMANG OF IJOH, collected by FRANK A. SWETTENHAM, Esq.

These people are short in stature, dark in colour, and their hair is close and woolley like that of negroes, with this difference that all the men wear four or five small tufts or corkscrews of hair growing on the back of their heads, called *jamûl*, thus:—



They have great faith in dreams; they know no Supreme Being or God of any kind, but they believe in spirits, who they say live in trees.

NOTES,—*Continued.*

The spirit of fire (*jin oss*) is a bad spirit, and they propitiate him by prayers. There is a good female spirit in the clouds (*jin mak tok*).

They have, as a rule, one wife, but if all parties consent may have two, never three.

The price of a wife is ordinarily \$7; if she be very young \$10 or even \$20. If she has been married before \$1 or \$2 is the price. There is no divorce, but if a man runs away with another's wife it is permitted to follow and kill both. Their names are taken from trees, grain, &c., such as *Durien*, *Běnan* (*padi*), *Petei*, &c. Besides the blowpipe they use a bow as long as the arm, very thick and strong, the arrows of which are male and female, the male arrow as long as the middle finger and the female as long as the fourth finger.

With these arrows, they say, they can kill an elephant by shooting him in the foot.

The wild people, or supposed aborigines, who live on the right bank of the Perak river, are called *Sěmang*, whilst those inhabiting the land on the left are called *Sakei*.—F. A. S.

19. SĚMANG OF ULU SELAMA, collected by R. D. HEWETT, Esq.
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MISCELLANEOUS NOTES.

THE TIGER IN BORNEO.

BY

A. HART EVERETT.

The close general uniformity of the Fauna of Borneo with that of the Malayan Peninsula and Sumatra is a well known fact, and the progress of research has steadily lessened such differences as were, even of late years, supposed to exist. The main conclusion drawn by Zoologists from this circumstance is that the island of Borneo has formed, at a very recent geological epoch, an integral portion of the south-eastern extension of the Asiatic continent; and that, consequently, the animals which now inhabit it immigrated into its area over a continuous land-surface, and were not introduced by those fortuitous accidents which effect the peopling of all ordinary insular tracts of land.

This being the case, it is remarkable that, whilst all the larger mammals of the Peninsula—elephant, rhinoceros, tapir, wild oxen, &c.—are found existing in both areas, the tiger, which is so abundant in the last named district and so peculiarly fitted by its restless habits to extend its range rapidly over a continuous and congenial habitat, should be entirely wanting in Borneo alone of the three great Sunda islands. Borneo, so far as we can see, furnishes the conditions of life suitable for this animal's existence in a degree no less than do the Peninsula, or Sumatra, or Java. And yet, so far from the tiger itself having been observed, not even a relic of it in a fossil condition has ever been recorded.

Mr. A. R. WALLACE has commented, somewhere in his works, on this puzzling fact in animal distribution, and he has suggested that the tiger may have been a denizen of the jungles of Borneo in former days, and that it has subsequently become extinct from causes at present unexplainable. This is, of course, a purely hypothetical solution of the problem. Another one occurs to me—also hypothetical, but also possible—viz., that the tiger may be a comparatively recent immigrant southwards on this side of Asia; and that, by the time it had extended its range to the latitude of the extremity of the Peninsula, the insulation of Borneo from the mainland by submergence of the intervening area may have already reached to such an extent, as to render it no longer possible for the animal to effect a lodgment on the island, even by dint of its well-known power of swimming across wide straits of water.

Whatever the true explanation of its absence, it is worth while recording the fact that there is a widespread tradition of a large carnivorous animal among the tribes that people the North-West Coast of Borneo. Without paying any special attention to these stories, I have yet come across them several times. When visiting the Serimbo mountain in Sarawak in 1870 some Land Dyaks voluntarily retailed to me an account of large tigers (*harinau*) which they had heard described by the old men of their tribe, and in whose existence they themselves firmly believed. The animals, they said, were of great size, having hair a foot in length of a reddish colour striped with black, and they had their lairs in the great caves of the district. This account agreed exactly with another which I had heard from the Balan Dyaks (Sea Dyaks) of the Semunjan river, who declared that a pair of these animals haunted a cave in the Pupok hill. Subsequently I again heard these Pupok tigers spoken of by another party of the same Dyaks, who lived close to the hill. SPENSER ST. JOHN (vol. ii., p. 107), when travelling among the Muruts of the Linbang river, met with a similar story of large tigers inhabiting caves, which he gives at length, and adds the remark, "it is worth noticing that the Muruts of Padas have a great dread of ascending

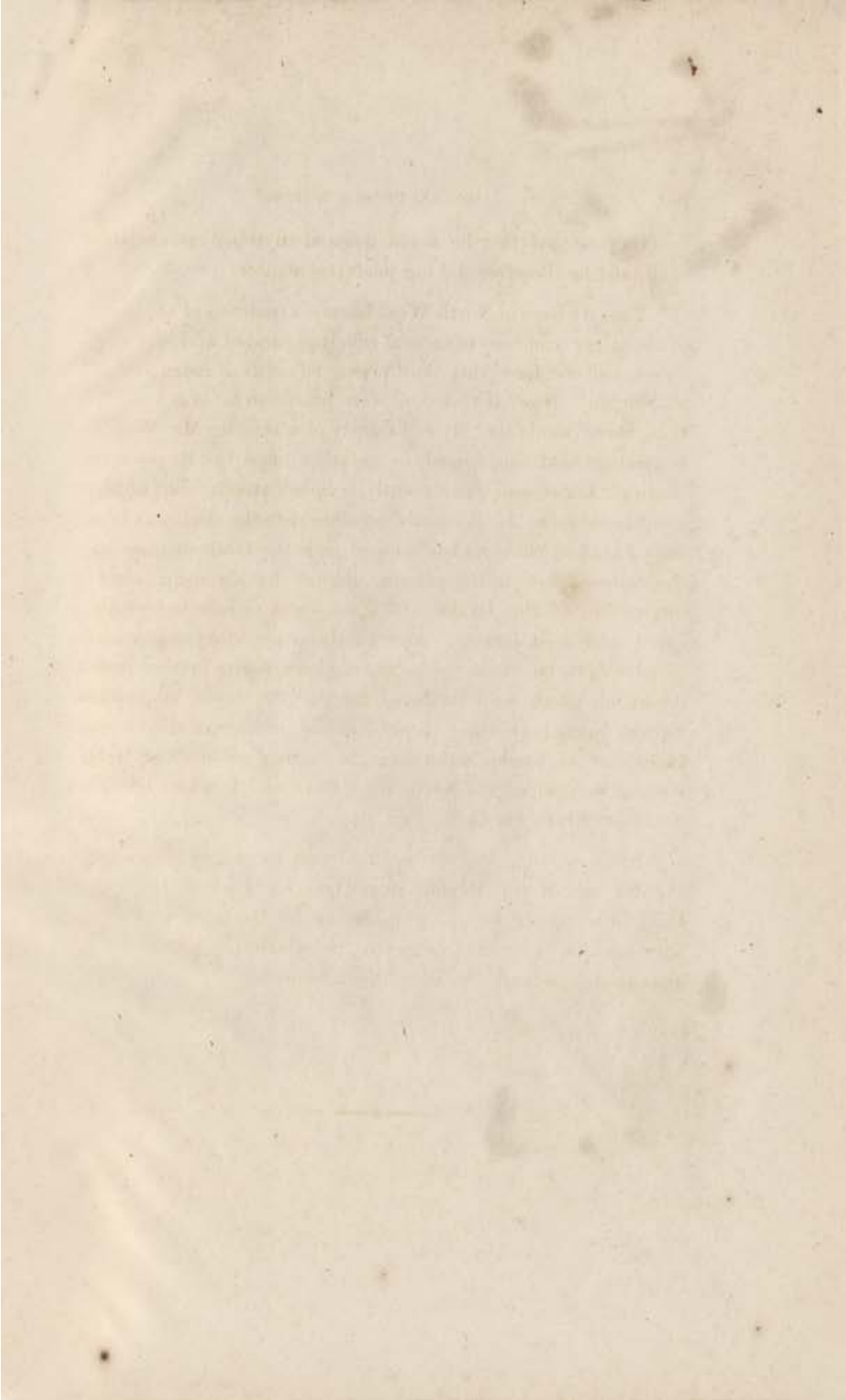
"to the summit of some of their highest mountains, on account of the tigers which still, they say, lurk in the deepest recesses of the forest." Afterwards he again met with the same tradition among the Linbang Muruts, but in a different locality, where two rocks about thirty feet apart were known among the people as the Tiger's Leap." ST. JOHN says that he had heard of the existence of tigers on the North-East Coast also, but gives no reference.

In the year 1869, I happened to be staying at the village of the Siinggi Dyaks in Sarawak, and there I lit upon a veritable tiger's skull preserved in one of the head-houses (*paṅggah*). It was kept with other skulls of tree-tiger, bear, muntjac-deer, &c., in certain very ancient sacred dishes placed among the beams of the roof and just over the fire-place. It was so browned and discoloured by soot and dirt, and the Dyaks were so averse to my touching it, that I was unable to decide whether it was a fossil or a recent skull. All inquiries as to when it had been obtained met with the discouraging response: "It came to us in a dream,"—and they had possessed it so long that the people could not recall the time when it first came into the hands of the tribe. The dish on which it lay was of a boat-like form, and was of camphor-wood and quite rotten. The skull was $13\frac{1}{2}$ inches long by $9\frac{1}{2}$ inches in breadth, measured across the jugal arches. The lower jaw and all the teeth were wanting. The large sockets for the teeth, the strong bony occipital crest, and the widely-arched sygomatic bones indicated that the animal, to which the skull belonged, had been one of mature growth. On a second visit I made an attempt to purchase it, but the people were so horrified at the idea of its removal, that I reluctantly desisted. The chief of the village declared that, in consequence of my having moved the skull on my last visit, the Dyaks had been afflicted by heavy rains, which had damaged their farms; that once, when a Dyak accidentally broke a piece of the bone, he had been at once struck dead with lightning; that its removal would bring about the death of all the Siinggi Dyaks, and so forth. Afterwards the Rajah of Sarawak kindly endeavoured to persuade the Dyaks to part with it to him;

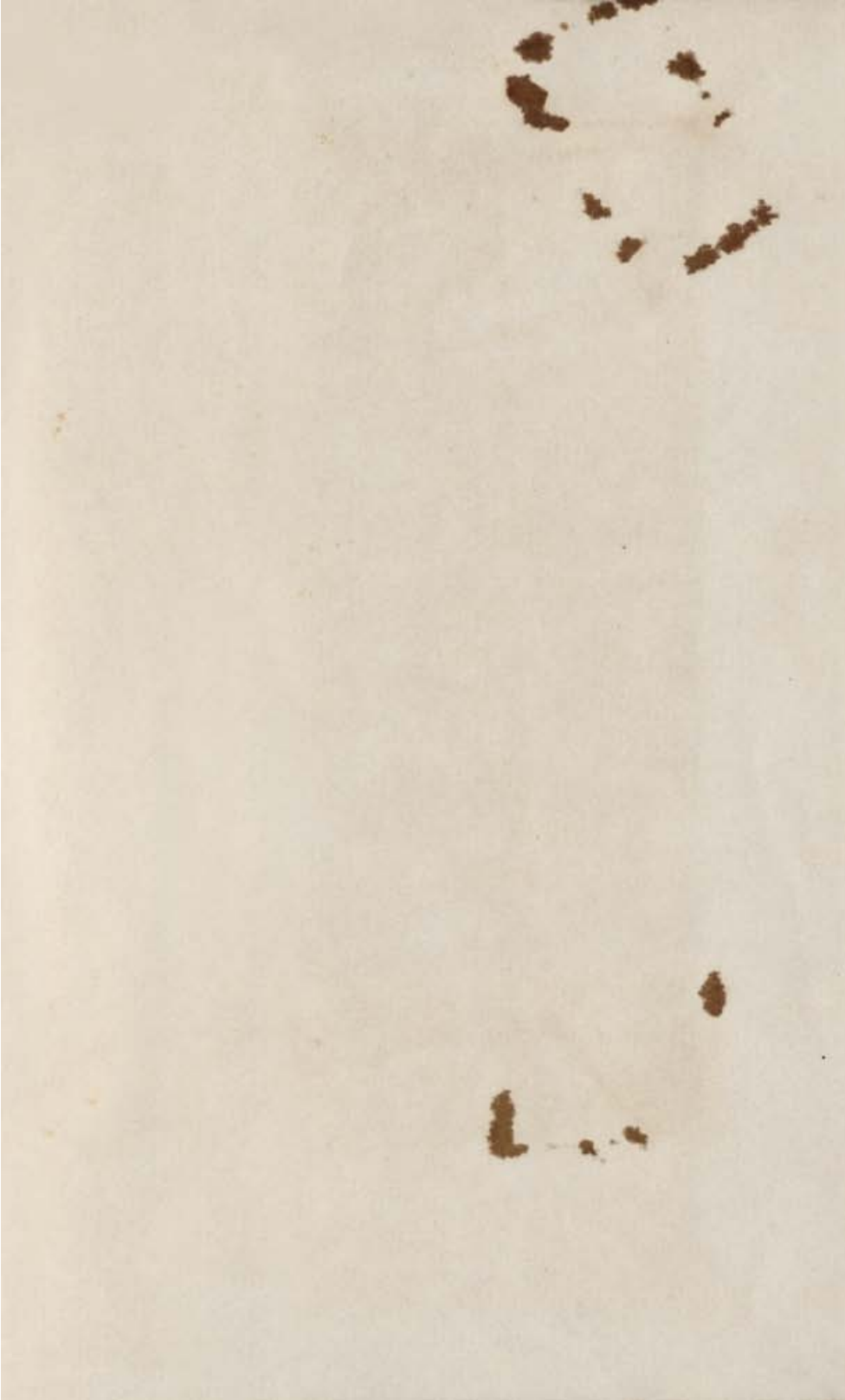
but they begged that he would demand anything rather than this skull, and he therefore did not push the request.

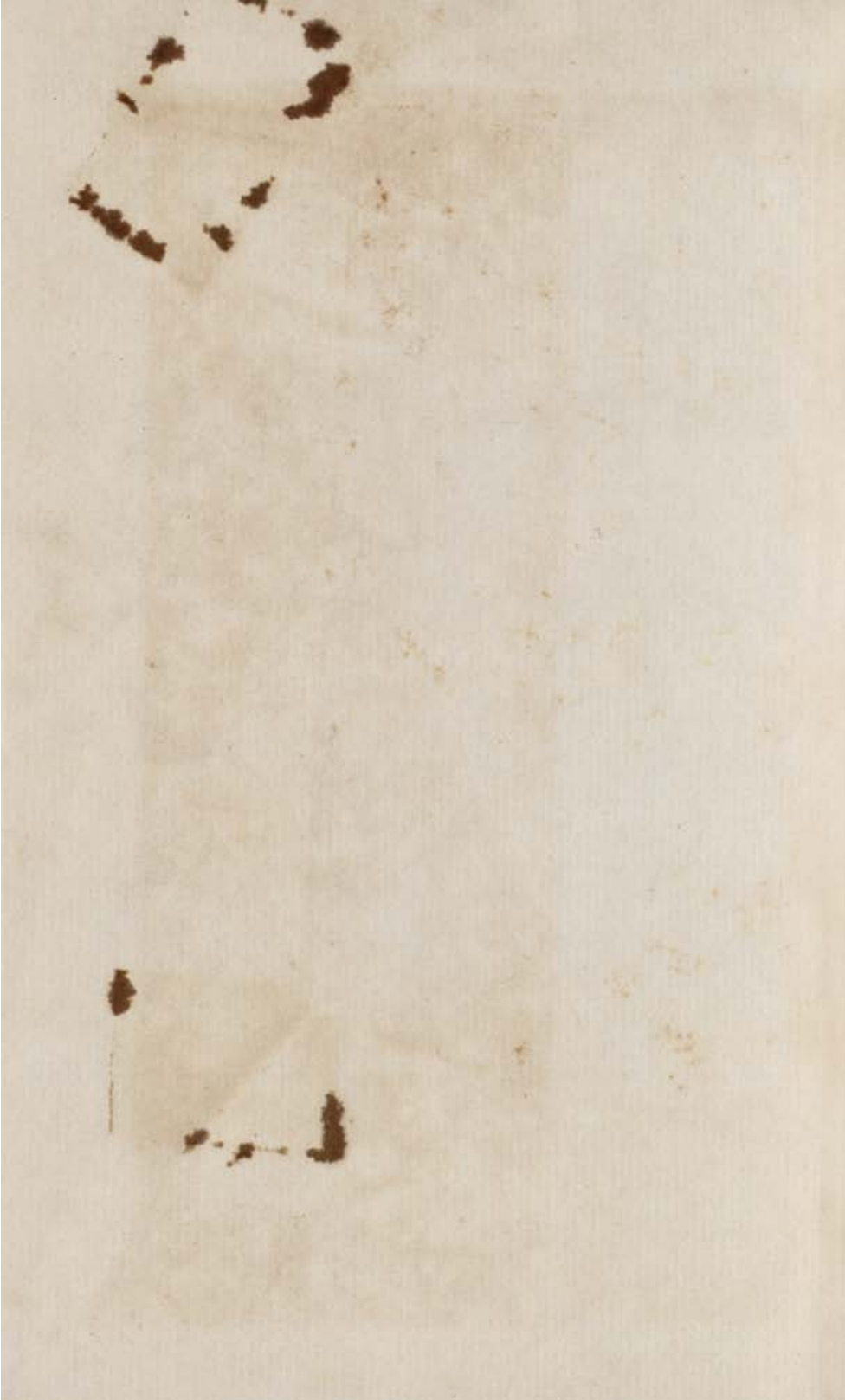
Thus we have in North-West Borneo a tradition of the existence of the tiger common to several widely-separated and very distinct tribes, and we have this skull preserved with so much veneration at Siŋgghi. Now, if this skull were proved to be in a fossil condition, there would be little difficulty in accepting Mr. WALLACE's suggestion that the animal in question once had its place in the Bornean fauna and has recently become extinct. But until such proof is obtained, it is equally possible that the skull was brought from Java and made an heirloom of (as is the Dyak custom), at the time when western Borneo was subject to Majapait, when the intercourse of the Dyaks with Java seems to have been both frequent and considerable. And in this case, the traditions above noted might be explained as having been derived either from the report of tigers seen in Java and the Peninsula by natives of Borneo casually visiting those districts in comparatively recent times; or as handed down from the original colonists of Malayan stock who peopled the North-West Coast and to whom the animal would have been familiar.

Since writing the above, I find that BURNS, in his account of the Kayans of the Rejang river (LOGAN's Journal, 1849), states that these people have a proper name for the tiger, which animal they describe as being of large size, and which they persist in saying does exist in several districts of the interior.









CHANGKAT LELA

S. Slim

S. Bil

S. Berang

S. Berna

Kuala Slim

S. BERNAM



