

No. 14.]

Hugh Fort
1910

JOURNAL
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

DECEMBER, 1884.

PUBLISHED HALF-YEARLY.

SINGAPORE:

PRINTED AT THE GOVERNMENT PRINTING OFFICE.

1885.

AGENTS OF THE SOCIETY :

London and America, ... TRÜBNER & Co. :

Paris, ... ERNEST LEROUX & C^{ie}.

Germany, ... K. F. KOEHLER'S ANTIQUARIUM, Leipzig.

[No. 14.]

JOURNAL
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

DECEMBER, 1884.

PUBLISHED HALF-YEARLY.

SINGAPORE:

PRINTED AT THE GOVERNMENT PRINTING OFFICE.

1885.

AGENTS OF THE SOCIETY :

London and America, ... TRÜBNER & Co.

Paris, ... ERNEST LEROUX & C^{IE}.

Germany, ... K. F. KOEHLER'S ANTIQUARIUM, Leipzig.



TABLE OF CONTENTS.

Council for 1885, ...	...	v
List of Members for 1885, ...	...	vi
Proceedings of the General Meeting, ...	...	xi
Council's Annual Report for 1884, ...	...	xiii
Treasurer's Accounts for 1884, ...	...	xvii

Journey to the Summit of Gunong Bubu, *by the Revd.*

<i>J. E. Tenison-Woods, F.G.S., F.L.S., &c.,</i>	275
Sea Dyak Religion, <i>by the Revd. J. Perham,</i> ...	...	287
The History of Perak from Native Sources, <i>by the</i> <i>Hon'ble W. E. Maxwell,</i> ...	...	305
British North Borneo, <i>by E. P. Gueritz, Esquire,</i> ...	...	333
Jelebu, <i>by H. A. O'Brien, Esquire,</i> ...	...	337
Occasional Notes, ..	...	436



THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

PATRON:

His Excellency Sir FREDERICK ALOYSIUS WELD, K.C.M.G.

COUNCIL FOR 1885.

The Hon'ble A. M. SKINNER, *President.*

W. A. PICKERING, Esquire, C.M.G., *Vice-President. Singapore.*

D. LOGAN, Esquire, *Vice-President, Penang.*

The Hon'ble W. E. MAXWELL, C.M.G., *Honorary Secretary.*

EDWIN KOEK, Esquire, *Honorary Treasurer.*

R. W. HULLETT, Esquire,

A. KNIGHT, Esquire,

H. L. NORONHA, Esquire,

E. C. HILL, Esquire,

J. MILLER, Esquire,

} *Councillors.*

LIST OF MEMBERS

FOR

1885.

Nos.	Names.	Addresses.
1	ADAMSON, W.	London.
2	ARMSTRONG, A.	Malacca.
3	ABRAHAMSON, E. E.	North Borneo.
4	BAMFFYLDE, C. A.	North Borneo.
5	BAUMGARTEN, C.	Singapore.
6	BERNARD, F. G.	Singapore.
7	BICKNELL, W. A.	Singapore.
8	BIEBER, Dr. E.	Europe.
9	BIGGS, Rev. L. C.	Penang.
10	BIRCH, J. K.	Province Wellesley.
11	BLAND, R. N.	Penang.
12	BRANDT, D.	Singapore.
13	BROWN, L. C.	Penang.
14	BURKINSHAW, J.	Singapore.
15	BUCKLEY, C. B.	Singapore.
16	CANTLEY, N.	Singapore.
17	CAVENAGH, General ORFEUR	London.
18	CREAGH, C. V.	Pêrak.
19	CROIX, J. E. DE LA	Paris.
20	COPLEY, GEORGE	Singapore.
21	CERRUTI, G. B.	Singapore.
22	DALRYMPLE, STAIR ELPHINSTONE	North Borneo.
23	DALMANN, C. B.	Singapore.
24	DALY, D. D.	North Borneo.
25	DENNISON, N.	Pêrak.

MEMBERS FOR 1885,—*Continued.*

Nos.	Names.	Addresses.
26	DENT ALFRED	London.
27	DENNIS, Dr. N. B.	Singapore.
28	DIETHELM, W. H.	Singapore.
29	DOWN, St. V. B.	Singapore.
30	DUFF, ALEXANDER	Singapore.
31	DUNLOP, Colonel, S., C.M.G.	Penang.
32	DUNLOP, C.	Singapore.
33	DELONCLE, FRANÇOIS	Paris.
34	DEW, A. T.	Pérak.
35	EVERETT, A. H.	North Borneo.
36	EGERTON, WALTER	Penang.
37	FAYRE, The Revd. L'Abbé J. (Honorary Member)	Paris.
38	FERGUSON, A. M., Jr.	Colombo.
39	FRANK, H.	Singapore.
40	FRASER, JOHN	Singapore.
41	FRASER, Dr. D. MANSON	Kudat, North Borneo.
42	GILFILLAN, S.	London.
43	GRAHAM, The Hon'ble JAMES	Singapore.
44	GRAY, A.	Sydney, N. S. W.
45	GUERITZ, E. P.	North Borneo.
46	GULLAND, W. G.	London.
47	GOTTLIEB, F. H.	Penang.
48	GOTTLIEB, G. S. H.	Singapore.
49	HAUGHTON, H. T.	Malacca.
50	HERVEY, The Hon'ble D. F. A.	Malacca.
51	HEWETT, R. D.	Pérak.
52	HILL, E. C.	Singapore.
53	HOLE, W.	Johor.
54	HOSE, The Right Revd. Bishop G. F. (Honorary Member)	Singapore.
55	HULLETT, R. W.	Singapore.

MEMBERS FOR 1885,—Continued.

Nos.	Names.	Addresses.
56	H. R. H. Prince KRUM MUN DEWAWONGSE VAROPRAKAR	Batngkok.
57	H. H. Maharaja of Johor, (Honorary Member)	Johor.
58	Inche IBRAHIM BIN ABDULLAH	Johor.
59	IRVING, The Hon'ble C. J., C.M.G.	Penang.
60	JOAQUIM, J. P.	Singapore.
61	KEHDING, F.	Labuan, Deli.
62	KELLMANN, E.	Penang.
63	KER, T. RAWSON	Johor.
64	KNIGHT, ARTHUR	Singapore.
65	KOEK, EDWIN	Singapore.
66	KYNNERSLEY, C. W. S.	Penang.
67	LAMBERT, G. R.	Singapore.
68	LAYNO, G.	Singapore.
69	LAWES, The Revd. R. G. (Honorary Member)	New Guinea.
70	LEECH, H. R. C.	Pêrak.
71	LEMPRIERE, E. T.	Labuan.
72	LOGAN, D.	Penang.
73	LOW, Sir HUGH, K.C.M.G.	Pêrak.
74	LONE, H. BROOKE	Sarawak.
75	LANGEN VAN	Kota Radja, Atjeh.
76	MIKLUHO-MACKLAY, Baron (Honorary Member)	Singapore.
77	MAXWELL, The Hon'ble W. E., C.M.G.	Singapore.
78	MAXWELL, R. W.	Singapore.
79	MILLER, JAMES	Singapore.
80	MOHAMED SAID	Singapore.
81	MUHRV, O.	Singapore.
82	NORONHA, H. L.	Singapore.

MEMBERS FOR 1885,—*Continued.*

Nos.	Names.	Addresses.
83	NUY, PETER	Singapore.
84	O'SULLIVAN, A. W.	Penang.
85	ORD, Sir HARRY ST. GEORGE, K.C.M.G.	London.
86	PALGRAVE, F. GIFFORD, (Hono- rary Member)	Europe.
87	PAUL, W. F. B.	Sungei Ujong.
88	PARSONS, J. R.	London.
89	PELL, BENNETT	London.
90	PERHAM, Revd. J. (Honorary Member)	Sarawak.
91	PICKERING, W. A., C.M.G.	Singapore.
92	POOLES, FRED.	Singapore.
93	RODGER, J. P.	Selangor.
94	READ, The Hon'ble W. H.	Singapore.
95	RICKETT, C. B.	Penang.
96	RITTER, E.	Singapore.
97	ROWELL, Dr. T. I.	Singapore.
98	SATOW, E. M.	Bangkok.
99	SARAWAK, H. H. The Raja of, (Honorary Member)	Sarawak.
100	SCHAALJE, M.	Rhio.
101	SERDEL, V.	Singapore.
102	SHELFORD, The Hon'ble T.	Singapore.
103	SKINNER, The Hon'ble A. M.	Singapore.
104	SMITH, His Excellency C. C., C.M.G.	Singapore.
105	SOHST, T.	Singapore.
106	SOURINDRO MOHUN TAGORE, Mus. D., Raja	Calcutta.
107	STEVENS, R. G.	Singapore.
108	STRINGER, C.	Singapore.

MEMBERS FOR 1885,—*Continued.*

	Names.	Addresses.
	SWETTENHAM, F. A.	Pêrak.
	SYED ABOOBAKAR BIN OMAR AL JUNIED	Singapore.
111	SYED MUMAMED BIN AHMED AL SAGOFF	Singapore.
	SYERS, H. C.	Sêlangor.
3	TAN KIM CHING	Singapore.
4	TENISON-WOODS, Revd. J. E., (Honorary Member)	
	TOMPSON, A. B.	Deli.
	TOLSON, G. P.	Acheen.
	TRACHSLER, H.	Europe.
	PREACHER, The Hon'ble W. H.	North Borneo.
	TREBING, Dr. C.	Europe.
111	TALBOT, A. P.	Singapore.
	TRÜBNER & Co.	London.
	VERMONT, The Hon'ble J. M.	Penang.
123	WALTER, Major R. S. F.	Pêrak.
124	WATSON, E. A.	Johor.
125	WHAMPOA, H. A. YIP	Singapore.
126	WHEATLEY, J. J. L.	Johor.
127	WRAY, L., Jr.	Pêrak.
128	WRAY, L.	Pêrak.

PROCEEDINGS
OF THE
ANNUAL GENERAL MEETING
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
HELD AT THE
EXCHANGE ROOMS
ON
FRIDAY, 27TH MARCH, 1885.

The Hon'ble A. M. SKINNER, *Vice-President, in the Chair.*

The minutes of the last general meeting were read and confirmed.

The Honorary Secretary read the Annual Report of the Committee for the year 1884. (*See p. xiii.*)

The Honorary Treasurer's Accounts for the year 1884 were laid before the meeting. (*See p. xvii.*)

The Report and Accounts were unanimously adopted without discussion.

The election of Officers for the year 1885 were then proceeded

with, and the following gentlemen were declared duly elected :—

<i>President,</i>	... ..	The Hon'ble A. M. SKINNER.
<i>Vice-President, Singapore,</i>	...	W. A. PICKERING, Esquire, C.M.G.
<i>Vice-President, Penang,</i>	...	D. LOGAN.
<i>Honorary Secretary,</i>	...	The Hon'ble W. E. MAXWELL, C.M.G.
<i>Honorary Treasurer,</i>	...	E. KOEK, Esquire.
<i>Councillors,</i>	... ..	{ R. W. HULLETT, Esquire.
		{ A. KNIGHT, Esquire.
		{ H. L. NORONHA, Esquire.
		{ E. C. HILL, Esquire.
		{ J. MILLER, Esquire.

The new members elected provisionally by the Council since the last general meeting were then formally elected by an unanimous vote; and the meeting also elected the following gentlemen who were duly proposed and seconded :—Messrs. C. B. CERRUTI, F. H. GOTTLIEB, G. S. H. GOTTLIEB.

Mr. KNIGHT then proposed that the Officers of the Society be added to by the creation of a Vice-President for Malacca, and that the Hon'ble D. F. A. HERVEY be elected to that office.

The Honorary Secretary explained that the constitution of the Society is fixed by the Rules, and that before altering them, it would be desirable that notice should be given, and the nature of the proposed alteration made known to the members of the Society. This view was generally concurred in by those present. It was suggested in conversation that a sixth Councillor might be appointed, who should be resident in Malacca, but to this course the same objection applied. The Honorary Secretary said that he would be glad to see the meetings of the Society held under a Vice-President in Malacca, for that Settlement had a historical claim, having been the scene of a meeting of the Asiatic Society of Bengal in 1811, when RAFFLES and LEYDEN were there on their way to Java.

Mr. KNIGHT said that he would, if necessary, give notice of his proposal at some future date.

The proceedings then terminated.

ANNUAL REPORT
OF THE
COUNCIL
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
FOR THE YEAR 1884.

The Report which the Council for 1884 have to lay before the Annual General Meeting will, they believe, shew that the interest evinced in the objects for which the Society was established in 1878 continues unabated, and that those objects are being steadily kept in view by those to whom the management of the affairs of the Society is entrusted.

The new members elected provisionally by the Council since the last General Meeting are :—

Walter Egerton.	A. W. O'Sullivan.
E. E. Abrahamson.	Dr. D. Manson Fraser, North Borneo.
François Deloncle.	St. V. B. Down.
Stair Elphinstone Dalrymple.	E. P. Gueritz, North Borneo.
Van Langen.	W. G. Gulland.
L. Wray, Jr.	J. P. Rodger, Sölångor.
W. H. Diethelm.	George Copley.
D. Brandt.	
A. T. Dew, Pêrak.	

These elections have now to be confirmed by the members present at the General Meeting.

The following members have retired :—

Revd. J. Aberigh Mackay. | General H. Man.

The death of the following members has been announced :—

H. Herwig. | J. T. Thomson, New Zealand.

The following gentlemen have ceased to be members in accordance with Rule 6 :—

A. Anson.	Mohamed bin Mahboot.
R. Bruce.	W. Krohn.
B. Douglas.	George Mansfield.

In the Report for 1883, mention is made of a text book of Eastern Geography which the Society had undertaken, at the request of the Government, to produce. The first part of this work (the Malay Peninsula and Borneo) has now been published, and the following letter regarding it has been received from the Government of the Colony :—

“ COLONIAL SECRETARY'S OFFICE,
Singapore, 12th February, 1885.

The Honorary Secretary,

STRAITS ASIATIC SOCIETY, SINGAPORE.

SIR,—I am directed by the Acting Governor to acknowledge the receipt of your letter of the 29th ultimo with regard to the publication of the work entitled the “ Eastern Geography,” and to state that His Excellency fully recognises the valuable assistance which the Society has afforded to the Government in acceding to the request that it should undertake this work, and desires especially to tender the cordial thanks of the Government to the Vice-President (Mr. A. M. SKINNER) for the valuable results of the action of the Society.

2. The work which he has edited—the first of its kind as regards this part of the world—will, in His Excellency's opinion, prove of very great usefulness both inside the Schools of this Colony, and outside the Colony itself, where so much ignorance prevails regarding the Malay Peninsula and its neighbourhood.

3. I am to add that His Excellency concurs in the recommendation of the Council of the Society, and will invite the Legislative Council to vote the necessary sum to enable Mr. STANFORD's offer to be accepted. It appears to His Excellency that if the part regarding Australia is to be omitted, as His Excellency considers it should be, it may not even be necessary to pay so much as £100.

I have, &c.,

A. P. TALBOT,
for Acting Colonial Secretary, S. S.”

The scheme for republishing a selection of papers which have appeared from time to time in the Journals or Proceedings of learned Societies bearing upon matters of scientific interest in the Eastern Archipelago, has taken definite shape.

The consent of the Asiatic Society of Bengal having been received to the republication of papers relating to Indo-China which have appeared in their Journals, the first series of selections will consist of papers extracted from "Asiatic Researches" and the Journal of the Asiatic Society of Bengal. These will probably be preceded by a few papers originally published in DALRYMPLE's "Oriental Repertory." The Council have been fortunate enough to secure the co-operation of Dr. REINHOLD ROST, Librarian of the India Office, who has consented to edit the re-printed papers in London. It is hoped that two volumes will be brought out during 1885, and it will then rest with the Society whether or not to extend the scheme and continue to issue, from time to time, as funds may allow, further volumes of selected papers relating to the Far East.

The previous ventures of the Society in the direction of publishing, have not caused, in the aggregate, any pecuniary loss. The large Map of the Peninsula (1879) has, up to date, left a margin of profit of \$33.63, with 8 copies still in hand.

The re-publication of the "Hikayat Abdullah" cost \$400, of which \$368 has been recovered, and 2 copies remain.

In the Department of Geography, the Council have noted with satisfaction the publication during the year 1884, by the Government of the Native State of Sélångor, of a map of the State (published by Mr. E. Stanford, Charing Cross) on the scale of 2 miles to the inch.

The Skeleton Map of the Peninsula, upon which all new information is to be entered as exploration advances, mentioned in last year's Report, has been completed, and several maps and sketches embodying fresh geographical knowledge have been received from the Native States.

The most important of these is the Map of Ulu Pahang by Mr. W. CAMERON, a most indefatigable explorer as well as a skilful surveyor and geologist.

Four of the papers published in the Society's Journal since the last General Meeting are by Members who had not previously contributed, and the Council hope that they may infer from this that the number of active Members is increasing. They desire, however, to renew the appeal made in last year's Report, for

literary contributions on scientific subjects from those willing to co-operate in the objects of the Society.

It is believed that some will perhaps contribute notes, who have not leisure to write papers, and, in order to encourage this, it is proposed to develop the idea with which a few pages have usually been set apart in each number of the Journal for "Miscellaneous Notes," and to publish in each future number a paper devoted to "Notes and Queries," which will be edited by the Honorary Secretary.

No. 12 of the Journal of this Society (for the half-year ending December, 1883) did not appear until May, 1884, and No. 13 (for the half-year ending June, 1884) was only published in December last.

The absence of the Honorary Secretary from the Colony in the spring and autumn of the year partly accounts for this. No. 14 (for the last half-year of 1884) is now in the press.

The following papers have been published in the Journal of the Society since the last General Meeting:—

"Malayan Ornithology" (Part III), by *Capt. Kelham*, Highland Light Infantry.

"Gutta-producing Trees," by *L. Wray, Jr.*

"Shamanism in Pêrak," by *W. E. Maxwell*.

"Changes in Malayan Dialects," by *A. M. Ferguson, Jr.*

"Straits Meteorology," by *A. M. Skinner*.

"The Pigmies," translated by *J. Errington de la Croix*.

"Valentyn's Description of Malacca," translated by *J. Müller*, edited by *D. F. A. Hervey*.

"The Law and Customs of the Malays with reference to the Tenure of Land," by *W. E. Maxwell*.

"The Stream Tin Deposits of Pêrak," by *Revd. J. E. Tenison-Woods*.

"Rêmbau," by *D. F. A. Hervey*.

"The Tawaran and Putatan Rivers," by *S. E. Dalrymple*.

The Honorary Treasurer's Accounts, which are annexed, shew a credit balance of \$1,021.34.

W. E. MAXWELL,
Honorary Secretary.

STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.
Treasurer's Cash Account for the year 1884.

		\$	c.			\$	c.
1884.	Balance on 31 December, 1883,	151	86	1884.	Paid the Hon'ble A. M. SKINNER to account of the Geography of the Malay Peninsula.	400	00
	Subscriptions for 1882,	...	6 00		Paid for printing Receipts and Letters, ...	4	00
	Subscriptions for 1883,	...	75 00		Paid Mr. Rodrigo, for preparing a Plan of Krakatau Island on lithographic paper, ...	12	00
	Subscriptions for 1884,	...	485 00		Paid for cost of paper from Spicer Brothers, London, ...	111	92
	Sale of Journals,...	...	99 33		Paid for printing and binding Journal No. 12, ...	118	00
	Sale of Maps, ...	...	20 91		Paid R. H. Woodford for 3 Tracings of Sketch Map of Malacca Territory, &c., ...	15	00
	From the Chartered Mercantile Bank of India London and China, \$630.00				Paid for advertising General Meeting, ...	3	00
	Interest for 316 days at 5 per cent., 27.25						
	From the Chartered Bank of India Australia and China, ... \$110.25		657 27				
	Interest to 17th June, 1884, at 5 per cent., 5.50						
			115 75				
			<u>1,511 12</u>		<i>Carried forward, ...</i>		
							<u>683 92</u>

Treasurer's Cash Account for the year 1884,—*Continued.*

xviii

1884.	\$ c.	1884.	\$ c.
From the Chartered Bank of India Australia and China. deposited on 21st March, 1884. ...\$525 00 Interest to 21st March, 1885, ... 26 25	1,611 12	1884.	693 92
		1884.	367 30
			43 00
	551 25		120 00
			2 18
			6 60
			0 10
			5 66
			17 63
	2,162 37		1,256 48

Carried forward....

Carried forward, 1,256 48

Treasurer's Cash Account for the year 1884,—Continued.

1884.	<i>Brought forward,...</i>	\$ c.	1884.	<i>Brought forward,...</i>	\$ c.
		2,162 37		Deposited with the Chartered Bank of India Australia and China on 21st March, 1884, ...	1,256 48
				Balance this date in the Mer- cantile Bank of India London and China, ...	551 25
		2,162 37			2,162 37

SINGAPORE,
5th January, 1885.

EDWIN KOEK,
Hon.

ASSETS AND LIABILITIES.

xx

1884		\$	c.	1884.		\$	c.
	Subscription, 1882, outstanding,		9 33		Clerk's Salary for Dec., 1884,		10 00
	Do., 1883, do.,		60 00		Miscellaneous Expenses, do.,		18 98
	Do., 1884, do.,		75 00		First payment on account of		
	Balance due by Edward				publication of 2 volumes of		
	Stanford. £22 7/5. Exchange		119 64		Essays relating to Indo-China.		119 64
	3/8 $\frac{1}{2}$ per dollar, ...				£22. 7/5. Ex. 3/8 $\frac{1}{2}$, ...		
	Amount deposited with						
	the Chartered Bank of						
	India Australia & China		551 25				
	21st March, 1884, ...				Balance, ...		1,021 34
	Balance in the Chartered Mer-						
	cantile Bank of India Lon-		354 64				
	don and China, ...						
			1,169 86				1,169 86

SINGAPORE,
5th January, 1885.

EDWIN KOEK,
Honorary Treasurer.

JOURNEY TO THE SUMMIT OF GUNONG BUBU.

Gunong Babu is the most elevated mountain of the coast range of the State of Pêrak. Its highest summit lies about S. 17° E. of Thaipeng, distant, say, twenty miles as the crow flies. It is one of the series of nearly detached groups of mountains which form the coast-range, having their spurs and longest axes generally in a N.N.E. and S.S.W. direction. There is no record of any exploration of Gunong Babu. It is said that some Europeans have ascended it and made a collection of plants, but what the Reverend Mr. SCORTECHINI and I saw of the flora, inclines us to think that some of the adjacent and lower summits could only have been reached. The mountain is not quite 5,600 feet high, but rendered very inaccessible by precipices of granite 1,000 feet high, which bar most of the spurs. At the request of Sir HUGH LOW, I undertook its exploration, accompanied by the Revd. B. SCORTECHINI as botanist, and Mr. C. F. BOZZOLO, who had charge of the Malays carrying our baggage. We started from the mountain garden at Araug Para, which is about 3,000 feet above sea level—not a good point of departure, as we had to descend and then climb up again over several very steep spurs before we could reach even the foot of the range. The following is the journal.

May 20, 1884.—Started from the mountain garden at 9 A.M. on a course due south, descending a very steep slope along a mountain track used by Chinese sawyers. It soon began to rain heavily, which made the steep path so slippery that

progress was exceedingly slow. We at last reached the bottom of a narrow gorge, through which a mountain torrent came down with considerable force. From this point to the summit of Gunong Bubu, our road had to be cut through the jungle. After wading along the stream to find a convenient point for climbing the next spur or ridge, we crossed it, having difficult and slow climbing both in ascending and descending. The forest was a close jungle of rattans and saplings, with an undergrowth of ferns which completely closed us in above and around. A second spur, still higher than the first, was ascended, but on its ridge we found the jungle in a slight degree more open, so we continued along it. It ascended slowly. In about two miles, finding that it was taking us too much out of our course, we left the ridge and crossed another spur which was very steep, rendering it necessary to proceed by a series of long zigzags. Rested in the furthest valley, and then mounted another ridge higher and steeper than any we had previously climbed. On the edge, we found an old rhinoceros beat, which we followed, ascending for about a mile, where it terminated on the summit of an almost precipitous bluff. The rain was so heavy at this point, that we had to wait till it ceased before we could descend. This was no easy matter, and occupied until nearly sunset in bringing down our baggage. In the valley, we found a branch of the Kenas River making a pretty cascade over large granite boulders. Here we built nice little sheds which the large-leaved *Pinanga* palm enabled us to thatch comfortably.

May 21.—We left our encampment about 7.30, following the stream until it joined the Kenas River. Near this we found a species of *Helicia*, which is the second proteaceous plant we have noticed in Pérak. We also found a splendid species of *Fagraea*, probably *F. auriculata*, with large fragrant

cream-coloured flowers nearly a foot across the rotate corolla, the tube of which is eight inches long.

The Kenas River is about one hundred feet wide, descending in rapids amid large granite boulders. It contains many deep water-holes with fishes, different somewhat from those on the Pérak. They are under examination, with a view to specific description. There are also land crabs about the stream and a peculiar species of prawn (*Palemou?*).

From the Kenas, we struck to the west of south crossing two small, steep, densely-wooded spurs. This brought us to the base of a steep slope, which was at the foot of Gunong Bubu. Here the jungle became more open, being mostly composed of forest trees and Bertam palm (*Engelmannia tristis*). We soon lost sight of the *Pinanga* which we had found on the Kenas. There was a distinct rhinoceros beat on the crest, covered with foot-prints, which had been made only a few hours before. The logs which lay in the way were smoothed by the constant passing and repassing of these animals. There were also many of these water-holes and it was difficult to imagine that they had not been cut artificially on one side. The jungle was easily cut, but the track was so steep as scarcely to afford a footing in places. It took us nearly the whole day to climb a distance of 5,000 yards, and then we camped on a narrow terrace near a small trickling supply of water. Near this camp, we could hear the roaring of a large cascade, probably not far off, but the descent to it was too steep for us to attempt to reach it then. Our huts were built of attap and were large and comfortable. We had descended so much from our starting point that we were still below the level of the Hermitage garden of Arang Para.

May 22.—Before starting this morning we sent back a party of Malays to bring up fresh supplies to this camp for our

return journey. We got away about 8 A.M. It is very difficult to make an early move from these camps. What with cooking rice for the day and packing up the baggage, a good part of the morning runs away. Our journey was just like that of yesterday, only a little more steep in places. About 1,000 feet above camp we left the region of Bertam, or attap palms, and came into that of *Licuala*, growing amid high forest trees. Up to this time, we could not get a single view of the country around us. When we had ascended to the level of Arang Para we felled a number of trees in the hope of extending the prospect, but were unsuccessful. The ascent was now only very steep in places, and the spur curved much more to the north. When we reached the height of nearly 4,000 feet above the sea, we camped and built our houses. When this was done, we felled a good deal of timber on the northern slope of the spur and soon opened up an extensive view. Arang Para bungalow bore about E.N.E., but none of the Larut side of the range was visible, owing to the spurs of Mount Bubu. We had an abundance of water close to our camp. A small stream fell over about one hundred feet of rocks at a short distance below the terrace we were upon.

Next day, the 23rd, we left all the baggage at our resting place, and proceeded to make a trial trip to reach the summit. We could get no reliable information from the Malays. Some said it was only two hours' journey, while others insisted that it would take the whole day. Our intention was to climb for half a day, and, if the difficulties were great, to move our camp on another stage. Our great delay, of course, was in cutting down the jungle and not being able to see more than a few yards around us. However, we were agreeably surprised to find a comparatively easy, though steep, ascent for

JOURNEY TO THE SUMMIT OF GUNONG BUBU.

about a mile. After this, we had to climb by roots of trees, stumps and branches, and made but slow progress. I cannot say now whether this portion of our journey was on the face of a cliff or not. We could see absolutely nothing around us but trees and roots, and these overhung with such a thick coating of brown moss, ferns and orchids, that above and below were equally hidden. Sometimes we crept in and out under these roots and over them, or climbed a tree to get to some ledge near its upper branches, but where we were going, or how far we were, could only be guessed from the barometer. I do not suppose, however, that any one could climb so steep an ascent with less danger. One could not fall. It would puzzle any person to throw a stone more than a few yards amid such a thicket.

At five thousand feet by the aneroid, we began to see the first specimens of that graceful fern *Matonia pectinata*. This has never been previously recorded from Pérak, and the only habitats are Java and Mount Ophir near Malacca, where it is associated with *Dipteris Horsfeldii*. The latter fern we had seen 1,000 feet below, and it occurs on all the mountains of Pérak at heights a little over 3,500 feet but at Singapore it is found at the sea level. Besides this, there was plenty to see and admire in the way of ferns, orchids and mosses, with many curious fungi and lichens, for the moisture and deep shade made the place the very home of the cryptogamia. But the climbing was such very hard work, that attention to anything else was almost impossible. At about 5,400 feet, the entire vegetation changed. It was still a thicket, but more or less stunted and twiggy, very distressing to climb. I cannot say how long it continued, but long before I expected it, we suddenly found ourselves on an open level space, on the summit of Mount Bubu.

This, however, is not the highest point. The crest of the mountain is a narrow ridge about half a mile long, gradually sloping up to the northward until it is about 100 feet above where we then were. This might be called the lower shoulder of the ridge or crest. A splendid view was obtainable three-quarters round the compass, but the north was hidden by the higher summit.

The first thing that attracted our attention was the vegetation. The trees were all low and small, stunted and gnarled by the weather. Beneath there was a thick carpet of moss, into which the foot sunk some inches and when withdrawn left a pool of water on the foot-print. Above this was a most luxuriant growth of heather (*Lycopodium nutans*), while *Matonia pectinata* spread out its fan-like fronds on every side. The sides of the trees were hoary with long-bearded lichens (*Usnea barbata*) and mosses. There were only a few species of trees. One very common one was a conifer, but in the absence of any cones we were left in doubt whether it was *Dacrydium elatum* or some other species. Abundance of young plants of this pine covered the ground. There were also thickets of *Leptospermum flavescens*, which grew as high as the pine, and a shrub of the genus *Leucopogon*. The two latter are entirely Australian on their affinities, and both species are found on that continent. Besides these, there were abundance of *Nepenthes* or pitcher-plants with bushes of *Rhododendrons* (*R. verticillatum*?), with a *Gahnia* and some few other flowering plants and ferns.

From this point, a hasty exploration was made to the highest point or northern summit of the mountain. Though scarcely half a mile in direct distance, it required considerably over a mile of hard climbing to reach it. The roots of the bushes have proved a kind of upper platform on the crest and

JOURNEY TO THE SUMMIT OF GUNONG BUBU.

thus one has to climb over and under in a most disgraceful manner, as the whole was an entangled mass of twigs which stopped and caught one at every side, besides being dripping with water. By the time the highest crest was reached, the clouds had gathered, and no view could be obtained. Having satisfied ourselves about the road, and cleared the most of it, we turned back. Though the descent was slower and more troublesome than going up, yet we reached our camp easily an hour before sunset. Our supplies had not arrived, and our chances of making a second ascent seemed rather uncertain. Our last rations of rice were served out that evening. On the next day (Queen's birthday, hence the camp was called Queen's Camp) we cleared away much more of the forest, but as the party were without food, and there were no signs of our messengers, we prepared, with much chagrin, to return to our lower camp. We had just packed everything when the supplies arrived. Our messengers had lost themselves in the jungle and this was the cause of the delay.

On the 27th, taking with us a light equipment for camping, we again ascended the summit of the mountain. After erecting our tents, or rather our waterproof sheets which served as a substitute, we went on to the summit and built an immense heap of wood and dammar resin to serve as a signal fire at night. Beyond the summit there is a steep valley and at the other side are isolated pinnacles of granite nearly as high as the mountain and perfectly precipitous except on the side of the valley. Messrs. SCORTECHINI and BOZZOLO ascended this with much hard climbing and found on the summit a small pile of stones and a flag-staff, while the remains of a flag were strewn on the ground. It is supposed that this flag was placed there at the instance of Captain SPEEDY, who paid the Malays a considerable sum to plant a flag there for surveying

purposes. We found no other signs that any person had visited the locality before.

A perfect deluge of rain with thunder and lightning obliged Messrs. BOZZOLO and SCORTECHINI to remain on the granite pinnacle for some time, for the cloud and mist obscured everything and rendered it impossible to descend. I remained on the opposite summit superintending the erection of the bonfire. It was miserably cold, and we were all very glad when we could make our way back to our tents. This we did not do until the clouds cleared, when a magnificent view was unveiled. Both sides of the coast range were visible and the plains from the Dinding River to the town of Thaipeng were laid out like a panorama. The Matang opening with the village seemed just beneath us. The whole valley of the Pêrak with all the windings of the river were clear and distinct for a distance of fifty or sixty miles. The main range was also very clear and some of the highest peak bore a different aspect from anything I had seen before. An island between Pêrak and Sumatra, which is rarely seen from Mount Ijau, was now plainly visible, as also several summits of mountains to the south-east. Nothing could be seen of the mountain observed by Mr. SWETTENHAM from Arang Para. The highest summit visible to us was, in my opinion, the sugar-loaf hill to the north and east of Gunong Robinson. I should think the mountain I refer to is between eight thousand and nine thousand feet high.

Altogether, the view from the summit of Gunong Bubu is one of the finest imaginable. Rivers and mountains, dense forests and open plains, the distant sea and the unexplored forests to the eastward all combine to form a scene of wonderfully varied beauty. Unfortunately, however, the clouds and mists almost continually obscure this prospect. At early morning and after a heavy thunderstorm, the whole atmosphere is

comparatively clear. At other times, there is generally either a cap of cloud on the summit of the mountain itself or the whole valleys are shrouded with dazzling masses of steam-like white vapour in which the mountain tops peep out like islands.

We returned to our camp about sunset, and then proceeded to light our signal fires. We had one on each end of the crest so as to be well seen from the valley of the Pêrak on one side and Thaipeng on the other. Owing to the good supply of dammar we had obtained, we were able to kindle a very bright and conspicuous flame at each station and we were answered by fires from Sengaug, Kwala Kangsa, and other places on the Pêrak river as well as from Kota and Matang on the Lârut side. We also fired rockets, but these were not seen except in places very close to the mountain.

Our tents were completely open on one side, but the cold was not great until nearly dawn. The temperature then went down to 58° Fahrenheit, which was the lowest reached on this journey. At 4 A.M. we were visited by heavy rain and a strong wind from the east. Our shelter did not protect us from either, so that we passed the time rather uncomfortably until sunrise, when the rain ceased. Everything was then so wet that we could not attempt to dry our clothes, we therefore returned to Queen's Camp as speedily as we could. Having taken a hasty and scanty meal there, we made our way to our second day's camp reaching it easily at sunset. We expected to meet supplies at this camp, but they had not arrived. We had nothing but cocoa to serve out to our weary and hungry Malays after their long journey, but with this they were satisfied and went to rest quite cheerfully. An early start on the following morning enabled us to reach the Kenas River at an appointed depôt, and here we found the much-needed supplies at about noon.

I have already mentioned that, at the camp of the preceding evening, we could again distinctly hear the roar of some large cascade at about half a mile from where we were. We tried to search it, but the jungle was too thick and the descent too steep to do so that night, our want of provisions obliged us to push on without further delay in the evening. From the noise we heard, there must be a fine body of water, falling from a considerable height.

The camp we were now upon was not one we had occupied on our outward journey. It was on the River Kenas. The stream was here about eighty yards wide and descending in rapids amid large rocks. There were many deep pools of beautifully clear water. We spent a few days fishing on these pools, and caught a good many rock-fish and mullet about one pound in weight. Three species of fish were seen and a peculiar prawn. I believe the fish were species of *Barbus therapon*, and what I thought was *Polyacanthus cuponus*. The latter is the scaly fish (without barbels) which is found in the ditches and paddy fields.

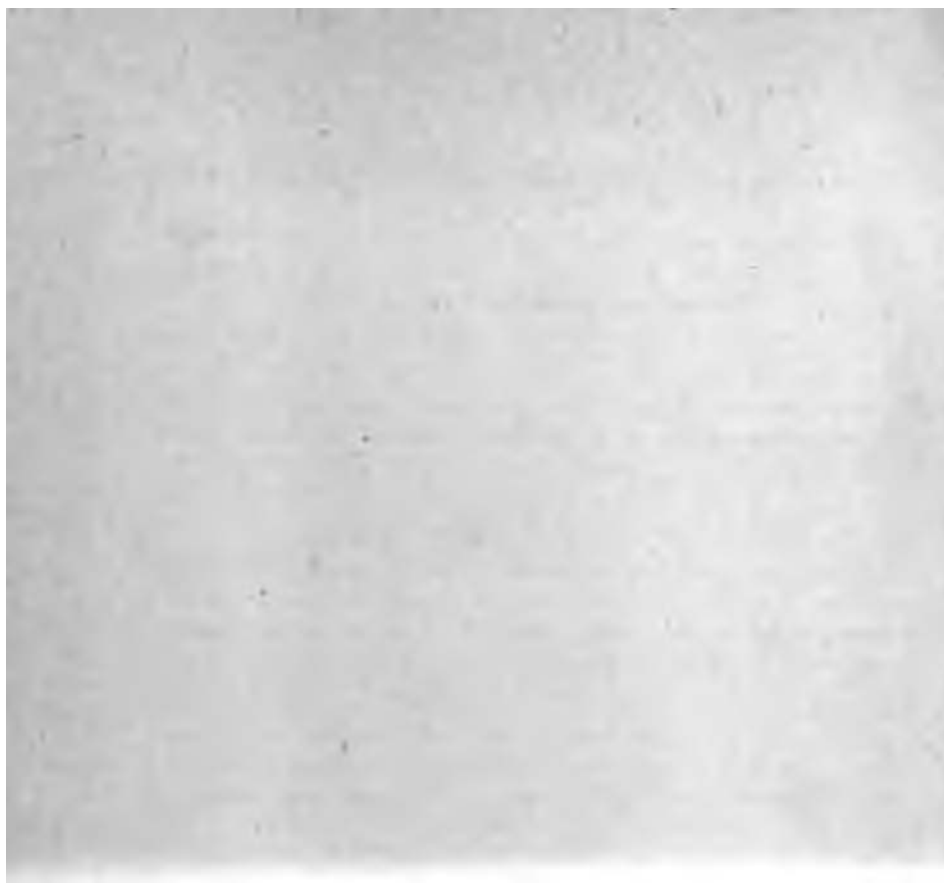
In returning from the camp, we crossed the watershed between the Kenas and Kangsa, in order to explore the course of that river, which was not previously known. The watershed was somewhat difficult of access, and took us to a height of about three thousand feet above the sea-level. We had the misfortune to meet with bad weather and incessant rain during this part of the journey. The river Kangsa, even in its upper portions, was swollen into a fierce muddy stream, quite impassable, except on fallen trees. Of these there were many lying from bank to bank on the rocky sides of the torrent. We soon found that the water descended in a series of cascades for a depth of about 1,100 feet. I can give no idea of the grand magnificence of the scenery at this part of our jour-

ney. Whether there was a flood in the river or not, the beauty of the rocks and precipices in the wild forest could not be surpassed. We had to descend by a series of zigzags crossing the successive cascades on logs sometimes at a considerable height above the water. If ever the romance of a lovely view was destroyed by the perils of a journey, it was here. We had to cross fifteen of these aerial bridges. Some were narrow and some were half rotten, and all were over cascades where the slightest slip was certain destruction. In the lower part of the stream we had to ford the water, which was just fordable and no more. I consider that it was quite wonderful that this part of our journey was accomplished without accident, which, however, was only effected by constant care and much delay. We arrived at Lady WELD's rest-house on the Kuala Kangsa Road on the evening of the last day of the month the most of which had been spent in the jungle, and none the worse for our sojourn away from civilization, except in the innumerable leech-bites from which we all suffered.

J. E. TENISON-WOODS.

Note.—Amongst the fishes of the Kenas there was a small specimen of what I took to be *Ophiocephalus micropeltes*, but the species is doubtful. The barbel may have been *B. kolus*.

Since our journey, the mountain has been again ascended by Mr. CANTLEY, the Government Botanist, who obtained a good collection of plants.



SEA DYAK RELIGION.

II.

(Continued from Journal No. 10 p. 243.)

In a former number of the Straits Asiatic Journal (No. 10), some account was given of the religious ideas and customs of the Sea Dyaks of Sarawak; of their belief in gods and evil spirits; of their sacrifices and auguries. The subject is incomplete without a consideration of their burial rites, and their ideas of eschatology. These I now endeavour to supply.

But first a word about marriage. Birth is not celebrated with any religious ceremony, and marriage is a comparatively simple matter. The marriage ceremony consists principally in publicly fetching the bride from her father's to the bridegroom's house, but the Dyak, with his love of divination, could not allow such an occasion to pass without some attempt, or pretence, to penetrate the secrets of the future. When the bridal party are assembled in the bride's house, and the arrangements for the young couple talked over, a *pinang* (betel-nut) is split into seven pieces by some one supposed to be lucky in matrimonial affairs; and these pieces, together with the other ingredients of the betel-nut mixture, are put in a little basket, which is bound round with red cloth and laid for a short time upon the open platform outside the verandah of the house: should the pieces of *pinang* by some mystic power increase in number, the marriage will be an unusually lucky one; but should they decrease, it is a bad omen, and the marriage must be postponed, or relinquished altogether; but, as matter of experience, they neither increase nor decrease; and this is interpreted in the obvious sense of an ordinary marriage upon which the spirits have pronounced neither good nor bad. This action gives the name to the whole ceremony, which is called *Mlah* pinang*—splitting the betel-nut. When the bride has

* *Belah*, Malay.—ED.

been brought to her future husband's house, a fowl is waved* over them, with a hastily muttered invocation for health and prosperity; and with this semi-sacrificial action the marriage is complete.

Death is much more involved with sacred observances. Although the Dyaks have something of the Moslem sentiment of fate, and commonly speak of the measure of a man's life, which once reached nothing can prolong, yet this does not seem to help them to a quiet submission to the inevitable; for, even when death is unmistakeably drawing near, they are eager in fruitless efforts of resistance, and the scene is generally one of tumultuous wailing. They will shout wildly to the medicine-man to recover the wandering spirit, and they will call out to the dying—"Come back; do not go with the spirits who are leading you astray to Hades. This is your country, and we are your friends." The word *pulai, pulai*, "return, return," is reiterated in piercing, piteous tones. Silence and reverent awe in the presence of death would be regarded as culpable callousness to the interests of a life trembling in the balance. And when actual dissolution is plainly imminent, they dress the person in the garments usually worn, and some few ornaments in addition, that the man may be fully equipped for the untried journey; and in violent demonstrations of grief, the women and younger people wait the end, or perhaps rush distractedly about in hopes of doing something to delay it. As soon as respiration has ceased, a wild outburst of wailing is heard from the women, which proclaims to all the village that life is extinct. The cessation of visible breathing is with the Dyak the cessation of life; he knows of no other way to distinguish a prolonged state of coma from death, and I have good reason to believe that sometimes bodies have been buried before they were corpses.

After death the body is lifted from the room to the *ruai*, or verandah, of the village-house; some rice is sprinkled upon the breast, and it is watched until burial by numerous relatives and friends who come to show their sympathy. The nearer connections of the deceased will probably be heard

* This *waving* of a sacrifice or offering is a noticeable feature in the practice of Hindu exorcists in India.—Ed.

shouting out to some departed relative to come from Hades and take them away also, feeling at the moment that life is unbearable. At a burial once I saw a woman jump down into the grave, and stretch herself at full length upon the coffin loudly begging to be buried with her husband.

Among some tribes, there are professional wailers, nearly always women, who are hired to wail for the dead. One of these is now fetched, not only to lament the lost, but by her presence and incantation to assist the soul in its passage to Hades. Her song takes about twelve hours to sing, and the sum of it is this. She calls with tedious prolixity upon bird, beast and fish to go to Hades with a message, but in vain, for they cannot pass the boundary. She then summons the spirit of the winds to go, and—

“ Call the dead of ancient times,
 “ To fetch the laid out corpse under the crescent moon,
 “ Already arranged like the galaxy of the milky way.

“ To call those along ago bent double,
 “ To fetch the shroud of our friend below the moon,
 “ Already a heap like the hummock of the *rengguang*. (1)

“ To call the far away departed,
 “ To fetch the nailed coffin under the dawn of the rising sun,
 “ Already like the form of a skilled artisan's chest.

“ To call the long departed ones,
 “ To fetch the *resak*-wood coffin below the brilliant moon,
 “ Already bound with golden bands.”

The Spirit of the Winds is reluctant at first; but, at the solicitation of his wife, at length consents to do the wailer's bidding. He speeds on his way through forests and plains, hills and valleys, rivers and ravines, until night comes on and he is tired and hungry, and stops to make a temporary resting place. After refreshing himself, he goes up a high tree to make sure of the proper road. “ He looks round, and all is dark and dim “ in the distance: he looks behind, and all is obscure and con-

(1) A crustacean which burrows in the earth.

"fused : he looks before him, and all is gloomy as night." On all sides are roads, for the ways of the dead are seventy times seven. In his perplexity, he drops his human spirit form, and by a stroke of ghostly energy metamorphoses himself into rushing wind ; and soon makes known his presence in Hades by a furious tempest which sweeps everything before it, and rouses the inhabitants to enquire the cause of the unwonted commotion. They are told. They must go to the land of the living and fetch so and so and all his belongings. The dead rejoice at the summons, and without delay collect their friends, get into a boat and pull through the stygian waters ; and with such force does the boat plough the lake, that all the neighbouring fish die. Arrived at the landing place, they all make an eager rush into the house, "like soldiers who fly upon the "spoil ; and mad like wild pigs they seize the dead one." The departed soul cries out in anguish at being thus violently carried off ; but long before the ghostly party has reached their abode, it becomes reconciled to its fate.

Thus sings the wailer, who has now done her work. She has conveyed the soul to its new home, which it would never reach, it is said, without her intervention ; but remain suspended somewhere, and find rest nowhere.

The climate necessitates a speedy interment ; but there is another reason for putting their dead quickly out of sight. After life is extinct, the body is no longer spoken of as a body or corpse ; it is an *antu*, a spirit ; and to have it long with them would, apart from sanitary considerations, expose them to sinister ghostly influences. Some time before daylight, a sufficient number of men take away the corpse wrapped in mats and secured with a light framework of wood ; and as it is being borne from the house, ashes are thrown after it, and a water-gourd is flung and broken on the floor. The graveyard is generally a small hill, or rising ground in the neighbourhood, as unkempt as the surrounding forest, overshadowed by towering trees, and full of an entangled undergrowth of grass, climbers and thorny *rotan*. On coming to the cemetery, the first thing done is to kill a fowl to propitiate the dread powers of Hades, to whom the ground is supposed to be devoted : and so strong is the need of this sacrifice felt, that no Dyak,

unenlightened by other principles, will dare touch the ground until it is made. Some now dig the grave; some cook a meal, which is afterwards eaten on the spot; whilst others get a large log of wood of the required length, split it into two, scoop out the inside sufficiently to admit the corpse, and thus make a rude coffin, the two parts of which, after receiving the body, are firmly lashed together with *rotan*. Sometimes, however, the coffin is made of planks before proceeding to the graveyard.

With the burial of the body is deposited *baiya*, that is, things given to the dead. Personal necessities, like rice, plates, the betel-nut mixture, money and a few other articles are laid with the body in the ground; whilst spears, baskets, swords, weaving materials, pots, jars, gongs, etc., are put on the surface, the jars and gongs being broken to render them useless to any alien who may be inclined to sacrilegious depredations.* This *baiya*, little or much according to the wealth of the deceased, is regarded as a mark of affection, and to omit it is to fail in a natural duty. But the custom is really founded upon the belief that the things so bestowed are in some mystic way carried into the other world, and useful to the dead—their capital, in fact, to begin life with in the new stage of existence. And in cases where Dyaks are killed, or die by sickness, far away from home, the *baiya* is still deposited in the family burying-place. A burial without *baiya* is, in their phrase, the burial of a dog. A fence round the grave as a protection from ravages by wild pigs completes the interment.

There is a deeply-seated fear amongst Dyaks touching everything connected with death and burial rites. They have for instance, a lurking suspicion that the dead, having become the victims of the most terrible of all powers, may harbour envious feelings, and possibly follow the burying-party back to their homes with some evil intent. To prevent such mischief, some of them will make a notched stick-ladder,† and fix it upside

* Compare the observances of the Johor Jakuns, No. 7 of this Journal p. 97.—ED.

† The *tangga samangat* of the Johor Jakuns is said "to enable the spirit to leave the grave when required." Id.—ED.

down in the path near the cemetery to stop any departed spirit who may be starting on questionable wand-rings; others plant bits of stick to imitate bamboo caltrops to lame their feet should they venture in pursuit, and so obstruct their advance.

Interment is the usual, but not universal, mode of disposing of the dead. *Manangs*, or medicine men, are suspended in trees in the cemetery;* and amongst the Balau tribe, children dying before dentition has developed enjoy the same distinction, having a jar for their coffin. Some eccentric individuals have a dislike to be put underground, and request that after death they may be laid upon an open platform in the cemetery; the result of which is that a most offensive exudation soon oozes from the badly made coffin; and after a year or two the posts become rotten, and the whole structure tumbles down, the coffin bursting in pieces, adding to the already large stock of exposed bones, which, with broken pots, jars, baskets, and other miscellaneous articles, swell the property of grim death, and make the place a vast charnel awesome and gloomy, well calculated to frighten the superstitious Dyak. Occasionally, a man has a fancy to have his body put on the top of a mountain, and the relatives probably dare not refuse to carry out the wish through fear of imaginary evil consequences. Among the Kayans, this burial above ground is the general practice, but they carry it out in a more substantial manner. The *baiya* is put in the coffin, but heads of slain enemies are hung

* Even among the Malays of the Peninsula, this practice of keeping the body of a *pawang*, or medicine-man, above ground is not unknown. It exists also probably among the Sakai tribes. *Blian tuun* is the Sakai name for the original tiger-spirit or man-tiger. A man who has a tiger-spirit as his familiar is a *pawang blian*, and may not be buried in the ordinary Malay way, but his body must be placed leaning against a *prah* tree, in order that the spirit may enter into another man.

In Perak, it is said that in the time of Sultan J'AFAR there was a *pawang* of the *hantu blian*, named *Alang Dewasa*. When he died (at Buluh Minyak in Ulu Perak) his relations would not permit his body to be set up against a tree, but buried it. Soon afterwards the ground was found disturbed, and since then *Alang Dewasa* has frequently appeared as a *hantu blian*, when invoked by *pawangs* of that class (See Journal No. 12, p. 224). He comes down in the shape of a tiger, with one eye closed, the effect of an injury he received when buried, or when leaving the earth to assume his animal form.—ED.

up round the grave. Great warriors have been sometimes buried for a time and then exhumed, and their relics sacredly kept by their descendants in or near their houses, or it may be, on the spur of a neighbouring hill, with the object of securing the departed ancestor as a tutelary spirit.

Sea Dyaks do not consider burial as the last office which they can render to the dead, but follow them up with certain after-ministries of mixed affection and superstition. For three or four evenings after death, they light a fire somewhere outside the house for the use of the departed; for in Hades, they say, fire is not to be procured without paying for it. After burial, the nearest relation lives in strict seclusion and keeps a comparative fast until the observance called *pana* is made. A plate of rice with other eatables is taken by one of the neighbours to this chief mourner, and from this time he or she returns to the usual diet, and occupations of life. But this neighbourly act to the living is the least part of *pana*, amongst those tribes, at least where professional wailers exist. It is principally concerned with the dead, to whom by it food is supposed to be sent. Boiled rice and other things usually eaten with it, together with Dyak delicacies, are put together, and thrown through the opening at the back of the house, and the wailer is fetched to effect their transmission to Hades. She comes again to the house of mourning, not to lament over the dead—that is left for the relatives to do—but to call upon the adjutant bird, “the royal bird which fishes the waters all alone,” to do her bidding in conveying the articles of the *pana* to the other world. Among these are included with some pathos the sorrows and sighs of the living.

- “To carry the *pana* of tears to the departed one
“at the clear mouth of the Potatoe river.
- “To carry deep sighs to those sunk out of view
“in the land of the red ripe *rambutan*
- “To carry pitying sobs to those who have fallen
“unripe in the land of empty fruiting limes.”

The bird, says the song, speeds on its way, and after taking a rest on the *bacha* tree, which bears for flower one dark red bead, arrives in the region of the departed. There

they do not recognize the visitant, and inquire where it comes from and why : " Do you come to look at the widows? We " have thirty and one ; but only one is handsome. Do you " come to seek after maidens? We have thirty and three ; " but only one is pretty." " No," says the bird, " we have " widows and maidens plenty in the land of the living, all " beautiful and admired of men." " What is that you have " brought with you so securely covered up?" " Get a basin, " and I will pour the contents of my burden into it." The basin is brought and receives the *pana*, and lo ! the eatables and the tears and the sobs of the living mourners have become gold and silver and precious stones wondrously beautiful. But neither the men or the women know what they are ; and mutual accusations of ignorance and stupidity are bandied about, and a noisy quarrel is the result. At this juncture, an ancient native of Hades appears, one, that is, who never was an inhabitant of this world ;

Dara Rabai Gruda*

Dayang Sepang Kapaiya.

She chides their unseemly squabbling, and explains to them that the bird has come from the realms of the living with presents from their friends ; whereupon they are seized with a passionate desire to return, but are told that this is impossible.

" The notched ladder is top downwards.

" Their eyes see crookedly.

" Their feet step the wrong way.

" Their speech is all upside down."

Their capacities are no longer adapted to the world they have left, and their destiny is irreversible ; but still they urge their request to accompany the bird, and all the ingenuity of Hades is called in requisition to devise means of amusing the souls as yet unaccustomed to their new dwelling. Meanwhile, the bird takes its homeward flight. Thus far the wailer.

Until this *pana* is made, say the Dyaks who observe it, the soul is not thoroughly conscious that it has departed from the world, and Hades will not give it food or water ; but after this, it is received as a regular denizen of deathland.

* *Garuda*, the eagle of Vishnu? See No. 7 of this Journal, p. 13.—ED.

There is a similar observance called *sumping*, which is carried out at a varying period after death. They take the symbols and trophies of a head-hunting raid, and the wailer is supposed to procure the services of the spirit of the winds to convey them to the dead, whose abode, before full of darkness and discomfort, is now, at sight of the trophies, filled with light; for they have the satisfaction of feeling that their relations have revenged upon others their own death; so henceforth they stand more freely upon their own footing.

This observance, which, according to ancient custom, could not be performed until the head of an enemy had been obtained, brings out the darker and fiercer side of the Dyak nature. They would fight with death if they could; but as they cannot, they rejoice in taking vengeance upon the living, whenever a chance of killing the enemies of their tribe offers itself; so as to be able to say to themselves: "My relatives have revenged my death. I am now on equal terms with the evil fate which has sent me hither." But in these times, when they live under a strong and civilized government, it is very seldom that this observance can be carried out in its fulness; and therefore it is either slurred over by some mild substitute, or omitted altogether.

But the great observance for the dead is the *Gacei antu*, Festival of Departed Spirits. No definite period is fixed for the celebration of it, and the time varies from one to three or four years. The preparation for it of food and drink and other things is carried on for weeks and even months; and sometimes it taxes very severely the resources of the Dyak. When all is ready, the whole neighbourhood for miles round is invited to partake of it. It is an opportunity for a general social gathering; it is a formal laying aside of mourning; above all, it is, in their minds, the execution of certain offices necessary for the final well-being of the dead.

But though it is a feast for the dead to which they are invoked and invited, yet they pretend to guard against any unorthodox and premature approach of the departed as full of uncanny influence. When the *tuak*, a drink brewed from rice, has been made, an earthenware potful of it is hung up before the door of the one room which each family of the

village house occupies, so as to attract the attention of any casual wanderer from Hades. Such a one is supposed to see the pot, and to go and regale himself from it, and be satisfied without going further: and thus his thoughts are pleasantly diverted from the inner seat of family life; the room—where, if permitted to enter, he might possibly, in revengeful spite, carry off some of the living circle.

The presence of the dead is desired, but only at the proper time and in the proper way. But how are they to come from Hades in the numbers desired? Nothing easier, thinks the Dyak, send a boat for them: So he despatches what is called the *lumpang*. A piece of bamboo in which some rice has been boiled is made into a tiny boat, which, by the aid of the wailer, who is again fetched, is sent to Hades. Actually, it is thrown away behind the house; spiritually, it is supposed by the incantation of the wailer to be transmitted to the unseen realm through the instrumentality of the king of all the fishes, who accomplishes the journey without much trouble. But in Hades he dare not ascend the great river of the dead beyond the first landing place, where he leaves the mystic craft together with food and drink. No sooner is this done than the stream becomes dammed up and overflows its banks. The curious boat is seen floating upon the swollen waters, but no one knows what it is. At length a water nymph rises out of the river, and tells them that the strange craft, which by this time has grown from the size of a toy to a mighty war-boat, has been sent by their living friends for their passage across the styx to partake of a final banquet. Great is the joy of Hades on discovering this.

" Their shouts reach beyond the clouds.

" They incite each other like men preparing the drums.

" With joy they thump their breasts.

" With gladness they slap their thighs.

" We shall soon feast below the star-sprinkled heavens.

" We shall soon eat where the roaring thunder falls.

" We shall soon feed below the suspended moon.

" We shall soon be on our way to visit the world, and march
" to the feast."

With this contrivance, the way is now open for the

departed to visit their old habitations as soon as the feast shall be ready and the final summons sent. Meanwhile preparations for the festival advance. Those tribes who erect ironwood memorial monuments at the graves get them put together. On the day of the feast, or may be the day before, the women weave with finely split bamboo small imitations of various articles of personal and domestic use, which are afterwards hung over the grave, that is, given to the dead. If it be a male for whom the feast is made, a bamboo gun, a shield, a war cap, a *sirih* bag and drinking vessel, etc. are woven: if a female, a loom, a fish basket, a winnowing fan, sunshade, and other things: if a child, bamboo toys of various descriptions.

The guests arrive during the day, and the feasting begins in the evening, and lasts all night. An offering of food to the dead is put outside at the entrance of the house. The wailer of course is present, and her office now is to invoke the spirit of the winds to invite the dead to come, and feast once more with the living; and she goes on to describe in song the whole imaginary circumstances—the coming of the dead from Hades, the feasting, and the return. She sings how numerous animals, one after another, and then *Salampandai*, maker of men, are called upon to go to Hades, but none have the capacity to undertake such a journey; how the spirit of the winds arrives in Hades, and urges the acceptance of the invitation by expatiating on the abundance and excellence of the food their relations have provided for them; how they and a great company of friends start, and make the journey hither in the boat before sent for them; how glad they are to see our earth and sky again, and to hear the many voices of the busy world; how they eat and drink, dance, and have a cock-fight with their living friends (for they have brought fighting cocks with them); how Hades is beaten (to make it victorious would be a bad omen); how they ask for their final share of the family property, and a division is made, but here again the dead get the worst of it, for in dividing the paddy, the living get the grain, the dead only the chest in which it is kept; so, the jars remain with the living, the stand only on which they are set being given to the dead; the weapons too are retained, whilst the sheaths go to Hades, etc., etc. In the very act of

professing to entertain their friends, they must cheat them for fear of conceding too much to Hades, and so hasten their own departure thither. After this pretended division of property, the children of deathland make their parting salutation with much affection and regret and go on their way. Such is the esoteric meaning of the festival according to the wailer's song.

The song makes the dead arrive about early dawn; and then occurs an action wherein the intercommunion of the dead and the living is supposed to be brought to a climax. A certain quantity of *luak* has been reserved until now in a bamboo, as the peculiar portion of Hades, set apart for a sacred symposium between the dead and the living. It is now drunk by some old man renowned for bravery or riches, or other aged guest who is believed to possess a nature tough enough to encounter the risk of so near a contact with the shades of death. This 'drinking the bamboo,' as it is called, is an important part of the festival.

Earlier in the night comes the formal putting off of mourning. The nearest male relation is habited in an old waistcloth, or trousers: these are slit through and taken away, and the man assumes a better and finer garment; a bit of hair from each side of the head is cut off and thrown away. In case of female relations, some of the *rotan* rings which they wear round their waists are cut through and set aside; and they now resume the use of personal ornaments. This action is represented as a last farewell to the dead.

The morning after the feast, the last duty to the dead is fulfilled. The monument, if any, the bamboo imitation articles, the cast off garments, with food of all kinds are taken and arranged upon the grave. With this final equipment, the dead are said to relinquish all claims upon the living, and to go henceforward on their way, and to depend upon their own resources. But before the *Gaucci antu* is made they are thought to carry on a system of secret depredations upon the eatables and drinkables of the living, in other words, to come for their share. When sitting down to his plate of rice, a Dyak will sometimes be seen to throw a little under the house as a portion for a departed one. And I have been told that in the morning the footprints of the dead are sometimes visible in

the paddy stores from which they have been supplying themselves under cover of darkness. They are driven to such little foraging expeditions, it is said, by the necessities of their position; for the powers of Hades look with contempt upon any who go thither insufficiently provisioned, and even quarrel with them. And worse still is said to happen if this feast be omitted altogether: the dead lose their personality, and are dissolved into primitive earth. Hence charity to the dead and motives of economy urge the Dyak to undertake the labour and expense of the *Gawei antu*, the preparation of which seriously hinders the farmwork, and diminishes the following year's crop of paddy.

According to ancient custom, this Feast of the Spirits could not be held until a new human head had been procured, but this ghastly, yet valued, ornament to the festival has now to be generally dispensed with.

Thus far I have, in the main, followed Dyak thought about death and the afterstate as it is embodied in their tribal ceremonies and songs; but as might be expected popular thought is not without its ideas and theories; and these supplement what has hitherto been said.

In the borderland, says the Dyak, between this world and the next, is situated the house of the Bird *bubut*, a bird here, a spirit there, covering his identity in human form. Every human spirit in the extremity of sickness comes to this place: if it goes up into the house, by the influence of the bird it returns to the body, which thereupon recovers; but if it avoids the house, as is more probable, because it is always in a filthy state of dirt and stench, then it is well on its way to the other world. There is, however, another chance for it at the "Bridge of Fear," a see-saw bridge stretching across the Styx, and difficult to pass over: if the soul makes the passage successfully, it is gone past recovery; if it falls into the water, the cold bath wakes it up to a sense of its real position, and determines it to retrace its steps.

After this, it seems, the soul has to pass the "Hill of Fire." Evil souls are compelled to go straight over the hill with scorching fire on every side, which nearly consumes them; but good ones are led by an easy path round the foot, and so

escape the pain and danger.* This is the only connection in which I have met with anything which suggests the idea of future retribution for wrong doing in this life.

Dyaks attribute to the dead a disposition of mixed good and evil towards the living, and so alternately fear and desire any imaginary contact with them. As has been said before, they do not speak of taking a "corpse" to the grave, but an *antu*, a spirit; as though the departed had already become a member of that class of capricious unseen beings which are believed to be inimical to men. They think the dead can rush from their secret habitations, and seize invisibly upon any one passing by the cemetery, which is, therefore, regarded as an awesome, dreaded place. But yet this fear does not obliterate affectionate regard, and many a grave is kept clean and tidy by the loving care of the living; the fear being united with the hope of good, as they fancy the dead may also have the will and the power to help them. I was once present at the death of an old man, when a woman came into the room, and begged him, insensible though he was, to accept a brass finger ring, shouting out to him as she offered it: "Here, grandfather, take this ring, and in Hades remember I am very poor, and send me some paddy medicine that I may get better harvests." Whether the request was granted, I never heard. Sometimes they seek communion with the dead by sleeping at their graves in hope of getting some benefit from them through dreams, or otherwise. A Dyak acquaintance of mine had made a good memorial covering over the grave of his mother of an unusual pattern, and soon fell ill, in consequence, some said, of this ghostly work. So he slept at her grave feeling sure she would help him in his need, but neither voice nor vision nor medicine came; and he was thoroughly disappointed. He said to me: "I have made a decent resting place for my mother, and now I am ill and ask her assistance, she pays no attention. I think she is very ungrateful."

* "According to the creed of the Badagas in Tamul India, the souls are obliged to pass by a column of fire which consumes the sinful, and it is only after perils that they reach the land of the blessed by a bridge of rope." PESCHEL, *Races of Man*, p. 284, quoting BAERLEIN, *Nach und aus Indien*.—ED.

This belief in reciprocal good offices between the dead and the living comes out again in those cases where the remains of the dead are reverently preserved by the living. On every festival occasion, they are presented offerings of food, etc., in return for which these honoured dead are expected to confer substantial favours upon their living descendants.

Their notions of the relationship of this world to the next, and of the dead to the living, will be further illustrated by the story of *Kadawa*; which may also be taken as a specimen of their folklore.

KADAWA was a great cock-fighter, but had suffered successive defeats from his fellow Dyaks. Irritated at being beaten in a sport he so dearly loved, he started off to seek a cock of a particular white and red plumage, called *biring grunggang*, which he believed would bear down all others before it. But a chanticler of this peculiar plumage was a "rara avis" among fowls; and village after village was visited, and neither for love or money could the coveted bird be got, for the simple reason that there were none. Nothing daunted, he started off again to go further afield, and determined not to return till he had succeeded in his quest. He travelled hither and thither in the land of the Dyaks until he knew not where he was, and at length arrived at the land of *Mandai idup*, the borderland between Hades and this world, the inhabitants of which can visit one or the other as they wish. Here a long village house appeared in sight. He went up the ladder into it; and to his astonishment it showed all the signs of being inhabited, even to the fires burning on the hearth and the sounds of surrounding voices; but not a person could be seen; so he shouted out: "Ho, where are you all?" Whereupon an unembodied voice answered: "Is that you, KADAWA? Sit down and eat *pinang* and *sirih*. What do you want?" "I am come to beg or buy a *biring grunggang*, fighting cock." There is not one to be had here, but if you go on to the next village, you will find one." So KADAWA trudged on, greatly wondering at the strangeness of a place peopled by bodiless beings, talking working phantoms of men and women. Soon after, he came to a populous place, where many village-houses were clustered together—*Mandai mati*,

the first district of the land of the dead; but KADAWA knew it not for it had nothing to remind him of death; the people moved about, spoke and had the same form and feature as his own neighbours: moreover they recognized and called him by name. They offered to give him a *biring grunggang*, which he gladly accepted. Having now obtained his object, he was happy, and finding the people sociable and hospitable, he was in no hurry to return, but remained with his new-found friends more than a year, oblivious of home and its duties.

But what of his wife and child whom he had left behind in his house? She was grieved at his long absence, and at last resolved that he must be dead and she wept and bewailed him; and at length she died of sorrow.

The time came when the relations made the *Gawei antu* for her; and the wailer was bringing the company of guests from Hades to the feast. Just at that time KADAWA had determined upon returning, and was securing his fighting cock and buckling on his sword, when some one called to him to go on the platform in front of the house, and pointed out to him a procession marching along the hill opposite the house. KADAWA looked and saw in the middle of the long train his own wife; and it flashed upon him that his wife was dead and he himself within the confines of deathland. Without speaking a word he caught up his fighting cock, sword and spear and rushed to join his wife. She repelled him, but in vain. At length they came to the stygian lake and found a boat lying on the shore, into which they all hurried, trying to keep KADAWA out; but he vigorously persisted, and was allowed to embark. After paddling several hours the boat struck upon a rock, and would not move: all except KADAWA jumped out to pull her off, but she would not budge an inch. KADAWA was called upon by his wife to help; but he refused for fear of being left behind—says his wife: “Do you not know I am dead? What is the use of trying to follow me?” “Let me die also, I will not leave you.” “Very well,” replied his wife, “since you are resolved to come with me, when we get to the house, you will find some dried sugar cane over the fire place: eat that, and you will be able to bear me company.

"Now get out, and help to pull the boat off the rock." He jumped out, and as soon as his feet touched the rock, boat people and lake vanished, and he found himself standing at his own doorstep.

But no pleasure did his return bring him, for he found his friends making the last farewell feast for his wife. He neither ate nor drank nor shared in the festivities; but kept in his own room till all was over when he thought of the sugar cane over the fireplace. He searched for it, but found nothing more than a roll of poisonous *tuba** root: again and again he looked but nothing else was there; so he concluded that this was what his wife meant by the sugar cane. He spoke sorrowfully to his neighbours and told them he should not live long, and begged them to be kind to his orphan boy and give him his inheritance: then he returned to his room wrapped a blanket round him and laid himself on the floor chewed the fatal root and joined his wife in deathland.

I have thus traced the general belief of the Sarawak Sea Dyak about his future existence. There are however exceptions to it. Occasionally the idea of metempsychosis is met with. At one time the spirit of a man is said to have passed into an alligator; at another into a snake, etc., the knowledge of it being always revealed by dreams. Sometimes a Dyak will deny the possibility of any future existence; but only I think to serve the purpose of an argument. But these, wherever found, are deviations from the general belief.

But it is no gloomy Tartarus, nor is it any superior happy Elysium to which the Dyak looks forward; but a simple prolongation of the present state of things in a new sphere. The dead are believed to build houses, make paddy farms, and go through all the drudgery of a labouring life, and to be subject to the same inequalities of condition and of fortune as the living are here. And as men helped each other in life, so death, they think, need not cut asunder the bond of mutual interchanges of kindly service; they can assist the dead with food and other necessities; and the dead can be equally generous in bestowing upon them medicines of magical virtue,

* *Cocculus indicus*.—ED.

amulets and talismans of all kinds to help them in the work of life. This sums up the meaning of their eschatological observances which perhaps exceed those of most other races of mankind.

But this future life does not, in their minds, extend to an immortality. Death is still the inevitable destiny. Some Dyaks say they have to die three times; others seven times; but all agree in the notion, that after having become degenerated by these successive dyings, they become practically annihilated by absorption into air and fog, or by a final dissolution into various jungle plants not recognized by any name. Maybe, they lack the mental capacity to imagine an endless state of liveable life.

J. PERHAM.

THE HISTORY OF PERAK FROM NATIVE SOURCES.



PAPER under the above title, which was published in No. 9 of this Journal (June, 1882), contains a translation of the later portion of the Perak "Salsila," (*chain, genealogy*) of the royal family. This ends abruptly with the death of *Marhum Muda*,

which took place about the year 1777. It has been carried on and brought down to 1882 by RAJA HAJI YAHYA, of Belanja, in Perak, whose manuscript I have translated. UNGKU HAJI's work does not profess to be more than a genealogical record, and is not, like the older book, a historical narrative of events. It has not, therefore, the interest of the latter. It is useful, however, as exhibiting the mode of succession which was customary among the Perak Rajas in former times, and as an authentic source from which to ascertain the relative purity of the descent of the surviving members of the royal line in that State.

For convenience of reference, the names and titles, wherever they occur, of the Rajas who at any time succeeded to the throne of Perak are printed in small capitals.

W. E. MAXWELL.

— — — — —
This is the genealogy of the Rajas who are in the kingdom of Perak, at present.

MARHUM JALIL-ULLAH * was the grandson of Marhum Kasab of Siak, who was descended from Sang Sapurba of Pagar-ruyong. MARHUM JALIL-ULLAH married a daughter of Marhum Muda Pahang (by the grand daughter of MARHUM KOTA LAMA, Sultan of Perak) and had six children—four sons and two daughters. The sons were :—

* For an explanation of the term *Marhum* and the Malay practice of re-naming their kings after their decease, see No. 9 of this Journal. (*The History of Perak from Native Sources*, p. 98. n.)

The name of MARHUM JALIL-ULLAH in his lifetime was MODAFAR SHAH. (*Id.*, p. 102.)

- 1.—SULTAN MAHMUD ISKANDAR SHAH, better known as MARHUM BESAR OULIA-ULLAH, whose reign lasted for one hundred and twenty years. He had no children.
- 2.—Yang di-per-tuan Muda SULTAN MANSUR SHAH, called after his death MARHUM PULAU TIGA
- 3.—Marhum Bidara.
- 4.—Raja Modafar.

The names of the daughters were :—

- 5.—Sha'alam Besar.
- 6.—Sha'alam Mangkat di Sayong.

Numbers 1, 2 and 5 were the children of MARHUM JALIL-ULLAH by the daughter of Marhum Muda Pahang; and numbers 3, 4 and 6 were his children by another mother.

Raja Modafar begot one daughter, and Marhum Bidara (otherwise called Raja Kanayan) was the founder of the family of Rajas who are at Selat Pulau and Kampar up to the present day.

MARHUM PULAU TIGA had ten children—seven sons and three daughters—whose names were as follows :—

- 1.—RAJA RADIN (MARHUM SULONG GARONGGONG) who was afterwards SULTAN ALA-EDDIN.
- 2.—RAJA INU.
- 3.—RAJA BISNU.
- 4.—Raja Galuh.
- 5.—Raja Daba.
- 6.—Raja Puteh, mother of Raja Khalim.
- 7.—Raja Abdul Jalil.
- 8.—Raja Hamad.
- 9.—Raja Su.
- 10.—Raja Sēni.

RAJA RADIN had two children—one son and one daughter. The son received the title of Raja Keelik Bongsu, and the daughter was entitled Raja Keelik Ampuan.

RAJA INU married the daughter of Raja Modafar, and had one daughter who was named Raja Budak Kasul; he had another daughter, by a woman of the people, whose name was Raja Tengah Bongsu.

When RAJA RADIN succeeded to the throne, he was proclaimed as SULTAN MOJAPAR SHAH, and after his death he was known as MARHUM HAJI.

RAJA BISNU was Raja Muda while RAJA RADIN was Sultan, and after him, while RAJA INU reigned. There was a civil war while RAJA INU was Sultan, and the Raja Muda, RAJA BISNU, was raised to the throne, and took the title of SULTAN MUHAMMAD SHAH.* Later, he became Yang di-per-tuan Muda. When he died he was called by the people MARHUM AMINULLAH.

He had eight children—five sons and three daughters—namely :—

- | | |
|--|-----------------------|
| 1.—RAJA ISKANDAR, | } by the same mother. |
| 2.—RAJA KEMAS or Saleh, | |
| 3.—RAJA ALA-EDDIN. | |
| 4.—Raja Inu Muda. | |
| 5.—RAJA KECHIK BONGSU. | |
| 6, 7, 8.—The names of the daughters are not given. | |

Raja Puteh gave birth to Raja Khalim. Raja Hamid begot four children, namely, one son, named Raja Cholan, and three daughters, names unknown. One of the daughters married RAJA ALA-EDDIN, son of MARHUM AMINULLAH, and another married Raja Senal.

RAJA KEMAS † son of MARHUM AMINULLAH, married Raja Kechik Ampuan, daughter of MARHUM SULONG GARONGGONG. RAJA ISKANDAR, who became Raja Muda, married Raja Budak Rasul, daughter of MARHUM HAJI, and succeeded MARHUM HAJI on the throne under the title of SULTAN ISKANDAR ZU'LKARNAYN. After his death, he was known as MARHUM KAHAR-ULLAH. ‡ One of his sisters was given by him in marriage to Sherif Hassan, son of Toh Tambak (Sherif Jaladin), and one of the daughters of Raja Hamid married Marhum Tengah (Bandahara Raja Inu).

Before his marriage with the Princess Budak Rasul, MARHUM KAHAR already had issue by a woman of the lower orders, and

* See No. 9 of this Journal, p. 106.

† *Kemas*=Kei Amas. See No. 9 of this Journal, p. 105.

‡ See No. 2 of this Journal, p. 187.

- 1.—SULTAN MAHMUD ISKANDAR SHAH, better known as MARHUM BESAR OULIA-ULLAH, whose reign lasted for one hundred and twenty years. He had no children.
- 2.—Yang di-per-tuan Muda SULTAN MANSUR SHAH, called after his death MARHUM PULAU TIGA
- 3.—Marhum Bidara.
- 4.—Raja Moḡafar.

The names of the daughters were :—

- 5.—Sha'alam Besar.
- 6.—Sha'alam Mangkat di Sayong.

Numbers 1, 2 and 5 were the children of MARHUM JALIL-ULLAH by the daughter of Marhum Muda Pahang; and numbers 3, 4 and 6 were his children by another mother.

Raja Moḡafar begot one daughter, and Marhum Bidara (otherwise called Raja Kanayan) was the founder of the family of Rajas who are at Selat Pulau and Kampar up to the present day.

MARHUM PULAU TIGA had ten children—seven sons and three daughters—whose names were as follows :—

- 1.—RAJA RADIN (MARHUM SULONG GARONGGONG) who was afterwards SULTAN ALA-EDDIN.
- 2.—RAJA INU.
- 3.—RAJA BISNU.
- 4.—Raja Galuh.
- 5.—Raja Daba.
- 6.—Raja Puteh, mother of Raja Khalim.
- 7.—Raja Abdul Jalil.
- 8.—Raja Hamad.
- 9.—Raja Su.
- 10.—Raja Sēni.

RAJA RADIN had two children—one son and one daughter. The son received the title of Raja Keelik Bongsu, and the daughter was entitled Raja Keelik Ampuan.

RAJA INU married the daughter of Raja Moḡafar, and had one daughter who was named Raja Budak Rasul; he had another daughter, by a woman of the people, whose name was Raja Tengah Bongsu.

When RAJA RADIN succeeded to the throne, he was proclaimed as SULTAN MOJAPAR SHAH, and after his death he was known as MARHUM HAJI.

RAJA BISNU was Raja Muda while RAJA RADIN was Sultan, and after him, while RAJA INU reigned. There was a civil war while RAJA INU was Sultan, and the Raja Muda, RAJA BISNU, was raised to the throne, and took the title of SULTAN MUHAMMAD SHAH.* Later, he became Yang di-per-tuan Muda. When he died he was called by the people MARHUM AMINULLAH.

He had eight children—five sons and three daughters—namely:—

- 1.—RAJA ISKANDAR,
- 2.—RAJA KEMAS or Saleh, } by the same mother.
- 3.—RAJA ALA-EDDIN.
- 4.—Raja Inu Muda.
- 5.—RAJA KECHIK BONGSU.
- 6, 7, 8.—The names of the daughters are not given.

Raja Puteh gave birth to Raja Khalim. Raja Hamid begot four children, namely, one son, named Raja Cholan, and three daughters, names unknown. One of the daughters married RAJA ALA-EDDIN, son of MARHUM AMINULLAH, and another married Raja Sedal.

RAJA KEMAS † son of MARHUM AMINULLAH, married Raja Kechik Ampuan, daughter of MARHUM SULONG GARONGGONG. RAJA ISKANDAR, who became Raja Muda, married Raja Budak Rasul, daughter of MARHUM HAJI, and succeeded MARHUM HAJI on the throne under the title of SULTAN ISKANDAR ZU'LKARNAYN. After his death, he was known as MARHUM KAHAR-ULLAH. ‡ One of his sisters was given by him in marriage to Sherif Hassan, son of Toh Tambak (Sherif Jaladin), and one of the daughters of Raja Hamid married Marhum Tengah (Bandahara Raja Inu).

Before his marriage with the Princess Budak Rasul, MARHUM KAHAR already had issue by a woman of the lower orders, and

* See No. 9 of this Journal, p. 106.

† *Kemas*=Kei Amas. See No. 9 of this Journal, p. 105.

‡ See No. 2 of this Journal, p. 187.

a daughter by this marriage named Raja Sabda Rasul was given by him in marriage to Raja Sherif Bisnu, who was the son of Sherif Hassan by the sister of MARHUM KAHAR. This Raja Sherif received the title of Sultan Muda Ala-eddin, and had, by Raja Sabda, two sons and one daughter, namely, Raja Inu and Raja Alang (often called Raja Alang Pulau), sons, and Raja Itam, daughter.

Raja Alang had two children, of whom one was a daughter who has left a numerous posterity, namely, Rajah Ngah Aminah. Rajah Itam married a Saiyid from Trengganu of the Arab tribe Beni Yahya; they had two sons, namely, Raja Ngah Daba (Saiyid Hussein) and Raja Alang Hussein, commonly known as Raja Tua.

While MARHUM KAHAR was Raja Muda, RAJA KEMAS had the title of Raja Kechik Muda, and when the former became Sultan the latter succeeded as Raja Muda. He eventually succeeded to the throne on the death of MARHUM KAHAR and took the title of SULTAN MUHAMMADIN SHAH,* establishing himself at Pasir Pulau, to which place he gave the name of Pulau Besar Indra Mulia. It was he who created a Sultan of Salangor† by installing there Sultan Sala-eddin, the first Yang di-per-tuan, and his descendants. After the death of SULTAN MUHAMMADIN SHAH, he was called MARHUM MUDA. By his wife Raja Kechik Ampuan, he had one son, Raja Ibrahim, who took the title of Raja Kechik Muda‡ and begot a son named Raja Mahmud.

At the time that MARHUM KAHAR was Sultan, RAJA ALA-EDDIN, son of MARHUM AMINULLAH, was Bandahara, and called himself by the title of "Bandahara Peningat Itam."

Here it is necessary to introduce a story. There were two sisters who upon the death of their father and mother were detained by their uncle as pledges for the repayment of a debt of five dollars due to him by their parents. He employ-

* This name is not given in the account printed on p. 107 of No. 9 of this Journal.

† See No. 2 of this Journal, p. 191.

‡ According to Perak tradition, this prince was the first *Raja* Bandahara. Before his time the title of Bandahara had been held by Chiefs not of royal blood. See Journal No. 2, p. 187.

ed the two girls in looking after his farm (*ladang*). One day an old woman came there and questioned them, and they explained how they were in a position of slavery in consequence of a debt of five dollars. The woman asked their names, and one of them replied: "I am called Upik and my sister's name is Dewi." Then the old woman said: "Open your mouth;" she did so and the old woman spat into it * and touched Dewi in the waist. Then she said: "I am Nenek Kēmang," † and she gave them a *tuai* (an instrument for plucking padi-ears) and instructed them in the art of rice-cultivation and that is the origin of the knowledge of the cultivation, of padi as it is practised in Kampar and Teja up to the present day. ‡ (In the name of the God who knoweth!) The old woman said moreover: "Do not be unhappy, it is no longer in the power of any one to fasten on your skin and bones; your debt is at an end and ye are no longer slaves," she then vanished.

When the harvest was over and the *padi* had been taken to the *kampong*, Raja Bandahara Peningat Itam came up the little river on the bank of which they lived and the people there told him of the exceptional beauty of Che Upik and Che Dewi. He immediately took both of them and they accompanied him down the river. He married Toh Upik, and she bore him a son who was called Raja Abdurrahman.

After the death of MARHUM KAHAR, RAJA KEMAS became Raja §; Bandahara Peningat Itam became Raja Muda and Raja Cholan became Bandahara. After the death of RAJA KEMAS, he was known as MARHUM MUDA. Raja Muda ALA-EDDIN then became Raja under the title of SULTAN ALA-EDDIN

* This rather objectionable incident, or something like it, occurs in the legend of Badang in the *Sajarah Malayu*. It is found also in other Perak legends, e.g., that of Toh Kuala Bidor.

† The legend of *Nenek Kēmang* is ignorantly introduced here as an incident which occurred in the last century. It is an ancient legend which belongs to the pre-Muhammadian times of the Malay nation, and in the folk-lore of Perak Malays the benevolent fairy or goddess is often referred to. *Priuk Nenek Kēmang*, "the cooking-pot of Nenek Kēmang" (the contents of which could never be exhausted), is the "widow's cruise" of the Malay peasant.

‡ As to the belief in a *Ceres* entertained by Indo-Chinese nations, see Col. Low's *Dissertation on Penang and Province Wellesley*, p. 96.

§ Under the title of *Sultan Mahmud Shah*, see No. 2 of the *Journal*, p. 191. This sovereign reigned for eight years, probably A. D. 1770-1777.

MANSUR SHAH KHALIPAT-IRRAHIM ISKANDAR MUDA. Raja Bandahara Cholan became Raja Muda, Raja Inu became Bindahara and RAJA KECHIK BONGSU became Sultan Muda.*

Raja Muda Cholan had three children, namely two daughters by his principal wife (*gahara?*) and one son by another wife of a lower class (*orang ka-luar-an*). His daughters were called Raja Long Irang and Raja Chu, and his son was called Raja Kasim. The mother of the latter was Inche Mek Anjong; she was the daughter of the Sri Maharaja Lela, Toh Osman, of Kota Lama.

The Bandahara, Raja Inu, married a sister of Raja Muda Cholan, whose title was Raja Che Puan Tengah; she bore him two sons and one daughter, namely:—

- 1.—Raja Abdurrahim, who married Raja Long Irang, the daughter of Raja Muda Cholan.
- 2.—Raja Radin, who married Raja Chu, younger sister of Raja Long Irang.
- 3.—Raja Itam.

When Raja Muda Cholan died, he became known among the people as Marhum Pulau Juwar.† Raja Kasim was then still very young, and his sister Raja Long Irang brought him up. Raja Long Irang and her husband and child all died about the same time, the latter being quite young. Raja Bandahara Inu died soon afterwards and became known to posterity as Marhum Tengah. Raja Radin then became Bandahara.

When SULTAN ALA-EDDIN died, Sultan Muda RAJA KECHIK BONGSU became Yang-di-per-tuan under the title of SULTAN AHAMADIN SHAH. The Bandahara, Raja Radin, then became

* A. D. 1777 probably. Sultan Ala eddin Mansur Shah is the last ruler mentioned in the *Misa Malayu* (Journal No. 2, p. 193). The original Perak *Salsila* only carries the history as far as the previous reign (Journal No. 9, p. 107). All therefore that now follows is new.

† Raja Cholan (*Marhum Pulau Juwar*) is famous in Perak as the author of the historical work *Misa Malayu*, which has been described in No. 2 of this Journal, p. 187, and extracts from which will be found in No. 10, p.p. 258, 263. I take this opportunity of correcting a mistake committed in the papers quoted, where *Misal* is written for *Misa*. There is a Javanese romance which has been translated into Malay and is very popular in Perak. It is called *Hakayat Misa Perbujaaya*, or simply *Misa Jawa*. Raja Cholan's work has been compared by its admirers to the romance in question and has thus come to be called *Misa Malayu*. (The Malay Misa) in contradistinction to the *Misa Jawa*.

Raja Muda, and Raja Kechik Muda Mahmud, the son of Marhum Muda, became Bandahara.

SULTAN AHAMADIN married four wives, namely, first Che Puteh, daughter of the Laksamana, Toh Kuala Bidor, by his wife Toh Puasa. Che Puteh received the title of Toh Dalam and gave birth to one son whose name was RAJA ABDUL MULK. The second was Raja Tengah Bongsu, daughter of MARHUM HAJI by a woman of low birth. She had one son, Raja Inu. The king's third wife was a woman of Katiar named Inche Sri Nayan, daughter of Toh Imam Malik-al-Amin. (This Imam Malik-al-Amin was one of nine brothers, namely Toh Biji Dewa, Toh Saiah Dusun, Toh Lubok, Toh Bujal, Toh Sarambi—these last two went to Aceh—and three others. They were the sons of an Arab named Saiyid Aji by Toh Dusun binti Mrah Chichik Puteh, an Achinese woman of royal blood). The king had one son by Che Sri Nayan, whom he called Raja Abdurrahman. His fourth wife was a woman of Sungkei named Toh Nah binti Toh Samban. She bore him one daughter named Raja Andak. He had one other wife, a woman of Sungei Siput, Che Sinuh by name, who had one daughter, Raja Mandak.

RAJA ABDUL MULK married Raja Itam binti Marhum Tengah and had by her two sons and three daughters. The sons were RAJA ABDULLAH and Raja Ahamad, and the daughters were Raja Che Puan Besar (Raja Aminah), Raja Che Puan Saraja, and Raja Che Puan Busu.

Raja Inu married Raja Tengah Irang, a daughter of Marhum Tengah by a woman of Labu Kubong Lanih. (Raja Tengah Irang was known from her childhood as Inche Bidara). He had one son, RAJA CHOLAN, and one daughter, Raja Alang.

Raja Andak married Raja Kasim, son of Marhum Pulau Juwar, and had one daughter named Raja Meh Salamah, familiarly known as Raja Nutih, who was of great beauty.

The Bandahara, Raja Mahmud, had eight children—four sons and four daughters—namely :—

- 1.—Raja Ali.
- 2.—Raja Ngah Laut.
- 3.—Raja Tengah Buang.
- 4.—Raja Radin.

5.—Raja Teh Perak.

6.—Raja Andak Amas.

7.—Raja Mandak (the mother of Raja Mandak was a daughter of the Raja of Menangkabau).

8.—Raja Urei.

Of these, Raja Radin and Raja Urei were by the same mother, a woman of Bukit Tuntong named Bentuak Malak Bergis of the family of Toh Bidara.

When SULTAN AHAMADIN died, people spoke of him as MARHUM BONGSU MANGKAT DI CHIGAR GALAH. RAJA KECHIK BESAR, ABDUL MULK, his son, then became Raja under the title of SULTAN MANSUR SHAH, and RAJA ABDULLAH, his son, became Raja Muda. The Bandahara, Raja Mahmud, also died. Raja Ngah Laut married Raja Aminah, and became Bandahara. Raja Abdurrahman received the title of Raja Kechik Besar and when he died at Kampong Mangkasar, people spoke of him as Marhum Kampong. Raja Kechik Besar married Che Limah, the sister of Toh Ludin, a native of Kuala Prai, daughter of Wan Bentan, who was the son of Tumonggong Pak Ujan, who first opened Kuala Prai.* Raja Kechik Besar and his wife Che Limah had one son, RAJA ABDULLAH. He married Raja Ngah Aminah, the daughter of Raja Alang and grand-daughter of SULTAN MUDA ALA-EDDIN (Raja Sherif Bisnu), and RAJA CHOLAN, the son of Raja Inu, married Raja Mandak, daughter of Marhum Sayong, and had one son, Raja Mahmud, who died young. RAJA CHOLAN divorced his wife, Raja Mandak and married Raja Nutih Meh Salamah, the daughter of Rajak Kasim. This RAJA CHOLAN received the title of Raja Kechik Muda.

Raja Ali, the son of Marhum Sayong, married Che Nurmah, a woman of the people, and had a son named Raja Daud, and a daughter named Raja Puteh Khadijah. Raja Daud married Raja Kechik Puan Busu, daughter of Sultan Mansur Shah, and had two children, namely a son, Raja Safid, and a daughter, Raja Andak. Raja Daud married secondly Inche Long Halimah, a woman of the people, daughter of Muhammad Kasim, a native of Sayong and Boya. She bore him two

* The part of Province Wellesley nearest to Penang.

children, of whom the elder was a girl, Raja Fatimah, and the younger was a boy, Raja Abdul Latif (nicknamed Raja Radin). Raja Daud received the title of Raja Kechik Besar, and Raja Ahamad (son of the reigning Sultan) was created Raja Kechik Tengah. The latter married Raja Long (Raja Che Puan Bongsu) daughter of Daing Masak by Raja Galuh, and had three children—one daughter, Raja Utih, and two sons, Raja NGAH J'AFFAR and Raja Alang Iskandar.

Raja Bandahara Ngah Laut and his wife Raja Aminah had one daughter.

Raja Teh Perak, daughter of Marhum Sayong, married Tungku Besar Muda Raja Abdurrahman bin (*Marhum Mangkal di balei*) Yang-di-per-tuan Besar Sultan Ismail of Siak, and had one daughter, Raja Long Siak. This Raja Abdurrahman married also at Sungei Siput a woman, not of royal blood, named Long Bidara. She was the daughter of Toh Padang Raja, a native of Jambi, by his wife Ngah Patah binti Pak Suli bin Toh Sah bin Toh Pajar Tumunggong hilang di Padang, bin Parmei di Wangsa Toh Kahar, son of Tan Jalak Puteh Mata, son of Tan Ondan, son of Tan Saban Balik hilang di Bukit Merah. Raja Abdurrahman and Long Bidara had two sons—Ungku Muda Raja Ismail Puteh, and Ungku Busu Raja Daud (called for short Ungku Andak).

Raja Kechik Sulong Tua Abdurrahman, son of the late Sultan, had four sons, namely, Raja Iskandar, Raja Kemas, Raja Zeinal, and Raja Ismail. Raja Iskandar had, by a concubine, a daughter named Raja Saf. Raja Ismail married Raja Andak Amas and had two children—a son named Raja Idris, and a daughter named Raja Banun. Raja Idris married Raja Long Siak and had two sons—Raja Alang Ali and Raja Kulup Kechik Abdurrahman and two daughters—Raja Puteh Zulika and Raja Ngah Zahara.

Ungku Muda Raja Ismail Puteh married Raja Puteh Khadijah, daughter of Raja Ali, and had two children—a son and a daughter, who were both killed by (*hiatus in MS.*).

He married the second time a woman of the *muntah lumbu* class,* Long Saiba by name, and had by her three children,

* *Bangsa muntah lumbu* "the tribe of the cow's vomit," alleged to be the descendants of the Bhât (herald or bard) of the first Malay King. Beef, milk, butter, *ghi*, &c., are forbidden to them. Jour. Royal Asiatic Society, XIII, N. S. 83.

Raja Muhammad Perak, Raja Mahmud, sons, and Raja Maimunah, daughter.

Ungku Busu Daud married Che Essah, a Salangor woman, and had by her one daughter named Raja Hamidah. When Che Essah died, he married her sister Che Nai and had three children by her—Raja Yahya Kechik, Raja 'Ayesha (*l*), and Raja Khadijah (*l*).

After Raja Muda Radin died people spoke of him as Marhum Shahid Allah. By his wife Raja Che Puan Besar (Ungku Chu) binti Marhum Pulau Juwar, he had three children:—

- 1.—Raja Omar.
- 2.—A daughter, who became the wife of Raja Muda Abdullah.

3.—Raja Busu (*f*), whose title was Raja Che Puan Muda, and who became the wife of Raja Kechik Tengah Yusuf, son of Raja Muhammad of Kedah by Che Puasa. The father of this Raja Muhammad was Raja Hitam of Kedah and his mother was Raja Amas Iring.

Raja Kechik Tengah and his wife Raja Che Puan Muda Busu had four children—two sons and two daughters:—

- 1.—Raja Muhammad Aminullah.
- 2.—Raja Pandak Ibrahim.
- 3.—A daughter, name unknown.
- 4.—Raja Puteh Chantik.

When Sultan MANSUR SHAH died, he was called by the title of Marhum JAMAL-ULLAH. The Raja Muda then ascended the throne taking the title of Sultan ABDULLAH MA'ADAM SHAH; the Bandahara, Raja Ngah Laut, became Raja Muda, and Raja Radin, the younger brother of Raja Ngah Laut, became Bandahara. Raja Bandahara Radin married a woman of the lower class, a native of Kampong Chupin, Ninda Ungu by name, and had by her a daughter named Raja Utih, and a son named Raja Ngah Putra. The Raja Bandahara took a second wife, Che Puteh, a woman of Bandar, and had by her a son named Raja Ala-eddin. After the death of Raja Bandahara Radin, he was spoken of by the people by the titles of Marhum Kechik and Marhum Pulau. And Raja Che Puan Besar Aminah, sister of SULTAN ABDULLAH, and wife of Raja Muda Ngah Laut, also died, and was called after her death by the title of Sha'alam Muda.

Raja Kechik Muda CHOLAN was the next Bandahara, and in his time an arrangement was got up among the Chiefs and Rajas and a European named ———, by which the Raja Muda, Ngah Laut, was raised to the dignity of Yang-di-per-Tuan Muda, and Raja Bandahara CHOLAN was made Raja Muda, and Raja ABDULLAH, son of Marhum Kampong Mangkasar (Raja Kechik Besar Abdurrahman) changed his title for that of Raja Kechik Muda, and Raja Idris, son of Raja Ismail, changed his title for that of Raja Kechik Sulong.

Raja Mandak, daughter of Marhum BONGSU, was given in marriage by her young relation SULTAN ABDULLAH MA'ADAM SHAH to Raja Saiyid Itam, son of a Raja from Siak, who already had a son, named Raja Hussein, living at Larut. The issue of this marriage was two children, namely, a son named Raja Ismail Hitam, and a daughter who died young.

Raja Muda CHOLAN and his wife Raja Che Puan Besar (Meh Salamah) had one son named Raja NGAH ALI.

Raja NGAH J'AFFAR married a daughter of Yang-di-per-Tuan Muda Ngah Laut, and took the title of Raja di Hilir.

Raja Alang Iskandar, younger brother of Raja di Hilir NGAH J'AFFAR, married a daughter of Raja Kechik Tengah Yusuf, and another daughter of the latter, namely Raja Puteh, married Raja Ngah Ali.

The sister of Raja di Hilir NGAH J'AFFAR was married to Raja Hussein, son of Raja Itam (who now took the title of Raja Kechik Muda) and his wife that of Raja Che Puan Muda.

After Sultan ABDULLAH MA'ADAM SHAH died, he was mentioned always by the title of MARHUM KHALIL-ULLAH or MARHUM PASIR PANJANG. Raja Muda CHOLAN now ascended the throne under the title of Sultan SHAHAB-UDDIN SHAH, and Raja Bandahara ABDULLAH, son of Marhum Kampong Mangkasar, became Raja Muda, while Raja di Hilir NGAH J'AFFAR succeeded him as Raja Bandahara. Sultan SHAHAB-UDDIN SHAH died, and was known after his death as MARHUM TANJONG PENANGGAR SAFI-ULLAH. Raja Muda ABDULLAH then became Sultan, and reigned at Tanjong Sarangdandang under the title of Sultan ABDULLAH MUHAMMAD SHAH. The Bandahara (Raja di Hilir) became Raja Muda, and Raja Alang Iskandar became Bandahara. The wife of Raja Muda NGAH J'AFFAR

received the title of Raja Che Puan Besar, and the wife of Raja Bandahara Alang Iskandar, that of Raja Che Puan Kechil.

The Raja Bandahara by his wife Raja Che Puan Kechil had two children, the eldest of whom was a daughter named Raja Teh Kechik, and the second a son named Raja Hassan. He had another wife also, a woman of the lower class named Alang Milu, *alias* Ken Uda, by whom he had three sons :—

- 1.—Raja Kulup Muhammad Kramat.
- 2.—Raja Idris.
- 3.—Raja Lop Ahamad.

Raja Bandahara Alang Iskandar died at Kuala Teja, and has ever since been known by the people as Marhum Kuala Teja.

SULTAN ABDULLAH MUHAMMAD SHAH by his wife Raja Perampuan Ngah Aminah had three sons and one daughter, namely :—

- 1.—Raja NGAH YUSUF, (the present Regent).
- 2.—Raja Pandak.
- 3.—Raja Suleiman.
- 4.—A daughter born after her father came to the throne, whose name was Raja Mandak and whose title was Raja Budak Rasul (*anak bangta* *).

Raja ISMAIL HITAM, son of Raja Mandak, and grandson of MARHUM BONGSU, married Raja Fatimah, daughter of Raja Kechik Besar Daud by his wife Long Halimah; and Raja NGAH ALI, son of MARHUM SAPI-ULLAH, was a close friend and ally of this Raja ISMAIL, for the latter had been adopted by MARHUM SAPI-ULLAH and his wife in their lifetime. When this Raja Ngah Ali lost his wife Raja Puteh, daughter of Raja Kechik Tengah, he married the daughter of Raja Kechik Sulong Idris; her name was Raja Puteh Zeleha. They had two sons :—

- 1.—Raja Osman.
- 2.—Raja Omar.

Before they reached manhood, Raja NGAH ALI divorced (*ber-cherei hidop*) Puteh Zeleha.

* *Anak bangta* or *anak sabda* is the name given in Perak to a child of a Sultan borne after his accession.

Raja ISMAIL HITAM, by his wife Raja Fatimah, had two children, the elder of whom was a daughter, Raja Long Khadijah, and the second a son named Raja Lop Ahamad.

When Sultan ABDULLAH MUHAMMAD SHAH died, Raja Muda NGAH J'AFFAR became Yang-di-per-tuan and took the title of Sultan J'AFFAR MA'ADAM SHAH. Raja ALI became Raja Muda and Raja Ismail became Raja Bandahara.

Sultan J'AFFAR and his wife Raja Kechik Puan Besar had one daughter named Raja Long. Her mother died before Raja J'AFFAR succeeded to the throne and was known after her death by the title of Sha'alam Telok Kapsyang Mangkat di Pangkalan Tengah. The Sultan had, by another wife (Che Bulan), a daughter named Raja Ngah, and, by another wife (Che Mahat), a daughter named Raja Nandak and a son named Raja ABDULLAH. This Raja ABDULLAH was born on the night of Nafs Sha'aban, and it is said that on that night the water of the well Zem-zem bubbled up and overflowed. Further, a pious Menangkabau man, still living, named Haji Muhammad Ali (who is married to Che Fatimah of Bandar and is known as Tuan Besar Kramat) when he saw the new-born infant, said at the time: "This child is supernaturally gifted (*ber-tuah*); take "the greatest care of him."

Raja Long, the Sultan's daughter, married Raja Kechik, the son of a Raja from Riau, and his second daughter, Raja Ngah, married Daing Perbu, the son of a Bugis Raja who was the son of Kraing Chandrapolih, son of the Raja of Bernih (Brunei); and his third daughter, Raja Nandak, married Raja Pandak, son of MARHUM ATIK-ULLAH MANGKAT DI DURIAN SABATANG, (SULTAN ABDULLAH MUHAMMAD SHAH).

Raja ABDULLAH, the son of Sultan J'AFFAR married Raja Tipah, half sister of Raja Muda Ngah ALI on the mother's side.

Sultan J'AFFAR married another wife called Che Alang Amas, who bore him a son called Raja Musah.

Raja Long had three sons by her husband Raja Kechik of Riau, namely:—

- 1.—Raja Mahmud, who is now at Riau and who has been to Meccah.

2.—Raja Ngah J'afar, who lives at Kampar at Kampong Changkat.

3.—Raja (*hiatus* in M. S.), also at Kampar at the present time.

Raja Ngah bore her husband, Daing Perbu, a daughter named Raja Endah, who married Raja Ngah J'afar the son of Raja Long.

Raja Nandak and her husband Raja Pandak had three sons:—

1.—Raja Ibrahim.

2.—Raja Ali.

3.—Raja Alang.

Raja Pandak had been previously married, before he married Raja Nandak, to a woman of the lower class named Che Long, daughter of Toh Marat of Pulau Tiga, and by her he had one son named Raja Mahmud.

After Sultan J'AFFAR died, he was always spoken of by the title of MARHUM OULIA-ULLAH DI PASIR PANJANG. Raja Muda NGAH ALI then ascended the throne, and his title while Sultan was "Al ma'ûkkal billah il jali Paduka Sri Sultan al mûk-mel 'Anayat Shah el Perak dar el riduan."*

Raja ABDULLAH, son of the late Sultan, became Raja Muda, the Bandahara, Raja Ismail Hitam, retained that office, and it was by his wish and consent that Raja ABDULLAH was made Raja Muda.

Raja Osman, son of the new Sultan, married Raja Long Khadijah, daughter of Raja Bandahara Ismail, and had no issue.

After the Sultan (ALI) had reigned for a time, he died at Kuala Manora at the house of Che Rajab, and was buried at Gedong Siam at Sayong. The title given to him after his death was MARHUM NAJI-ULLAH.

At this time, Raja ABDULLAH was down the river and though he was sent for repeatedly he did not come.† There was then a

* "He who places all his confidence in the just God, Paduka Sri Sultan el mûk-mel 'Anayat Shah of Perak, the abode of Paradise.

† The custom quoted by the Perak Chiefs in explanation of their action in passing over the Raja Muda (see Blue-Book C. 1111, p. 118) is common to several Indo-Chinese nations, e. g. the Siamese, *Journ. Ind. Arch.* I, 344, and the Cambodians, Moura, *Le Royaume de Cambodge*, I, 347. In Timor the body of a deceased king remains unburied till the relatives can afford to provide the burial feast. Till such time the king is supposed to be asleep and no successor with reigning powers can be appointed. Forbes' Eastern Archipelago, p. 438.

consultation among the Chiefs, at the head of whom was Paduka Sri Maharaja Ibrahim, Mantri at Larut, after which they raised Raja Bandahara ISMAIL to the throne under the title of "El mestâr bsetri Allah el jemil * Paduka Sri Sultan Ismail "Muy-eddin 'ayat Shah."

Raja Osman, son of the late Sultan, was made Bandahara under the title of Bandahara Wakil-al-Sultan Wazir al kabir.

Not long after this, Raja Muda ABDULLAH came to an agreement with the Chiefs down the river, at the head of whom was the Laksamana Muhammad Amin, that he should be recognised as Sultan under the title of "El 'ashik billah† SULTAN ABDULLAH MUHAMMAD SHAH, Yang-di-per-Tuan, Perak," and he at once went to Singapore where Governor Ord was then stationed as the Governor of the Straits Settlements. Soon after he returned to Perak, there was a change of Governors and Sir Andrew Clarke became Governor and after reaching Singapore came on to Pangkor, where he confirmed SULTAN ABDULLAH as Yang-di-per-Tuan of Perak, SULTAN ISMAIL becoming Ex-Sultan, that is to say, Sultan Muda. The Colonial Secretary, Mr. J. W. Birch was then appointed Resident of Perak. Again there was a change of Governors in Singapore, and Sir William Jervois became Governor. Then the death of Mr. Birch at Pasir Salak took place, and the Sultan (ISMAIL) retired from Pangkalan Pêguh. Then Captain Dunlop and Major McNair became Queen's Commissioners in Perak and afterwards Mr. Davidson became Resident. After this, Sultan ABDULLAH and the Laksamana and the Shabandar were taken away to Singapore and thence to Pulau Seychelles. Then Mr. Hugh Low became Resident of Perak and Mr. Maxwell became Assistant Resident and governed Larut. Raja Muda Yusuf became Regent of Perak, and Raja Idris, son of Marhum Bandahara Iskandar, became Hakim of Perak.

Raja Muda Yusuf, Regent of Perak, begot two children, a daughter named Raja Nutih, and a son, Raja Lop Mansur. He had another son, by a concubine, Raja Muhammad Ajam; and another son, by a woman called Zenab (to whom he was never married), who was named Raja Pendawa. By a woman named Alang Malaka (whom he married) he has a son named Raja

* "The covering of the protecting mantle of God."

† "The friend of God."

BRITISH NORTH BORNEO.*

Introduction.

The object of this paper is to give a short and general sketch of the territory under the Government of British North Borneo Company, from personal observations made during a residence of nearly three years in the country, and from the official reports of Messrs. PRYER, VON DONOP, FRANK HATTON and WIRTH.

Area.

Embracing an area of some 20,000 square miles, and a coast line of about 500 miles, the territory lies between the 116th and 119th degrees of East longitude, and the 4th and 7th parallels of North latitude.

Geographical Features.

The general geographical features of the country are as follows:—A range of mountains—the general direction of which is North-East and South-West—forms a backbone through the heart of the country, varying in height from 4,000, 7,000 and 8,000 feet in the mountains of Melaio, Mentapok and Trodan, respectively, until the altitude of 13,698 feet is attained by the rugged peaks of Kina Balu, which tower above the surrounding country, repelling with precipitous ascent the adventurer who would attain their summits. From this range and descending to the coast on either side, are lesser ranges of

* See a paper, with this title, by Sir WALTER MEDHURST, read at a meeting of the Royal Colonial Institute this year.—ED.

hills covered for the most part with virgin forest, and interspersed with fertile plains, watered by the numerous rivers which wend their circuitous courses to the sea beyond. The coast, as a rule, is low and flat and is, to a large extent, lined with the handsome casuarina tree, broken by stretches of mangrove, denoting swampy ground or the mouths of rivers, and diversified by low sandstone cliffs, yellow from exposure to the weather, or patches of forest reaching to the water's edge.

At a short distance from the shore on the West coast, a very large area of country is denuded of trees, and *lalang*, a coarse grass (*Andropogon caricosum*), has spread over it, except where here and there the plantations of the natives vary its monotony.

Harbours.

Many indentations occur on the coast, and the country is particularly rich in harbours, the principal being Gaya, Ambong and Usikan on the West coast, Kudat on the North, and Sandakan on the East. The importance of these harbours it needs but a glance at the map to realize, containing as they do, amongst other advantages, natural facilities for defence.

Sandakan.

Sandakan harbour it will be seen, lies but a short distance from the track taken by trading vessels between Australia and China, and is indeed but five hours steaming distance from their course. It is extremely well protected, and contains anchorage for any number of vessels; having an extent of fifteen miles in length, by five miles in breadth.

Kudat and Gaya.

Kudat and Gaya harbours are within a few hours steam of the route, through the Palawan passage, taken by ships trading from the West to China and Japan. The value of these harbours, therefore, as coaling stations, and refuges for our mercantile navy, in the event of a war with a naval power,

cannot be overrated, and it follows, that it is of the highest importance that they should not be in the hands of any foreign and possibly hostile power.

The value of these harbours, in addition to their strategical importance, is enhanced by the rich country lying at their back. This is especially the case with regard to Sandakan, into which flow some fifteen rivers, taking their courses, for the most part, through a country which is without doubt a field for large sugar and tobacco plantations, and containing a supply of timber which, from its easy access, should be a great source of revenue to the Government.

Rivers.

The principal rivers in the territory are the Kimanis, Papar, Putatan, Abai, and Tampasuk, on the West Coast, Paitan and Sugut on the North, and Sibuco and Kinabatangan on the East. Most of these rivers are navigable for steam launches of light draught, for although, as a rule, deep water is found inside the entrance, all the rivers are more or less barred. The Kinabatangan is navigable for some 200 miles. Rising in the ranges south of Kina Balu, it takes its course to the sea, emerging some twenty miles south of Sandakan harbour, after passing through a very thinly populated country covered for the most part with virgin forest, varied by occasional native plantations, or patches of secondary jungle denoting where former clearings have been. The quantity of floating timber met with, in the rivers, renders careful navigation necessary.

North Borneo as a field for the Planter.

North Borneo as a new field for the crowded-out planters of Ceylon and Sumatra, is not to be surpassed, for in its hills and valleys will be found soil suitable to almost every tropical product. HAPTON in the *New Ceylon* writes as follows, and his remarks are confirmed by experts from personal observations:—
“The spurs and slopes of Kina Balu are peculiarly fitted for growing coffee, tea and cinchona, while the rich plains that

"mark the course of the Kinabatangan and other rivers lend themselves to the culture of indigo, tobacco, cotton, rice and the other well-known tropical products. Such villages as the traveller meets with on excursions in the interior, are fed and maintained by agriculture, the successful features of which, belong to the natural fertility of the soil, rather than to the science of the native farmer. . . . You cross a plain of rice, bananas, cocoa-nut trees and other luxuriant vegetation. You see the native cultivator at work, his rude plough drawn by buffaloes, and flocks of white paddy birds sailing aloft, or a few solitary cranes adding an oriental touch to the picture. You halt on the river bank amidst tropical groves, here and there relieved by neatly kept gardens, fenced down to the water's edge, and containing plentiful supplies of sweet potatoes, cucumbers, maize and kaladi."

Tobacco.

That the country is peculiarly adapted for the growth of tobacco, is demonstrated by the fact of its cultivation by the natives of both coasts, and that in spite of the want of care in its production, an excellent leaf is obtained. A sample of leaf from a newly opened plantation on the East Coast, has been pronounced by experts to be unsurpassed. Such being the case, and considering that the available land in the tobacco producing countries is becoming exhausted, it is reasonable to suppose that this country will, in a short time, take a prominent place as a large producer of tobacco.

Sugar.

Sugar is also cultivated to some extent and in some parts of the country; a primitive mill for crushing is used by the natives. Considering, however, the small profit returned, together with the known risks in cultivation, the substitutes for cane which are being brought into the market, and the comparatively low rate at which labour is obtained in the sugar producing countries, it is doubtful whether this product will be cultivated to any large extent.

Gambier.

Gambier (the inspissated juice of *Nauclea gambir*, an astringent used in dying and tanning), the cultivation of which has met with such success in the neighbouring state of Sarawak, pepper, tea and *coffea arabica*, have all been proved suitable, and sago which is indigenous to the country would largely repay for planting in the low lying grounds at the entrances to rivers.

Jungle Products.

Especially is this country rich in natural jungle products, such as gutta percha, india rubber, camphor, canes, and an infinite variety of useful and ornamental woods, including the valuable *bilian* (iron-wood) and ebony.

Camphor

The camphor of Borneo, (*Dryobalanops camphora*) is noted for its peculiar medicinal properties, and is highly valued by the Chinese, who will give, according to the variation of the market, from twenty to forty dollars a pound for the best.

Borneo, with its natural advantages in waterways, should export its timber largely to China, and no doubt when labour becomes more abundant, this will be the case.

Firewood.

A market for firewood has been already established in Hongkong, and the supply of mangrove which is unequalled for this purpose, is practically inexhaustible, and can be obtained without any difficulty. The bark of this tree, which has to be removed in its preparation as firewood, has its own special value as producing a reddish dye much used by the Chinese.

Edible Birds' Nests.

Another valuable and increasing product is the edible

birds'-nest, which is obtained in small quantities on the West coast, and adjacent islands, but is chiefly supplied from the Gomanton caves on the East coast. The following description of these caves is condensed from an account lately published in the *Straits Times*. The caves are situate on the Kinabatangan river, near the village of Malapi, which is some fifty miles from the mouth. The chief entrance *Simud putih* (white entrance) is on the Gomanton hill at an elevation of 500 feet, and is about 30 feet high by 50 feet wide. The ascent to it is very steep, in some parts almost perpendicular, but the nature of the jagged hard lime-stone rocks, affords holding points for one's hands and feet. From this entrance the ascent to the summit of the hill, is another 500 feet, and at the top is a smallish hole which leads into the great SIMUD PUTIH caves below, going straight down about 850 feet. Down this the natives descend by rattan ladders, fastened to the circumference of the hole, right into the abyss below, in search of the nests. At nightfall a remarkable sight is to be seen at the entrance, viz, the return of the swallows (*Collocalia esculenta*) to their nests, and the departure of the bats. With a whirring sound, multitudes of bats wheel round in spiral columns from the summit of which detachments break off and wheel away rapidly towards the mangrove swamps and the nipa palms. Amongst them the white bats are very conspicuous, and are termed by the natives, the Rajah, his wife and child. Soon after the bats emerge from the caves, the swallows return in countless numbers. Each morning the process is reversed, the swallows going out and the bats returning home. On entering the mouth of the cave as described above, the floor for the first part of the way slopes down at an angle of twenty-five degrees, to an enormous cave with several smaller ones leading out of it. From the side of this cave rises a high dome, from the top of which you can see the opening before-mentioned, some 850 above. The average height of the cave before coming to the dome is 150 feet. The next cave *Simud hitam* (black entrance) is on a level with the river bank. The entrance is by a magnificent porch of 250 feet in height, opening out into a large and lofty chamber, beyond which an open space is reached, from which looking up can be seen the SIMUD PUTIH.

From this space is a cave running under the SEMUD PUFU series which is filled, halfway to the top with bats' guano, which cannot be less than fifty feet in depth. Its extent is unknown. Samples of the guano have been sent home and were valued at from £8 to £15 per ton. The annual value taken from these caves is \$25,000.

Coal.

That coal is present in many parts of the territory, has been proved, and boring for workable deposits, is being actively engaged in. The present supply, which is stored at the principal ports of call, for the use of men-of-war and trading vessels, is obtained from the *Moara* mines, situate at the mouth of the Brunei River and which have been leased by the Sultan of Brunei to the Labuan firm of Messrs. COWIE BROTHERS. The quality of the coal has been well reported upon by engineers of Her Majesty's ships and others, and it is used to a large extent by those vessels visiting Borneo and Labuan, as well as by all the local trading steamers. There are five seams now being worked, of 26, 24, 6, 5 and 4 feet in thickness respectively.

Minerals.

From the reports of travelers and others, the mineral wealth of Borneo has been much exaggerated, although the numerous indications are sufficient to have caused them. Gold indeed is found in Dutch Borneo and Sarawak, but in comparatively small quantities. Traces of gold have also been found in North Borneo, and the island of Banguay off the North coast, and samples of auriferous quartz have lately been discovered in the vicinity of Marudu Bay and in rivers flowing into Sandakan Bay. Up to the present, however, the search has been unsuccessful, and this is not to be wondered at, when we consider how everything is hidden by a luxuriant vegetation which jealously guards the treasures of the earth from the eyes of the explorer. Samples of cinnabar, silver ore, antimony and tin have been found in different parts of the territory. Copper also was being traced by the late Mr. FRANK HATTON, the Company's mineralogist, who was confident of its existence

but his lamented and sad death has temporarily put a stop to the search for it. The same formations in which the silver ore and antimony are found in Sarawak, are also met with in parts of North Borneo, and from specimens which have been brought in by the natives, it is reasonable to suppose that a systematic search would disclose workable deposits.

Mother-o'pearl.

The sea also has treasures which form no small item of export, such as mother-o'pearl, *bêche-de-mer* (*holothuria*), and tortoise shell. The neighbouring oyster beds in the Sulu sea have lately been attracting the attention of Europeans, with a view to the introduction of proper appliances for the effective working of the beds, which is impossible with the primitive means employed by the natives. There is no doubt that as the European government becomes known and appreciated, the pearl oyster beds, which unquestionably exist round the coasts, will be made to yield their riches. The grasping natures of the innumerable petty chiefs of a former régime, who oppressed the unfortunate pearl fishers, until their occupation—arduous and dangerous as it was—brought them no profit, is the cause assigned by the old men for the abandonment of the pursuit, and the consequent losing sight of the exact locality of the beds. On one occasion, whilst searching for an oyster bed in a locality pointed out by an old man living on one of the small islands off the coast, the divers who accompanied the writer, obtained over a hundredweight of mother-o'pearl, valued at \$45, but all the shells were isolated, and it was evident that only the outlying members of the true bed had been found.

Fauna.

Beasts of prey are conspicuous by their absence, the one known exception being a small tree tiger (*Felis macrocelis*) which is found in the interior. Deer of various kinds, wild pigs, wild cattle (*Bos gaurus*), and buffalo, are abundant, and

afford capital sport, whilst on the East coast are found in addition the elephant and rhinoceros (*R. sondaicus*). Journeying up the rivers, many varieties of the monkey tribe are met with, including a small species of orang-utan. Small black bears (*Helarctos eurypilus*) are occasionally met with.* The tapir and other have been seen on the North coast. A large variety of squirrels abound. Amongst the snakes are found the cobra, python, and leaf snake (*Trimerurus tuberculatus*), but the writer has not known a single fatal case of snake-bite during a residence of six years in Borneo.

Crocodiles are numerous, and at times extremely fierce and dangerous. The rivers and coast teem with fish, which form the staple food of a large portion of the inhabitants.

Pigeons of many kinds, snipe, curlew and plover, the Argus and Bulwer pheasants (*Argusianus Grayii* and *Lobiphasis Bulweri*; †) and several kinds of partridge afford a tempting variety to the sportsman, and the field opened up to the naturalist amongst the numerous birds of North Borneo, is a large and but little known one.

Climat.

The climate is more healthy than might be expected in a country situated so near the Equator. The maximum monthly mean temperature during the year 1883 was 83.9, whilst the lowest for the same period was 75.1. The nights as a rule are very cool and pleasant, and on the coast the heat during the day is rarely oppressive. The rainfall for 1883, as observed at Kudat, on the North coast, was 120.56 inches, November, December and January being the months during which most rain fell. There is no absolutely dry season, it being rare to pass many days without rain. To Europeans who take reasonable precautions against exposure to malarial influences, the climate is healthy.

* Sir STAMFORD RAFFLES described the Malayan bear before the Linnean Society in 1820. CRAWFORD says that the Bornean and Sumatran bears are the same species.—ED.

† This is an error. The Bulwer Pheasant (*Lobiphasis Bulweri*) has not come under the knowledge of the author. The birds referred to are two species of the Fireback Pheasant, the *Euplocamus pyrrhonotus* and the *Euplocamus nobilis*.

Population.

North Borneo is very thinly populated and its scattered inhabitants include many different races.

The West coast is principally peopled by a mixture of Malays, Bajaus and Ianuns, whilst on the North and East coasts Bajaus and Sulus are chiefly met with. The aborigines who reside in the interior are called Dusuns or Ida'an. They are an agricultural race, and generally peaceful. They grow tobacco and cotton, as well as rice, tapioca, yams and indian corn, but only cultivate sufficient for their own immediate use—the usual habit of most natives of these parts, who fail to realize the importance of providing for the future. They use a plough and harrow, and in this respect are superior to the other natives of Borneo, although the use of these implements is said to have been introduced by the Chinese who—report tells us—at some remote period thickly populated North Borneo.

Labour.

For purposes of labour, the native cannot be depended upon, being naturally indolent and quite content so long as his own immediate wants are satisfied, and these being simple, he finds no difficulty in supplying them. Chinese at present supply the labour market. Chinese, natives of India, and Arabs are to be found trading in most of the rivers, and the first named are settling in large numbers wherever stations have been opened by the Company, more especially at Sandakan, which now contains some 3,000.

A rough estimate of the population gives the number as 150,000, but this is probably underrated, as it is being rapidly increased by the influx of Chinese. The value of the Chinese in a new country like this, is well known, and as a pioneer, his assistance in making the Government known to the natives of the interior, amongst whom he intrepidly ventures, alone or with but one or two companions, speaking imperfectly if at all their language, will be readily acknowledged by those who have experienced it.

Slavery.

One great benefit which will follow on the establishment of a Government by Europeans, will be the gradual abolition of slavery, which, however mild it may be in this country, is repugnant to civilised humanity. By recent laws promulgated by the Government, the death blow to the various modes of obtaining slaves has been struck, the following regulations effectually accomplishing this object:—(1.) No slaves can be imported from other countries. (2.) Debtors cannot be seized by their creditors, which was formerly one of the principal means of obtaining slaves. (3.) All children born of slave parents after November, 1883, and who would, according to custom, be slaves also, are declared free.

Most of the inhabitants of the coast are Mahomedans, whilst the aborigines put their faith in omens and old superstitions.

Future Prospects.

In conclusion, the experiment in colonization now being tried by the British North Borneo Company, is one of more than local importance, and is being anxiously watched by other nations whose interests in those seas are so great.

With the example of what has been done in the Native States, and Sarawak, and by governing through and with the assistance of the natives themselves—which is indeed the only true way in a country such as this—the young colony should, within a reasonable time, realize the expectations it has aroused, by taking a position corresponding to its natural advantages, and sending forth its riches to the other countries of the world.*

E. P. GUERITZ.

[This paper was prepared at the suggestion of Mr. J. S. O'HALLORAN, Secretary of the Royal Colonial Institute, by whom it was read, on my behalf, at the Montreal Meeting of the British Association for the Advancement of Science, on the 29th August, 1884.—E. P. G.]

* The information in this paper may be fitly supplemented by the following

remarks made by Mr. A. DENT when Sir WALTER MEDHURST'S paper on British North Borneo was read before the Royal Colonial Institute on the 12th May, 1885:—"The progress in North Borneo has not been so rapid as was anticipated when we obtained the charter at the end of 1881, but still we can certainly point to steady progress since the company took possession in July, 1882. I find that the fiscal revenue for 1884 as compared with 1883 shows an increase of 60 per cent., land sales a decrease of 39 per cent., leaving a total increase of 28 per cent., which, considering the state of trade and universal depression, must, I think be thought not wholly unsatisfactory. Sir WALTER has alluded to several new imports and exports. We hope in 1885 to show an export of gold. Last autumn we sent one of our best officers to explore for gold in the Segama and Kunabatangan rivers, and his report showed gold to exist in alluvial deposits in the 30 or 40 places experimented upon. He could not continue his explorations, owing to the wet season having just set in, but has recently gone back, and we hope soon to hear it confirmed that there are workable deposits of gold in the country. That the Governor and officials of North Borneo believe in it is evidenced by their having taken the trouble to publish regulations and proclaim certain districts as gold fields. Tobacco we look forward to as likely to prove an important enterprise in the country. This, as the paper says, is advancing but slowly, for, owing to many difficulties which occur in a new country, the 1884 crop did not come up to expectations. Considerable preparations have, however, been made for planting during the coming season. In February last one company had 330 coolies working on their plantation, and another company 100 coolies. From all accounts, this tobacco is likely to prove equal to the finest Sumatra. It is used for covering purposes. In sugar little has been done as yet, but large tracts of country have been taken by Australians, Chinese, and others. There seems to be a fair prospect that the depression in this trade will soon pass away, for prices have recently advanced 30 per cent. There is some reason to believe that the German Government are getting tired of the system of bounties, for I believe it is a fact that the sugar manufacturers and growers of beetroot in Germany owe the Government something like ten millions sterling, and the authorities are beginning to wonder whether they will ever see their money again. As regards timber, our export for 1884 amounted to \$10,000. Part went to Australia and part of China. There is a great variety of timber in Borneo, some of the hardest woods in the world being found there. The Billian, or iron wood, is plentiful, and valuable for railway sleepers, wharves, &c.; and some other woods are suited for furniture, ship-building, and other purposes. One of the Chinese merchants has 200 men cutting timber for the China market, and the Australians are cutting timber freely for the Melbourne market. The report upon the experimental garden at Silam states that Liberian coffee, now rising to its third year, is very fine, and yielding freely. The younger plantations at Sandakan promise well. The growth of pepper is all that could be desired. Cocoa, Manila hemp, and gambier are, amongst other articles, easily produced in the territory. One of the main questions remaining for consideration is that of labour. Everywhere the question seems to be how, and where, to get labour. Many restrictions are, we know, put upon the importing of Chinese into America and Australia,

but those who have lived as long as I have amongst the Chinese will testify to their value if they are treated properly. One advantage with this labour is that you can make contracts, and payment by results, by which means you can get the maximum amount of labour at the minimum of expense. Borneo is but a few days' steam from China and Singapore, where, for a moderate wage, an unlimited amount of this labour can be obtained. Anyone who has studied the map will, I think, recognise that, commercially and strategically, North Borneo occupies a position of great importance. Lying on the high road between China and Australia, we must in time get a large population there. The climate I can speak well of. I have lived there many months at different times of the year. The Government of the country is based, as Sir WALTER has told us, on the Indian penal code, and the administration seems to meet the wishes of the natives and the Chinese, and the other settlers. A force of 180 police has hitherto been sufficient to keep order with comparative ease. As to the charter, some friends of the enterprise seem to believe that the enormous powers we hold were given by Her Majesty the Queen. It is not so at all. All our powers were derived entirely from the Sultans of Brunei and Sulu, and what the British Government did was simply to incorporate us by Royal charter, thus recognising our powers, which recognition is to us, of course, of vital importance. I hope I have said enough to interest you in our scheme, and to show that North Borneo has a considerable future before it."

Ed.



J E L E B U .

*The following Notes, regarding the history of the constitution of Jelebu have been compiled from information gleaned from the headmen of the State.**

The four following countries—(1) Jelebu, (2) Sungei Ujong, (3) Rembau, and (4) Johol—were in former days governed by Penghulus subject to the suzerainty of Johor.

On one occasion the Raja of Johor was guilty of an act of gross oppression towards the Penghulu of Rembau entitled Orang Kaya Kéchil. The Raja of Johor wished to obtain in marriage this Penghulu's daughter, but the Penghulu refused and married her to another. The Raja's anger was roused at this, and the Penghulu, hearing of his indignation sent his own son SIÂMAT (*sic*) to explain matters to the Raja and to endeavour to appease his wrath.

The Raja, however, would not listen to SIÂMAT, but ordered him to be put to death.

After this the Penghulus of the four States were afraid to go to the Court of the Raja, owing to this unjust act.

After some time, however, the headman of Jelebu took courage to appear before him. Now this headman's name was MUNYONG SALIH, and his title was Orang Kaya of Sungei Lumut. The name of Jelebu was as yet unknown: and it was not until some time later that the country was so called after a man of that name who was drowned in the river (Triang). This headman of Jelebu, then, went to the Court of the Raja of Johor, who presented him with a chop bearing the following inscription:—

“The Sultan MA'ADAM SHAH confers upon the Mandelika
“Mantri supreme authority to be the Sultan of Jelebu
“for ever.”

* The first division of this paper is, I need hardly point out, a literal translation of the story verbally communicated to me by Malays.—H. A. O'B.

And this is the form of words that has been used from generation to generation by the Penghulus who have governed the country of Jelevu.

The Raja of Johor further issued instructions to the Penghulu, that from that time forth the Penghulus of Jelevu and of the other three States were not to bring their complaints before Johor.

Thereupon the four Penghulus made an arrangement to create a Raja of their own, and chose a man of the royal blood of Menangkabau, who on his election abode in the country of Sri Menanti.

The place where the election of this Raja occurred was Pētājeh, and hence arises the old Malay saying: "The source of royal power is Pētājeh; the place where it dwells is Sri Menanti." A Yam Tuan Muda in Rembau, and a Yam Tuan Besar in Sri Menanti, such was the (new) order of things, and the four Penghulus no longer took their complaints to Johor, but to Sri Menanti, and had thus a Menangkabau man as their ruler.

At that time there was no Yam Tuan in Jelevu, but the Penghulu held sway in that country, and this state of things continued for a long time.

At length the Yam Tuan of Sri Menanti, who had a number of sons, sent one of them to Jelevu, merely to take up his abode there and to till the ground. His conduct was long watched by all the officers of Jelevu, and they saw that it was very good. His behaviour towards the people was good, and he seemed to be a man capable of supporting and sustaining the country. He was also a man of considerable mental ability, and his personal character was beyond reproach.

Accordingly *all the officers met together and notified to the Penghulu their intention* * of making the Yam Tuan's (Sri Menanti) son their supreme ruler.

He was accordingly elected with the title of Yam Tuan of Jelevu, with the duties of protector of the inhabitants of that country. He did not, however, receive any jurisdiction in the country, and the Penghulu and the officers contributed to his support, each man as much as he could afford.

* This account of the attitude of the Waris and Lembagas in these early times is noteworthy as bearing upon the present constitution of the country.

The district within which the Yam Tuan's authority extended was from Bandar Berangan up to Sungei Melentang, that is to say, to Batu Gominting (in other words, a portion of what is now Klawang).

Such was the limit of his private and direct rule from that time down to the time of his descendant at the present day.

And should he violate this understanding or the customs of the country he may be deposed by his officers.

"If a king be just he is revered if unjust checked." *

Such was the order of things in former times, and the boundary of Jelebu with Pahang is the place called Meranti Sembilan, † while the boundary with Sungei Ujong is Bukit Tangga.

Now Klawang is said to belong to Sungei Ujong for the following reasons.

Some time ago a son of the Datu Penghulu of Jelebu violated a daughter of the Penghulu of Klambu, and was compelled to marry her. Sufficient money to pay the fine exacted was not forthcoming, and so in place of a money payment the Penghulu of Jelebu gave Klawang (to Sungei Ujong), that is to say, so much of it as is on the right as one goes up stream to Sungei Ujong and down stream so far as Lubok Kerbau Balir. For any measure that the Yam Tuan wishes to take in the district thus defined, he must first obtain the sanction of the Government of Sungei Ujong.

Such is the account of the origin of the present Government which obtains in Jelebu, taken from the lips of those who are most likely to be informed on the subject and who are unanimous in their story.

I may append a short account of the constitution of Jelebu as I found it when I visited it about the middle of the present

* The headmen hold that the present Yam Tuan has violated the constitution, and he now resides in Klawang, with an allowance from the British Government contingent upon his non-interference in the government of Jelebu.

† This appears to have been the old Jakun boundary. It is low down on the Triang river, is decidedly Pahang in its tendencies, and does not acknowledge the Penghulu.

year (1884) and in what follows, for the purposes of simplicity, I venture to leave out of consideration the recent arrangements made with the rulers of Jelebu.

There is still a Yam Tuan of Jelebu * although practically he may be regarded as a cipher. He arrogated to himself powers of interference in the internal government of the country, which the Penghulu and the Waris considered to be a violation of the conditions under which the office of Yam Tuan was established, and he was ordered by them in 1880 to leave Jelebu and reside in Sri Menanti. A composition was, however, effected in his behalf, and he now resides in Klawang near the Jelebu frontier. Theoretically he still continues to be the Protector of the people, but I have not learnt that any point has been referred to him since his removal from the country, except in the case of an informal grant of land recently made to an European company in Jelebu, and again in the case of the Pahang boundary question, when he expressed his opinion to the Government at my request.

The Penghulu, therefore, SYED ALI BIN ZIN, is the ruler of the country, for all practical purposes. I may say the undisputed ruler, as the Yam Tuan signed a bond in January of the present year undertaking not again to interfere in the government of the State.

The Penghulu is assisted in the conduct of affairs by nine officers, or perhaps it would be more correct to describe his jurisdiction as limited by them. They are entitled *Lembagas*, of whom there are five, and *Waris*, who are four in number. The *Lembagas* have each a separate title :—

- 1.—Datu Mantri.
- 2.—Datu Ngiang.
- 3.—Datu Chinchang.
- 4.—Datu Sendara.
- 5.—Datu Lela Angsa.

These officers are all entitled to a vote in every act of State, and any act done without their concurrence is illegal. At the State Council, however, they may, in case of illness and so on, be represented by authenticated *Wakils*. The entire land of Jelebu is considered to be vested in them and the *Waris*, but under no circumstances can a *Lembaga* rise to the office of Penghulu.

* Since deceased—13th December, 1884.—ED.

The *Waris* are entitled as follows :—

- 1.—Raja Balang.
- 2.—Maharaja Indah.
- 3.—Raja Penghulu.
- 4.—Datu Umbei.

They also have a vote in the State Council, and the Penghulu is elected from their body with two reservations.

The Datu Umbei cannot become Penghulu, nor can the Raja Penghulu. A member of the family of the latter officer may, however, become a candidate for election.

The succession would appear to follow a fixed rule, viz., that on the death of a Penghulu who has been of the family of a Raja Penghulu, the Raja Balang of the day is elected. At his death the Maharaja Indah of the day succeeds, and is again succeeded as Penghulu by a member of the family of the Raja Penghulu.

This rule is theoretically absolute, but has often been broken through, and in all cases the appointment must be ratified by the unanimous vote of the Lembagas.

The Datu Mantri is the head of the Lembagas, with the full title of "Datu Mantri Shah Memangku Alam." The full title of the Datu Umbei (father of the Waris) is "Datu Umbei Pangkal Maharaja Lela."

According to old custom, the Datu Lela Angsa was appointed by the Penghulu to protect the Yam Tuan, and the Penghulu when he wished to obtain an audience of the Yam Tuan applied to do so to the Datu Mantri, who laid the request before the Datu Lela Angsa.

The Yam Tuan has, however, no followers now, with the exception of an ex-Maharaja Indah, who was deposed for supporting him in acts of oppression, and who resides with him in Klawang. Similarly in former days the Yam Tuan had four officers attached to his household, who now exist no longer. Their titles were :—

- | | |
|-------------------------------------|---------------------|
| 1—Bruang Sati who was chosen by the | Datu Sendara. |
| 2—Penglina Prang, | ... Datu Mantri. |
| 3—Penglina Mamat, | ... Datu Chinchang. |
| 4—Penglina Prang No. 2, | ... Datu Ngiang. |
- The Lembagas had thus a direct control over the internal

affairs of the Yam Tuan's household, but, as I have said, all this is at an end now.

The Penghulu has four officers attached to his person, who are in like manner appointed and removed by the Waris.

1—Penglina Garang is chosen by the Datu Mantri.

2—Penglina Hitam, ... Datu Ngiang.

3—Penglina Sutan No. 1, ... Datu Chinchang.

4—Penglina Sutan No. 2, ... Datu Sendara.

The Penghulu, though in theory above control, is in reality entirely under the direction of the Lembagas and Waris, who, if unanimous, can obtain any constitutional change in the country they may desire by observing the following routine.

If a measure is originated at the unanimous desire of the *Lembagas*, it is submitted by them to the *Waris*, and *vice versa*. Should it obtain the concurrence of the party which is not its originator, it is submitted in due form to the Penghulu, who has the power of veto, but who in practice accepts what is laid before him with but little discussion. After this step has been taken, the measure (until recently) is transmitted to the Yam Tuan for final ratification, and when this has been obtained, the measure becomes law, binding upon the inhabitants of the country generally.

This process may appear to be rather too involved to work without friction in a Malay State, but there can be no doubt but that it contains elements of safety for the ryot from its very complexity.

The ex-Raja Balang left Jelebu and has reappeared with the Pahang envoy supporting his theory that Jelebu has always been Pahang territory, and that Jelebu as a separate State is non-existent.*

Whatever may be the real status of Jelebu, the present condition of the country is truly deplorable. It bears marks of having been, at no very distant period, fairly prosperous and sufficiently peopled, but now, speaking generally, the whole land is waste.

I passed the other day through mile after mile of deserted *kampongs* with fine padi land all round in abundance and with fruit-trees still in bearing.

The only sign of work or prosperity I came across was at

* See the postscript.

some tin mines at Jêlândong, which have been worked on a small scale for 17 years by a Sungei Ujong Chinaman.

The tin deposit at this spot is the richest I have seen, being quite 100 per cent. better than in any mine at present working in Sungei Ujong, but even with this natural advantage the miner's struggle for existence is a very hard one. He is dependent for every mouthful of food upon Pahang or Sungei Ujong, and rice delivered at the mines is costly food indeed. When I was there, a dollar purchased only $2\frac{1}{2}$ *gantangs* of rice, as against 7 *gantangs* in Sungei Ujong, and 10 *gantangs* at Kuâla Triang.

An arrangement has been entered into by which a bridle-track will be constructed from Pantei in Sungei Ujong to these mines early in the coming year, and other roads will be made later on. A shop in connection with the mines will be opened next year, so that I hope that they may progress as they ought to do.

With regard to the country generally, I see nothing in the way of its prosperity but the absence of population, and people are sure to come in when the proposed roads have become an established fact.

H. A. O'BRIEN.

P. S.—At the present time (September, 1885) the road alluded to above has been completed, and a Collector (Mr. E. P. GUERITZ) has been appointed, who took up his duties in June last. I understand that the old residents are gradually returning to the country, and that there is every prospect of an early development of the mineral resources of the State.

The Pahang boundary has been definitely fixed at Sungei Dua on the Triang, and the Collector's quarters, together with a Custom House, Court, and Police Station, have been erected at Kuâla Klawang.

H. A. O'B.

OCCASIONAL NOTES.

L A T A .

THE following extract will be of great interest to those who have read Mr. O'BRIEN'S paper on this subject in No. 11 of this Journal.—ED.

“ The first thing of interest to attract me within a few hours of my arrival at Kosala, was a case in one of the servants of the house of that curious cerebral affection called by the natives *lata*. It is of a hysterical nature, and is confined chiefly to women, although I have also seen a man affected by it. On being startled, or excited suddenly, the person becomes *lata*, losing the control of her will, and cannot refrain from imitating whatever she may hear or see done, and will keep calling out, as long as the fit lasts, the name—and generally that word alone—of whatever has flashed through her mind as the cause of it. “ He-ih-heh matjan!” (tiger); “ He-ih-heh boorung besar!” (a great bird). Her purpose will be arrested, as, if walking, she will stop short, and on going on again will often follow some other course. The prefatory exclamation is an invariable symptom, seemingly caused by involuntary hysterical inspirations. According to the degree of alarm the symptoms may remain only a few moments, or last for the greater part of a day, especially if the patient be prevented from calming down. The afflicted, if not very seriously affected, are not altogether incapacitated from performing the duties to which they are accustomed. The most curious characteristic of the disease is their imitation of every action they see. On one occasion, while eating a banana, I suddenly met this servant with a piece of soap in her hand: and, perceiving she was slightly *lata*, but without appearing to take any notice of her, I made a vigorous bite at the fruit in passing her, an action she instantly repeated on the piece of soap. On another

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.