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THE ĔNDAU AND ITS TRIBUTARIES.

BY

D. F. A. HERVEY.

[The valuable geographical knowledge obtained by Mr. HERVEY in this journey is shewn in the trace of the Ĕndau River and its tributaries as laid down in the new map of the Malay Peninsula published last year under the auspices of this Society.—EDITOR.

1st January, 1882.]

IN August, 1879, being obliged to seek relaxation from work, I determined to try and clear up the point suggested by LOGAN's account of the two rivers Sĕmbrong,(1) which he supposed to be one and the same stream connecting the Ĕndau, and the Bâtu Pahat(2)—flowing respectively into the China Sea and into the Malacca Straits—and thus giving a navigable passage between the two seas. I had also in view the object of collecting such remnants as might still be obtainable of the *Jakun* dialects of Johor, more particularly that of a small tribe on the Mâdek, one of the tributaries of the Ĕndau, which I had been assured by the Dâto' of the Lĕnggiu (3) *Jakuns* (on my trip to Blûmut, early in 1879) differed from that of all the other *Jakun* tribes in Johor.

(1) See p.p. 101 and 103, Journal of the Straits Branch of the Royal Asiatic Society, No. 3, July, 1879.

(2) "Batu Pahat," the hewn rock. A chisel and other instruments are said to have been found by some Malays digging in the neighbourhood many years ago. This particular chiselling has been attributed to the Siamese. There is also a tradition that it was here the Portuguese got their stone for the Malacca Fort, but I believe it was obtained much nearer Malacca.

(3) I could not obtain any clue to the origin of this name from either Malays or *Jakuns*; but it may be well to draw attention to the Siamese word "Khlang Kiau," which is asserted in the "Sĕjârah Malâyu" to have been the origin of the name of a portion of the Johor country. I believe there is a place in Pâhang bearing a very similar, if not identically the same, name.

On the night of the 13th August, I left Singapore in a *gĕlong*, lent me by Ungku MĔJID, brother of the Maḥârâja, with Che Mĕsa, an Official of the Moar River, who was familiar with the Ĕndau, and a motley crew of eight Malays, comprising natives of Johor, Pahang, Trĕnggânu and Kĕlantan. The Pahang men, as is natural, approximate most nearly in speech to the Johor dialect, but I noticed differences such as "sungal" for "sungei," &c. The Trĕnggânu men have a sharp, narrow accent, and a way of shortening off their words at the end, such as "sampa" for "sampai," they have also a nasal ending as "tûain" ("ain" as in French "bain") for "tûan." The Johor men were constantly laughing at the others for their outlandish accent, but, as they said, what else could be expected from *órang bârat*—those western folk.(1)

About 3 P.M. on the 16th, or about $3\frac{3}{4}$ days after leaving Singapore, we reached the mouth of the Ĕndau, and at 11 A.M. on the 17th, we were alongside the steps of the Che Ma Ali's Police Station, which is conveniently situated on a point of land between the converging streams Ĕndau and Sĕmbrong.

After consultation with Che Ma Ali, I decided to ascend the Sĕmbrong first, and make for its source, this being the trip which would absorb the greater portion of my time. I found it necessary to give up the idea of going to Gûnong Bânang on the Bâtu Pahat River, in order to make time for a visit to the Mâdek *Jakuns* on my return from Hulu Sembrong. The account given of Gûnong Jâning, which was ascended by MACLAY, made me wish very much to attempt the ascent. I was told that ladders had to be constructed to enable them to scale the rocks in some places; that the rocks were very fine, and plants flourished there which were not to be found in other parts of the jungle; while the view from the top was well worth seeing. In that neighbourhood too, on Sungei Mâs, resided the Râja Bĕnuak, he having removed a year or two before from the Mâdek, and a visit to him would probably afford the best opportu-

(1) This may, at first sight, seem a rather strange expression, but a glance at the map will show that, though we may be accustomed to think of these countries as lying to the North and perhaps a little East of us, they really lie to the West of Singapore, or, what is the same thing, Johor Bhâru. The same misconception is sometimes found ot prevail regarding the relative positions of Liverpool and Edinburgh.

nity of rescuing from oblivion a good deal of interesting information about his branch of the *Jakun* tribe. I may take this opportunity of correcting an erroneous statement I made in my account of a trip to Blûmut,(1) that Gûnong Jâning was in Pahang territory: it lies in Johor territory on the right bank of the Upper Éndau.

As the Malays required a day or two to prepare a good-sized *jalor* for the ascent of the Sĕmbrong, I occupied the 18th with a visit to a hill called Tânah Abang.(2) a mile or two below the station, with the object of getting compass-bearings from the top. The first part of the way took us through alternate hillocks and hollows of a black springy soil. This turned out, however, to be the wrong path, and we went back up the river a bit, and landed this time on the right track, coming, shortly after landing, upon old tin-workings, but I could detect no trace of tin in the granite and sand; there were a few plantain trees—relics of human cultivation; a little further off there were, I was told, other tin-workings, which had been undertaken by a Singapore man, and were satisfactory, but had to be abandoned for want of funds. We found here a very pretty small plant with white-striped leaves growing by the roots of a tree; it is edible, having a pleasant acid flavour like the sorrel leaf, and is used by the natives with the areca nut when they cannot get the betel leaf: it is called *daun châru*. We reached the top of the hill in an hour or so, but I was obliged to give up the idea of taking bearings, the hill being very steep, and its sides being covered with big trees near enough the summit to block up the view in all directions in spite of several of the smaller ones being cut down.

One of our party said that he knew of a spot which had been mentioned by some *órang hulu, i.e., Jakuns*, where they had lit a fire on a hill-side in the jungle to cook their food, using some black rocks, which they found there, to support their rice-pot, and the man added that, after their meal, they noticed that some of the rock had melted and was trickling down in a dark shining stream.

The next day, accordingly, I got my informant to shew me the spot, which proved to be on the side of Bûkit Langkap, a short way

(1) Journal of the Straits Branch of the Royal Asiatic Society, No. 3, July, 1879.

(2) "Tânah Abang," red earth.

up the river beyond the station; I found some weather-worn and honeycombed rocks cropping up from the surface; I broke off some pieces with my hammer and chisel with much difficulty, the rock being exceedingly hard, and from this, and its colour and weight, I took it to be oxide of iron of good quality. Whether this would have melted under the degree of heat to which it was probably subjected may be doubtful. This hill appeared to me to be merely a southern continuation of the Tânah Abang ridge. Its name derives from a tree—Langkap. (1)

The next day, 20th, we started in a *jalor*—Che Mûsa, Che Yûsuf, myself and five paddlers—for Hâlu Sĕmbrong. About noon we observed a large black monkey, about the size of a medium *bĕruk* (the cocoanut monkey) up in a tree; he had a long tail and very white teeth; he was making loud, guttural noises, and was evidently under the influence of some emotion; the men said a tiger was near, which caused him to give vent to his alarm in this way; they called him *cheng kok*.

21*st*. Early this morning saw a red-headed snake, about four feet long, go into the water; no one could name it. River very winding so far.

22*nd*. The river being very narrow, winding and rapid, we started with poles to-day, and made much better progress. So far, I calculate, we have made at the rate of twelve to fourteen miles a day. To-day snags and shallows are troublesome, to say nothing of being constantly on the look-out for the *ŏnak* (long thorny trailers) of the rattan. About 11.30 got into a fine, straight bit of the river, where we put on a spurt. The foliage on the banks was beautiful, being charmingly diversified with the feathery fronds of the rattan; the river continued wide for about a couple of hours, and later became too deep for the poles once or twice. We stopped for the night near the junction of the Sĕngkar with the Sĕmbrong, but the Sĕngkar, though boasting a name of its own, seems to be but a *trûsan* of the Sĕmbrong. A Malay trader with *Jakuns* passed just before 6 P.M., saying they would reach Kumbang about 8 P.M., a contrast to the leisurely progression of a Malay crew, with which I had to be contented.

23*rd*. To-day, for the first two hours, the course was very nar-

(1) The "genggong," a sort of native jew's harp is made by the aborigines of this wood.

row, after which we got into a fine broad stream, just before reaching Tâmok, which was a settlement in LOGAN's time, 32 years ago, but is now abandoned; after the labyrinth through which we had been groping our way, the view which now burst upon us was like enchantment, with its broad lake-like stream, enclosed, so far as the eye could see, by the jungle-clad base of Jâkas; twenty-five minutes with the paddles and a southward turn brought into view the fine hill of Pĕrgâkar Bĕsar, while the stream slightly narrowed; a few minutes more, and with Pâloh Tampui begins, if possible, still more enchanting scenery, a string of lakes filled with islets of *rásau*, mingled with other growths; in three-quarters of an hour the stream narrows a little more, but is still forty yards wide; here I found nearly four fathoms of water; another quarter of an hour and the lakes came to an end, and we once more had to squeeze and twist our way about for ten minutes along a stream which was barely wide enough for our boat; then again it widened to some fifty yards across, and a quarter of an hour with the paddles brought us to Kumbang. Here are five *Jakun* huts in a tapioca plantation running down the river's edge: behind them I found two or three tombs, of one of which I attempted a sketch; it was that of the Jûro-krah, one of the subordinate *Jakun* chiefs. The illustration represents the *pĕndam* or tomb of the Juro-krah—the head of this *Jakun* settlement—who died of fever nine days before my visit. The body lies about three feet under ground, the tomb, which is made of earth battened smooth, rising about the same height above the surface. A little ditch runs round the grave, wherein the spirit may paddle his canoe. The body lies with the feet pointing towards the West. The ornamental pieces at each end of the grave answer to tombstones and are called *nĕsau*, which is borrowed from Malay; on the other side of them are seen the small, plain, upright sticks, called *tangga sĕmángat* (the spirit or life steps) to enable the spirit to leave the grave when he requires. It will be seen that there are four horizontal beams on each side of the grave, joined in a framework, making sixteen in all, laid on the top of the grave, and so forming a sort of enclosure, in which are placed, for the use of the deceased, a *tĕmpúrong* (cocoanut shell to drink from), a *damar* (or torch)in its *káki* (or stand) of rattan, a *bĕliong* (adze) handle, and a *kwáli* (or cooking-pan); while outside this framework hangs the *ambong* (or basket worn on the back

with shoulder-straps, and made of *mĕranti* or some other jungle-tree bark) for the deceased to carry his firewood in. Close by the tomb of the Jûro-krah was that of his niece. I noted three points of difference between them: the first was that the framework on the top of the niece's grave consisted of three horizontal beams, instead of four, or twelve instead of sixteen; 2ndly, one of the ornamental head-pieces was shaped as in figure 2, the other as in that of her uncle; 3rdly, that inside the framework were placed only a cocoanut shell, a torch on its stand, and a little sugar-cane. Not far off was a site marked off for a child's grave by a cocoanut shell and some cloth hung upon sticks. In another direction was a child's grave half-finished, the lower framework being in position and some earth being loosely heaped up in its enclosed space, while a small framework, intended for the top, lay close by.

The *Jakuns* of this settlement were engaged by Malays in procuring rattans.

I stopped here about a couple of hours, but did not find any one conversable, partly owing, no doubt, to their having never before seen a European, and partly, perhaps, to our numbers and the size of our boat, which may have suggested some suspicion as to the object of our visit. After we had been a quarter of an hour on our way, the river again became a fine broad stream; ten minutes later I found 7½ fathoms of water at Pĕngkâlan Pômang; and twenty minutes more paddling ended what may be called the second set of lakes. We now had to force our painful way through a wilderness of *ráisan* and *rótan*, which fortunately was soon accomplished, and we were comparatively at our ease for a short time; and then had another short struggle, and another equally short respite, after which the remaining one and a half hours' work was through the narrows. We put up for the night near a dilapidated hut. The sound of elephants was once heard, but they did not come near enough to disturb us.

24*th*.—We were eleven hours on the move yesterday, and did not get off till after nine this morning. By 11 o'clock, *i.e.*, just before we reached Londang, the river suddenly widened to 50 yards, or more, and we shortly took to poling; the stream narrows again before Kĕnâlau, which we reached about 12.20. This *Jakun kampong*, the largest on the Sĕmbrong, is presided over by the Bĕntâra, who can

to see me on board the *jalor;* he is a fine-looking man, powerfully built, very dark, and speaks Malay, like the rest of his race, with a very broad accent, but there is something pleasing in their intonation, which seems, in a way, to suggest their natural simplicity of character. He promised me men with a smaller *jalor* to take me further up the stream, which grows too small for our boat, next day. Later, I visited him at his own house, a good-sized one, raised about six feet from the ground, in a *kampong* 200 or 300 yards from the river, and tried to extract a vocabulary of his native dialect from him, but it was a failure, with the exception of the following words:—

English.	*Sĕmbrong.*
Woman	Bĕtînak (1)
Father	Êmbei
Ant	Mĕrêt
Dog	Kôyok
Elephant	Pĕchem bĕsar
Mosquito	Rĕngit (2)
Cocoanut	Niu (3)
Honey	Manisan lĕbah (4)
Yesterday	Kĕmâghik (5)
Cold	Sĕdêk
Come	Kia
Here	Kĕ-ĕng

(1) Malay with "k" added. "Bĕtîna" in Malay means properly the female of animals, "Pĕrampûan" being used to designate womankind, but "Bĕtîna" is often used in place of it.
(2) In Malay, a small fresh-water shell.
(3) Malay "Nior."
(4) Malay periphrasis.
(5) Malay "Kĕlmârin."

English.	*Sĕmbrong.*
One	Sa (1)
Branch (of a river or tree)	Chĕdang
Green, raw, (in taste)	Mĕĕt
Grave (tomb)	Pĕndam

A few days' longer sojourn would, no doubt, have brought a few more words to light, but the fact is that the *Jakun* dialect, with but one or two exceptions, is a thing of the past, not only in this part of the country, but throughout that portion of the Peninsula which lies South of Malacca, having completely disappeared before the influence of the Malays, which has been at work for a time which may be reckoned by centuries. Amongst themselves the *Jakuns* speak Malay only, a relic of their old tongue but seldom cropping up in their conversation; and these are the only traces of it remaining, unless we except the *pantang kâpur* or *bhâsa kâpur* as LOGAN calls it. In that peculiar vocabulary (excepting of course words of Malay origin and manufacture), I have no doubt that we find embalmed relics of the aboriginal tongue, which, but for the existence of a curious superstition, would have been lost to us.

This practically complete disappearance of the *Jakun* dialects in the South of the Peninsula is owing, doubtless, to the more complete intercourse between the aborigines and the Malays, which has been rendered practicable, both from the East and the West, by the narrowness of this part of the Peninsula, and the easy means of traversing it afforded by the rivers in the absence of any extensive central mountain ranges.

There are still several *Jakun* settlements in Johor, viz., those on the Sâyong and the Lĕnggiu (the main confluents which form the Johor River) on the Bĕnut, the Pontian, and the Bâtu Pahat rivers flowing into the Straits of Malacca: on the eastern side are various little settlements on the Sĕmbrong and its tributaries, including the small community, the greater portion of which are settled on

(1) Malay "Satu" (?).

the Mâdek, while the remainder, with their Râja, occupy the Mâs, a tributary of the Upper Ĕndau. The foregoing may be described as the *órang hâlu jînak*, or the tame tribes of the interior. There are, however, within the limits of the Johor territory, I believe, a few representatives also of the *órang lûar*, or wild men, as the tamer tribes, conscious of their own superior civilization, are proud to call them; these reside near the source of the Ĕndau, among the Sĕgâmat hills, and, being out of the ordinary course of the Malay trader, have not altogether lost their hold of their own language.

The Batin Tûha of the Lĕnggiu and Sâyong *Jakuns*, a man of great age, had no recollection of a dialect peculiar to his own race, the only non-Malay words in use among them being that for dog, viz., "kôyok," which recalls "kayape" given by RAFFLES in his short list for the same animal. (1)

MACLAY, six or seven years ago, passing through the same country, seems to have experienced the same difficulty that I have in discovering traces of the aboriginal dialect; and forty years ago LOGAN noticed the fact that Malay had superseded it, while the list of Jokang *(Jakun?)* words given by RAFFLES in 1809 (1) shews that the process of decay was already far advanced amongst the tribes in the immediate vicinity of Malacca.

Malay camphor has been highly prized by the Chinese from an early period, and the Malays must, at the outset, have had recourse to the aborigines to help them in their search for this precious article of commerce.

Reasons are not wanting which point to the conclusion that in the *pantang kâpur* we find relics of the *Jakun* dialects. I use the plural advisedly, for those of the Pontian and Mâdek are different from the rest.

The reasons may be stated as follows. The Malays are not the originators of the *pantang kâpur*, but learn it from the *Jakuns*, who may *primâ facie* be assumed to be unequal to the coinage of a special language to suit their object in this case, while it is not at all unlikely that those of them who had dealings with the Malays should become aware of the advantages of their position,

(1) No. 4 Journal, Straits Branch of the Royal Asiatic Society, December, 1879, p. 6.

and turn their language to account in the search for camphor, by representing it as a charm, without which all search would be unavailing. Thus, while self-interest would prompt the retention and handing down of a sufficient vocabulary to meet their wants in this respect, their constantly increasing intercourse with the Malays would inevitably prove fatal to the rest of their language. The vocabulary of the *pantang kápur* itself, too, would, in the lapse of time, naturally suffer diminution by the death of noted collectors and the loss occurring through transmission from generation to generation, and their own language being forgotten, the *Jakuns* would have recourse to the Malay periphrases which now form so large a portion of it, and which shew them to have been unequal to the invention of a special vocabulary for a particular purpose.

But more to the point than any theories on the subject, is the fact, that some of the older or non-Malay words are identical with words of the same meaning in some of the aboriginal dialects further North: the following are instances:—

Jô'-oh	to Drink
Chĕndia	a Hut
Tongkat	the Sun
Sĕlimma	Tiger

while the following shew signs of connection:—

English.	*Pantang kápur.*	*Sĕmang.*
Deer	Sĕsunggong	Sig, Sug
White	Pintul	Pĕlĕtan, Bĕltan
Tongue	Pĕlen, Lin	Lentak, Lentek
		Jakun.
Pig	Sămungko	Kûmo, Kumoku

These examples are but few, doubtless, but, pending further col-

lection and comparison of aboriginal dialects and *pantang kâpur*, may, I think, be accepted as sufficiently confirming my view of the matter.

M. MIKLUHO-MACLAY also regards the *pantang kâpur* as being a relic of the old aboriginal tongue (Journal No. 1, Straits Branch of the Royal Asiatic Society, July, 1878, p.p. 39-40), dissenting from the view of LOGAN, who seems to look upon it as having been manufactured expressly in accordance with the superstition, for he says (Journal of the Indian Archipelago, Vol. I., p. 263) "whoever may have been the originator of this super-"stition, it is evidently based on the fact that although camphor "trees are abundant, it very frequently happens that no camphor "can be obtained from them." "Were it otherwise," said an old Bĕnûa, who was singularly free from superstitions of any kind, "camphor is so valuable that not a single full-grown tree would "be left in the forest." LOGAN mentions the eating of earth as a concomitant of the use of *pantang kâpur;* another sacrifice required by this superstition is the complete abstention, while in search of camphor, from bathing or washing. These accompaniments of the superstition may be considered perhaps to bear against the theory I have advocated, but without them the *pantang kâpur* would hardly be complete, and they would readily be suggested by the *poyangs*, to whose cunning and influence over the Malays, LOGAN bears striking testimony. I have myself observed the complete belief the latter have in their powers, the Malays at Kwâla Mâdek, for instance, asserted of the Jûro-krah resident there, that he used to walk round the *kampong* at night and drive away the tigers without any weapons.

At this place, Kampong Kĕnâlau, I found a clearing, but no cultivation; on asking the reason, I was told they were too busy getting rattans for the Malays, which they do at a fixed price in rice and other articles, such as clothing, crockery, *pârangs*, salt, and tobacco. They have become Malays as to dress as well as in language.

One young girl rather amused my men by the affectation of concealing her face with her *kain tudong kepâla* after the Malay fashion; they likewise imitate the Malays in the occasional introduction of an *Allah* into their conversation, but they have no

religion, not having adopted Mahomedanism as yet (the legends I referred to in my trip to Blûmut seem to be quite unknown to the body of the people), though such women as are married to Malays have to be formally converted, not, however, unless they are really married.

The Bĕntâra presented me with a fragment of a very fine prism of smoky quartz, which he said had been brought to him by one of his men some time previously. Two of them were at the foot of Gûnong Bĕchûak, (1) when a large boulder came rolling down the steep, they saw something glittering become detached from it in its downward course, and secured it; but thinking it too bulky, they smashed it and brought home only the fragment which was given to me; the original prism must have been 7 or 8 inches long by 3 or 4 in diameter.

On the 25th, I started in a small *jalor* with two Malays and four *Jakuns* for the source of the Sĕmbrong, and after 3½ hours' work along a very winding, narrow and often blocked-up stream, reached the landing-place, Pĕngkâlan Tongkes, where our boat-work ended.

About 1 hour 40 minutes from Kĕnâlau we came upon what was called *kâyu tĕlĕkong*, a tree stem sunk in the stream; it used to overhang the river, and was said to be *puăka*, or haunted by an evil-spirit who was certain to cause death or illness to any one who should cut it. After 1¼ hours' smart walking from Pĕngkâlan Tongkes we reached Ûlu Mĕlĕtir. Che Musa told me a story, the second day of our ascent of the Sĕmbrong, about the *ûlar sâwa rĕndam* (water python),(2) which I heard at the time with some incredulity; subsequent personal experience, however, induced me to be less sceptical. Che Musa's story was that a Malay of his acquaintance was asleep one night in his boat on a river when he was disturbed by a pull at his sleeping-cloth, on rousing himself he found the intruder to be a water python, which, finding itself observed, got away before the Malay could get hold of his *pĕrang*

(1) A two-peaked mountain of the Bĕlûmut range.

(2) This is rendered "water python," being, according to the Malays, the water variety of the "ûlar sâwa," which is their name for the "python," but it is hardly necessary to observe that they are unsafe authorities on such points.

(wood-cutting knife). Having placed his knife conveniently, the man went to sleep again, but before the night was past, he was again disturbed in the same way; this time he got hold of his *párang* in time to make a cut at the reptile through the awning of his boat, over which he saw it making its escape, and when daylight came he found traces of blood about the gash he had made in the awning. My own experience was as follows: On the evening of our arrival at Kĕnâlau, I was lying in the middle of the boat just dozing off, while two or three of the men were discussing their rice forward; all of a sudden I heard in my sleep cries of "*úlar, túan, úlar*" ("a snake, Sir, a snake!") repeated with increasing energy, till I thought I was being pursued by some huge serpent, and awaked finding myself running into the middle of the men's rice; on enquiring what it was, the youth who had cried out said that happening to look in my direction he had seen a large snake on the horizontal support of the awning within a yard of my face swaying to and fro, looking alternately at the lamp which was hanging at my feet, and at me, (my spectacles, which no doubt reflected the lamp, probably attracted his attention), and the youth was then so horror-stricken that he could do nothing but shriek at me, thinking every moment I should be attacked; while he was telling me this, one of the others went at the beast with his *párang*, but was too late to get near it. When CHE MUSA came on board and heard of this, he was quite excited, said at once that it was a water python (which recalled the story he had told me three days before) and had the boat moved a little further up the stream where the river was a little more open.

At Mĕlĕtir, we found a good-sized *dáda lang* (1) hut. Here we decided to put up for the night, as we wanted a clear day to get to the *simpei* and return. The next morning, half an hour's rapid walking through very wet jungle, full of swamps and slippery roots, brought us to a small shallow stream about six feet wide flowing through *rásau tíkus* (2) (a small graceful variety of the *rásau* which grows so abundantly in the Johor river); this was called the Panggong and issued from a swamp which was described by the *Jakuns*

(1) "Dâda lang," breast of a kite; *i.e.*, a half-roof or "lean-to."

(2) "Tîkus," rat, is commonly used to indicate a small variety of anything.

as very extensive, and so full of dense undergrowth and rattans, that it had never been penetrated.

Just North of where we came upon it, the Panggong bifurcated, itself flowing northward, till it joined the Mĕlĕtir, while the other branch, which was the source of the Bâtu Pahat Sĕmbrong, flowed at first westward and then northward for some distance parallel with the Panggong, making a series of curious loops called by the Malays *simpei* or hoops. A Malay once thought he would facilitate the communication between the two sides of the Peninsula by cutting a channel which should connect the Sĕmbrong (Bâtu Pahat) and the Panggong, but he had no sooner set to work than he was taken ill, which was a clear warning that the powers of the jungle were unfavourable to his undertaking, and he accordingly abandoned it. After the *simpei* the Sĕmbrong and Panggong flow westward and eastward, towards the Bâtu Pahat and Mĕlĕtir, respectively. It will be seen, from what has been stated above, that if we consider the swamp as water, the space between the Panggong and the Mĕlĕtir may be regarded as an island. Though the names change before we reach the source, it is clear that the two Sĕmbrongs have a common source, afterwards separating; and though they may thus be said to be originally one and the same stream, yet it was hardly in this way that they were regarded by LOGAN, who seems to have looked upon them as a sort of canal across the Peninsula; whereas really they issue as one stream from a swamp on rising ground and bifurcate immediately afterwards. None the less, of course, is Johor, literally speaking, an island.

Having satisfied myself on these points, and being pressed for time, I gave up the idea of going to the *simpei*, and we made our way back to Pĕngkâlan Tongkes and reached Kĕnâlan in the middle of the afternoon. Started on our return journey about noon the following day, the 27th, and reached the Kwâla Sĕmbrong Station just before 11 P.M. on the 28th, *i.e.*, did in thirty-five hours a distance we had taken five and a half days to cover in the ascent!—forty-two hours actually on the way.

About 9 P.M. on the 29th, I started down the Ĕndau to take the course from the mouth up to the Station which I had been unable to do on the way up. I returned on the afternoon of the 31st, having succeeded in my object. At the Pâdang Police Station, or

rather at Kampong Pâdang, about three-quarters of a mile from the mouth of the Ĕndau, I found a Trĕnggânu Chinaman just started with a new house, and cultivating the ground round him; he announced his intention of putting up fishing stakes till the N. E. monsoon set in. He is, I believe, the only Chinaman on the Johor side of the Ĕndau; he was a Trĕnggânu born man, and had kept a shop and opened a gambier plantation there, but he said he could not stand the ways of the present Sultan, and had resolved to try his luck elsewhere; though he described the country as a fine one, and likely to be prosperous and opened up if industrious folk get a fair chance. If this were a solitary case, the story might raise suspicion against the narrator, but I believe no one has a good word to say for the present Sultan of Trĕnggânu. With regard to the Kwâla Ĕndau, and the N. E. monsoon, which, of course, greatly hampers communication and trade, our friend the Chinaman said that vessels lie behind Tanjong Kĕmpit for water, and it is not impossible that the extension of a small breakwater beyond it, or from Kĕban Dârat, might make a safe place even during the N. E. monsoon.

On the 2nd September, having re-ascended the Sĕmbrong a bit, we entered the Kahang, a stream which takes its rise in Gûnong Blûmut, and about 3.15 P.M. we reached Kwâla Mâdek (*Jakun kampong*). Here we put up for the night, and were detained till the 4th, CHE MAHOMED ALI'S promised *Jakuns* not being ready, but engaged at another *kampong* preparing for a rattan-collecting expedition into the jungle on behalf of some Malay traders we found here. These latter, however, went up the river after them the evening of our arrival, and succeeded in stopping them, to my satisfaction, for my time was drawing very short. One of these traders was a Bâtu Bahâra man; he seemed to be quite a travelled man, knowing a good deal of the Peninsula, as well as Sumatra. Among his experiences in the latter country, was three years' trading in the Battak country. He described the Battaks as being divided into three tribes, and spoke highly of their prosperity and power; the mountain tribes he praised as remarkably good horsemen, stating that they rode their ponies recklessly down steep slopes at full speed, and sometimes stood on their ponies' backs, instead of riding astride them. He was very enthusiastic on the Achinese question,

affirming that the Dutch could never do much harm so long as the Battaks supported the Achinese: they could furnish them all sorts of supplies, including gunpowder, and the blockade was useless; while he went on to add that if the Battaks should decide upon giving the Achinese active assistance, the Dutch would have seriously to look to themselves; for, in his opinion, if the Battaks chose to set to work, they could drive the Dutch clean out of the country, such a high estimate had he formed of their resources and warlike capabilities, not to mention the very large population of the country.

This trader accompanied me up the river, in order to get the labour of the *Jakuns* on their return trip, after leaving me. I found one or two *Jakuns* here suffering from what must have been rheumatism, or the results of ague, and left sal volatile and quinine with them. On the morning of the 4th got off at last, had to stop half an hour on account of the rain, and, after an hour and twenty minutes' progress, entered on our left a channel connecting the Mâdek with the Kahang, the passage of which into the Mâdek took us about 20 minutes. A heavy shower detained us at Pĕngkâlan Dûrian, and we prevailed upon one of the *Jakuns* to get the honeycomb from a bees' nest in a tree close by; it was rather old and dry, but I got half a cup of honey from it of a rather peculiar flavour, which my Chinese boy appreciated more than I did; we moored for the night opposite Padang Jĕrkeh.

About an hour and a half before stopping for the night we had put on shore a couple of men with dogs to hunt *pĕlandok*,[1] as they call the *năpoh*, which is what they mostly catch, and is a size larger than the *pĕlandok*. Our men succeeded in securing a young *năpoh*. A good lot of snags to-day, and river very winding, banks high a great part of the way. Caught a frog perched on a log in the stream, the variety of *kâtak* called *bŭak*, from the noise he makes probably—a high soprano—"wak, wak, wak," which contrasts curiously with the deep notes of some of his relations; I measured him and found his dimensions as follows: body 4 inches long, 1½ inches broad, head across the eyes 1¼ inches; forelegs 3 inches long at stretch; hind legs 6 inches long at stretch. His

(1) "Pĕlandok" seems to be used generically oftener than specifically.

skin was rugged, and of a blackish-brown colour, developing a yellowish tint towards the hind quarters, he had 4 toes in the fore feet which were not webbed, while the hind feet, containing 5 toes, were webbed. All the *Jakuns*, on being questioned after dinner, professed complete ignorance of the route viâ Blûmut or Chimundong, but, I am afraid, suspicions as to the duration of the rice supply had something to do with their ignorance, as the route in question involved one or perhaps two days' additional travelling.

5th September.—Though eight and a half hours elapsed from the time of starting in the morning to our anchoring in the afternoon, some idea of the slowness of our progress may be formed from the fact that we were in motion little more than half of the time, over four hours being spent in getting on to and off snags, and cutting through them, and grounding on shallows. Caught *ikan pătong*, and *ikan umbut-umbut* or *kŭwan* as it is also called: the former run to the size of about eight to the *kati*, the latter to about four to the *kati*, and have a dark brownish-black upper part, belly of a white hue, tail pinkish-red. The *pĕlandok* hunt was going on in the morning, and the finish of one of the chases took place close to our boat; the victim being hard pressed by the dogs, in hopes of spoiling the scent, took to the water, only keeping its head just above the surface in a hollow in the bank; it was successful in its object; the dogs were puzzled and passed the spot: but the prey was not to escape, for CHE MUSA got into the water and dived, coming up just at the right spot, and captured the wretched animal while still intent upon the dogs, whose yells of excitement were still audible.

Saw the first *bŏrtam* plant in these parts. Jungle a good deal more open the last day or two, at all events for some distance from the river banks, otherwise the *pĕlandok* chase would hardly have been practicable.

7th September.—To-day again out of 8¼ hours' boating, more than 4½ were taken up with snags, shallows, &c., though part of the remaining time we travelled a fair pace.

On stopping for the night, found one of the boats had secured a fine *tŏman* or *tŭman* of some five *kati* in weight: it was very good with *chili*, though having little flavour of its own. This fish runs to forty *kati* in weight and devours its own young.

7th September.—To-day 4¼ hours brought us to Chĕndia Bĕmban, the end of our boating journey; of this 1¼ hours were lost in the usual way.

Passed some wild *pĭnang* trees. After passing a snag, some overhanging branches which obstructed our progress had to be cut away, and when they began to fall, an *ŭlar sawa rĕndam*, or water python, some seven feet long and remarkably handsome with his blue and orange markings, dropped into the water, having been disturbed apparently in the middle of a comfortable snooze, though he had chosen an odd place for the purpose: it seemed a more suitable situation for offensive operations. He was badly cut by one or two of the men before he could get away, bearing too bad a character to be treated with any consideration. An *ĭkan kĕlah*, weighing about two *kati*, was secured by spear, that of the dexterous Āgoi, a *Jakun* to whose skill we owed most of the game and fish procured on our way up the river.

As we could not reach the first resting place before dark, it was decided to put off our start till next morning. The banks of the river at this place, Chĕndia Bĕmban, were covered with elephant tracks, and the bushes and ferns were crushed flat where they had been lying down. In the afternoon, one or two of the party who had been away to a little distance brought the news that there were elephants not far off, and the excitement which this caused was increased when it was observed, towards dusk, that the river had suddenly become muddy, a sign that some of the huge creatures were having a bath not very far up the stream; this kept the party on the alert, to be ready to do what they could to frighten away the herd should they come in our direction, as they have a way sometimes of advancing down-stream, and unless they could be diverted from their course, they would walk right through and over us, quite unconscious of such petty obstacles as canoes and baggage. The night, however, passed quietly without any disturbance. During the evening a very unpleasant low sound was heard, something between a growl and a chuckle, which some of the Malays thought came from an approaching elephant, while I thought of a tiger; but the *Jakuns* knew better, it was a frog giving vent to his feelings in the bank; Āgoi went and secured him: he was a smooth-skinned variety, with very long legs and of large size, upper part dark

greenish brown, paling at the sides, belly white; this was quite a young specimen, not full-grown. Âgoi said that a full-grown specimen would be very much larger. This certainly was nearly the biggest frog I had ever seen, so that the species is probably one of the largest in the Peninsula; it is called *bâong dâduk* (1) in Malay, *bĕbap* being the *Jakun* term, which appears to be a generic one for frog. The noise this species makes is almost unearthly, and quite disagreeable; there is one other sound I noticed in the jungle at night-time, which, though otherwise different, resembles it in this peculiar way; it is that made by the *hantu sĕmambu*, which is very weird, consisting of three or four long-drawn notes rising and falling but slightly, but the effect it is impossible to describe; the *Jakuns* say it is a weather guide. Further inquiry regarding the route to Chimundong only elicited the statement that if we followed the course of the Mâdek for seven or eight days we should reach it, or might do so in four days through the jungle, but that there was no regular path to it. I have already hinted reasons why the true facts were probably withheld from me, but want of time obliged me to forego the application of any test as to the truth of the statements made.

A cousin of CHE MUSA, named MĔLAN, whom he had brought with him from the Lĕnggor, stated that a few months before, he had gone with a party of *Jakuns* from Kĕnâlau (the chief *Jakun* settlement on the Sĕmbrong) to the source of the Kahang at the foot of Gûnong Blûmut, a six days' journey (probably circuitous) through the jungle; and that half way they came upon the remains of an extensive building surrounded with brick walls, not very far from the river: there were also, he said, plenty of cultivated fruit trees about; he mentioned, I think, the dûrian and manggostin among others. The *Jakuns* called the place Dĕlek, but could tell him nothing about the building. NOW LOGAN, in his account of the Kahang, mentions Danlek as being a place on that river whither the *Jakuns* habitually resorted to enjoy themselves in quiet during the dûrian season: there can be no doubt that Dĕlek and Danlek are one and the same, but LOGAN seems to have heard nothing about the ruins in the neighbourhood. In his paper "Ethnological Excursions in the Malay Peninsula" (Journal Straits Branch of the

(1) "Bâong," usually a fish in Malay.

Royal Asiatic Society, No. 2, p. 220, and footnote) MACLAY mentions Tandiong (tanjong?) Genteng on the Kahang river as the old seat, according to *Jakun* tradition, of the Râja Bĕnûa, and says that "it "was merely a large plain, clear of all trees close to the river." He also suggests burning the *lâlang* (wild grass) and jungle with a view to a search for tools, arms and coins; but he was evidently told nothing about ruins. MĔLAN was much crossquestioned on the subject by myself as well as CHE MUSA and CHE MA' ALI, but adhered strictly to his statement about the ruins. During the various vicissitudes of the Johor dynasty, the sovereigns, according to tradition, sometimes took refuge in the interior of Johor, when they did not go as far as Pahang, and these ruins may be the remains of some such asylum. The *Jakuns* state that their line of Râjas, *i.e.*, Râja Bĕnûa, is descended from the Malays in this way; that a queen of Johor, having been obliged by her enemies to flee into the interior, remained there and wedded a *Jakun* chief, their progeny assuming the title of Râja "Bĕnûak," as they themselves call it.

It is not impossible that this tradition may be well-founded, a royal caprice would, under such circumstances, have little to restrain it, whether before or after Mahomedan days.

The short time I spent in the company of members of the Mâdek community, sufficiently accounts for the meagre information I was able to gather from them, especially as to their dialect, of which specimens could only be found few and far between, scattered throughout the general body of Malay, which is now their native tongue. Of the hundred words given in the Vocabulary prepared by the Society for the collectors of dialects, most have only Malay equivalents, pronounced with that broad and sometimes slightly nasal accent which characterises all the *Jakuns* I have met. I have inserted a few of them in the table, to illustrate the difference between their pronunciation and that of the ordinary Malay. Curiously enough the Society's vocabulary omits the "tiger" from its list.

Man	Ûrang (Malay "Ôrang.")
Woman	"Bĕtînak," and "Âmei" (The latter the ordinary mode of addressing women of middle or more advanced age; the

literal meaning is "aunt.")

[N. B.—Most words ending with short "a" are sounded as if ending with a partly sounded "k."]

Child	Anak (1)
Male child	Âwang (2)
Female child	Dàyang (3)

(1)[Broad sound]. (These are all Malay words, (2) "lâki-lâki" or "jantan" in Malay (3) "pĕrampûan" or "bĕtîna" in Malay.)

Friend	Säbeh [ä=aw] (From "sohbat" a corruption of Malay "sahâbat.")
Eye-brow	Lâlis.
Forehead	Kĕning (Malay for "eye-brow.")
Small hair on forehead	Gîgi rambut (Malay "teeth of hair.")
Knee	To'-ot (cf. Malay "lûtut.")
Heel	Tumbit (Malay "tûmit.")
Ant	Mĕrêt [Second syllable prolonged with a broad sound. Sĕmbrong dialect, ditto.]
Dog	Kôyok (Common to all the Johor *Jakuns*.)
Elephant	Pêchem bĕsar.
Mosquito	Rĕngît [Second syllable prolonged broad.]
Pig	Jôkôt [Second syllable broad prolonged]. (This is the red-haired variety of the wild pig; the ordinary black kind is "Bâbi" as in Malay.)
Frog	Bĕbap.
Lizard	Dangkui (A black and orange variety.)
Large water lizard	Gĕrîang (Larger than "biâwak.")

Tortoise (small)	Jahûk. Jangkeng.
Fish (fresh-water)	Nôm Bĕgâhak Sĕngârat Tûman Sĕbârau } (These are Malay.)
Beast, (or dragon?)	Rĕmañ ["ñ" like final "gne" in Fren
To break the neck of a fish	Kleng.
To angle	Mĕpas. (Pêrak Malay.)
Bark (of a tree)	Kĕlûpak ("Kĕlûpak or Kĕlôpak bun Malay, calyx and petals of a flower.
Grater	Lâgau.
Cocoanut shell	Dâsar. (Malay, after use. Unused, "t pûrong.")
Firewood	Chĕ-lehêr.
Fishing-basket (with bait in the mouth)	Sêgel. (Basket, Malay, of rattan or to keep things or trapped mals in.)
Fishing-basket (with thorns)	Sĕntâpok. ("Tâpok.")
Blowpipe	Tĕmiang. (A variety of "bûluh" bambu.)
Waist-cloth	Bĕngkong. (Malay.)
River	Âyer (Malay.)
Sea	Bâruh (Used in nearly the same se the Malays of Province Wellesle plying rather the shore than t itself. Also used by Malays of t

	board as against the interior. Also "a little below" South as against North.)
Valley	Châruk (cf. Malay "chĕruk" corner.)
Eclipse (sun)	Mâta hâri tangkak rĕmâñ.
Eclipse (moon)	Bûlan tangkak rĕmâñ (The sun or moon being caught by the beast. First two words Malay, "tangkak" being a corrupted form of "tangkap.")
Sign, sound	Pagam.
Yesterday	Kĕmâghik (Corrupted from Malay "Kĕlmârin.")
Yes	Yak (Malay "yâ.")
No	Bê.
Never	Bĕsûah (Perhaps compound word, first syllable being originally "bê.")
Dead (wife)	Bâluk. (Malay, to cry or wail several together.)
Dead (child)	Mantai ["ai" broad.]
Small	Kĕchôⁿ [*n* nasal twang to vowel.] (Malay "Kĕchil.")
Female	Bĕtînak (Malay "bĕtîna" with "k" added.)
Affectionate	Mĕsêl.
Angry	Tĕkêñ.
Pleasant	Sĕrôt.
Divorced	Sîlei (Rather like a Chinese attempt at "Chĕrei.")
Will, pleasure	Mêjen.

Not get, unsuccessful	Po-hûs.
Raw, green (of taste)	Juhût.
Don't know	Bôdok (Malay "bôdoh" unlearned, ig norant?)
Feeble	Kĕbok. (Malay?) Bê-rôt. Bê-âlah.
Come	Kiah.
Go	Jok.
Drink	Jo-ôh (The same word as in *pantang* l *pur* with same meaning.) Journal B., R. A. S., No. 3, July, 1879, p. 12
This	Yak.
That	Ĕndoh.
Grave (burial-place)	Pĕndam.
To tie a cloth round the neck with intent to strangle one's self	Bĕjîrôt [Last syllable broad] (Form of lamentation death of relation pr tised by women. Mal "chĕrut" to strang one's self with a cloth

A comparison of the Sĕmbrong and Mâdek lists of words, sh that, while a general agreement subsists between them, there notwithstanding, local differences, as follows:—

Sĕmbrong.	*Mâdek.*	*English.*
Mbei	Bâpa (Malay)	Father
Kain gĕnding (Malay)	Bĕngkong (Malay)	Waist-cloth

Sĕdek	Sĕjok (Malay)	Cold
Kĕ-ĕng	Sîni (Malay)	Here, hither
Me-êt	Juhût	Raw, green (in taste)

Further investigation would, no doubt, bring this out more clearly.

A reference to MACLAY'S "Dialects of the Orang Hûtan of Johor" and "of the Mixed Tribes of the Orang Hûtan of the Interior" (Journal of the Straits Branch of the Royal Asiatic Society, No. 1, July, 1878, pp. 41, 42, and 44) shews only two words common to his and my lists—"Mbai," father, in the Sĕmbrong dialect, and "Âmei," woman, in the Mâdek dialect. I went through MACLAY'S lists with both the tribes, but these were the only words they recognised; of the others they professed complete ignorance. In his paper (already referred to, p. 40) MACLAY says: "I found it impossible to ascertain sufficiently the number and limitation of the "different dialects. That more have existed is probable. I have "arranged, somewhat arbitrarily, the following words into two "dialects. I have only noted down (as said before) those words "which appeared to me not Malay." And in a note to the foregoing paragraph he further says: "As the Orang Hûtan are nomads, it "appears to me quite immaterial to specify the place in which I "have taken down the words."

It is certainly to be regretted that M. MACLAY did not give whatever information he had gained regarding the number and limitation of the dialects, however incomplete. The plan of "arbitrary arrangement" leaves us quite in the dark as to whether the dialects given come from North, South, or Central Johor. It is true that the "Orang Hûtan" are nomads, but only within their own districts, the intrusion into which, for any purpose other than mere thoroughfare, by members of another tribe, is greatly resented, and sometimes leads to quarrels, which are so rare amongst these people. The insertion of the place where the words were taken down would have shewn to which tribe the people belonged.

There still appear to be several words in M. MACLAY'S list which are—some certainly, others possibly—of Malay origin; of the first class are the following:—

Mouth	Bîbir (Malay for "lips," part for the whole.)

Leg	Bĕtit, lûtat ("bĕtis" and "lûtut" Malay for calf of leg and knee, respectively.)
Two	Dua
Moon	Bulatnah (corrupt form of Malay "bulan.")

Under the second I would place :—

Sun	Matbri, tonkat (Malay "tongkat.")
Head	Bûbon (Malay "ûbon-ûbon.")
Eyes	Med, mot, padingo (Malay "mata," "pĕnengok" from "tengok," to see.)
Stomach	Lopot (Malay "prut," by metathesis ?)

In "matbri" we have "mat"="mata" eye, "bri" either the word in the list for "forest" or a corrupt form of "hâri."

Whether "tonkat," or "tongkat." which means "walking stick" in Malay, is more than a mere coincidence is a matter for conjecture.

"Bûbon" is, in all probability, a contraction from the Malay, "ûbon-ûbon," the crown of the head : "ûban" is grey hairs.

"Med" and "mot" are probably different forms of "mata," the eye; while "padingo" suggests the idea that it derives from the Malay "tengok," being a corrupt form of the verbal substantive "pĕnengok" which is the equivalent for "eye" in *pantang kâpur*.

[If MACLAY was careful to distinguish, when collecting words, between the old dialect and the *pantang kâpur*, the occurrence in a list, purporting to belong to the former, of words formed from Malayan epithets, is a strong argument in favour of the latter being a relic of it.]

The Mâdek tribe, with the exception of that portion which removed recently to Sungei Mâs on the Upper Ĕndau, seems to be confined to the watershed of the Kahang and Mâdek with their tributaries. Their numbers are now very limited, comprising no more than thirty souls. They are not uniform in type, even their limited community presenting several varieties, which is accounted for by the intermarriage with Malays; the Chinese have, I believe, had little, if any, intercourse with this tribe.

One chief characteristic which distinguishes the Mâdek tribe from *Jakuns* of other tribes, is the absence of any rite resembling circumcision; while the Sĕmbrong tribe make an incision, but do not circumcise. The Mâdek people, however, relate that they used to observe the custom, but that it was given up owing to untoward circumstances, which took place two or three hundred years ago as follows. On one occasion when the rite was observed, several of the tribe died of the effects; it was ascertained that the knives used for the purpose had been accidentally placed in a vessel containing *ípoh*, the poison with which their blowpipe arrows are habitually tipped; from that time the observance of the rite was discontinued.

On the death of a man, tobacco and betel-leaf are placed on his chest, and the relations weep and wail, at the same time knocking their heads against the wall; while the women tie a cloth round their necks to strangle themselves (*bĕjírôt*), but the men interfere before any harm is done nowadays, though, in former times, the women are said to have actually strangled themselves on such occasions. The burial usually takes place next day, sometimes on the second day, if there be any reason for delay. All the property of the deceased, comprising his weapons, a cup and plate, and clothing, are buried with him, together with some rice. The depth of the grave is up to the breasts. An axe, torch in stand, cocoanut shell gourd, and pan are placed on the top of the grave.

Póyang bísar is a *póyang* who reaches heaven by disappearing without death, or who on sickening to death requests *kĕmnian* to be burnt over him for two days after his (apparent) death, instead of being wept over and buried, when he comes to life again.

The tribe used to live up the Kahang, but Che Ma' Ali (the head of the Kwâla Sĕmbrong Station) insisted on their removing, for his convenience, to Kwâla Mâdek.

The *káyu kĕlondang*, or *gĕlondang*, as it is also called, which is struck by the attendants of the *póyang* when the latter is exercising his skill on behalf of a sick man, must, among the Mâdek people, be of *mĕrâwan* wood and no other. While his attendants strike the *káyu kĕlondang*, the *póyang* waves a spray of the *châwak* tree, at the same time making his incantations.

If a man dies in debt, his debts are paid to the extent of one half, the creditor losing the other half, even though there be property enough left to pay the whole; the balance goes to the next of kin, to the widow, if there be one, in preference to a grown-up son, but a man can leave his property to any relation he pleases.

A curious superstition prevails among the Mâdek people, which, so long as children are unable to walk, prevents their parents from using as food certain fish and animals: as soon as the little ones have acquired the use of their legs this restriction is removed, and the parents are once more able to indulge in what has so long been *pantang* or "forbidden." Should this superstition not be complied with, and any parent eat of any of the forbidden creatures during the period of restriction, the children are supposed to be liable to an illness called *bûsong*,(1) arising, according to the Malays, from *prût kumbong* or swollen stomach. Protuberant bellies seem to be the striking feature of most native children of whatever race in these countries. The following is the list of fish and animals which are *pantang* under the above circumstances:—Fish—*nóm*, *bĕgâhak*, *sĕngârat*, *túman*, and *sĕbâyan*; eggs, and fowls; beasts—the deer (both *rûsa* and *kijang*) the *pĕlandok* (including the *nâpoh*), the *jókót*, and *bâbi*, the *biâwak* (water lizard), *gĕrong* (large water lizard), the *kûra-kûra* (land-tortoise), *bâning* (variety of the preceding, but larger, and shell flatter), *biûku* (like the *tuntong*, a freshwater turtle, but long-necked, perches on dead wood in the rivers), *jahûk*, (a small tortoise.)

The *Jakuns* of Johor though, as has been noticed, no longer possessing a distinct language of their own, and but few members of a pure *Jakun* type, none the less consider themselves to be, and are still held to be, a race apart and distinct. The Malays, of course, look down upon them, and shew it by their treatment of them. I am desirous of drawing public attention to this treatment of a simple, laborious, and inoffensive people in the hope of thereby securing an amelioration of their condition.

Some few years back, the *Jakuns* on the Ĕndau, that is to say, the Ĕndau, Sĕmbrong, and their tributaries, were in comparatively comfortable circumstances, procuring the produce of the jungle for traders, and receiving the ordinary returns in kind, or planting

(1) A foaming yellow stool.

tapioca, klêdek, sugar-cane, and plantains: they finding Johor rule comparatively quiet, rather took to the Johor side of the Ĕndau, to the annoyance of the Pahang authorities. These latter in their jealousy issued an attractive but deceitful proclamation intended to draw back the runaway *Jakun* into Pahang territory on pretence of celebrating some ancestral feast, but in reality with the intention of enslaving them: the *Jakuns* were induced to go into Pahang, but got wind of what was likely to happen in time for some of them to get away. On another occasion, some Pahang *Jakuns* crossed over into Johor territory: Che Ngku Da, of Pianggu, who is the local chief on the Pahang side, ordered them to return, and shot one of them who did so: nor are the foregoing solitary instances of the inhuman treatment suffered by these tribes, as by similar tribes in the North of the Peninsula, at the hands of the Malays; but it is needless to multiply instances, the fact that it is systematic is already sufficiently well-known and authenticated, though it has been hitherto allowed (except in Pêrak) to remain an unnoticed fact. What is required is that steps should be taken to make the ruling powers in Malay States aware that we can no longer view with indifference any toleration by them of misconduct by any of their subjects towards the aborigines residing in their territories, and that we shall expect severe measures to be adopted against any offending in this way.

The Malays of Johor, though they have not imitated the brutal conduct of the Pahangites, have nevertheless taken advantage, though not perhaps more than is natural, of their superior position in their dealings with the *Jakuns*. They do not give them the fair market value in kind for the jungle produce they receive from them, and are not content with an exchange which brings them less than 100 to 200 per cent. profit; by this means they keep the *Jakun* constantly in their debt; he has learnt wants now which he has to work so hard to satisfy that he has little or no time left for the cultivation which would formerly have kept him in comfort: still more is this the case, where they are forced to work for a local Malay official, not at the ordinary rates of exchange in kind, but merely for sufficient rice to keep body and soul together, while they toil to satisfy his grasping greed. Treatment such as this elicits comment even from the apathetic Malay, especially when he is a fellow-sufferer, perhaps a constable on a station drawing a monthly

salary, which he seldom, if ever, enjoys the sight of, though it is, no doubt, transmitted regularly from Singapore. But this is merely by the way, an illustration of personal characteristics which do not end with the *Jakuns*.

Now the *Jakuns* cannot get on without rice, of which the Malays have taught them the value, but which was not originally in their list of articles of food; they have gone so far as to cultivate it for the last 30 years when allowed the needful leisure. During our ascent of the Sĕmbrong, we met a dilapidated *Jakun* in a more dilapidated canoe, who told us he had had no rice for three days with the air of one starved, and so the poor creature looked. We gave him temporary supplies.

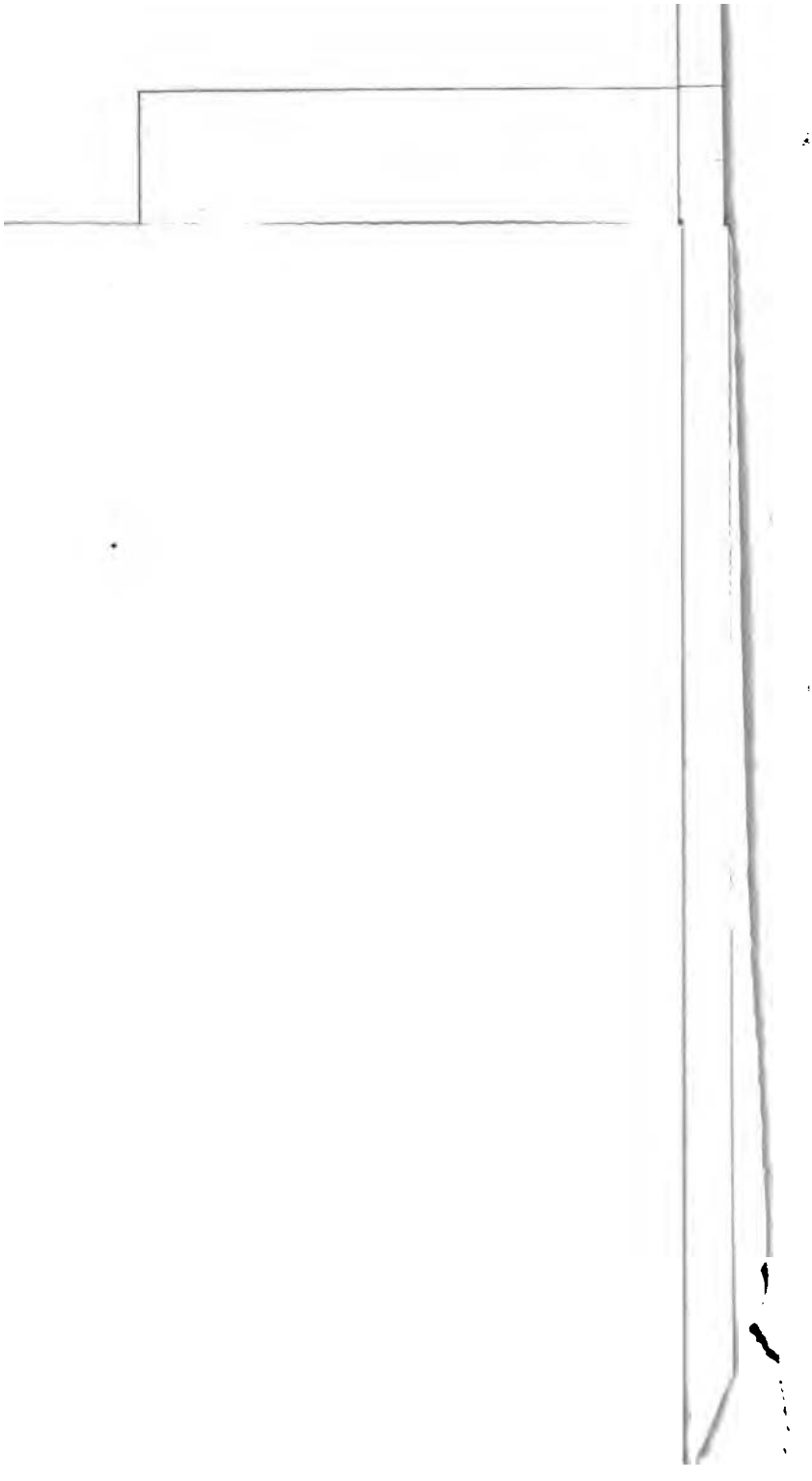
On the 8th September we left our Bâtu Bahara friend in possession of the *jalor* at Chĕndia Bĕmban, and six hours' walking brought us to Âyĕr Jamban, our resting place for the night. Our course for the first hour or so was in a South-East direction, it then turned South, and later South-South-West. The country was undulating, rising nowhere above 150 feet, though the gradients were sometimes pretty steep; the low grounds were mostly swamps, occasionally made more cheerful by a small stream, but more often remarkable for their plentiful supply of thorny rattans. The narrow pass of Bukit Pĕtôdak was the stony bed of a stream, strewn with quartz, sandstone, and a little iron ore. Almost the whole way the path was fairly wide and clear, being a "dĕnei" or wild beast path; it was marked throughout by elephant tracks, and occasionally we came upon another diverging track, shewing the recent passage of elephants by its newly broken boughs and fresh fallen leaves scattered about. The vegetation was luxuriant, ferns, lycopodiums and various plants with handsome leaves in many places completely covering the ground; I noticed a standard variety of lycopodium rising as high as the waist. The Âyĕr Jamban is a tributary of the Sĕdîlî, and is large and deep enough to be useful were it cleared of obstructions. From a hill not far off, the *Jakuns* procured a good supply of *dâun pâyong* (or umbrella leaves) to roof their huts with for the night, but I noticed that, like those in the *kampong* at Kwâla Mâdek, they were much smaller than the variety growing on Gûnong Mĕntahak, and so, I gathered, were all the *dâun pâyong* in this part of the country. Six hours'

more walking next day (9th) brought us to Pĕngkâlan Tĕbâ, (the *Jakun* kampong at the head of the Lĕnggiu river) which we found almost deserted, the bulk of the able-bodied of the *kampong* having been transported to Kôta Tinggi, to make a road thence to Gûnong Panti for the convenience of coffee planters who were intending to try their luck there, after favourable reports by explorers from Ceylon. Having, so far, no boat at our disposal, we were compelled to wait at Pĕngkâlan Tĕbâ till one could be procured from Tunku, a new settlement of rattan-collectors a little way down the Lĕnggiu, so I spent the next day (10th) in the ascent of Bukit Pûpur (1,350 feet), the high hill behind the house of the Bâtin. The way at first lies on the path to the Mâdek, but soon leaves that on the left, and shortly becomes less smooth; at the last, just short of the summit, is a perpendicular wall of rock, which has to be climbed by the help of roots and tree stems; on these rocks grow small plants with beautifully marked and tinted leaves; the ferns were conspicuous by their absence. The rocks on this hill were a blue granite, said by Mr. HILL to resemble that found in Ceylon, and a rather soft sandy-brown sandstone, with red streaks, disposed to come away in lamina. Near the summit both tiger and rhinoceros tracks were observed. The top was covered with too dense a growth of trees to allow of any clear view, but I was able to get a glimpse in a South direction of what were no doubt the two peaks of Gûnong Pûlei. CHE MUSA climbed a high tree on the western edge, and saw several hills North of West, which I took to be the ridges of Pĕninjau and Pĕsĕlangan, but he then went on to describe clearings as existing near the foot of these; all, however, knowing that there was no cultivation going on in that part of the country by Europeans, Malays, or natives of any race, it was unanimously agreed that this must be the work of the *ôrang bânyian*. It occurred to me, that perhaps these might be the beginning of Mr. WATSON'S clearings on the slopes of Gûnong Bûnang near the mouth of the Bâtu Pahat.

The *jalor* having been prepared, we started down the river next morning (the 11th) and reached Singapore on the evening of the 14th, soon after dark, having changed boat twice on the way, once at Sĕlûang, and again at Kôta Tinggi, where CHE HUSEN, the officer in charge of Sĕlûang (being here to supervise the arrangements for

the reception of the Mahârâja) kindly handed me over his *gĕbeng* to take me to Singapore. The rockiness of the river-banks between Pĕngkalan Tĕbâ and Sĕlûang was quite a feature in the scenery on this trip down the stream. On my previous trip (returning from Blûmut) they were all concealed by the floods. On the banks of the Lĕnggiu I found growing in one place a quantity of dwarf bambu and a very graceful fern [Polypodium (dipteris) bifurcatum?]. Bâtu Hampar was quite bare this time, and was surrounded with sticks bearing bits of white cloth, placed by those who had paid their vows there. I stopped a short time at Panti to talk with the Bâtin Tuha (of Pĕngkâlan Tĕbâ *Jakuns*), who was lodging there, but could get nothing out of him; the presence of so many strange Malays seemed to tie up his tongue, but he was pleased to see me again.

The new godown at Kôta Tinggi commands a very good view of Gûnong Panti, the site is an eminence above the river, the centre, no doubt, of the old *kôta*; round its base is a creek which used to be the *pârit* or moat, the southern end of which joins the main river, while the other probably communicates with Sungei Pĕmandian. At Panchur, where I also touched on my way down the river, the high bank, which affords such a pretty view of the river and more distant scenery, is the site of an old fort, traces of where the guns were placed are still visible, but part of the site is now used as a burial ground. Very fine specimens of iron ore are occasionally washed out from under the banks at the landing place.



ITINERARY FROM SINGAPORE

TO THE SOURCE

OF THE SĔMBRONG AND UP THE MÂDEK.

AFTER leaving Singapore, the first point we passed was Tanjong Ramĕnîa (1) (commonly known as Romania Point) or Pĕnyûsok, which we reached in five and-a-half hours; shortly after, we passed Pûlau Lîma, not far from which could be seen the wreck of the "Kingston." "Here," said the men, "many vessels are wrecked."

At Sungei Punggei (2) we were detained by a strong squall. Two hours up this river is a Chinese gambier plantation. Before reaching Tanjong Lêmau, the next noticeable promontory, the striking peak of Pûlau Tinggi comes into view, bearing about 70° from Tanjong Tĕnggâroh, the next headland. Two hours further on is the mouth of Sungei Mĕrĕsing (3), and just beyond it lies Tanjong Sĕtindan.(4) From here Pûlau Tiôman (5) can be well seen, and at daybreak I had a beautiful view of it, with its wonderfully fantastic peaks raising high their sombre-tinted heads above the fleecy veil which concealed its base. It is strange that so little is known of this grand island, which, unlike most of the neighbouring

(1). "Ramĕnîa" or more commonly "Rumnîa" is a fruit used as a pickle by the Malays, either in the *achar* or the *jĕruk* form.

"Sûsok" to clear jungle the first time, or perhaps from "sûsor mĕnyûsor" to skirt the shore in a boat.

(2). "Punggei," a tree, the wood of which is used in boat and house-building, and the bark for flooring.

(3). "Mĕrĕsing," smelling offensively.

(4) "Sĕtindan," a row, a series.

(5). Tiôman was given to Dâek or Lingga, so it is said, by the Râja of Pahang, who married the former's daughter, as *amás kâwin*, and the name is fancifully derived from "timbangan."

formations, consists chiefly of trap rock. It is well worth a visit, both from the artist's and the naturalist's point of view. A full account of it is still a desideratum, M. THOMSON's visit in 184— having been but a hasty one.

The fine succession of rocky points, which bear the name of Tanjong Sĕtindan, are a striking feature in the scenery of the coast line, which is characteristically terminated by the bold rock known as Bâtu Gâjah (Elephant Rock). In the centre of the bay which succeeds Tanjong Sĕtindan is a remarkable row of wooded cliffs, which stand out like ramparts beyond the line of the bay. A few miles further on, the sea is studded with various islets, which lie off the mouth of the Ĕndau. The chief of these, as a watering-place, is Pûlau Acheh, a little gem of an island, rising abruptly some 150 to 200 feet from the sea, with its spring of clear water, its luxuriant vegetation, and peculiar-looking rocks, some orange, and some chocolate-tinted, others of a whitish shale, traversed here by bands of yellowish-grey quartz, there by bands of iron oxide, the junction of the two being signalised by the appearance of glittering crystals. The islands to the left, on proceeding to the Ĕndau, were: Pûlau Kĕban, Pûlau Tûdong Kĕban (1), Pûlau Ujul (2), Pûlau Pĕnyâbong (3), Pûlau Lâlang (4), and Pûlau Kĕmpit (5); to the right was Pûlau Lâyak (6).

(1). "Kĕban," work basket. "Tûdong Kĕban," work-basket lid.

(2). Said to be like a fruit of that name in shape.

(3). Cock-fighters' island, "Sâbong," "Menyâbong," to cock-fight. The pirates used to come and cock-fight here. On shore, near this island, is Prîgi Chîna, a well made by Chinese *wangkang* crews on their way to Singapore.

(4). "Lâlang," the wild grass which overruns all clearings left to themselves. This island, says the old legend, issued originally from the river Tĕrîang Bĕsar hard by, in the form of a huge crocodile, and was turned into an island when it reached its present position.

(5). This island is a *krămat*, a sacred spot where vows are registered and prayers offered up. Tradition relates that Kĕmpit and his six brothers, while anchored off Pirgang were drawn out to sea by rough weather, and their boat was capsized; they all perished, and on the spot where the fatal accident happened arose the island of Kĕmpit.

(6). Lâyak, a fibrous climbing plant, the trailers of which are used for string.

The following list gives the names of all the places up the Ĕndau River. The abbreviations are :—

S. for Sungei ; Tg. for Tanjong ; P. for Pûlau ; T. for Tĕluk ; G. for Gûnong ; Bt. for Bukit ; K. for Kampong ; B. for Bâtu ; Kw. for Kwâla ; Pn. for Pĕngkâlan ; L. for Lûbok.

Right bank :—

Three-quarters of a mile up Pâdang (Police Station here): S. Guantan Kĕchil, S. Guantan Bĕsar, S. Nior (source behind Pâdang Station), S. Bĕsut (1), S. Sĕmâloi, S. Ngang (one hour's ascent), K. and Bt. Brûang, T. Gôdang, T. Âpit, B. and S. Lâbong (latter one day's ascent), Tg. Kĕrlih, Dûsun Tinggi, T. Nîbong Pâtah, T. Jĕjâwi (here begins Rantau Panjang, and a fine long reach it is), T. Dangkil, Rantau Ranggam (2), S. Pĕlâjar (3) (half-an-hour's ascent), S. Bârau (4) (half-an-hour's ascent), S. and T. Pâlas (5). T. B. Pûtih, S. Tĕrsap (6) (two days' ascent, source at Tânah Abang), Bt. Jûrak, S. Jûrak (half-an-hour's ascent), T. Bĕrang (7), S. Pĕlâwan (8) (half-an-hour to Tânah Abang), S. Pâsir (a small creek leading to Tânah Abang: tin used to be worked here), S. Bong Lei (9) (to Tânah Abang, and to other old tin-workings).

Left bank :—

Tg. Gĕmuk, Tg. Mâlang Gâding, S. Anak Ĕndau (three days'

(1). "Bĕsut," to strike.

(2). "Ranggam," a shrub with a short stem, like the "Sâlak," and leaves resembling those of the cocoa-palm, hard brown fruit, eaten both ripe and unripe with salt.

(3). "Pĕlâjar," a tree, giving from the stem an oil which is used for *sâkit losong*, a disease causing white spots.

(4). "Bârau-bârau," is perhaps the finest singing-bird in the Peninsula. "Sĕbârau" is a fish. Bâru, a shrub on sea-shore from which rope is made, it has a yellow flower.

(5). "Pâlas," that curious plant, the leaves of which are used by Malays for the covering of their *roko*, and do not terminate either in a curve or a point, but look as though their ends had been chopped off, leaving a straight saw-like edge.

(6). "Rĕsap"="lĕsap," to disappear, used of losing the path, or of anything disappeared from its place.

(7). "Bĕrang," a tree bearing a fruit which is eaten when fried.

(8). "Pĕlâwan," a very hard wood, used for making oars and paddles.

(9). "Bong Lei," a variety of ginger.

ascent, source at Bt. Kĕndok, (1) a fine hill visible from the mouth of Ĕndau just North of G. Jâning (2), which latter bears about 5° N. of S. W., from the mouth of Ĕndau), twenty minutes further on formerly K. Tambang, S. Lantang (3), a quarter of-an-hour higher K. Pianggu (4) (residence of Che Engku Da, nephew of the Bĕndahâra of Pahang), Olak (5) Gol (6) a broad bend, one and-a-quarter hours higher T. Rêdang (7), S. Kĕsik (8), S. Johor (one hour's ascent), S. Kĕmĕntas (three hours' ascent), Tunjang Pĕlandok (9), T. Tungku Bĕlinggang, S. Nangka (half-an-hour's ascent), S. Kambar (two days' ascent, source at Bt. Kĕndok), Guntong (10), S. Buâya (one hour's ascent, course parallel with Ĕndau), S. Mĕntĕlong (two days' ascent, source in a swamp behind Bt. Kĕndok), T. Kâpar (11) (from T. Dangkil, right bank, to this one great bend: this was the execution place in the time of the grandfather of the present Bĕndahâra), T. Lârak (12), Rantau Bĕ-

(1). "Kĕndok" a grass.

(2). In wet seasons, an anchor with a rope is said to appear to prevent this mountain being carried away.

(3). "Lantang," clear, open, nothing in sight.

(4). "Pianggu," a tree bearing an edible but very astringent fruit, which, with the shoots, is used with salt and chili as a *sambal*.

(5). "Ôlak," ripple, or agitation.

(6). "Gol," sound of head-knocking, fish-biting.

(7). A tree with wide leaves and fine branches. "Rĕdan" a tree with edible fruits like rambutan, but without the bristles, wood useful.

(8). "Kĕsik-kĕsik," used of whispering or any small noise.

(9). "Tunjang," hoof marks, but it means literally anything raised above the surface; this is the place whence a *pĕlandok* started in flight on being chased, and is celebrated in *pantuns*, for instance:—

كونغ جانيغ تمڤق ملنتغ تمڤق دري تنجوغ فلندوق

فوته كونيغ سڠكول ترلنتغ تمڤت بوجغ برسندر مابوق

(10). A creek.

(11). "Kâpar," or "Kĕpar" as it is elsewhere called, is a curious-looking stumpy palm, not rising above twenty-five feet in height; it is not very common. "Kâpar" also means scattered about, perhaps referring to snags in the stream.

(12). "Lârak" an "akar," or monkey-rope, giving forth on being tapped a rather green-flavoured water. "Lârak" also means close together, as the seeds of a dûrian, without much pulp.

nyian (1), Rûsau Bûsu, Tg. Tûan (a *krâmat*), Ôlak Bĕndahâra (in ten minutes right Kw. Sĕmbrong Station), S. Ĕndau Mâti (which ends in the *râsau* near the Station; this was the old course of the Ĕndau confluent before it cut its way through the *tanjong* and took its present course). Reach Station twenty minutes after sighting it.

20*th August*.—(For Hûlu Sĕmbrong)—We passed on the right bank the following places:—

S. Lĕnggor (2), Pn. Lanjut (3), S. Nior (4), Pn. Kîjang (5).

Left bank:—

S. Lĕnga (one day's ascent, four or five *Jakun* houses,) Pn. Dĕnei (6), L. Tâlam (7).

The 21st we passed the following places:—

Right bank:—

P. Bukit, Kĕlîling Sĕlat (extensions of the stream enclosing islands; the meaning is, if you go round it is but a strait), P. Mâti Anak (a small lump sticking up in the stream, said to be floating whatever the state of the river, so named from the death of a Malay child at its birth), S. Tĕbang Kâsing (8) (one and-a-half

(1). *i.e.*, "Rantau Ôrang Bûnyian," or the reach of the invisible folk. This is a race of beings held to live like the rest of the world, but apart from and invisible to them; though they are to be seen occasionally, but only to disappear if sought for. They are said to possess this power from invariably speaking the truth; they only live in the jungle.

(2). There are some *Jakuns* up this river, whence there is a pathway to the Sĕdîli Bĕsar, and, I believe, to the Mâdek.

(3). "Lanjut" is a tree, the fruit of which is in much favour with Malays.

(4). "Nior," cocoa-nut tree, a sign of former occupation.

(5). "Kîjang," a deer about the size of a goat.

(6). This word "dĕnei" is used for a mountain pass or gully, but also, and particularly in this part of the country, seems to be used of the well-worn tracks of the wild beasts of the jungle, which usually lead to water, and are freely used by the collectors of jungle produce.

(7). "Tray hole," where some one lost his tray in the water, or from its shape.

(8). A tree, useful to the carpenter.

days' ascent), L. Mak Sĕnei, Pn. Pĕlĕpah (1) (sago-palm leaves procured here), L. Sĕlam Bĕdil or Mĕrîam (here, it is said, was sunk a piece of cannon in the time of Kûris, Râja of Pahang), L. Pĕnyĕ (turtle-hole), T. Pĕlĕpah (1) (a broad deep bay, conjecturally 300 yards by 100, narrowing at the finish), S. Kahang (2) (the Mâdek is a tributary of this river).

Left bank :—

S. Sĕlondok, S. Atap Lâyar, L. Pongkor, S. Bârang, P. Gâgak (crow landing-place), S. Hârus Dras (swift current river).

22*nd*. Left bank :—

The *trûsan* (channel junction with main stream) of S. Hârus Dras, Jĕbul Kĕdah, Pâloh (3) Mĕngkwang, other end of Jĕbul Kĕdah, Chĕdang Dûa (*Jakun* for Châbang dûa, or the bifurcation where S. Hârus Dras leaves the Sĕmbrong [2nd S. Hârus Dras ?]). Pâsir Kijang, S. Kĕmbar, S. Bĕtok (4) (used to be a *kampong* of 20 *Jakuns* here 10 years ago), S. Banteian (5).

Right bank :—

S. Bĕhei, P. Biûku (a variety of tortoise), Dânau Mĭang (the itch-giving lake; whether this referred to the water, mud, or some weed, I did not learn), L. Dinding Pâpan (this would naturally mean the plank-walled hole, and may be supposed to refer to an artificially constructed bathing-place for a Râja in former days), S. Kĕmbar (flows into Sĕmbrong just opposite river of same name on the other bank, hence the name, the "twin streams").

23*rd*. Left bank :—

S. Sĕngkar (7) (up which we proceed, as being easier to get through than the Sĕmbrong), S. Sĕhlei (back into the Sĕmbrong in about 50 minutes from start); large clearing, formerly *Jakun* padi-land), S. Tâmok, B. Jâkas (a variety of *mĕngkwang*), then

(1) "Pĕlĕpah," this word signifies the branch-leaf of trees of the palm-kind, plantain and cocoa-nut trees, &c.

(2) Strong-smelling, next to "Mĕrĕsing."

(3) A hollow in the bed of the sea, or a hollow on land filled with water.

(4) A fish.

(5) "Bantei," to strike; "banting," to take up and dash down.

(6) A cross bar connecting the ends of the *gâding* in a boat.

rûsau islets, Pâloh Kôchek (1) (*Jakun* settlement), S. Mĕngkĕlah (a fish), L. Lĕsong (mortar hole), S. and Pn. Pondok ("pondok," hut) (a *Jakun* settlement).

Right bank :—

An hour after coming back into the Sĕmbrong, L. Pâsar, Pâloh Tampui ("tampui," an edible fruit like the manggostin in construction, but light-brown in colour); three *Jakun* huts shortly after; an hour later, Kumbang (a *Jakun* settlement), Pn. Pômang (2).

24th. Right bank :—

L. Châong (3), S. Pĕsôlot (4), S. Ayĕr Râwa (5).

Left bank :—

P. Dĕndang (6), Londang (7), Pn. Kĕnâlau (the chief *Jakun* settlement on the Sĕmbrong).

25th. Left bank :—

S. Bĕtong (8), S. Mĕlĕtir (9) (this is really the Sĕmbrong, the stream we ascend now being S. Kĕlambu), Pn. Tongkes (10).

2nd September. (From Kwâla Kahang).

Right bank :—

S. Songsang Lanjut, Pârit Siam (the Siamese moat), K. Tĕbang Said (the *kampong* cleared by the Said), Kubbûr Dâto' Said (11) (the tomb of Dâto' Said), Kw. Mâdek.

4th. (Ascending Kahang.)

Right bank :—

Trûsan or channel from Kahang leading into Mâdek, which we

(1) "Kochek," pocket.

(2) "Pomang," a wood used for general purposes.

(3) "Châong," a useful wood.

(4) "Pĕsôlot," a creek, shorter than *guntong*.

(5) "Râwa," a tree producing edible fruit and a fine wood.

(6) "Dĕndang," a crow. Tradition relates that a Bugis vessel thus named was here changed into an island.

(7) "Londang," a larger "Pâloh."—12 years ago this was a thriving settlement, but is now deserted.

(8) A variety of bambu.

(9) A tree used for firewood.

(10) A tree used for firewood.

(11) He is said to have been a Siamese turned Mahomedan.

enter, leaving Kahang on right, and, after entering Mâdek in 20 minutes, pass the following places :—

Tampui Mambong (a creek) (*i.e.* the empty tampui fruit), Pn. Dûrian, S. Kûchang, S. Kladi Mêrah (bank bright red clay here), Padang Jĕrkeh.

Left bank :—

S. Jĕrang Blanga, S. Kĕmàtir (one day's ascent). The half-hour's course up to this point is one long reach called Rantau Kĕmâtir.

5th. Right bank :—

S. Chĕrlang, S. Sol Nyungsan, B. Kûau, (argus-pheasant hill), S. Lĕsong (here begins Rantau To' Oh), S. and B. Sĕrdang (a fine palm with grand leaves forming capital temporary thatch.)

Left bank :—

Pâloh Râneh, Pn. To' Oh, S. Junting, S. Rĕndam Sĕlîgî.

6th. Right bank :—

L. Kĕpong (the hole surrounded or fenced in), S. Blat ("blat," a weir), S. Lĕmênet.

7th. Left bank :—

S. Mĕdang,(1) Dânau Chĕruk (the lake in the corner), Chĕndia Bĕmban (in *pantang kâpur* "chĕndia" means house, hut; "bĕmban" is a tree with hollow stem containing pith; a lotion for the eyes is made from its buds).

Right bank :—

Gantong lambei (hanging signal, "lambei," to beckon), Pn. Bĕmban (opposite Chĕndia Bemban).

(1) "Mĕdang," a tree, of which there are several varieties used in carpentering.

PETARA, OR SEA DYAK GODS.

BY

THE REV. J. PERHAM.

PETARA, otherwise *Betara*, is, according to MARSDEN, Sanskrit, and adopted into Malay from the Hindu system, and applied to various mythological personages; but whatever be its meaning and application in Malay, in Sea Dyak—a language akin to Malay—it is the one word to denote Deity. *Petara* is God, and corresponds in idea to the *Elohim* of the Old Testament.

But to elucidate the use of the term, we cannot turn to dictionary and treatises. There is no literature to which we can appeal. The Sea Dyaks never had their language committed to writing before the Missionaries began to work amongst them. For our knowledge of their belief, we have to depend upon what individuals tell us, and upon what we can gather from various kinds of *pengap*—long songs or recitations made at certain semi-sacred services, which are invocations to supernatural powers. These are handed down from generation to generation by word of mouth; but only those who are curious and diligent enough, and have sufficiently capacious memories, are able to learn and repeat them; and, as may be expected, in course of transmission from age to age, they undergo alteration, but mostly, I believe, in the way of addition. This tendency to change is evident from the fact that, in different tribes or clans, different renderings of the *pengap*, and different accounts of individual belief may be found. What follows in this Paper is gathered from the Balau and Saribus tribes of Dyaks.

A very common statement of Dyaks, and one which may easily mislead those who have only a superficial acquaintance with them and their thought, is that *Petara* is equivalent to *Allah Taala*, or

Tuhan Allah. "What the Malays call *Allah Taala*, we call "*Petara*" is a very common saying. And it is true in so far as both mean Deity; but when we investigate the character represented under these two terms, an immense difference will be found between them, as will appear in the sequel. What *Allah Taala* is, we know; what *Petara* is, I attempt to show.

I have not unfrequently been told by Dyaks that there is only one *Petara*, but I believe the assertion was always made upon very little thought. The word itself does not help us to determine either for monotheism or for polytheism, because there are no distinct forms for singular and plural in Sea Dyak. To us the word looks like a singular noun, and this appearance may have suggested to some that Dyaks believe in a hierarchy of subordinate supernatural beings with one God—*Petara*—above all. I have been told, indeed, that, among the ancients, *Petara* was represented as:—

Patu, nadai apai
Endang nadai indai.

An orphan, without father,
Ever without mother.

which would seem to imply an eternal unchangeable being, without beginning, without end. And this idea is perhaps slightly favoured by a passage in a *pengap*. In the song of the Head Feast, (1) the general object of the recitation is to "fetch," that is, invoke the presence of, *Singalang Burong* at the feast, and certain messengers are lauded, who carry the invitation from the earth to his abode in the skies. Now these are represented as passing on their way the house of *Petara*, who is described as an individual being, and who is requested to come to the feast. There may be here the relic of a belief in one God above all, and distinct from all; but this belief, notwithstanding what an individual Dyak may occasionally say, must be pronounced to be now no longer really entertained.

The general belief is that there are many *Petaras;* in fact, as many *Petaras* as men. Each man, they say, has his own peculiar *Petara*, his own tutelary Deity. "One man has one *Petara*,

(1) Straits Asiatic Journal, No. 2, p. 123.

"another man another"—*Jai orang jai Petara.* "A wretched man, a wretched *Petara,*" is a common expression which professes to give the reason why any particular Dyak is poor and miserable—"He is a miserable man, because his *Petara* is miserable." The rich and poor are credited with rich and poor *Petaras* respectively, hence the state of Dyak gods may be inferred from the varying outward circumstances of men below. At the beginning of the yearly farming operations, the Dyak will address the unseen powers thus: *O kita Petara O kita Ini Inda*—"O ye gods, "O ye *Ini Inda.*" Of *Ini Inda* I have not been able to get any special account; but from the use of *Ini*, grandmother, it evidently refers to female deities; or it may be only another appellation of *Kita Petara.* Now, little as this is, it is unmistakeable evidence that polytheism must be regarded as the foundation of Sea Dyak religion. But the whole subject is one upon which the generality of Dyaks are very hazy, and not one of them, it may be, could give a connected and lucid account of their belief. They are not given to reasoning upon their traditions, and when an European brings the subject before them, they show a very decided unpreparedness.

The use of the term *Petara* is sufficiently elastic to be applied to men. Not unfrequently have I heard them say of us white men: "They are *Petara.*" Our superior knowledge and civilization are so far above their own level, that we appear to them to partake of the supernatural. It is possible, however, that this is merely a bit of flattery to white men. When I have remonstrated with them on this application of the term, they have explained that they only mean that we appear to manifest more of the power of *Petara*, that to themselves, in what we can do and teach, we are as gods. Mr. Low, in his paper on the Sultans of Bruni, (²) tells us that it was the title of the rulers of the ancient kingdoms of Menjapahit and Sulok. It is not uninteresting to compare with this the application of the Hebrew *Elohim* to judges, as vice-gerents of God. (Psalm LXXXII. 6.)

But some of the *pengap* will tell us more about *Petara* than can be got from the conversation of the natives, and the first

(²) Straits Asiatic Journal. No. 5, pp. 1-16.

which I lay under contribution is the *pengap* of the *Besant*, a ceremony which is performed over children, and less frequently over invalids, for their recovery. It is much in vogue amongst the Balaus, but seldom resorted to, I think, by the other clans of Sea Dyaks. Like all Dyak lore, it is prolix in the extreme, and deluged with meaningless verbosity. I only refer to such points in it as will illustrate my subject.

The object of the *Besant* is to obtain the presence and assistance of all *Petaras* on behalf of the child—that he may become strong in body, skilful in work, successful in farming, brave in war, and long in life. This is about the sum total of the essential signification of the ceremony. The performers are *manangs*, medicine men, who profess to have a special acquaintance with *Petaras* above, and with the secrets of Hades beneath, and to exercise a magic influence over all spirits and powers which produce disease among their countrymen. The performer then directs his song to the *Petaras* above, and implores them to look favourably upon the child. Somewhere at the commencement of the function, a sacrifice is offered, when the *Manangs* sing as follows :—

Raja Petara bla ngemata,
Seragendah bla meda,
Ngemeran ka subak tanah lang.
Seragendi bla meda,
Ngemeran ka ai mesei puloh grunong sanggang.
Seleledu bla meda,
Ngemeran ka jumpu mesei jugu bejampong lempang.
Selereding bla meda,
Ngemeran ka tinting lurus mematang.
Silingiling bla meda,
Ngemeran ka pating sega nsluang.
Sengungong bla meda,
Ngemeran ka bungkong mesei benong balang.
Bunsu Rembia bla meda,
Ngemeran ka jengka tapang bedindang.
Bunsu Kamba bla meda,
Ngemeran ka bila maram jarang.

Kings of Gods all look.
Seragendah who has charge of the stiff, clay earth.

Seragendi who has charge of the waters of the Hawkbell Island.

Seleledu who has charge of the little hills, like *topnots* of the *bejampong* bird.

Seleleding who has charge of the highlands straight and well defined.

Selingiling who has charge of the twigs of the *sega* rotan.

Sengungong who has charge of the full grown knotted branches.

Bunsu Rembia Abu who has charge of the bends of the widespreading *tapang* branches.

Bunsu Kamba equally looks down, who has charge of the plants of thin *maram.*

All these beings are entreated to accept the offering. And these ›yal *Petaras* are by no means all whose aid is asked. Others llow :—

Bemata Raja Petara bla ngelala sampol nilik.

Ari remang rarat bla nampai ngijap, baka kempat kajang sabidang.

Ari pandau banyak (1) *bla nampai Petara Guyak baka pantak labong palang.*

Ari pintau kamarau sanggau, bla ngilau Petara Radau baka ti olih likau nabau bekengkang.

Ari dinding ari bla nampai maremi Petara Menani, manah mati baka kaki long tetukang.

Ari bulan bla nampai Petara Tebaran, betempan kaki subang.

Ari mata-ari bla maremi Petara kami manah mati, baka segundi manang begitang.

Ari jerit tisi langit bla nampai Petara Megit, baka kepit tanggi tudong temelang.

Ari pandau bunya Petara Megu bla nampai meki langgu katunsong laiang.

The Royal *Petaras* having eyes, all recognise, altogether look down.

From the floating cloud, like an evenly cut *kajang*, they all look and wink.

(1) This word is probably a comparatively late importation. Maioh " is Dyak for " many."

From the Pleiades (1), like the glistening patterns of the long flowing turbans, looks also *Petara Guyak*.

From the Milky Way (2), like golden rings of the *nabau* snake, *Petara Radau* is observing.

From the rainbow (3) also, beautiful in dying like the feet of an opened box, *Petara Menani* is looking and bending.

From the moon, like a fasting earring also, *Petara Tebaru* is looking.

From the sun beautiful in setting, like the hanging *segundi* (4) of the *manangs*, our *Petara* is bending down.

From the end of heaven, like the binding band of the *tanggi*, *Petara Megit* is looking.

From the evening star as big as the bud of the red hibiscus, *Petara Megu* is looking.

Odd and ludicrous as this is, in its comparison of great things with small, its teaching is very clear. As men have their personal tutelary deities, so have the different parts of the natural world. The soil, the hills, and the trees have their gods, through whose guardianship they produce their fruits. And the sun, moon, stars, and clouds are peopled with deities, whose favour is invoked, whose look in itself is supposed to convey a blessing.

But these *Petaras* are very human-like gods; for they are represented as making answer to the supplications of the *manangs*—"How shall we not look after and guard the child, for next year (5) "you will make us a grand feast of rice and pork, and fish, and "venison, cakes and drink:"—carnal gods delighting in a good feed, such as the Dyaks themselves keenly appreciate.

In this way the attention of these *Petaras* is supposed to have been aroused, and a promise to undertake the child's welfare obtained. At this point, according to the assertions of the *manangs*,

(1) Literally: "the many stars," *i.e.*, many in one cluster.
(2) Literally: "the high ridges of long drought."
(3) "Dinding ari," "protection of the day," is a small part of the rainbow appearing just above the horizon. The whole bow is called "Anak Raja."
(4) "Segundi," a vessel used by the *manangs* in their incantations on behalf of the sick.
(5) This refers to the concluding half of the ceremony which is performed at some subsequent times.

the *Petaras* from some point in the firmament shake their charms in the direction of the child :—

" Since we have looked down,
" Come now, friends,
" Let us, in a company, wave the medicine charms."

And so they wave the shadow of their magical influence upon the child.

But there are still more *Petaras* to come :—

Pupus Petara kebong langit,
Niu Petara puchok kaiyu.
Having finished the *Petaras* in mid-heavens,
We come to the *Petaras* of the tree-tops.

And they sing of the gods inhabiting trees, and among these are monkeys, birds, and insects, or spirits of them. From the trees they come to the land :—

Pupus Petara puchok kaiyu,
Nelah Petara tengah tanah.

Having finished the *Petaras* of the tree-tops,
We mention the *Petaras* in the midst of the earth.

In this connection, many more *Petaras* are recounted.

But the *Besant* tells something more than the number and names of gods. The whole function consists of two celebrations, the second of which takes place at an interval of a year, and sometimes more, after the first. In the first part, the *Petaras* are " brought " to some point in the firmament, or it may be, to some neighbouring hill, from which they see the child. In the second, they are " brought " to the house where the ceremony is being performed, in order to leave there the magic virtue of their presence. A large part of the incantation is the same in both ; and at a certain part of the second the *Petaras* are represented as saying :—

" Before we have looked down,
" Now a company of men are inviting us to the feast."

And in compliance with the invitation, they prepare for the journey earthwards. The female *Petaras* are described, at great

length, as putting on their finest garments and most valuable ornaments—brass rings round their bodies, necklaces of precious stones, earrings and head decorations, beads and hawkbells, and everything, in short, to delight feminine taste and beauty. Then the male *Petaras* do the same, and equip themselves with waist-cloth, coat and turban, and brass ornaments on arms and legs. A start is then made with several of the goddesses, renowned for their knowledge of the way as guides, to lead the way; but these prove to be sadly at fault, for, after going some distance, they find the road leads to nowhere, and they have to retrace their steps, and go by way of the sun and moon and stars; and from the stars they get at some peculiar grassy spot, where they find a trunk of a fallen tree down which they walk to our lower regions. Here they sing how these *Petaras* from the skies are joined by all the *Petaras* of the hills and trees and lowlands, and by *Salampandai*: and then all together, in one motley company, they wend their way to the house where the *Besant* is being made. Just as a Dyak would bathe after coming from a long walk, so these gods and goddesses are described as bathing, and their beauty descanted upon. Their approach to the house I pass over, but just before going up the ladder into it, the elder *Petaras* think it necessary to give a moral admonition to the whole company :—

Ka abi rumah anang meda;
Ũnggai ka ngumbai ngiga serenti jani.
Ka galenggang anang nentang;
Ũnggai ka ngumbai ngiga tugang manok laki.
Ka ruai anang nampai;
Ũnggai ka ngumbai ngiga laki.
Ka bilik anang nilik;
Ũnggai ka ngumbai ngiga tajau menyadi.
Ka sadau anang ngilau;
Ũnggai ka ngumbai ngiga padi.

To the space under the house do not look;
Lest they should think you seek a pig's tusk.
To the henroost do not sit opposite;
Lest they should think you seek a tail feather of the fighting cock.

To the verandah do not cast your eyes;
Lest they should think you are seeking a husband.
Into the room do not peep;
Lest they should think you are seeking a jar.
To the attic do not look up;
Lest they should think you are seeking rice.

After this they are supposed to enter the house, of course an invisible company; and to partake of the good things of the feast together with the Dyaks, gods and men feeding together in harmony. After all is over they return to their respective abodes.

It is a miserable, low and earthly conception of God and gods; hardly perhaps to be called belief in gods, but belief in beings just like themselves: yet they are supposed to be such as can bestow the highest blessings Dyaks naturally desire. The grosser the nature of a people, the grosser will be their conception of deities or deity. We can hardly expect a high and spiritual conception of deity from Dyaks in their present intellectual condition and low civilization. Their's is a conception which produces no noble aspirations, and has no power to raise the character; yet it has a touching interest for the Christian student, for it enshrines this great truth, that man needs intercommunion with the Deity in order to live a true life. The Dyak works this out in a way which most effectually appeals to his capacities and sympathies.

I turn now to a *sampi*, an invocation often said at the commencement of the yearly rice-farming; in other words, a prayer to those superior powers which are supposed to preside over the growth of rice. First of all, *Pulang Gana* is invoked; then the Sun, who is called *Datu Patinggi Mata-ari*, and his light-giving, heat-giving influence recounted in song. After the Sun comes a bird, the *Kajira;* then the padi spirit (*Saniang Padi*), then the sacred birds, that is, those whose flight and notes are observed as omens; all these are prayed to give their presence. Leaving the birds, the performer comes to *Petara* "whom he also calls, whom he also "invokes." "What *Petara*," it is asked, "do you invoke?" The answer is: "*Petara* who cannot be empty-handed, who cannot be "barren, who cannot be wrong, who cannot be unclean;" and thereupon follow their names:—*Sanggul Labong*, *Pinang Ipong*,

Kling Bungai Nuiying, Laja Bungai Jawa, Batu Inau, Batu Nyantau, Batu Nyantar, Batu Gawa, Batu Nyanggak, Nyaris, Jamba, Pandong, Kendawang, Panggau, Apai Mapai, Kling; each from his mythical habitation "come all, come every one; without "stragglers, without deserters." And this call of the sons of men is heard, and the *Petaras* make answer: "Be well and happy, ye "sons of men living in the world."

"You give us rice,
"You give us cakes;
"You give us rice-beer,
"You give us spirit;
"You give us an offering,
"You give us a spread.
"If you farm, all alike shall get padi.
"If you go to war, all alike shall get a head.
"If you sleep, all alike shall have good dreams.
"If you trade, all alike shall be skilful in selling.
"In your hands, all alike shall be effective.
"In just dealing, all alike shall have the same heart.
"In discourse, all alike shall be skilful and connected.

Then, leaving this company of *Petaras*, the *sampi* proceeds to invoke in a special manner one particular *Petara*, of whom more is said than of all the proceeding. This is *Ini Andan Petara Buban*—Grandmother *Andan*, the grey-haired *Petara*." Her qualities are complete. "She has a coat for thunder and heat; she "is strong against the lightning, and endures in the rain, and is "brave in the darkness. To cease working is impossible to her. "In the house her hands are never idle, in talking her speech is "pure, her heart is full of understanding. And this is why she is "called, why she is beckoned to, why she is offered sacrifice, why "a feast is spread." She can communicate these powers to her servants. Moreover, they would obtain her assistance as being "the chief-keeper of the broad lands and immenses, where they "may farm and fill the padi bins; the chief-keeper of the long "winding river, where they may beat the strong *tuba* root; as "chief-keeper of the great rock, the parent stone, where they may "sharpen the steel-edged weapons; as chief-keeper of the bee-"trees, where they may shake the sparks of the burning torches."

But to watch over the farm and guard it from evils is her special province; and for this her presence is specially desired.

"If the *mpangau* (1) should hover over it, let her shake at them "the sparks of fire.

"If the *bengas* (2) should approach, let her squeeze the juice "of the strong tuba root.

"If the ants should come forth, let her rub it (the farm) with "a rag dipped in coal-tar.

"If the locusts should run over it, let her douch them with oil "over a bottle full.

"If the pigs should come near, let her set traps all day long.

"If the deer should get near it, let her kill them with bamboo "spikes.

"If the mouse-deer should have a look at it, let her set snares "all the day long.

"If the roe should step over it, let her set bamboo traps.

"If the sparrows should peck at it, let her fetch a little gutta "of the *tekalong* tree.

"If the monkeys should injure it, let her fix a rotan snare.

"That there may be nothing to hurt it, nothing to interfere "with it."

In answer to their entreaty, she replies in a similar way to the *Petaras* before mentioned, and pronounces upon them her blessings of success, prosperity and wealth, and skill, as a return for the offering made to her. And thus the Dyak thinks to buy his padi crop from the powers above.

Ini Andan, as she is preparing to take leave of her worshippers according to the *sampi*, bestows some charms and magical medicines, mostly in the form of stones, and afterwards gives a parting exhortation:—

"Hear my teaching, ye sons of men.
"When you farm, be industrious in work.
"When you sleep, do not be over-much slaves of the eyes.
"When people assemble, do not forget to ask the news.

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(1) A kind of bug.
(2) A peculiar insect destructive to the young padi plants.

"Do not quarrel with others.
"Do not give your friends bad names.
"Corrupt speech do not utter.
"Do not be envious of one another.
"And you will all alike get padi.
"All alike be clean of heart.
"All alike be clever of speech.

"I now make haste to return.
"I use the wind as my ladder.
"I go to the crashing whirlwind.
"I return to my country in the cloudy moon."

Traditionary lore and popular thought thus tell the same tale: the latter imagines the universe peopled with many gods, so that each man has his own guardian deity; and the former professes to put before us who and what, at least, some of these are. The traces of a belief in the unity of deity referred to at the beginning of this paper, is at most but a faint echo of an ancient and pure faith; a faith buried long ago in more earthly ideas. Yet even now Dyaks are met with who say that there is only one *Petara*: but when they are confronted with the teaching of the *pengay*, and with unmistakeable assertions of gods many, they explain this unity as implying nothing more than a unity of origin. In the beginning of things there was one *Petara* just as there was one human being; and this *Petara*, was the ancestor of a whole family of *Petaras* in heaven and earth, just as the first man was the ancestor of the inhabitants of the world. But this unity of origin does not amount in their minds to a conception of a First Great Cause: yet it is an echo of a belief which is still a silent witness to the One True God.

It has been said that "every form of polytheism is sprung from "nature worship." It is very clear that Dyak gods are begotten of nature's manifold manifestations. *Ini Andan* seems a concrete expression of her generating producing power. The sun and moon, stars and clouds, the earth with its hills and trees and natural fertility, are all channels of beneficial influences to man, and the Dyak feels his dependence upon them; he has to conduct his simple farming subject to their operations; his rice-crop depends

upon the weather, and upon freedom from many noxious pests over which he feels little or no control—rats, locusts and insects innumerable; he gets gain from the products of the jungle, and loves its fruits: high hills surrounded with floating clouds, and the violent thunder storms, are regarded with something of mysterious awe; he must invoke these powers, for he wants them to be on his side in the weary work of life's toils, and the struggle for existence; and thus he imagines each phenomenon to be the working of a god, and worships the gods he has imagined.

I must now refer to three beings which have been mentioned before, and which occupy a peculiar position in Dyak belief, as holding definite functions in the working of the world. These are *Salampandai*, *Pulang Gana*, and *Singalang Burong*.

Salampandai is a female spirit, and the maker of men, some say by her own independent power, some by command of *Petara*. The latter relate that in the beginning *Petara* commanded her to make a man, and she made one of stone, but it could not speak and *Petara* refused to accept it. She set to work again and fashioned one of iron, but neither could that speak, and so was rejected. The third time she made one of clay which had the power of speech, and *Petara* was pleased, and said: "Good is the man you have "made, let him be the ancestor of men." And so *Salampandai* ever afterwards formed human beings, and is forming them now, at her anvil in the unseen regions. There she hammers out children as they are born into the world, and when each one is formed it is presented to *Petara*, who asks: "What would you like to handle "and use?" If it answer: "The *parang*, the sword and spear," *Petara* pronounces it a boy; but if it answer: "Cotton and the "spinning wheel," *Petara* pronounces it a female. Thus they are determined boys or girls according to their own choice.

Another theory makes *Petara* the immediate creator of men, and of all things:—

"*Langit Petara dulu nibit,*
"*Mesei dunggul manok banda.*
"*Tanah Petara dulu ngaga,*
"*Mesei buah mbawang blonja.*

" *Ai Petara dulu ngiri,*
" *Mesei linti tali besara.*
" *Tanah lang Petara dulu nenchang,*
" *Nyadi mensia.*
" *Petara* first stretched out the heavens,
" As big as the comb of the red-feathered cock.
" The earth *Petara* first created,
" As big as the fruit of the horse mango.
" The waters *Petara* first poured out,
" As great as the strands of the rotan rope.
" The stiff clay *Petara* first beat out,
" And it became man."

But here *Petara* may be any particular being, and may include a multitude of gods. There are other theories of creation or cosmogony, but they cannot be examined here.

There are no special observances in direct honour of *Salampandai*. In the *Besant*, she is brought to be present along with the *Petaras*. But this great spirit, never, I presume, visible in her own person, is supposed to have a manifestation in the realm of visible things in a creature something like a frog, which is also called *Salampandai*. Naturally this creature is regarded with reverence, and must not be killed. If it goes up into a Dyak house, they offer it sacrifice, and let it go again, but it is very seldom seen. It is one with the unseen spirit. The noise it makes is said to be the sound of the spirit's hammer, as she works at her anvil. So intimate is the connection that what is attributed to the one, is also attributed to the other. The creature is supposed to be somewhere near the house, whenever a child is born: if it approaches from behind, they say the child will be girl; if in front, a boy. In this case we have an instance of direct nature worship, and it is not the only one to be found amongst the Dyaks.

Pulang Gana is the tutelary deity of the soil, the spirit presiding over the whole work of rice-farming. According to a myth handed down in some parts, he is of human parentage. *Simpang-impang* at her first accouchement brought forth nothing but blood which was thrown away into a hole of the earth. This by some mystical means, became *Pulang Gana*, who therefore lives in the

bowels of the earth, and has sovereign rights over it. Other offspring of *Simpang-impang* were ordinary human beings, who in course of time began to cut down the old jungle to make farms. On returning to their work of felling trees the second morning, they found that every tree which had been cut down the day before was, by some unknown means, set up again, and growing as firmly as ever. Again they worked with their axes, but on coming to the ground the third morning they found the same extraordinary phenomenon repeated. They then determined to watch during the following night, in order to discover, if possible, the cause of the mystery. Under cover of darkness *Pulang Gana* came, and began to set the fallen trees upright as he had done before. They laid hold of him, and asked why he frustrated their labours. He replied: "Why do you wrong me, by not acknowledging my "authority? I am *Pulang Gana*, your elder brother, who was "thrown into the earth, and now I hold dominion over it. Before "attempting to cut down the jungle, why did you not borrow the "land from me?" "How?" they asked. "By making me sacri-"fice and offering" Hence, Dyaks say, arose the custom of sacrificing to *Pulang Gana* at the commencement of the yearly farming operations, a custom now universal among them. Sometimes these yearly sacrifices are accompanied by festivals held in his honour—the *Gawei Batu*, and the *Gawei Benih*, the Festival of the Whetstones and the Festival of the Seed.

In the Dyak mind, spirits and magical virtues are largely associated with stones. Any remarkable rock, especially if isolated in position, is almost sure to be the object of some kind of cultus. Small stones of many kinds are kept as charms, and I have known a common glass marble inwrought with various colours passed off as the "egg of a star," and so greatly valued as being an infallible defence against disease, &c. The whetstones, therefore, although made from a common sandstone rock, are things of some mysterious importance. They sharpen the chopper and the axe which have to clear the jungle and prepare the farm. There is something more than mere matter about them, and they must be blessed. At the *Gawei Batu*, the neighbours are assembled to witness the ceremony and share in the feast, and the whetstones are arranged along the public verandah of the house, and the per-

formers go round and round them, chanting a request to *Pulang Gana* for his presence and aid, and for good luck to the farm. The result is supposed to be that *Pulang Gana* comes up from his subterranean abode to bestow his presence and occult influence, and a pig is then sacrificed to him. In the *Gawei Benih*, the proceeding is similar, but having the seed for its object.

Pulang Gana is, therefore, an important power in Dyak belief, as upon his good-will is supposed to depend, in great measure, the staff of life.

Singalang Burong must now be mentioned. His name probably means the Bird-Chief. Dyaks are great omen observers, and amongst the omens, the notes and flight of certain birds are the most important. These birds are regarded with reverence. On one occasion, when walking through the jungle, I shot one, a beautiful creature, and I asked a Dyak who was with me to carry it. He shrank from touching it with his fingers, and carefully wrapped it in leaves before carrying it. No doubt he regarded my act as somewhat impious. All the birds, to which this cultus is given, are supposed to be personifications and manifestations of the same number of beings in the spirit world, which beings are the sons-in-law of *Singalang Burong* (1). As spirits they exist in human form, but are as swift in their movements as birds, thus uniting man and bird in one spirit-being. *Singalang Burong*, too, stands at the head of the Dyak pedigree. They trace their descent from him, either as a man who once lived on the earth, or as a spirit. From him they learnt the system of omens, and through the spirit birds, his sons-in-law, he still communicates with his descendants. One of their festivals is called, "Giving the birds to eat," that is, offering them a sacrifice.

But further, *Singalang Burong* may be said to be the Sea Dyak god of war, and the guardian spirit of brave men. He delights in war, and head-taking is his glory. When Dyaks have obtained a head, either by fair means or foul, they make a grand sacrifice

(1) It should be stated that *Singalang Burong* has his counter-part and manifestation in the world, in a fine white and brown hawk, which is called by his name.

and feast in his honour, and invoke his presence. But it is unnecessary to enlarge upon this, for some account of the Mars of Sea Dyak mythology has already appeared in the Straits Asiatic Journal. (*See* No. 2.)

Now, what with these beings, and with the *Petaras*, it is no wonder that the Dyak, when brought face to face with his own confessions, acknowledges himself in utter confusion on the whole subject of the powers above him; that he owns to worshipping anything which is supposed to have power to help him or hurt him—God or spirit, ghost of man or beast—all are to be reverenced and propitiated. When inconsistencies in his belief are pointed out, all he says is, that he does not understand it, that he simply believes and practices what his forefathers have handed down to him.

But it is to be observed, as significant, that in sickness, or the near prospect of death, it is not *Singalang Burong*, or *Pulang Gana*, or *Salampandai* (which by the way are not commonly called *Petara*); it is not *Kling*, or *Bungai*, *Nuiying*, or any other mythological hero that is thought of as the life-giver, but simply *Petara*, whatever may be the precise idea they attach to the term. The *antu* (spirit) indeed causes the sickness, and wants to kill, and so has to be scared away; but *Petara* is regarded as the saving power. If an invalid is apparently beyond all human skill, it is *Petara* alone who can help him. If he dies, it is *Petara* who has allowed the life to pass away by not coming to the rescue. The Dyak may have groped about in a life-long polytheism, but something like a feeling after the One True Unknown seems to return at the close of the mortal pilgrimage. The only thing which implies the contrary, as far as I know, is, that very occasionally a function in honour of *Singalang Burong* has been held on behalf of a sick person, but it is exceedingly rare.

Although the whole conception of *Petara* is far from an exalted one, yet it is good being. Except as far as causing or allowing human creatures to die may be regarded by them as signs of a malevolent disposition, no evil is attributed to *Petara*. It is a power altogether on the side of justice and right. The ordeal of diving is an appeal to *Petara* to declare for the innocent and overthrow the guilty. *Petara* "cannot be wrong, cannot be un-

"clean." *Petara* approves of industry, of honesty, of purity of speech, of skill in word and work. *Petara Ini Andan* exhorts to "spread a mat for the traveller, to be quick in giving rice to the "hungry, not to be slow to give water to the thirsty, to joke with "those who have heaviness at heart, and to encourage with talk "the slow of speech; not to give the fingers to stealing, nor to "allow the heart to be bad." Immorality among the unmarried is supposed to bring a plague of rain upon the earth, as a punishment inflicted by *Petara*. It must be atoned for with sacrifice and fine. In a function which is sometimes held to procure fine weather, the excessive rain is represented as the result of the immorality of two young people. *Petara* is invoked, the offenders are banished from their home, and the bad weather is said to cease. Every district traversed by an adulterer is believed to be accursed of the gods until the proper sacrifice has been offered. Thus in general *Petara* is against man's sin; but over and above moral offences they have invented many sins, which are simply the infringement of *pemate*, or *tabu*—things trifling and superstitious, yet they are supposed to expose the violators to the wrath of the gods, and prevent the bestowal of their gift; and thus the whole subject of morality is degraded and perverted.

The prevailing idea Dyaks commonly entertain of *Petara* is that of the preserver of men. In the song of the head feast, when the messengers, in going up to the skies to fetch *Singalang Burong* down, pass the house of *Petara*, they invite him to the feast, but he replies: "I cannot go down, for mankind would come to grief "in my absence. Even when I wink or go to bathe, they cut "themselves, or fall down." *Petara* does not leave his habitations, for he takes care of men, and so far as he fails in this, he fails in his duty. So in an invocation said by the *manangs*, when they wave the sacrificial fowl over the sick:—

Laboh daun buloh,
Tangkap ikan dungan;
Antu kah munoh,
Petara naroh ngembuan.

Laboh daun buloh,
Tangkap ikan mplasi;
Antu kah munoh,
Petara ngaku menyadi.

Laboh daun buloh,
Tangkap ikan semah;
Antu kah munoh,
Petara ngambu sa-rumah.

Laboh daun buloh,
Tangkap ikan juak;
Antu kah munoh,
Petara ngaku anak.

When the bambu leaf falls,
And is caught by the *dungan* fish;
And the *antu* wants to kill,
Petara puts in safe preservation.

When the bambu leaf falls,
And is caught by the *mplasi* fish,
And the *antu* wants to kill,
Petara will confess a brother.

When the bambu leaf falls,
And is caught by the *semah* fish;
And the *antu* wants to kill,
Petara will claim him as of his household.

When the bambu leaf falls,
And is caught by the *juak* fish;
And the *antu* wants to kill,
Petara will confess a child.

hen human life droops as a falling leaf, and the evil spirits, hungry fish, are ready to swallow it up, then *Petara* comes in laims the life as his, his child, his brother, and preserves it

The ceremony of the *Besant* is an elaboration of this idea, lea to which, above all others, the Dyaks cling; for the world

is full, they think, of evil spirits ever on the alert to them the subject of these *antus* opens up a new field of thought w cannot be entered now.

Petaras are not worshipped in temples, nor through the me of idols. Their idea of gods corresponds so closely to the id men, the one rising so little above the other, that probably have never felt the necessity of representing *Petara* by any cial material form. *Petara* is their own shadow projected the higher regions. Any conception men form of God mu more or less anthropomorphic, more especially the conceptic the savage. He "invests God with bodily attributes. As m "knowledge changes, his idea of God changes; as he mo "the scale of existence, his consciousness becomes clearer "more luminous, and his continual idealization of his better "is an ever improving reflex of the divine essence." (1)

(1) Origin and Development of Religious Beliefs. S. Bar Gould. Vol. i., p. 187.

(*From the* "ANNALES DE L'EXTRÊME ORIENT," *August*, 1879.)

KLOUWANG AND ITS CAVES,

WEST COAST OF ATCHIN.

TRAVELLING NOTES OF

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Civil Engineer of Mines.

TRANSLATED BY

D. F. A. HERVEY.

FOR three days we remained in sight of the port of Klouwang (1) without being able to reach it, our vessel, though one of the finest sailers of the Straits, being unable to overcome the resistance offered by the wind and current, which seem to have combined against us. At last, on the morning of the third day, thanks to a light breeze

(1) The port of Klouwang is situated on the West coast, thirty miles South of Achin Head. The bay is excellent, being sheltered by an almost round and very lofty island, the shores of which are perpendicular cliffs. Thus the port has two entrances, the wider and safer being the Northern, the narrower lying to the South West; the latter is rendered a little dangerous by a line of breakers, which, however, protects the port from the Southerly winds. The anchorage of Klouwang is very good in all seasons, but the port unfortunately can only contain three or four vessels. The Raja is Toncou LAMPASSÉ, who, during the war with Achin, has supplied the Dutch with information regarding the opinions and plans of the Achinese. The river Klouwang is small, and flows from the S. E. to the N. W.; its entrance is a little to the left of the bay, and is rendered very difficult of passage by rocks at water level. The country produces about 4,000 pikuls of pepper; before the war it produced 10,000 pikuls.

from seawards, we gained the entrance of the port, but truly not without difficulty, for the breeze grew so faint, that our vessel, no longer answering to the helm, entered the port quite obliquely, under the influence of a current, which carried us within a few metres of the breakers near the entrance of the port.

The South entrance, by which we arrived, is splendid; to the right is a volcanic isle, the foot of which is so hollowed by the waves, that from a distance it resembles an enormous mushroom; its shores are very steep and quite denuded of vegetation, a few shrubs appearing on the summit only, but the natives assert that there is no path which will allow of an ascent so far.

In the bank which we are passing, the sea has hollowed out immense caves, where the swallow builds those nests so much sought after by Chinese gourmets.

On the side of the island facing the port, is a charming strand formed of sand and shells, and shaded by shrubs which are overshadowed by the crowns of countless cocoanut palms.

On our left, the line of breakers, upon which we had so narrowly escaped running, protects the port from the southerly squalls, and only leaves between it and the island of Klouwang a narrow passage 100 metres across. A little further on, a delightful stretch of sand extends to the foot of Mount Timbega (copper) [Malay "Tĕmbâga"], which is somewhat peculiar in shape; it is an immense cone cut obliquely, which seems to have been deposited in the middle of the plain, whence it emerges as from the midst of an ocean of verdure. Its almost perpendicular steeps are clothed with an abundant vegetation, the deep hue of which contrasts forcibly with the brilliant white of the strand. The latter, after performing half the circuit of the port, stretches before us in a smiling valley closely walled in, and here, in the midst of a charming scenery, lies hid the *Kampong* (village) of Klouwang, and the little river bearing the same name.

The North entrance, while larger and more commodious than the Southern, is much less picturesque. It is formed by the island on one side, and on the other by a rather steep mountain lying on the left side of the mouth of the river Klouwang. Hardly had we dropped anchor before we landed on the island to examine carefully the strand which lay before us, and also, as will be readily

understood, to satisfy the longing which filled us to feel under foot something more solid than the deck of our schooner, which we had not left for ten days.

Nothing can be imagined so charming and so picturesque as this strand, which the island shelters completely from the fury and raging of the sea.

At some distance from the shore, which the waters gently caress, is hidden an Achinese dwelling, in a forest of cocoanut, areca, and other palms, which protect it from the solar rays; a little further off is a pepper plantation, admirably cultivated, where birds in the greatest variety sing to their hearts' content. As a background to the picture, rises the rocky mass of the island, presenting a vertical wall, cut, or rather torn about, in the strangest fashion, and covered over with a thick curtain of green, which seems to have been fastened to the points of the rock by some magician. Here Nature seems to have amused herself by gathering together the greatest variety of shrubs, and the most peculiar plants to be found in the tropical world; leaves displaying the greatest diversity of shape and colour combine with the rocky points, which here and there crop up, to form a wondrous mosaic.

A crowd of monkeys of all sizes disport themselves amidst the shrubs, which appear to cling to the rocks only by enchantment, and run along the monkey-ropes which droop in every direction, forming an inextricable net.

The island is composed chiefly of trachyte, crossed by numerous bands of quartz and porphyry. I noticed also in several places masses of selenite and melaphyre covered by overflows of lava.

On my return to the vessel, I was shewn enormous black puddings, about a foot long (0m.30 de long) among the coral rocks which skirt the shore; they are the "holothurion," or sea-leech, called "trîpang" by the Malays, who make it the object of an important trade; it is preserved, and highly appreciated by the Chinese.

The next morning we made the tour of the island in a boat. The rock, worn by the sea, in some places projects more than fifteen metres beyond its base. Every moment great birds (called in Malay "kâka") flew out of the corners in the rock with a great noise; they were armed with enormous yellow beaks, which seemed

to greatly embarrass the owners, and gave them such an original expression, that we were never tired of admiring them.

On turning the point of the island, I could not repress an exclamation of surprise. In front of us was a magnificent cave inhabited by millions of swallows, whose piercing cries mingled with the deep murmur of the sea, produced, on their reverberation from the distant depths of the cavern, an awe-inspiring sound, which had no ordinary effect upon the mind.

One could not but feel small in the presence of these grand phenomena of Nature, and silently wonder at the work and its Creator.

The first moments of wonder and admiration passed, we entered the cavern, an immense subterranean canal some fifteen to twenty metres high and ten to twelve metres in width: bambu scaffoldings, extraordinary at once for their lightness and boldness of construction, enable the Atchinese to collect the swallows' nests.

Ten metres from the entrance, a fresh surprise awaited us. A submarine communication between the cavern and the sea allows a gleam of light to penetrate at the bottom of the water, and this, in its passage, illuminates the fish whose scales flash countless colours scattering everywhere multicoloured reflections with fairy-like effect.

The subterranean canal soon turns to the right, penetrating into the heart of the island, whither it continues its course for a great distance, for the murmur of the sea reverberates endlessly; but the darkness prevented our going any farther.

Between this point, E.S.E., and the port is another avenue, the two entrances to which are above the sea; they are at an elevation, the one of twenty metres, the other of about thirty-five metres; for some time we could not find a point where it was possible to land; everywhere the sea-worn rock was vertical when it did not overhang us; at last, two-hundred metres farther on, we found a spot where the rock had fallen down and where we could land; we then contrived, sometimes by leaping from rock to rock, sometimes by making use of the unevennesses on the surface of the wall of rock, to reach the upper entrance, where a marvellous sight repaid us for our trouble. A vast cavern lay open before us. At our feet and

at a depth of about thirty metres was a black unfathomable gulf, whence arose the deep murmur of the waters. About fifteen metres below, to the right, was the other entrance, resembling an immense window opening upon the sea. Before us the cavern seemed to extend indefinitely into the shade, and the green and blue tints of the rock growing gradually darker and darker formed a strange contrast to the magnificent pearl-grey of the stalactites which hung on our right; above us the rock was of a dead white, whilst the floor of the cavern, which seemed to be the ancient bed of a torrent, presented a series of striking and sharply-marked tiers of colour, resembling a painter's palette. The most brilliant decorations of our pantomimes could give but a feeble idea of the magnificent tableau we had before us.

Leaping from rock to rock, we descended to the floor of the grotto, which is formed of pebbles and water-brought soil (1); this floor rises with a gentle slope towards the interior; after one hundred paces all became so dark around us, that we were obliged to light torches; on every side crossed each other in flight millions of swallows, which deafened us with their piercing cries, while our torchlight lent to the gigantic bambu scaffoldings the most picturesque effect: every time they flared up the cavern was illuminated to great distances, and we suddenly perceived an inextricable web of bambus, white rocks and streamlets, which appeared to multiply as we advanced, when suddenly all vanished in darkness; the effect was most fantastic.

The soil of the cavern, in which we sank up to our knees, is light and dry, being formed of the excrement of the swallows; insects breed there in great numbers and the glare of the torches reflected on their armour produced a splendid play of light. The soil seemed made of precious stones flashing across at each other at our feet.

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(1) The fact can only be explained by supposing that the floor of the cavern was originally below the level of the sea. It is one of many observations I have recorded, which shew indisputably the ascending movement of Malaya; this movement is being still continued in our time, as observations made at other points of the East and West coasts of Sumatra have shewn me.

As we advanced, the subterranean passages multiplied and grew narrower; it was a labyrinth out of which we thought at one moment we should be unable to find our way, for our torches were beginning to be used up, and we were not very sure as to the direction we ought to take. We now heard to the left a dull sound which indicated another communication with the sea, perhaps with the cavern we first visited. Then a little further to the right we descried a feeble glimmer of light at the vault of the cavern, but it was impossible to reach this opening, owing to its great height.

The cavern probably extends under a great portion of the island, but unfortunately our torches were burnt out, and we were obliged, to our great regret, to return to the ship without having explored the whole of it.

In the evening, the breeze became favourable, and at eleven o'clock on a splendid night, such as can only be seen in Malaya, we weighed anchor, carrying with us one of the most pleasing souvenirs of our whole voyage.

MISCELLANEOUS NOTES.

VARIETIES OF "GĔTAH" AND "RÔTAN."

Meagre though it is, I insert the following list of native names the different varieties of "gĕtah" and "rôtan," in the hope that may be of some slight use to those who are interested in these ducts of the jungle.

D. F. A. H.

Gĕtah taban.
,, tôkon.
,, gĕgrit.
,, gĕgrit pûtih. (Gives an itch.)
,, jĕlôtong. (White and red)
,, anjâyus *or* mĕnjâyus.
,, pûdu
,, sĕlambau.
,, rĕlang.
,, ûjil.
,, bĕringin.
,, pĕrcha. (*i.e.*, ragged.)
,, kĕtîan. (Has a sweet, aromatic-flavoured, small, white, fleshy flower, which is very pleasant to the taste, and is always eaten by the natives when met with.)
,, râchun. (*i.e.*, poison.)
,, jĕlâ.
,, jîtan. (Gĕtah used as ointment for *púru*, or ulcerated sores.)
,, châloi.
,, akar sûsu putrî. (Root covered with humps.)

Gĕtah sĕrûpat.
„ sundek.
„ tĕrap.
Rôtan tunggal.
„ bâtu.
„ krei. (*or* kral in Păhang.)
„ lĕbun.
„ tâwar *or* gĕtah.
„ bâkau.
„ lâyar.
„ prût âyam.
„ mânău.
„ chinchin.
„ hûdang.
„ hûdang tîkus.
„ pĕlĕdas.
„ lîlin.
„ săbut.
„ dahan.
„ sĕngkĕlah.
„ bûah.
„ sĕmambu.
„ dûdok.
„ chìchir.
„ sĕgar.
„ sĕgei.
„ lichin.
„ kikir.
„ sĕgà.
„ sĕgà bàdak. (Grows near water.)
„ jèrnang.
„ sĕnênyer *or* bras.
„ dùni. (Grows near the sea.)
„ pèrdas.

The "Ipoh" Tree—Pêrak.

The Resident of Pêrak having collected some of the juice of this tree, it was sent to Kew, together with some of the leaves, for identification.

Sir Joseph Hooker was good enough to submit it to Professor Oliver, who wrote as follows :—

"The 'Ipoh' from Pêrak is either the *Upas (antiaris toxicaria)* "or a close ally. Our specimens hardly differ, except in being "more glabrous.

"Griffith labels a specimen 'The small-leaved *Epoo* or Jackoon "poison.'

"He adds: 'Arsenic is mixed with the milk, which is said to be "otherwise inert.'

"The Pêrak specimens are without flower or fruit."

Professor Ringer, also, reports that the specimen sent "is abso- "lutely destitute of poisonous properties of any kind. It has in "fact no effect physiologically at all."

COMPARATIVE VOCABULARY.

English.	*Fijian.* (1)	*New Zealand.*
Man	Tañgani (3)	Tangata (4)
Woman	Alewa	Wahine (5)
Husband	Vei watini (6)	Tona Tane (7)
Wife	Vei ndavoleni (8)	Tona Wahine (8)
Father	Tama	Matua Tane (9)
Mother	Tina	Matua Wahine (10)
Child	Luve	Tamaite (11)
Belly	Keti	Kupu
Blood	Ndra	Toto
Body	Yañgo	.....
Bone	Sui	Iwi

(1) Collected by the Hon'ble J. B. THURSTON. *See* Note at p.

(2) Supplied by His Excellency Sir FRED. A. WELD, K.C.M.G. Note at p. 169.

(3) A Chief=Turañga.

(4) Tane=Male. Toa=a Man, a Brave. Hawaiian: Ka Southern Tribes, New Zealand: Kangaka.

(5) Aroha=Love, N. Z. Vahim, Tahitian.

(6) =They who lie together.

(7) =Her man.

(8) =His woman.

(9) =Male parent.

(10) =Female parent.

(11) Girl=Tamahine.

English.	*Fijian.*	*New Zealand.*
Ear	Ñdaliga	Teringa
Eye	Mata	Kanoć
Face	Mata	Moko
Finger	Ñdusi	.....
Foot	Yava	.....
Hair	(1)	Huru Huru (2)
Hand	Liñga	Ringa Ringa
Head	Ulu	Uboko
Mouth	Ñgusu	.....
Nail	Ñdua	.....
Nose	Uthu	Ihu (3)
Skin	Kuli	Kirri
Tongue	Yame	.....
Tooth	Mbati	.....
Bird	Manu	Manu (4)
Egg	Yaloka	Ua (5)
Feathers	Lawe	.....
Fish	Ika	Ika
Fowl	Toa	(6)

(1) Differs whether human or animal, and of the head or body.
(2) Beard=Pahau. Tahitian: Rau Huru. Ram=leaf, N. Z.
(3) =Point.
(4) Hawaiian: Manu.
(5) Ua also means female.
(6) Tahitian: Moa, which also means the Dinornis bird, now extinct.
Toa, N. Z., means a brave strong man.

English.	*Fijian.*	*New Zealand.*
Alligator	.....	.....
Ant	Kañdi	.....
Deer	.....	.....
Dog	Koli	Kuri
Elephant	.....	.....
Mosquito	Namu	Namu
Pig	Boach	Poaka (1)
Rat	Kalavo	Kiore
Rhinoceros	.....	.....
Snake	Ñgata	(2)
Flower	Se	.....
Fruit	Vua	.....
Leaf	Drau	Rau
Root	Waka	.....
Seed	Se	.....
Tree	Kau	Rakau
Wood	Kau (3)	Kakau (4)
Banana	Vuñdi	.....
Cocoanut	Niu	.....

(1) From English "Porker"? Pigs not indigenous, but left Captain Cook.

(2) Unknown, but lizard, reptile=Ngarara.

(3) Firewood=Mbuka.

(4) Firewood=Wahié.

nglish.	*Fijian.*	*New Zealand.*
	.....	.....
	.....	.....
	Waiwai	Hinau (1)
	Masima	.....
	.....	.....
c.	(2)	.....
	Ngasau (3)	.....
	Wañga, Ñdrua, Velovelo	Waka (4)
	Imbi	.....
	Voteh	Ohé
	Motu	Tiaha (5)
pe	.....	.....
oth	Masi, Malo, Sulu	.....
	.....	.....
n	Ndela ni vanua (6)	Maunga (7)
	Uthiwai, Vurewai (8)	Wai Maori (9)

---

inau also means fat.
) Native names for Metals.
A reed. Vana=to shoot.
A canoe.
namented spear or quarter staff.
Top of the land. Buke=a hill.
ill=Buke or Puke.
ai=water.
Maori or native, indigenous, water.

COMPARATIVE VOCABULARY.

English.	*Fijian.*	*New Zealand.*
Sea	Tathi	Moana *or* Wai Tai (1)
Earth	Vanua (2)	Whenua (3)
Sky	Laŋgi	Rangi
Sun	Siŋga	Ra
Moon	Vula	Marama
Star	Kalokalo	Whetu
Thunder	Kurukuru	.....
Lightning	Livaliva	.....
Wind	**Thaŋgi**	**Hau**
Rain	**Utha**	**Uha**
Fire	**Buka**	**Ahi**
Water	Wai	Wai (4)
Day	Siŋga	Ra
Night	Mboŋgi	Po (5)
To-day	Eŋdaiŋdai	Tenei Ra (6)
To-morrow	Mataka, Saboŋgi boŋgi	Apopo
Yesterday	Enanoa	Inenai
Alive	Bula	.....

(1)=Tide water. Hawaiian: Moana.
(2) Soil=Ngeli.
(3)=Land, earth.
(4) It was formerly "Vai" in Tahiti, and still "Wai" Hawaiian.
(5)=Dark.
(6)=This day.

English.	*Fijian.*	*New Zealand.*
Dead	Mate	Mate Mate (1)
Cold	Liliwa	Makaridi, Makari
Hot	Katakata	Wera Wera (2)
Large	Levu	Nui (3)
Small	Lailai	Iti
Black	Loaloa	Munga Monga (4)
White	Vula	.....
Come	Mai	Harre mai (5)
Go	Lako	Harre (6)
Eat	Kana	Kai
Drink	Ngunu	.....
Sleep	Mothe	Moé
One	Dua	Tahi (7)
Two	Rua	Dua *or* Rua (8)
Three	Tolu	Eteru
Four	Va	Ewa

(1) Mate also means sick.

(2) Wera also means red.

(3) Roa=long, large, strong.

(4) "Loa" *or* "Roa"=big, long, strong, high, in New Zealand and Hawaiian.

(5)=Proceed *hither*.

(6) Harre atu=Go away, be off with you.

(7) The prefix "Ko" is used in counting, thus: "Ko tahi" "Ko rua" &c.

(8) The latter is the more usual.

English.	*Fijian.*	*New Zealand.*
Five	Lima	Rima *or* Lima
Six	Ono	Ono
Seven	Vetu	Whitu
Eight	Walu	Waru
Nine	Thiwa	Iwa
Ten	Sangavulu	Tahi te kau (1)
Twenty	Rua sagavulu	Erua te kau (2)
Thirty	Tolo sagavulu	Eteru te kau (3)
One hundred	Drau	Tahi te pou
One thousand	Undolu	.....
Ten thousand	Omba	.....

(1)=One Tally.
(2)=Two Tallies.
(3)=Three Tallies.

NOTE BY MR. THURSTON.

The Fijians are certainly of the same stock as the Black Tribes of the Peninsula, although frequent crossing with people of the Malayan type—especially Tongans—has produced a considerable change in their physical appearance and in their language. This admixture is, as might be expected, most apparent upon the coasts. In the mountain parts of Vite Levu (an island about the size of Jamaica) the natives are, judging from description (Journal No. 5, p. 155) like the Semangs of Ijoh. Like those people, the Fijians wear small tufts or corkscrews of hair, of which they are very proud, but instead of "jamûe" they call these tufts "taumbi."

Many of the words in the Vocabulary are familiar to me. The majority, if not all of them, appear to me, however, of Malayan rather than Papuan root, and it is the dialects, grammatical structure of language, and customs of the black race, by whatever name called, rather than Malayan, that I am in want of.

It often occurred to me that my old friend the Australian "Bunyip"° was nothing more than a black fellow's exaggerated description of a crocodile, and now that I see that with a slight change its name runs from "Buâya" in Malay to "Buyah" in Semang. I am inclined to the idea more than ever.

NOTE BY SIR F. A. WELD.

° The Crocodile or "Alligator" abounds in some rivers of Northern Australia; tribes wandering South and holding no further communication with the North may have retained the memory of their former enemy.