[No. 16.]

Singh Fort
1910

JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

DECEMBER, 1885.

PUBLISHED HALF-YEARLY.

SINGAPORE:

PRINTED AT THE GOVERNMENT PRINTING OFFICE.

1886.

AGENTS OF THE SOCIETY:

London and America, ... TRÜBNER & Co.
Paris, ... ERNEST LEROUX & CIE.
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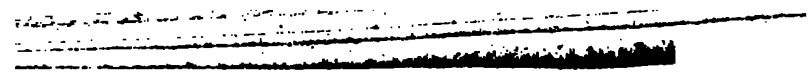

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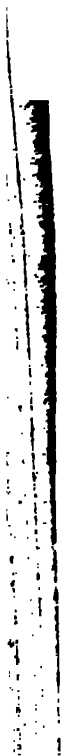

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THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

PATRON:

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

COUNCIL FOR 1886.

The Hon'ble J. F. DICKSON, C.M.G., *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.*

A. KNIGHT, Esquire,
N. B. DENNYS, Esquire, Ph. D.,
H. L. NORONHA, Esquire,
R. W. HULLETT, Esquire,
J. MILLER, Esquire,
} *Councillors.*

MEMBERS FOR 1886,—*Continued.*

Nos.	Names.	Addresses.
56	HAUGHTON, H. T.	Singapore.
57	HERVEY, The Hon'ble D. F. A.	Europe.
58	HEWETT, R. D.	Pêrak.
59	HILL, E. C.	Singapore.
60	HOLE, W.	Johor.
61	HOSE, The Right Revd. Bishop G. F. (Honorary Member)	Sarawak.
62	HULLETT, R. W.	Singapore.
63	IBRAHIM BIN ABDULLAH, Inche	Johor.
64	IRVING, The Hon'ble C. J., C.M.G.	Penang.
65	JOAQUIM, J. P.	Singapore.
66	Johor, H. H. The Sultan of, G.C.M.G., G.C.S.I., (Honorary Member)	Johor.
67	KEHDING, F.	Labuan, Deli.
68	KELLMANN, E.	Penang.
69	KER, T. RAWSON	Johor.
70	KNIGHT, ARTHUR	Singapore.
71	KOEK, EDWIN	Singapore.
72	KROM MUN DEWAWONGSE VAROPRAKAR, H. R. H. Prince	Bangkok.
73	KYNNERSLEY, C. W. S.	Penang.
74	LAMBERT, G. R.	Singapore.
75	LAVINO, G.	Singapore.
76	LAWES, The Revd. W. G. (Honorary Member)	New Guinea.
77	LEECH, H. W. C.	Pêrak.
78	LEMPRIERE, E. T.	Labuan.
79	LOGAN, D.	Penang.
80	LOW, Sir HUGH, K.C.M.G.	Pêrak.
81	LOW, H. BROOKE	Sarawak.

MEMBERS FOR 1886,—*Continued.*

Nos.	Names.	Addresses.
26	DALMANN, C B.	Singapore.
27	DALY, D. D.	North Borneo.
28	DENISON, N.	Pêrak.
29	DENT, ALFRED	London.
30	DENNYS, Dr. N. B.	Province Wellesley.
31	DICKSON, The Hon'ble J. F., C.M.G.	Singapore.
32	DIETHELM, W. H.	Singapore.
33	DOWN, ST. V. B.	Singapore.
34	DUFF, ALEXANDER	Singapore.
35	DUNLOP, Colonel S., C.M.G.	Singapore.
36	DUNLOP, C.	Singapore.
37	DELONCLE, FRANÇOIS	Paris.
38	DEW, A. T.	Pêrak.
39	EVERETT, A. H.	North Borneo.
40	ELCUM, J. B.	Singapore.
41	EGERTON, WALTER	Penang.
42	FAVRE, The Revd. L'Abbé P. (Honorary Member)	Paris.
43	FERGUSON, A. M., Jr.	Colombo.
44	FRANK, H.	Singapore.
45	FRASER, JOHN	Singapore.
46	GENTLE, A.	Singapore.
47	GILFILLAN, S.	London.
48	GRAHAM, The Hon'ble JAMES	London.
49	GRAY, A.	Sydney, N. S. W.
50	GUERITZ, E. P.	Jĕlĕbu.
51	GULLAND, W. G.	London.
52	GOSLING, T. L.	Singapore.
53	GOTTLIEB, F. H.	Penang.
54	GOTTLIEB, G. S. H.	Penang.
55	HALE, A.	Pêrak.

MEMBERS FOR 1886,—*Continued.*

Nos.	Names.	Addresses.
106	SCHAALJE, M.	Rhio.
107	SCOTT, Dr. DUNCAN	Pêrak.
108	SERGEL, V.	Singapore.
109	SHELFORD, The Hon'ble T.	Singapore.
110	SKINNER, The Hon'ble A. M.	Singapore.
111	SMITH, The Hon'ble C. C., C.M.G.	Colombo.
112	SOHST, T.	Singapore.
113	SOURINDRO MOHUN TAGORE, Raja, Mus. D.	Calcutta.
114	STRINGER, C.	Singapore.
115	SWETTENHAM, F. A.	Europe.
116	SYED ABUBAKAR BIN OMAR AL JUNIED	Singapore.
117	SYED MOHAMED BIN AHMED AL SAGOFF	Singapore.
118	SYERS, H. C.	Sĕlângor.
119	TAN KIM CHING	Singapore.
120	TENISON-WOODS, Revd. J. E., (Honorary Member)	.....
121	THOMPSON, A. B.	Deli.
122	TOLSON, G. P.	Acheen.
123	TRACHSLER, H.	Europe.
124	TREACHER, The Hon'ble W. H.	North Borneo.
125	TREBING, Dr. C.	Europe.
126	TALBOT, A. P.	Singapore.
127	TRÜBNER & Co., Messrs.	London.
128	VERMONT, The Hon'ble J. M. B.	Province Wellesley.
129	WALKER, Major R. S. F.	Pêrak.
130	WATSON, E. A.	Johor.
131	WHAMPOA, HO AH YIP	Singapore.
132	WHEATLEY, J. J. L.	Johor.
133	WRAY, L.	Pêrak.
134	WRAY, L., Jr.	Pêrak.

PROCEEDINGS

OF THE

ANNUAL GENERAL MEETING

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

HELD AT THE

EXCHANGE ROOMS

ON

TUESDAY, 19TH JANUARY, 1886.

PRESENT:

The Hon'ble J. F. DICKSON, C.M.G., The Hon'ble W. E. MAXWELL, C.M.G., W. A. PICKERING, Esq., C.M.G., and Messrs. A. KNIGHT, R. W. HULLETT, H. L. NORONHA, C. DUNLOP, J. MILLER, E. KOEK, G. COPLEY, C. B. BUCKLEY, and W. A. BICKNELL.

The Vice-President (Mr. PICKERING) took the Chair.

The Honorary Secretary (Mr. W. E. MAXWELL) stated that the business before the meeting was to receive the Annual Report of the Council and the Honorary Treasurer's accounts, and to elect officers for the year to replace the out-going Council, and to elect two new members.

The Report of the Council for the year 1885 (*vide* page xv) was read.

The Honorary Treasurer submitted his accounts for 1885 (*vide* page xviii), which were passed.

The Honorary Secretary stated that he had, at the request of the last meeting of the Council of the Society, written to Government asking whether the Society would have accommodation in the new Museum when the building was completed; and the reply was that the Asiatic Society would be accommodated in the Reference Library; and the Room was marked off on the plan (laid on the table for the information of members) as the "Reference Library and Asiatic Society's Library." This would be a great advantage to the Society, and their warmest thanks were due to the Government.

With regard to the two volumes of "Miscellaneous Papers relating to Indo-China and the Malay Peninsula," shortly to be published for the Society by Messrs. TRÜBNER & Co., and referred to in the Report, the sheets received up to date were laid on the table, and it was stated that the publication would be uniform, in general get-up, binding and finish, with TRÜBNER's "Oriental Series," specimens of which were exhibited.

The following new members were unanimously elected:—

Proposed by Mr. E. ABRAHAMSON, seconded by Mr. S. E. DALRYMPLE,—Capt. R. D. BEESTON.

Proposed by the Hon'ble J. F. DICKSON, seconded by the Hon'ble W. E. MAXWELL,—the Hon'ble J. W. BONSER.

The next business being to elect officers for the year to replace the out-going officers,—

The Honorary Secretary said the Society had generally had as its President the Colonial Secretary, but they had never had a Colonial Secretary who had performed any special scientific or literary work for the Society, though all had been willing to further its objects in every way. But to the new Colonial Secretary (the Hon'ble J. F. DICKSON, C.M.G.) he hoped that the Society might look confidently not only for the moral support which they had received

from former Colonial Secretaries, but (judging from the cordial support which in Ceylon he had given to Oriental research and the active part he had taken in the work of the Branch of the Royal Asiatic Society there) for active co-operation in the work of the Society. He had now the honour to propose him as President for the year.

The election by ballot was then proceeded with, with the following result:—

President, ...	... The Hon'ble J. F. DICKSON, C.M.G.
Vice-President, Singapore,	... W. A. PICKERING, Esquire, C.M.G.
Vice-President, Penang,	... D. LOGAN, Esquire.
Honorary Secretary,	... The Hon'ble W. E. MAXWELL, C.M.G.
Honorary Treasurer,	... E. KOEK, Esquire.
Councillors, ...	A. KNIGHT, Esquire. Dr. N. B. DENNYS. H. L. NORONHA, Esquire. R. W. HULLETT, Esquire. J. MILLER, Esquire.

The President said he was very much obliged to the gentlemen present for the honour they had done him in electing him. He would have been very glad if they had elected one who had distinguished himself by good services to the Society, but as they had chosen to adhere to the rule of having the Colonial Secretary as President, he would only say that his services would be always willingly placed at their disposal, and he would be glad if in any way he could assist in furthering its ends. His Oriental studies, which Mr. MAXWELL had too kindly alluded to, had been in a direction which he feared could not be taken as leading to results which would recommend themselves as interesting to a Branch of the Royal Asiatic Society situated in Singapore. They had been mainly confined to a study of the Buddhist scriptures in the original Pali with a view to arriving at, and properly understanding, the origin and the pure principles of Buddhism; but with the help of the older members of the Singapore Branch he hoped to

take an active interest in the subjects which came before them from time to time, and as he came to a more perfect understanding of them, to take part in the consideration of the same and of such matters of research as might be connected with them. (Applause.)

The meeting closed with a vote of thanks to Mr. PICKERING, the Singapore Vice-President.

ANNUAL REPORT
OF THE
COUNCIL
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
FOR THE YEAR 1885.

The Council for 1885, on retiring, have, they believe, a satisfactory Report to lay before the Society.

During the year, the following new members have been elected provisionally by the Council, subject to confirmation at a general meeting:—the Hon'ble J. F. DICKSON, C.M.G., J. B. ELCUM, Esq., A. HALE, Esq., Dr. DUNCAN SCOTT, H. CLIFFORD, Esq., A. GENTLE, Esq., T. L. GOSLING, Esq.

The following member has been removed by death during the year 1885—Sir HARRY ST. GEORGE ORD.

The Council are glad to announce the completion and approaching publication of two volumes of Miscellaneous Papers relating to Indo-China and the Malay Peninsula, which have been edited for the Society by Dr. Rost, and which are published by Messrs. TRÜBNER & Co. The collection includes forty papers of various degrees of scientific interest, extracted from *Dalrymple's Repertory*, *Asiatic Researches*, and the *Journal of the Asiatic Society of Bengal*. A supply of copies of this work will be sent to the Honorary Secretary as soon as it is published, and may be obtained from him, by members only, at $5 for the two volumes. It is proposed to continue the series by the publication of two more volumes in 1886,

and it is hoped in this manner to collect, in a convenient form for reference, much valuable scientific information relating to the Eastern Archipelago.

The Council have pleasure in acknowledging the liberality of the Government of this Colony, from whom the promise of a grant of $500 towards the proposed publication has been received.

In connection with this subject, the Council desire to suggest an undertaking which might, in their opinion, well engage the attentive consideration of the Government and of this Society at some future time. The Colony has no authorised Statistical Gazetteer, to which residents, students, travellers and men of science may turn for authentic information regarding the Straits Settlements and the Native States of the Peninsula. Such a work should embody a full account of these regions, their inhabitants and productions, in the departments of Geography, Geology, Ethnology, Religion, Manners and Customs, History, Arts, Manufactures, Agriculture, Commerce, Zoology, Ornithology, Ichthyology, &c., and should give a concise account of every town and village of importance within the limits referred to. It would carry on, in the Far East, the work already performed in British India and Burma.

In the department of Geography, the Society has not been idle. Recent explorations in Pahang and the work of surveyors in the service of the Native States have added greatly to our geographical knowledge during the last few years; and it has been found possible to make great improvements in the map of the Peninsula which was published by Mr. STANFORD for the Society in 1879. An entirely new map is now in course of preparation, and will be sent to England for publication in 1886.

While acknowledging with thanks the kindness of the Singapore Exchange, who have so often permitted the Society the use of their rooms, it is gratifying to be able to announce that the Society will, before long, have a suitable room for its meetings. The Government have set apart a large room in the new Museum for a Reference Library, and the Society will be domiciled there.

One of the members of the Society resident in Singapore, Mr. G. COPLEY, has obligingly taken over charge of the books and papers presented from time to time to the Society, and has undertaken to have them bound, labelled and catalogued.

The publication of a paper devoted to "Notes and Queries" which was proposed in the last Annual Report, has been carried out; and two numbers have appeared. The Council hope that, as this publication becomes better known, the number of contributors and correspondents will increase.

Numbers 14 and 15 of the *Journal* of the Society were published during the year. They contained the following papers:—

"Ascent of Gunong Bubu," by Rev. J. TENISON-WOODS.
"Sea-Dyak Religion," by Rev. J. PERHAM.
"History of Pêrak from Native Sources," by W. E. MAXWELL.
"British North Borneo," by E. P. GUERITZ.
"Jělěbu," by H. A. O'BRIEN.
"Journey Across the Peninsula," by F. A. SWETTENHAM.
"Van Hasselt's Description of the Mid-Sumatra Expedition of 1877-79," translated by R. N. BLAND.
"Further Notes on the Rainfall of Singapore," by J. J. L. WHEATLEY.
"Hill Tribes of North Formosa," by J. DODD.
"Genealogy of the Royal Family of Brunei," by W. H. TREACHER.
"French Land Decree in Cambodia," by W. E. MAXWELL.
"Malay Language and Literature," by Dr. Rost.
"A Missionary's Journey in Siam," by Rev. G. DABIN.
"Valentyn's Account of Malacca," contributed by D. F. A. HERVEY.

The Honorary Treasurer's Accounts, which are annexed, shew a credit balance of $1,018.90.

W. E. MAXWELL,
Honorary Secretary.

STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.

Treasurer's Cash Account for the year 1885.

		$	c.			$	c.
1885.	Balance on 31st December, 1884,	354	64	1885.	Paid for printing receipts and letters, ...	4	50
	Subscriptions for 1884, ...	10	00		Paid Koh Yew Hean Press for lithographing 650 copies of Rainfall, Barometer and Thermometer Readings, ...	25	00
	Subscriptions for 1885, ...	429	75				
	Sale of Journals,... ...	22	00				
	Sale of Maps, ...	2	00				
	Sale of "Hikayat Abdullah,"...	39	00		Paid for one copy Straits Directory, ...	4	00
	Interest from Chartered Mercantile Bank of India London and China, ...	1	88		Paid Messrs. John Little & Co. for Stationery, ...	15	35
	Cash withdrawn from the Chartered Bank of India Australia and China, $285.00				Paid for advertising General Meeting, ...	2	00
	Interest for six months, 5.70				Paid for setting up and printing Journal No. 14 and Notes and Queries No. 1, ...	96	50
		290	70		Paid for cost of Paper from Spicer Brothers, London, ...	198	75
					Paid for printing 33 pp. of Journal No. 15 and lithograph, ...	26	40
	Carried forward,...	1,149	97		*Carried forward,...*	372	50

Treasurer's Cash Account for the year 1885,—*Continued.*

1885.		$ c.	1885.		$ c.
	Brought forward,...	1,149 97		*Brought forward,...*	372 50
				Paid for printing Journal No. 15 and portion of No. 16, and Notes and Queries No. 2, ...	141 50
				Paid Salary of Clerk, December, 1884 to December, 1885, ...	120 00
				Paid for Postage, ...	26 20
				Paid Coolie-hire,... ...	7 20
				Paid for Gharry-hire, ...	0 15
				Paid for Freight on Parcels,...	3 50
				Paid for Miscellaneous Expenses, ...	20 60
				Amount deposited with the Chartered Bank of India Australia and China on 31st March, 1885, ...	285 00
				Balance in hand,... ...	173 32
		$1,149 97			$1,149 97

SINGAPORE,
th January, 1886.

EDWIN KOEK,
Honorary Treasurer.

ASSETS AND LIABILITIES.

		$ c.			$ c.
1885	Subscription, 1882, outstanding,	9 33	1885.		
	Do., 1883, do.,	60 00			
	Do., 1884, do.,	65 00			
	Do., 1885, do.,	160 00			
	Amount deposited with the Chartered Bank of India Australia & China 21st March, 1885, ...	551 25			
	Balance in hand, ...	173 32		Balance, ...	1,018 90
		$1,018 90			$1,018 90

SINGAPORE,
5th January, 1886.

EDWIN KOEK,
Honorary Treasurer.

PLAN FOR A VOLUNTEER POLICE IN THE MUDA DISTRICTS, PROVINCE WELLESLEY, SUBMITTED TO GOVERNMENT BY THE LATE J. R. LOGAN IN 1867.

THE districts of North Province Wellesley lying along the Muda and the Kreh, comprising the lands held by me and the tracts surrounded by or adjacent to those held by Malays, are without Police stations, and, for the most part, without roads. Over a large portion of this area the population is scattered in small hamlets far apart from each other. The unreclaimed state of the greater part of it affords facilities for gangs of robbers lurking, and they can enter it by stealth either from the Muda or from the sparsely inhabited country beyond our eastern frontier. Crimes are frequently committed within it, and the perpetrators are hardly ever brought to punishment. A few years ago one of the noted *panglima panyamun*, or robber captains, of Kĕdah crossed it repeatedly in open day at the head of a gang well armed, and the Pĕnghûlus took care, while affecting pursuit, to keep at a safe distance from him.

Unless Chinese can be induced to settle in these districts, the work of reclamation will be exceedingly slow. I give them all the encouragement I can, but, in the absence of regular Police, or a good system of volunteer police, they have no protection for their lives and property, and are constantly exposed to thefts and often to robbery and murder. A goldsmith opened a shop on the Ikan Mati Road, but was robbed, and the lives of himself and his workmen endangered. He drew back and established himself close to my house at Permatang Bĕrtam. A shopkeeper settled at Paya Kladi, fortified his house by rows of posts all round it, and thick bars to his door. Within two months he was attacked at night by a party of Malays. He and his men defended themselves by throwing billets of fire-wood and crockery from an upper window

at the assailants, and the latter, unable to force an entry, set fire to the house and burned it down, the Chinese escaping behind by making a rush, headed by their buffaloes. Lately, within about one month, three serious crimes were committed on my land towards the boundary pillar. Some Chinese, who had opened a shop on the bank of the river at one of the landing places, were robbed and two of them murdered in a cruel manner by a gang of Malays soon after nightfall. A Chinese hawker, belonging to another shop, was murdered during the day, for some dried fish and other articles of trifling value which he was carrying. When I last visited this district on the 11th instant, I found that one of my Malay tenants had had his house burned down in the previous night. Whilst he was asleep some one had first planted bamboo spikes along the path leading to the house to lame the inmate in escaping, or his neighbours should they come to his assistance, and had then set fire to it.

The Chinese shopkeepers have lately been disarmed by the Police, although they remained quiet, attending to their own business, during the recent disturbances in Penang, and they are now entirely at the mercy of the bad class of the Malays.

The Malays, although in most places sufficiently numerous to defend themselves from gang robbers, are unable to do so from want of concert and guidance. When a house is attacked, the neighbours usually remain aloof, partly in the fear that from want of sufficient support they may be wounded or killed by the robbers, and partly in the fear that if seen with them they may be suspected of being confederates. The robbers have, in almost all cases, fire-arms, which very few of the Malays possess; their attacks are sudden, they discharge muskets and use savage threats, and they are led, or believed to be led, by *Panglimas*, of whom the villagers stand in great dread, as many of them are noted for their boldness, strength, dexterity and ferocity, and boast of, and are credited with, being invulnerable. Hence it happens that at present a gang of ten or twenty robbers may march through the most populous villages, plunder houses and retire with complete impunity.

The Malays of Kĕdah, including those of the boats and rafts on the river, all carry arms. If our Malays are entirely disarmed they will be more exposed than ever to visits of marauders from beyond the frontiers.

Most of the so-called *Pĕnghúlus* have been appointed by the *Pĕnghúlu Bĕsar*, or Police Inspectors, without authority from Government. Some are men qualified by position and character for the post, others are of bad reputation, or unable to write, or other-

wise disqualified. They have no systematic arrangements among themselves and with the villagers for united action in emergencies.

The effect of this was seen during the recent disturbances in town, when a requisition by the Lieutenant-Governor to the Deputy Commissioner of Police to send 300 Malays to town under the command of one of the Pĕnghûlu Bĕsar and to hold other 300 in readiness at the coast villages under the other Pĕnghûlu Bĕsar was answered by only about 120 being sent over without the Pĕnghûlu Bĕsar, but with so many Pĕnghûlu Mukims that among the men from my neighbourhood there was a Pĕnghûlu for every seven, while some Pĕnghûlus had only one or two followers. The Pĕnghûlu Mukims should have been left, as was intended, in their villages to watch them and send in more men to the Pĕnghûlu Bĕsar. The Malays were everywhere, so far as I went among them, willing and ready to obey the order of Government, but they were kept back, as they alleged, by orders from the local heads of the paid Police, the Pĕnghûlu Bĕsar, who seem to have considered it necessary to keep some 10,000 male adults at their homes, or marching in bands up and down the country, to look after a few hundred Macao coolies.

The Malays on my lands are bound by an article in their leases "to conform to such regulations as the landlord may, from time to time, make, in aid of the observance and enforcement of the law and for sanitary purposes within the limits of the estate." These men and the Malays of the villages and *kampongs* adjoining have asked me to arrange with them a plan for their protection against gang robbers and for their more systematic action on the occurrence of disturbances among the Chinese, but I do not think that any such plan could be efficiently carried out without the sanction of Government. If it should be thought that my knowledge of the inhabitants and constant visits to different parts of the districts along the Muda and the Kreh, would be useful in introducing and bringing into working order such a plan, my services are entirely at the disposal of the Lieutenant-Governor.

I would suggest the following:—

Plan for the Police Protection of the Muda Districts.

The experiment of a Volunteer Police to be tried in the Districts along the Muda and the Kreh, which are at present without Police and are with difficulty accessible by the Police from their distance from Police Stations and want of roads.

The experiment to be made gradually and cautiously, beginning with the inland districts, where the societies have no branches or influence, selecting the best men to work it, engaging the villagers heartily in it, and imparting to them, and especially to the headmen, some knowledge of their legal obligations in cases of gang robberies and other crimes attended with violence.

The plan, if successful, could be afterwards extended to other districts, so as to keep down the cost of the paid Police, which already presses heavily on the rate-payers and affords them little protection from ordinary crimes and none from extraordinary ones, such as gang robberies, persecutions by Malay societies and disturbances of the peace caused by the dissensions of Chinese and Malay Societies.

The Malay Pĕnghûlus to be directly responsible to the Lieutenant-Governor and his Assistant in the Province and not to the Deputy Commissioner of Police, although they will act in aid of the Police. They will maintain a direct communication, as it were, between Government and the population, and be highly useful in influencing and informing the villagers in accordance with the policy of Government. For example, the Lieutenant-Governor might explain to them the mischief done by the societies and engage them to discountenance them.

The system should be totally disconnected with the *mukims* (parishes), mosques and *jumahas*, and the Pĕnghûlus of *mukims* or mosques should not be employed as Pĕnghûlus. There would otherwise be danger of the *jumahas* and their heads acquiring too much influence and too powerful an organization. The *jumahas* bring a strong social pressure to bear on the villagers in the interest of a stricter and more fanatical observance of Mahomedanism and a greater submission to their religious leaders.

The two paid Police Inspectors who now have the title of Pĕnghûlu Bĕsar should be called Inspectors if retained, so as to confine the title of Pĕnghûlu to the village headmen.

1. The larger villages to be divided into *kampongs* of 20 to 30 houses each.

2. Each of these *kampongs*, and every hamlet or group of houses apart from the villages to have a *Katua Bĕsar*, *Katua Kechil* and *Kuceang* (messenger).

3. Such a proportion of the adult males as Government thinks fit (or the whole in particular *kampongs*) to be enrolled as a volunteer police.

4. A certain number of these to be detailed, every three months, in each *kampong* to turn out with the Katua Bĕsar when required,

the others to guard the *kampong* on such occasions under the Katua Kechil.

5. Groups of adjacent *kampongs* to form *Dairahs* under a *Pĕnghûlu Bĕsar* and *Pĕnghûlu Muda* with their *Kweangs*.

6. The Pĕnghûlus and Katuas to be furnished with muskets, swords and other arms by Government, and the Pĕnghûlus to be licensed to carry swords when they are abroad.

7. The enrolled villagers to be licensed to keep such arms as may be sanctioned, and to carry them when on service.

8. The Pĕnghûlus to be appointed Constables.

9. Every Pĕnghûlu to be furnished with a gong and every Katua and Kweang with a wooden *tong-tong* such as is used by the Police in Java, and a system of alarm signals with these to be prescribed.

10. The Pĕnghûlus to receive written appointments under the seal of the Lieutenant-Governor. The Katuas to be annually elected by the enrolled villagers, subject to the confirmation of the Lieutenant-Governor.

11. When gangs of robbers or other disturbers of the peace are abroad, the nearest Pĕnghûlus or Katuas to beat a *rapid* alarm signal, which will be repeated by the adjacent Pĕnghûlus and Katuas and stop as soon as it is so repeated. The presence of the robbers, rioters, &c. in or near any *kampong* to be indicated by *slow* beats continued till they have left, and their vicinity to another *kampong* is signalled in the same way. When the signal is heard every Pĕnghûlu and every Katua Bĕsar with his men to run to the place where the robbers are. The Katua who is first on the spot to take the general direction of the volunteers until the arrival of the Pĕnghûlu of the Dairah, who is to take the command of the "Hue and Cry" and retain it, unless it is assumed by a Magistrate, Justice of the Peace, Deputy Commissioner, or Inspector of Police.

12. The ordinary duties of the Pĕnghûlus will be to receive from, and furnish to, adjacent Pĕnghûlus and Police Stations notices of movements of robbers and noted or suspected criminals, to prevent crimes, arrest criminals, &c. They might also have other useful duties assigned to them, such as keeping a registry of the inhabitants, births, deaths, marriages, divorces, &c.

13. The Pĕnghûlus, Katuas and Kweangs to be exempted from rates. If the system be found to work well, the Pĕnghûlus might receive a small salary.

14. Cattle stealing, now so common, to be checked by a system of passes.

15. Persons not to be allowed to cross or descend the Muda at night without passes from a Pĕnghûlu.

For the more effectual police of the Muda and protection of our districts adjoining it, it is desirable that arrangements should be come to with the Râja of Kĕdah with respect to passes for men and cattle; the arrest and detention by his Pĕnghûlus of persons charged by any of our Pĕnghûlus or Police Officers with a crime committed in our territories when the charge is verified on oath, or a warrant by a Magistrate or Justice of the Peace to arrest such persons is produced; the taking up the Hue and Cry when gangs of robbers escape from the Province across the frontier. Information as to apprehended crimes, movements of robbers, &c. should be communicated by the Pĕnghûlus on the one side of the river to the Pĕnghûlus on the other side. And the Pĕnghûlu Bĕsar at Kôta, who is the Superintendent of the districts on the Kĕdah side of the river and a Magistrate or a Justice of the Peace on our side should form a standing international Commission for the better preservation of the peace on the river and its borders, the regulation of ferries, the prevention of the passage of criminals and stolen property, the arrest of fugitive criminals, the prevention of smuggling, cattle trespasses, &c.

The Râja, it is also suggested, should be asked to empower the Pĕnghûlu Bĕsar or a Hakim at Kôta to hold a Court for the recovery of debts by creditors on our side from persons who have fled to, or reside on, the Râja's side.

J. R. LOGAN.

20th August, 1867.

I see no objection to the carrying out of Mr. LOGAN's project in part, leaving the rest for future and more mature consideration. Pĕnghûlus, willing to act without salary, might be appointed along the line of the Muda, who might be permitted to carry arms. The Government have none to supply, not having sufficient for the Police. They might be permitted to recommend and appoint, under section 21 of the Police Act, a certain number of men to act as Special Constables, also to be permitted to carry arms, and the Pĕnghûlus themselves might be appointed under the same Act, the Commissioner of Police having only such authority over them as he should receive from the Lieut.-Governor. Then, people might be appointed on the application of Mr. LOGAN as required by the Act, and a system of communicating by means of gongs, or otherwise, might very well be adopted for mutual information and protection. I quite agree with Mr. LOGAN, and had already

adopted his opinion, that the paid Pĕnghûlus should be in the position of the Parish Constable in England. If Mr. LOGAN approves of this, perhaps he will name the Pĕnghûlus to be appointed.

A. E. H. ANSON,
Lieut.-Governor.

Lieut.-Governor's Office,
30th August, 1867.

To

PERCY WINDSOR EARL, Esq.,
Commissioner of Police,
Prince of Wales' Island.

Sir,

I have the honour, on behalf of the inhabitants of Muda District liable to be called out as part of the *Posse Comitatus* and who have signed agreements to act in keeping the peace and in aid of the Police, to request that you will be good enough to appoint the persons whom they have elected for that purpose, and whose names are entered in the Rolls now sent for your inspection, Constables under Section 21 of the Police Act of 1856, to keep the peace within their respective Dairahs and Kâmpongs, from this date till the end of next year; to which I beg leave to add my own request.

In the event of the peace being disturbed by gang-robbers or others, the villagers will be called out by these Constables and act under their directions until an officer of Police, or other person having lawful authority in that behalf, arrives at the place of the disturbance and takes the direction.

The Constables have also undertaken to give immediate information to the nearest Police authority of all crimes or intended crimes that come to their knowledge, and to attend, with as many of the villagers as may be required, whenever their aid is called for by any officer of Police.

The Constables will serve without pay, but it is hoped that, in consideration of the saving of expense which such a system of supplementary Volunteer Police may enable Government to effect in the regular Police force, the Municipal Commissioners will think it proper to remit some portion of their rates. At present, as you are aware, a large portion of the District is without Police Stations and roads. Without an organization of this kind, the villagers are defenceless against gang robbers, and this is true

even of those portions that are in the vicinity of Police Stations, for it cannot be expected that half a dozen Policemen can beat off or arrest armed bands of 20 to 70 men unless they are aided by the Hue and Cry, which has been proved by the recent gang robberies in the south of the Province as well as by many in former years in the north, to be wholly ineffective when the *Posse Comitatus* is not thus organized. The mere knowledge that the villagers are everywhere prepared to resist gang robberies will, it may be anticipated, have the effect of making them less frequent. I intended to arrange with the Muda villagers a system of signals by beat of wooden drums such as are used by the Police of Java, but I think it would be better if you were to introduce such a system for general adoption both by the regular and the Volunteer Police.

I have the honour to be
Sir,
Your most obdt. servant,
J. R. LOGAN.

Province Wellesley,
15th October, 1867.

To
The Hon'ble Colonel ANSON,
Lieut.-Governor,
P. W. Island.

Sir,

1. Referring to the Memo. which I submitted to you on 20th August last on the subject of the organization of the Malay villagers of the Muda and Krch districts, under headmen, for their mutual protection against gang robbers and other purposes, and to your Memo. thereon, dated 30th August, approving of the experiment and requesting that I would name the Pĕnghûlus to be appointed, I have now the honour to forward lists of Pĕnghûlas and rolls of the volunteers. Acting on your suggestion, the Pĕnghûlus and Katuas have been appointed "additional constables" under Section 21 of the Police Act of 1856 on a formal application made by the villagers and myself to the Commissioner of Police.

2. Instead of selecting the headmen myself, I thought the better course, for reasons which I shall presently give, would be to visit the different villages, talk over the matter with the Malays, arrange with them the most convenient division of the groups of population into *Kampongs* or villages and of these into *Dairahs* or districts, and then leave it to the villagers to name

their Katuas, * or elders, and the latter to name the Pĕnghûlus, ° or heads, for submission to you. † With your approval, I also adopted a form of agreement which is printed in English and Malay at the head of the Rolls, by which the signers agree to aid in keeping the peace, and not to join unlawful societies. Opposite the name of each is a list of the arms kept by him, and for which licenses are requested.

3. It has necessarily taken some time to get the plan carried out thus far amongst so scattered a population. Almost universally it has been received with the greatest favour. In some of the villages towards the west, where there is a Jawi-pakan admixture and where the influence of two of the town *jumahas* and one of the Province ones was recently great, hesitation was shewn by individuals, who asked if Government, after doubling and trebling the assessed rates on the lands and rating their houses, might not intend to put on new taxes, or make the volunteers keep up the roads and drains, or serve as soldiers? I explained to them that the Municipal Commissioners had simply directed re-assessment at the true or improved valuation, that the proposed system was a purely voluntary one originating with myself and heartily taken up by the Malays in my quarter as the surest means for our mutual protection, but that the Lieutenant-Governor had approved of it, would grant written appointments to the Pĕnghûlus and Katuas, and would, I hoped, give it every encouragement if it worked well. In some instances difficulties have arisen from a difference of opinion in the choice of heads, or from bold and crafty men, of whom their more ignorant and timid neighbours stand in some fear, manœuvering to be named as Pĕnghûlus, but by a little patience and management these difficulties have been overcome.

4. I consider it essential to the success of the plan, and as constituting its distinctive feature, that the village heads as well as those of divisions should owe their position and their retention of it, to the opinion in which they are held by their fellow-villagers. In most cases, the appointment would practically be permanent, but to keep the heads on their good behaviour the villagers should have the option of changing them at intervals, and three years appears to be a suitable term. ‡ Among such a

* *Katua* from *tua*, old; *Pĕnghûlu* from *úlu*, the native Malay name for head, now replaced by the Sanskrit *kapala*.

† The *Krcangs* are accredited messengers of the *Katuas* and *Pĕnghûlus* named by them with the approval of the villagers.

‡ One year, formerly proposed by me, is, I find, too short a term to render the office acceptable to the Malays and give them a proper training.

gular Police, having, or credited with having, the ear of the European Authorities, and allowing them, at the same time, to assume the position of chiefs of large districts. In a small village the inhabitants are intimately known to each other and often more or less connected by marriage. They are usually on nearly the same social level, and almost every head of a family is a substantial yeoman who ploughs his own acres. A village Pĕnghûlu will seldom try, or be allowed, to dominate over a score or two of fellow-villagers as a district Pĕnghûlu can over some thousands of the more ignorant Malays, whose faith in his pretensions is in inverse proportion to their personal familiarity with him. Of course there is a counterbalancing risk of the village Pĕnghûlu being sometimes found not sufficiently independent of the influence of his relatives and associates, if any of them should happen to be guilty of a crime, but this is a minor risk to that of the wide reaching oppressions and denials of justice which attend the rule of a pleasant mannered District Pĕnghûlu who happens to be greedy of money. I regard the Divisional Pĕnghûlus in my own plan with some distrust, and would prefer to be able to dispense with them for the present. It will be seen that I have made some changes since the Rolls were signed by breaking up a few of the original Divisions containing two to three hundred adults into smaller ones of about a hundred. *

5. In lately returning to me the printed form of appointment which I had prepared by your desire, you substituted six months from its date for the end of 1868 which I had named as the shortest term within which the system and the first nominees could be fairly tried, and you added a note to the effect that expected changes in the law and in the Police Force would probably render the aid of the volunteers unnecessary after that time. Believing that you acquiesced in the reasons which I then offered against so limited a term, the forms both for the certificates as constables and the appointments as Pĕnghûlus and Katuas have been printed with the original term, but the Commissioner of Police, on returning the former signed by him, informed me, at the same time, that you still thought a period of six months would be sufficient. No intimation of this kind was contained in your memo. of the 30th August, and I inferred from it that although you wished to proceed

* The appointment of a second or deputy head for each division and village primarily intended to meet the case of some of the volunteers of a Division being called away under one of the heads to act against gang robbers in another Division and the remainder being left under the other head in charge of the village, and also as a provision against the sickness or absence of a Pĕnghûlu or Katua will further lessen the risk of any of the headmen trying to domineer.

cautiously you would be prepared, should the experiment be successful, to sanction the wider development of the plan. If I had supposed that it was not to have some degree of permanency, but might be abruptly put an end to in six months, I could not have taken it upon me to ask the Malays to adopt it, nor is it likely that they would have done so at all as a mere temporary expedient, or, if they had, that they would have received it in such a spirit as to ensure its good working. It would, I fear, entirely defeat our object if, at this stage, the intimation were made to them (not of course by me) that the system now introduced is only likely to be maintained for a few months. I would submit, with deference, that the fairest as well as most expedient course would be to defer any discouraging step of the kind until the contemplated changes take place, when Government, if it thought fit, could abolish the system, in such a manner and with such explanation of its reasons as would be calculated to lessen any dissatisfaction on the part of the Malays.

6. I hope you will allow me, however, to add some reasons in support of those that may be gathered from my Memo. of 20th August, for not looking on the measure as a mere make-shift pending the adoption of those improvements in the Police for which the Settlement is to be indebted to you, and I would preface these reasons by saying that, although I brought the plan forward as one that was peculiarly and urgently necessary in the somewhat exceptional condition of that portion of Province Wellesley in which I have resided for the last five years, I, long ago, when living in the south of Penang, earnestly advocated the association and organization, with the sanction and support of Government and for the purpose of maintaining the peace and counteracting the various class and religious influences opposed to it, of the Malays and the well-disposed inhabitants of all other classes, including the many Chinese who disapproved of the secret societies and wanted nothing so much as adequate social protection against being absorbed into or persecuted by them. A plan on a narrower basis for giving the assessment committee and, as an after-thought, the Police, the aid of divisional Pĕnghûlus * was tried by Mr. BLUNDELL when Resident Councillor of Penang, and so long as he remained here and took a strong personal interest in the Pĕnghûlus, much benefit was derived from it. It was afterwards extended to the Province, but too hastily to admit of a good selection of headmen, and it soon fell into neglect. More recently Colonel MAN was impressed with

* Pĕnghûlu Mukim. Mukim is the territory or rather the group of families attached to a mosque, a parish.

the advantages likely to accrue from its revival on a wider basis. It was a subject of frequent conversation between us, and he intended, I believe, to avail himself of my assistance in introducing it in North Province Wellesley, if the Settlement had not passed from under the administration of the Indian Government.

7. No community is exempt from occasional disturbances of the peace on a scale too large to be immediately dealt with by the regular Police or the Military, even if it were desirable to employ the latter, except as a last resource. This Settlement is exposed to these from three sources—the quarrels, originating here or propagated from abroad, of the Chinese societies; those of the Mahomedan *jumahas;* and the existence of professional banditti in the adjacent Malay states—one of these countries, Pĕrak, being at all times and in all places wretchedly misgoverned by a number of Rajas and district chiefs striving with each other who shall excel in habitual rapacity and occasional rapine, and the other, Kĕdah, having large and thinly populated wilds all along our eastern boundary. The character and habits of large numbers of our own population, especially of the immigrant and shifting classes, make it very susceptible to such disturbances, and a strong and active element of mischief is supplied, in the case of the allied Mahomedan and Chinese societies, by the ambition, craft and rapacity of a colonial class in which the subtlety of the Chinese, the effrontery of the Kling, and the dissimulation and vanity of both are mingled with the boldness and suavity of the Malay.* From these and from other causes now probably only in their seeds, we cannot expect that the time will soon come when occasions will cease to arise, on which Government must avail itself of the temporary assistance of the well-disposed portion of the local population in resisting violence, because the disciplined force in its regular employment is either not on the scene of disturbance or only present in insufficient numbers. The right of availing itself of the legal obligation of every male above 15 years old to aid in keeping the peace must always be kept in reserve, as this alone can enable Government to oppose, in every part of the Settlement, by a superior force always ready to act, bands of rioters or robbers who may suddenly appear. But our population is very imperfectly acquainted with this legal obligation, and is at present incapable of acting in concert against such bands. On each recurring outbreak of the quarrels of societies or systematic attacks on our villages by gang robbers, we have

* See Note at end.

seen the rural population paralysed and helpless. It is a principal and the more immediate object of the plan now being introduced, to bring home to the villagers a practical sense of their duty as loyal subjects to aid in keeping the peace of their villages and of the Settlement, and to give them an organization that will, for the first time, make it possible for them to supply such aid, and effectively place them, for that purpose, in the hands of the authorities. The simultaneous disturbances of the peace in many parts of the Settlement by the secret action of societies whose members are found almost everywhere, will be met by an equally ubiquitous and permanent resisting force on the side of order. The existence of such a force can hardly fail to exercise a strong deterring influence on rioters and marauders, and it cannot but strengthen the Government and enable it to use the Police and Military with much greater effect than it can now do, when it must either dissipate their strength and harass the men in the vain attempt to oppose every outbreak, or only succeed in protecting a few places by concentrating its force there and leaving the rest of the country to its fate.

8. The plan will subserve other objects of hardly less importance. The wide difference in manners, religion and education between the higher European Officers of Government and the Native population tends to estrange them almost as much as if the latter were a foreign and conquered nation, and not, as a large proportion are, British subjects born in the Colony. The Malays are very gregarious, and the mass are prone to accept the guidance of those who have any pretention to claim it and will take the trouble to exercise it. At present their personal devotion is chiefly bestowed on their religious leaders and on connections of the royal family of Kĕdah. It is very desirable that the distance between them and the Officers of Government should be lessened, and that the latter should have the means, when opportunities arise, of establishing such a degree of familiar intercourse with them as is practicable.* At present large numbers in the inaccessible or

* It takes a long time to gain the confidence of the Malays. When a European Official, or any person of position, with whom they are not well acquainted, puts questions to them, they are doubtful of his motives in proportion to their ignorance, and seek to give such replies as will be at once pleasing to him and not unpleasant in their consequences to themselves or their friends. If there are any native bystanders they are doubly cautious, as they know that every word they say may be reported to those whom it may affect. A Malay seldom speaks out the truth, the whole truth and nothing but the truth, unless to those he trusts and when there are no other listeners.

less frequented villages have no personal knowledge of the higher officers of Government. Government means to most of them a Native Inspector of Police, a Sub-collector of rates, a native Land-surveyor, an Overseer of Public Works with his convicts, and the Kali, all of whom they look upon as impersonations of power, and all of whom, if so disposed, may find exhaustless profit in this persuasion. They have sometimes seen the *Rája Sabrang* * the *Rája Polis*, † and the *Rája Bandwan*, ‡ usually accompanied by some members of the official stratum interposed between them and the higher one to which the powers of the latter are assumed to be delegated. The superior ranks are merged in the vague and mythical idea of "Kampani" (East India Company). The great personages with whom they are more immediately concerned are not the European *Rájas*, but the Native *Datus* or chiefs, the power of two of whom, each in his department, the Police and the Land Survey, ‖ they believe to be unlimited, and to descend, in various measures, on those who are supposed to stand well with them. The recognition of heads of villages named by the villagers themselves will afford a means of mutual access to the higher Officers of Government and to them. It will give all of them a sense of being directly recognised by the *Rája Bĕsar* of the Settlement himself as good subjects of the Queen, and of not being merely subjected to the law but of being associated in its maintenance, while the appointments will be objects of a healthy ambition. It will enable Government to inform and influence the population, supplying it, as it were, with an agent and mouth-piece in every *kampong*. If the system be properly fostered, it will go far to keep the influence of the *jumahas* and of religious and other leaders within legitimate bounds, and establish a feeling of attachment to and confidence in the superior officers of Government and of loyalty to the Crown.

9. The system will subserve another and most important end—that of gradually educating the Malays. A large proportion of

* The Police Magistrate.

† The Deputy Commissioner of Police.

‡ The Assistant Engineer.

‖ To the imagination of the ordinary Malay the power and resources of the former are boundless. I once overhead a group of Malays talking about a criminal case, and the conclusion at which they arrived was that "he could make the innocent guilty and the guilty innocent." The native surveyors are supposed to have the power of conferring the right to lots of land by surveying them, and the *Datu Sukat Tanah* in his visits to the inland districts is received with more distinction than the highest European Officers of Government.

the villagers are excessively ignorant, and they suffer seriously from their ignorance. Their want of sanitary knowledge and habits is so great that they may be said to cultivate the diseases that originate in or are fomented by dirt and insufficient ventilation.* The overcrowding of both sexes in small huts incites to immoralities from which their religious scruples are not always strong enough to deter them. Their ignorance of the real character of the Government exposes them to misrepresentations and malpractices, and disables them from using the means of redress which the law provides. While seeing little of educated Europeans, they are sought out by Chinese, Klings and Malays who are finished in the knowledge and craft acquired in that great school of cheating under the guise of honest mercantile thrift, piety or good nature—an Asiatic seaport where traders of all nations congregate. From an experience extending over thirty years in which I have been almost constantly in close and unreserved intercourse with the Natives, much of it professional and confidential, I do not hesitate to say that the more stupid and ignorant are defrauded on all hands by the more knowing and crafty. The more ignorant Malay cannot sell his paddy to a Chinese without being cheated, in the confusion to which the illegal but universal use of measures of different sizes and his narrow powers of calculation expose him. Government in its Acts and Regulations lays careful and elaborate plans to protect him from exactions on the part of its subordinates, but these very plans defeat their end, and become means to fresh exactions. So low in the scale reaches the belief of the Malay rustic in the power of every servant of Government to do him good or harm according as he is treated, that he never thinks of questioning the right of even a convict in the Survey Department to a fee for drawing the measuring chain over his land or serving him with a notice, or that of a convict in the Engineer's Department to take his bamboos and plantains without payment. There are usually so many steps between the issue of an order by the head of a Department and its actual execution, that nothing he can do will secure the more ignorant Natives affected by it from being defrauded either by some of his subordinates, or by other persons acting, or professing to act, for them. I make no doubt, to take one Department, that the Malay holders of small lots have, first and last and in one way and

* Hence the frightful extent to which various disgusting cutaneous diseases prevail in every village and almost in every house, and the great mortality, effectually checking the natural increase of the population, from fever, small-pox, diarrhœa and cholera.

another, paid for the lands bought by them from Government much more than the amount that has actually been received by Government. As an illustration of the difficulty Government has in at once protecting its own rights and those of the more ignorant Natives, I may mention the case of a sale by auction at the Land Office some time ago of a number of lots for non-payment of quit-rent. The rule was for the notice of sale to be signed by the Resident Councillor himself, and to be entrusted to the Police to be published, thus attempting to provide against collusion by native subordinates in the Land or Surveyor's Offices with purchasers. A few days after the sale I was told that some lots held on permit, which I had some time previously bought from Malays, had been sold to a Malay, and on making enquiries it turned out that he was almost the only bidder at the auction and had bought up most of the lots at prices absurdly low. For the fruit trees on one of mine I had paid $25, and was still liable to Government for the price of the land. This lot was knocked down to the man at about $4—land and trees. The notice had been published by placarding it in a few places and by a Police peon beating a gong and proclaiming that certain lots were to be sold, but no special notices were given to the holders of these lots. So far there was ground for presuming collusion between the purchaser and some of the subordinates of Government. But on pushing my enquiries I found that the lot-holders had received notices to take out grants several years previously and had not come forward to do so, not considering the lands to be then worth the Government price, and I was led to infer that some of the more astute were themselves parties to the collusion, which had a double object, the more recondite one being to enable them to get grants at a lower rate than if they had to pay the fixed price as well as rent for these years. A case came before the court a few years ago in which it was proved that a Malay had obtained large sums from the ryots of some districts on the pretext that he was empowered to take a fee from each to get a survey made, and from what Malays have told me from time to time, I believe that such exactions have been common, and that it is seldom that a survey is made, or grant issued, for one of the more ignorant Malays, without some one or other persuading him into making irregular payments of the kind. The general Municipal Act provides an elaborate system of checks to protect the more ignorant rate-payers from wrong. They must have at least 15 days' special notice of all first assessments and every subsequent increase of valuation, to enable them to get a review of over-valuations; a bill must be presented to

them and 5 days given them to pay it; a warrant of distress is then to issue, but no sale is to take place for other 5 days. The fees payable are all fixed by the Act, and there are none until the property has been actually seized as a distress. Nothing would seem better devised to protect the ryots. But, in reality, each fresh shield turns into a weapon of exaction in the hands of an unscrupulous bill collector. Fees have been demanded and taken for the notice, and on the warrants of distress when no distress has been made. It may thus readily come about that a stupid Malay pays many times the actual amount of his bill.

10. The Malays in the Province are exposed to suffer not only from the exactions of unscrupulous persons in or hanging about the Police, Land, Survey, Assessment, Engineer's and Magistrates' Departments, and the offices of the Registrar and Agents of the Court, but, to a very large extent, from those of the Kalis, who claim extensive and undefined powers and exercise a jurisdiction to which they have no title. The large and pernicious power of the Kalis, which poisons domestic life among the Malays, is based on a gross misconception. Originally in all Mahomedan countries, and to this day in several, including the native states in India, the Kali is the supreme judge—civil, criminal and ecclesiastical. He is required to administer justice in a public place. In a non-Mahomedan country, the Kalis of Mahomedan communities must derive their authority from the Government of the country. By the law of this Settlement, civil, criminal and ecclesiastical jurisdiction is vested exclusively in the Supreme Court, the Courts of Requests, the Magistrates of Police and the Justices of the Peace. No law gives authority to the local Government to appoint Kalis, recognizes the office, or defines its powers. From an early period in the history of the Settlement, the local Government appears to have appointed persons under the title of Kalis, but without affecting to confer judicial authority on them or to point out their functions. Governor BLUNDELL declined to do more than recognize them as persons deriving certain undefined powers from the voluntary election and submission of associations of Mahomedans, declaring that he had no legal authority to appoint them. It may be doubted whether other Governors intended to do more. It is clear that none of them can have assumed to confer on the so-called Kalis any portion of the supreme judicial powers which attach to the office in Mahomedan countries. In practice the Kalis have usurped compulsory jurisdiction over all the Mahomedans inhabiting the district in which they exercise it. Knowing it to be essential to the recognition of their authority,

they have affected to hold their appointments from the Government. They have assumed as much of the powers attaching to the office in Mahomedan countries as they have been able to do in the presence of the regularly constituted Courts and Judges of the Settlement, and considerably more, probably, than they would be able to justify, were the question of their legal position and powers formally brought under judicial consideration. Appointed in so irregular a manner, and, as judges, laxly tolerated rather than recognised, the office has been deprived of those safeguards by which the regular administration of justice is surrounded. The Government from which they profess to derive their appointments does not select them or subject them to any test of fitness in respect of character or learning, and it leaves them without control. No public courts are provided for them, and they exercise their judicial functions in their own houses or in small sheds attached to them, which they dignify with the name of *Balai shara*. Their jurisdiction having no legal foundation and being only limited by the ignorance or acquiescence of suitors, shifts with the requirements of plantiffs, but is generally understood to be confined to cases between husband and wife, embracing suits by the husband for restitution of conjugal rights, and by the wife for maintenance, dower, co-habitation and divorce. The Kali issues summonses to defendants and witnesses, under his seal. For all such process and its service and for his judgments, he charges fees to a considerable amount. Particular Kalis have, from time to time, been notorious among the natives for their corruption and extortion. They have hired themselves to men colluding with wives to obtain divorces and marry them, or with the parents of young married women seeking to free their daughters from the marriage bond in order to marry them to more wealthy suitors. In such cases, the first step is for the woman to go, or be taken, to the Kali, where a complaint of want of sufficient maintenance or other cause of divorce is entered, or a pretended divorce set up, and the husband summoned. Adjournments are made from time to time, and further evidence adduced and in the meantime the Kali receives bribes from both parties and keeps the woman in his own house where she has no protection against his criminal advances. Cases are even said to have occurred in which Kalis have pandered to their own sons and to friends. It must be said that such practices do not excite the universal disgust and indignation which might be expected and which indeed would prevent their being long indulged in. An old lady, the wife of the founder of one of the mosques at Permatang Bertam, who enjoys a high reputation for piety and strict-

ness, on being asked, with reference to a statement made in her presence by a witness in a case to which a relative of theirs was a party, whether such things could be, and how it came that they were tolerated, replied that it was only for a few days and with the Kali. But Malay fathers and husbands, less indulgent to the frailties of her sex and race than this old lady, have frequently spoken to me bitterly of the extent to which the peace of families is disturbed and immorality promoted by Kalis. Some go so far as to say that most of the Malay women who become prostitutes in town have acquired their vicious habits when residing in the houses of Kalis and induced by them to take this infamous means of raising a fee of $20 or $30 to pay him for the divorce. Even the more respectable Kalis, who are not accused of debauching their suitors or leading them into debauchery, are, with rare exceptions, said to be accessible to bribes, and none of them has the slighest pretension to the qualifications necessary for the judge of a divorce or any other Court. "I regret to observe," writes Colonel Low, "that, so far as my experience extends, there is not a native at "this Settlement of Pinang who could be safely entrusted with the "power of a Justice of the Peace or even with a lesser judicial "independent authority."* The more cultivated Malays themselves say that the very word Kali is an offence to them, and that

* One of the present Kalis (not now recognised by Government) makes a living by selling inspection of the notes of marriages kept by, or for, his father, who was the great Kali of Penang in his day. In a case that occurred not long ago he demanded $1,000 to search for and produce one of these notes. In this respect he is not worse than any other native would be who had the custody of papers of value. A Pĕnghûlu Bĕsar, who also acted as a sort of Notary for his district, drew up a will for a Malay who went on the pilgrimage, leaving the will in the Pĕnghûlu's keeping. The persons interested could not get it without paying a fee of $30. I advised them to take legal proceedings to recover it, but they said that the Pĕnghûlu might deny that he had it, or produce it and give some evidence to invalidate it, and he was so highly reputed by the officers of Government and so much liked and trusted by the Judge that he was sure to be believed. In the former case compulsion would have been equally hazardous, as the opposite party might have made the Kali a present to burn the paper, and he would merely have had to say in Court that no such paper was to be found among his father's records. The Kali's father was a very gentlemanly and pleasant Arab of Mecca, a universal favourite of the Europeans, including the officials. In one of the first cases in which I was engaged in the Court he was called as a witness on the other side to speak as to some paper. In cross examination I asked him if he could read and write. He indignantly desired the interpreter to give him a Koran and began to read fluently from it, but unfortunately it turned out that he held it upside down, and I fear he never quite forgave me the discovery. He knew a great deal of it by heart.

the temptations to which the office exposes its holders are so great that a good man who takes it soon becomes a bad one. None of the learned Malays of any reputation will accept it. The more ignorant Malays of the interior are exposed to be fleeced by any one who pretends to be a Kali. Lately when at Kamlun I found a Malay going about among his friends in great anxiety of mind to borrow the large sum, for him and them, of ten dollars. On enquiring into the cause, I learned that his wife had left him a few days before on pretext of visiting a sister at Bagan Jermal. Next day he received a summons under the *chap* of a Haji at Bagan Ajam professing to be a Kali, but of whom and his jurisdiction the Kamlun villagers had previously been happily in ignorance. He hastened to the sister, who told him that his wife was with the Kali. He went to the Kali, who would not produce her, but told him that if he wanted to get her back he must pay $10, "which is as much," said the man plaintively, "as I paid for her twenty years ago when she was a virgin" (meaning her dower).

11. The Malays of the interior are also infested by a class of parasitical Malays, or half Malays, who make it their business to spy out flaws in titles and latent causes of family disputes, incite to litigation, get the partition and sale of lands into their hands, and usually exact a share of the property much beyond what any fair commission or actual costs of suit would amount to. Their own ignorance and carelessness are themselves a fruitful source of trouble and litigation. Wills are seldom brought into Court to be proved, or letters of administration applied for, until many years, sometimes 20 or 30, after the death of a land-holder and when, owing to intermediate deaths, it is difficult or impossible to prove the will or come to a satisfactory decision on contested facts of marriage, divorce or paternity. A will was brought to me a few days ago which had been acted on, without probate, for about 20 years. The testator had added some extraordinary imprecations at the end of it to prevent any of his family attempting to disregard it, but he had not signed it, neither he nor the writer appearing to have known that this was essential and would have accomplished what his legacy of curses has failed to do. There was a case in Court a few years ago which turned entirely on the question whether the person named as grantee in a Government grant of a piece of land was the father or the grand-father of certain of the claimants, and after hearing much evidence, and giving the parties every opportunity to call additional witnesses, the Recorder was unable to make up his mind on the subject.

12. It appears to me that all these evils in mind, body and

estate, arise from one source, *ignorance*, and can only be effectual cured by removing it. The system of village organization suppli the means of making a beginning in this work. The attemp hitherto made by Government to educate the Malays of the Pr vince have failed, because the object aimed at was indefinite a too remote from their daily life and business. The Malays ha already a large amount of valuable practical knowledge, well fitt to carry them successfully through life in a purely Malay countr The first step should be to add to it that business knowledge whi will adapt them to their present position as British subject Their first want is that of some plain elementary information abo their duties in keeping the peace and suppressing crime, the powe and mode of arresting criminals, the positions and powers of t different officers and servants of Government, the rules relati to sales of Government land and assessment, the fees payab under the land, assessment and other regulations that affect the most closely, the effect of marriage and divorce on rights to pr perty, the mode of making wills, the division of the estates of i testates, the maintenance of wives, the maintenance, custody a guardianship of children, as to what cases must be taken to a M gistrate and what to the civil courts, what are the real powers of Kali, &c. They would also learn, what few of them know, th the courts are not shut in the face of those who are too poor t pay the usual fees. Short tracts in Malay, containing inform tion of this kind, placed in the hands of the Katuas, and suppl mented by occasional discussions with them and the villagers b the Magistrate when visiting the districts, would, I am certai be valued by the Malays, and in time, give them a sufficient sto of useful knowledge to protect them from the more gross oppre sions and exactions to which their ignorance now exposes them In most of the villages one or more persons who can read are t be found.

The first step having been taken and time given to make goo their footing so far, tracts might follow containing some commo sanitary facts, shewing the advantages of good ventilation, c cleanliness in the *kampong*, house, dress and cooking, of vaccinatio of drainage, that the proper place for dirt is not under the hous but under the ground at the roots of their trees; and while en lightening them on these homely matters the opportunity migh be taken to get the Katuas to set about the adoption of th sanitary provisions of the Conservancy Act and keeping th common village paths and drains in better order.

The use of the Roman characters instead of the Arabo-Persian for Malay might, in due time, be introduced, as the Dutch have done so successfully and with such signal practical advantages in Netherlands India. When some progress had been made in establishing village schools on this basis, a new zest and larger scope might be given to their awakening literary appetite by supplying them with copies of some of the best works extant in their own language but of which few of them have ever heard, with translations of some of the Arabian Nights, and the like. Tracts on geography and ethnography, the elementary facts of meteorology, astronomy, botany, &c., might follow in due time. No attempt would, of course, be made to meddle with their religion. All attempts of the kind have hitherto failed and only tended to excite suspicion and arouse bigotry. We may freely allow to them, with some qualifications at which they will not take umbrage, that the better Mahomedan the better man. *

13. In my memorandum of 20th August I suggested that, in addition to their duties of a Police nature, the Pĕnghûlus might have others assigned to them, such as keeping a registry of the inhabitants, of births, deaths, marriages, divorces, &c. Each might be supplied with a blank book in which to write, or get written, a diary of all such events, and others of public importance or interest, such as crimes and offences, accidents to life, floods, droughts, the state of the crops, &c. This would itself serve as some stimulus to education, and it would furnish a contemporary record valuable in courts of justice and materials for general official registries to be kept by the Magistrates.

The Pĕnghûlus and Katuas might also do much good service with little trouble to themselves by assisting in protecting the public rivers, canals, drains, embankments, roads, and landing places from injury and giving immediate notice of injuries which they have been unable to prevent to the nearest resident officer of Public Works. At present water-courses of all kinds are almost constantly being injured or obstructed by buffaloes, fishing stakes and traps, dams, &c. Roads, paths and canals in course of formation are seriously damaged by cattle. Works like the Muda Bund are liable to be injured during their progress, and after completion require constant watching to prevent careless or malicious damage. The heads of the villages along the course of such works might give good aid in protecting them. Few of the landing places are kept in good order. When the harvest is over herds of hundreds

* See Note at end.

of buffaloes are let loose over the plains and public roads, and though a vigorous attempt was made by the Police last year complaints made by the Assistant Engineer and myself to prev cattle trespass, it failed, owing to the number of the cattle, t difficulty of catching them or ascertaining the names of the own and the little time policemen have to spare for the purpose.

I would further venture to recommend that, instead of the e borate system of protection against over-valuations and exactio provided by the Assessment Act, an account in Malay of the ra payable by the inhabitants of each village be given to the Pĕngh lus and by them to the Katuas, about two or three months before t day on which payment is to be made, and explained to the village They would much prefer this to the present system, and the Katu and Pĕnghûlus are prepared to have the money ready on the d fixed, when the Collector would only have to attend at the near Police Station, receive it, and sign the receipt on the accou This would supersede the necessity of making out bills a notices and employing so many bill collectors and their subor nates, and if the commission now allowed for collection were giv to the Katuas it would make the office more prized. The Pĕngh lus might be allowed a small proportion of it and be exempted, the old Pĕnghûlus were, from rates on their lands and hous The collection was at one time entrusted to Pĕnghûlu Mukims a commission, but cases of default occurred, owing partly to a b selection of Pĕnghûlus, but chiefly to the sums which each had collect being too large. The sum for which each Katua will responsible will be too small to offer a temptation to embezzleme The plan might be tried without any alteration of the Act. T Katuas and Pĕnghûlus will also be very useful in settling pet disputes and maintaining good feeling among the villagers. Wh quarrels arise between inhabitants of different *kampongs* or *dairah* the Katuas and Pĕnghûlus might form councils of conciliatio

The Pĕnghûlus might also be entrusted, under the controul of t Magistrate, Engineer, or other European Officer, with the regulati of the supply of water from the drains for irrigation in the d season. At present the Malays dam the drains to flood their field without reference to the needs of their neighbours above or belo

14. Along with the Rolls I enclose a table with the names the *dairahs* and *kampongs*, their Pĕnghûlus and Katuas and t number of male adults in each who have signed the Rolls. T total number of the latter is 3,663, representing a general popul tion, women and children included, which may be estimated

about 20,000. As both married and unmarried women hold lands and other property, marriage not affecting the right of the wife in her estate, real or personal, the influence of the Katuas and Pĕnghûlus embraces a much larger number of persons than appears from the Rolls.

15. In conclusion, I venture to remark that while the village organization may with advantage be permanently maintained for some of its purposes, I would contemplate a gradual curtailment of the duties of the heads, as the progress of cultivation and, with it, of the revenue enables Government to make adequate provision for Police, Conservancy. District Courts, and Schools in North Province Wellesley. If we had a sufficient number of intelligent and trained policemen, the regular employment of village constables would be unnecessary and objectionable. At present many of the policemen are not better educated or more intelligent, and are probably less trustworthy, than the least promising of the Malays selected by the villagers as their headmen.

I have, &c.,

J. R. LOGAN.

Permatang Bertam,
22nd November, 1867.

Note to para: 7.

*The late Colonel Low, for so many years Superintendent of Province Wellesley, described this class graphically, and his remarks apply not only to the Jawi-pakans properly so called, but to all descendants of Indians born and brought up in the Settlement. "A Jawi-pakan is the offspring of a man of Hindustan [India] and a Malayan woman [or a descendant of such an union]. He inherits the boldness of the Malay and the subtlety, acuteness and dissimulation of the Hindoo [Indian]. He is indefatigable in the pursuit of wealth and most usurious in the employment of it when gained. Few employments come amiss to him. He cloaks ignorance where it exits, or makes up for it by pretence and zeal. His fingers seem to have a chemical affinity for the precious metals; he avoids downright theft, yet the transit of money or money's worth through the former is at a discount varying in amount according to his calculations of detection. He is cringing to superiors, overbearing, and, where there is no check on his conduct, tyrannical to inferiors; like one of the feline tribe when it has changed its quarters, he carefully obtains a perfect acquaintance with all the trapdoors, outlets and hiding crevices of the portion in which he is placed. Thus secured he makes the most of that position. If he holds a public situation, he tries to balance his peculations or malpractices with the above chances of escape, and generally succeeds, and should this fail he compounds for safety with his defrauded creditors and dupes, and quashes informations. It is not here intended to include a whole class in the above description, yet it is to be feared that exceptions to the picture are fewer than could be wished. When under strict management, the Jawi-pakans are undoubtedly a very useful class

in the Straits, and might not conveniently be dispensed with."—*Dissertation, &c.*

The class of these men in the public offices are mostly related by blood or marriage. The progenitors were Jawi-pakans of Kĕdah, but while some of the present 1st and 2nd cousins are not distinguishable from Malays, others are hardly distinguishable in person from Klings. The paid Police Pĕnghûlus, the collectors of Government rents and Municipal rates, the land measurers, the shroffs, Malay Writers and Interpreters have always largely belonged to this family alliance, which also includes several of the leading men of the *jumahas*, many of the principal Malay and Kling (Pinang born) merchants, and maintains a hereditary connection with the Kĕdah Court. Members of it are often employed by the Râja of Kĕdah as *kranis* and land-measurers. Captain LIGHT, in a despatch to the Supreme Government of India, dated 12th September, 1786, gives, in the course of a report on the state of affairs in Kĕdah, a strong instance of the extent to which the cunning of natives of India and their descendants sometimes enables them to rule Malays. "Datu Sri Râja (formerly named ISMAL, and a common coolie) is now the King's merchant; he is a deep, cunning, villainous Chuliah. By working on the King's pusillanimity and raising jealousies, he reduced the power of the great men and exgrossed the whole of the administration, by preferring only such as he thought attached to himself. To save the King from pretended assassinations, he built a small brick fort and built him up as in a cage; no one dares presume to go to audience without his knowledge. If he found any of the great men likely to get into favour, he bribed them to his interest. By monopolising every species of commerce, and oppressing the Malays, he found means to supply the King's necessities without his having the trouble to enquire how it [the money] came." "He [the king] receives likewise a deal in presents and fines. Every person who has any demand to make, or suit to prefer, first presents a sum of money which he thinks adequate to the demand; if the King approves of the sum he signs the paper, and his suit is obtained, *unless another person comes with greater sums.*" This would serve as an account of the administration of justice in the Malay States at the present day.

The Colonial Chinese (Babas) by intermarrying among themselves, and the women with pure Chinese, have largely eliminated the original Malay half-blood. They are distinguished by their conceit and forwardness; but have more softness and amenity of manner than the Jawi-pakans; retaining, in this respect, the impress of their Malay decent and association. They are intelligent, bold and pushing, and some of the leading men of the Secret Societies, notably the head of the Twa-peh-kong, are drawn from this class. It is through their intimacy with the town Jawi-pakans and the Malay heads of the *jumahas* that the latter societies have been so easily brought into alliance with the former, notwithstanding the ban placed by Mahomedanism on all friendly association with "infidels." It should be added that there is a considerable class composed of Jawi-pakans, Babas and Malays who are noted for their "fast" lives, and many of whom are led on from gambling and licentiousness to theft and other crimes. Their recklessness and love of mischief and excitement render them a dangerous element in the societies, to which large numbers of them belong.

The Chinese are gradually pushing their way among the Malays of North Province Wellesley, and as they increase in numbers and wealth, the Malays borrow money from them whenever they can, become more dependent on them and more liable to be seduced into joining their societies. At present

these settlers are chiefly Hokkien shop-keepers or hawkers, and Kwang-Tung paddy planters and rice dealers, who have little social connection with the Malays, but this does not prevent their getting wives among the needier Malays and Samsams. The time is not far distant when the *babas* will have more influence in many parts of the Province than the Jawi-pakans now have.

As the Malays themselves form the great mass of the population of North Province Wellesley and considerable errors are to be found in the published accounts of the character and habits of the race, including even that by Mr. VAUGHAN in the Journal of the Indian Archipelago, which is, in many respects, just to them and a great advance on previous delineations of them, I subjoin an extract from some notes on the races of the Settlement and the Malay Peninsula which, at the request of the Local Government, I furnished, about two years ago, for transmission to the Government of India.* They apply more to the fully cultivated and peopled than to the wilder districts of the Province:—

"The Malay is good-natured, courteous, sociable, gregarious and gossiping, finding unfailing amusement in very small and often very indelicate talk, jokes, and pleasantries. To domestic and social superiors he is extremely deferential, but with no taint of that abject or fawning servility which characterises many Asiatics of higher civilisation. His intellect has little power of abstraction, and delights in a minute acquaintance with the common things around him, a character that reflects itself in his language, which is as rich in distinctions and details in the nomenclature of material objects and actions as it is poor in all that relates to the operations of the mind. He is slow and sluggish, and impatient of continuous labour of mind or body. He is greedy and niggardly, and when his interests are involved his promises and professions are not to be trusted.

The Malay treats his children with great affection and with indolent indulgence. Women are not secluded, and the freedom which they enjoy in their paternal home is little abridged in after-life. Early marriage is customary and necessary, for if it were long postponed after puberty, it is to be feared that their religion would not always restrain them from the license which the habits of the non-Mahomedan nations of the same race permit to unmarried girls. In the Malay States the law sanctions slavery and subjects the person of the female slave to the power of her master. In this Settlement the Malay finds compensation for the deprivation of this right in that of divorce, and the extent to which it is availed of in practice renders marriage little more than the legalisation of temporary concubinage. The independence allowed to women and the manner in which their parents and other relatives usually take their part in domestic quarrels, enable them to purchase their divorce, or worry their husbands into granting it, whenever they wish to take new ones.

The habitual courtesy and reticence of the Malay and the influence of his religion too often mask the sway of interest and passion to which he may be secretly yielding, and under which he becomes rapacious, deceitful, treacherous and revengeful. It has become customary to protest against the dark colours in which the earlier European voyagers painted him, but their error was less in what they wrote than in what they left unwritten. Under bad native governments, leading a wandering life at sea or on thinly peopled borders of rivers—the only highways in lands covered with forest and swamp

* See No. 7 of this Journal p. 88.—ED.

—trusting to the kris and spear for self-defence and holding in traditional respect the prowess of the pirate and robber, the Malays became proverbial for feline treachery and bloodthirstiness. Under the Government to which they have been subjected in Province Wellesley, and which has certainly not erred on the side of paternal interference, for it has given them as much liberty as the English yeoman possesses, they now form a community, on the whole, as settled, contented, peaceable and free from serious crime as any to be found in British India—a result due to the disappearance of forests, the formation of roads, the establishment of a regular Police and the administration of justice by English lawyers."

To complete this brief Note on the various classes entering into the population of North Province Wellesley, a reference must be made to the Samsams, the descendants of rude inland Siamese of Kĕdah who, some generations back, were converted to Mahomedanism, a religion which still sits loosely on them. They form the majority of the inhabitants of many of the North-eastern villages, in which Siamese is still the current language, although, with few exceptions, they speak Malay also. Many of them are more stupid and ignorant even than the Malays in the same condition of life, and many are knavish, thievish, and addicted to gambling and opium-smoking. Of both races, indeed, it may be said that while the mass are ruder and simpler than any other class of our composite population, there are among them many men habitually predatory, and dangerous from their treachery or ferocity. Their cunning, however, is without the intelligent fore-thought and subtlety of the more advanced races, and they set about crimes not of blood only but of fraud, such as forgery and false personation, in a careless, bold and straightforward manner, in apparent unconsciousness of the risk of detection to which they lay themselves open, and often, in the latter class of crimes, on the instigation of others and without any clear knowledge of the real character and consequences of their acts.

Note to Para: 12.

As a religion Mahomedanism is infinitely superior to the native religions of the Archipelago. Its most objectionable feature, in a political point of view, is not the universality and closeness of the brotherhood which it establishes among its professors, but its arrogant exclusiveness. It tolerates other creeds but places their holders under a social ban. Friendly association with unbelievers is a deadly sin and makes the sinner liable to excommunication. Since the riots of August one of the *ulimah* has put in force this doctrine to detcah the Malays from the Chinese Societies, but it is equally applicable to friendly association with Europeans, and might, in certain contingencies, be used to excite hatred to this class and opposition to Government. Hence the impolicy of allowing any of these *ulimah*, or any so called Kali, to assume jurisdiction, or social or spiritual government, over the Mahomedans generally, or large sections of them. Their recognised associations should be confined to the *jumahas* or congregations attached to each mosque; and the persecutions every now and then made by the leaders, to which those are exposed who will not submit to the attempts at establishing by coercion a fanatically rigorous interference with private liberty, should be discountenanced, and, when they overstep the limits of discipline allowed to other religious societies, punished. The more the influence of the *gurus* or religious teachers in the Province extends, the more arrogant they become. They entirely lose the courteous and deferential manner of the ordinary Malay, and mark their sense of their superiority to the European infidel by either ignoring his presence

altogether, or, if saluted by him in the usual mode, returning the courtesy by the least respectful of the several modes of salutations practiced by Mahomedans.

Minute on Mr. J. R. Logan's Scheme for forming a Volunteer Village Police in Province Wellesley.

The subject of a Volunteer Village Police has frequently engaged my attention, and I have often discussed the question with Mr. LOGAN, who has long advocated its adoption in the public prints. The plan seems peculiarly well suited to our position in Province Wellesley, which possesses an irregular jungle frontier, where marauders can always find shelter and concealment and can threaten our villages at all points with perfect impunity so far as the Municipal Force is concerned. The whole of the N. E. and E. frontier may be said to be entirely without Police protection, and any scheme that promises to enlist the assistance of the villagers in aid of order and to supply the place of a Police Establishment should, in my opinion, be cordially welcomed and supported by Government.

A village Police will not only be useful against external marauders, but also in the case of internal commotions caused by the Secret Societies, when, sometimes, large gangs roam over the country uncontrolled, until a hasty collection has been made of the rural population, which, if properly organised on the system proposed by Mr. LOGAN, would certainly prevent any serious collection of rioters, or at any rate be well prepared to cope with them if they should venture to take the field. There is another incidental advantage attending the establishment of a Village Police, which would be of vast benefit in giving a support to numbers of Malay and other inhabitants who are now intimidated into joining the Secret Societies by their isolation. If they could count on the support of the village chiefs and their brethren associated with them in the service, they might bid defiance to all threats of the heads of *Jumahas* or *Hoeys* who would be afraid to play an open game where they might be speedily brought to account.

If I remember rightly, Mr. LOGAN had gained the adhesion in the North Division of the Province of about 3,500 Malays and others in favour of his proposed plan. I am surprised and greatly regret that a trial was not made of it. The expense attending it was trivial, while it supplied a palpable want which has little chance of being otherwise met.

It was my intention to have availed myself of Mr. LOGAN's assistance in inaugurating such a project when the transfer of the Government took all power out of my hands.

I have perused with much interest the valuable memoir on the population of the Province drawn up by Mr. LOGAN for the information of the new Government. It shews what a useful auxiliary to the peace and safety of the community the scheme he advocates would prove, how easily the force could be raised and turned to account, and how consonant its guiding principles are to the habits and ideas of the people. I trust it is not improbable that when the new Officials have become more familiarised with Malay customs and feelings they will consent to give a trial to this force, of which it can, at any rate, be said, that if not found so advantageous as its promoters assert, it can in no way effect the slightest possible harm.

H. MAN, Col. M. S. C.,
late R. C. Penang.

February 12th, 1868.

[The foregoing paper was printed, but not published, in Penang in 1868. It contains a vivid and accurate description of the composition of Native Society in Penang and Province Wellesley, written by one of whom Colonel YULE truly said that he "carried "to his too early tomb a vaster knowledge of the races and regions "of the Indian Archipelago than any one else is likely to accumulate "in our day."—Ed.]


花會

A
DESCRIPTION OF THE CHINESE LOTTERY
KNOWN AS
HUA-HOEY.

HUA-HOEY* or the thirty-six Animals Lottery is so extensively played in the Straits Settlements, Burma, Siam and wherever the Chinese settle, that some description of its origin and of the way in which it is carried on here may prove not altogether uninteresting.

From a small book "On the Interpretation of Dreams with Illustrations of Hua Hoey" we learn that the game was invented in the time of the second Han dynasty. In this book there is a short sketch of the lives of the thirty-six mythical personages (who had previously existed as animals) and directions are given as to staking. The order in which the characters are described is different from that employed in the staking papers of which a specimen is given below.

King Thai Peng, being the most celebrated character, is placed first instead of being No. 26.

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* *Lit.* Play Society.

1.—*Thai Peng* was, in a former state of existence, a dragon. He served in the Chow Kingdom under King Hooi Lian till it was conquered by the Chinese, when he escaped, and having raised an army under Generals Kun San (No. 9) and Chi Koh (No. 11), he proclaimed himself King, but he afterwards led such a dissolute life that Kun San put an end to his existence. Kun Giok (No. 22) was his sister.

Thai Peng was born again as Guan Kui. Stake on Thai Peng, Guan Kui, Kong Beng and the 5 dragons when you dream of the coronation of a sovereign, cash, or an execution.

2.—*Sam Wei* was formerly a monkey. He served Thai Peng as Prime Minister and became very wealthy. He had three sons Hap Hai (No. 7) Guan Kiat (No. 19) and Ban Kim (No. 32.)

Sam Wei was born again as Cheng Li. Stake on Sam Wei, Guan Kui and Cham Khoi when you dream of a wicked man, a man hanging himself, three ghosts, three stars, woods, or a performing monkey.

3.—*Kong Beng* was formerly a horse. He became a priest and was employed by Thai Peng as a political adviser, being gifted with supernatural powers. He was slain in battle with the Chinese.

Kong Beng was born again as Hong Chun. Stake on Kong Beng, Thai Peng, Hong Chun, Siang Chiow and Hoey Kwan when you dream of bright objects such as flames, brilliant pearls, lamps, or sunshine.

4.—*Kiu Kwan* was a hawk. He became a Mandarin and was very rich and married a princess of the Han dynasty. He had a younger brother named Hoey Kwan (No. 28.)

Kiu Kwan was born again as Kiat Pin. Stake on Kiu Kwan, Hoey Kwan, Kiat Pin and Cheng Sun when you dream of drinking samsu, riding, sleeping, sitting at leisure, water up to the shoulder, a dog biting a man or a coffin with a dead body.

5.—*Pan Kwi* was formerly a dragon. He took a high literary and military degree and was slain by the Chinese.

Pan Kwi was born again as Mow Lim. Stake on Pan Kwi, Guan Kwi, Mow Lim and the five dragons when you dream of picking flowers, a young man, witnessing a theatrical performance, climbing trees, or adopting a child.

Pan Kwi is usually called "The Shell."

6.—*Hong Chun* was once a peacock and was the brother of Eng Seng (No. 7). He took the first literary degree. His whole family were massacred by the Chinese. He married Siang Chiow (No. 23).

Hong Chun was born again as Kong Beng. Stake on Hong Chun, Kong Beng, Han Hun and Ban Kim when you dream of a flower, a man ploughing, a bambu shoot, geese or ducks, a marriage ceremony, a girl worshipping idols, or a buffalo.

7.—*Eng Seng* was originally a goose. His mother was Kun Giok (No. 22). He took the same honours as his brother (No. 6).

Eng Seng was born again as Ban Kim. Stake on Eng Seng, Ban Kim and Hong Chun when you dream of drinking tea, killing poultry, an examination, selling spirits, a flea, a pen, a pair of candles, a water-lily, or giving an animal its life.

8.—*Cham Khoi* was a white fish. He took the first military and literary degree and became judge of three provinces. He and his whole family, more than 300 in number, were slain by the Chinese.

Cham Khoi was born again as Chi Koh. Stake on Cham Khoi, Sam Wei, Chi Koh and Hong Chun when you dream of a white fish, a buffalo, a gantang of white rice, or 36 pigs.

9.—*Kun San* was originally a tiger. An intimate friend of Chi Koh (No. 11) he became so powerful as the chief of a band of robbers that the Imperial troops dared not attack him. He was afterwards one of Thai Peng's Generals.

Kun San was born again as Cheng Hun. Stake on Kun San, Cheng Hun, Jit San and Hok Sun when you dream of fighting or robbery, the sun rising, a yellow object, or a hill on fire.

10.—*Cheng Sun* was a pig. He served with Kun San (No. 9) as a General.

Cheng Sun was born again as Hap Hai. Stake on Cheng Sun, Pit Taik, Chit Taik, Siang Chiow and Kun San when you dream of a boat sailing on a river, a man in the water, sending a present, a wedding, a pig, sailing with a favourable wind in the first moon, a boat going with the current, or 300 cash.

11.—*Chi Koh* was once a lion. He was a native of Tong King and an intimate friend of Kun San (No. 9) and one of Thai Peng's Generals.

Chi Koh was born again as Cham Khoi. Stake on Chi Koh, Kun San, Cham Khoi and Kiat Pin when you dream of ascending a height, a red face, a tall man, a youth, seeing the moon, a cool breeze, ascending a tower or stairs, an examination, or a lion fight.

12.—*Pit Taik* was a mouse. Although very powerful, he remained a ferryman till Kun San (No. 9) appointed him the sixth General under King Thai Peng.

Pit Taik was born again as Hok San. Stake on Pit Taik, Guat Poh, Hok Sun and Chi Taik when you dream of a blossom, a tiger, people in a boat, a mouse eating rice, demanding money, eating tortoise, finding an article of value on the road, letting go a snake, or two brothers quarrelling.

13.—*Guat Poh* was formerly a tortoise. His special duty was to guard the Imperial Palace. He had a son Han Hun (No. 14) and a daughter Beng Chu (No. 21).

Guat Poh was born again as Beng Chu. Stake on Guat Poh, Beng Chu, Han Hun and Pit Taik when you dream of a man with a hat but no coat, a woman preparing rice, vermicelli, red objects, money, or valuables.

14.—*Han Hun* was a buffalo. He was afterwards a Mandarin, and while guarding the sea coast was defeated, for which he was sentenced to be torn in pieces by five horses. His father was Guat Poh (No. 13) and his sister Beng Chu (No. 21).

Han Hun was born again as Cheng Guan. Stake on Han Hun, Cheng Guan, Cheng Hun and Hoey Kwan when you dream of a dead body, a hill on fire, a man killing a horse, or a cow.

15.—*Kang Su* was a dragon of the Southern Sea. He was a friend of Pit Taik and was killed by the Chinese.

Kang Su was born again as Thian Sin. Stake on Kang Su, Thian Sin and the five dragons when you dream of a ferry-boat, a vessel bound for a foreign port, being in the sea, or seeing vessels, things or persons there.

16.—*Hok Sun* was a dog. He then kept a medical shop and was killed by a tiger when employed in gathering herbs on the woods.

Hok Sun was born again as Pit Taik. Stake on Hok Sun, Kiu Kwan, Pit Taik and Kun San when you dream of a woman crying or carrying a baby, planting, a tiger's roar, a dog's bite, eating dog's flesh, or a row in a medicine shop.

17.—*Cheng Guan* was once a spider. He was a great spendthrift while at college and became a beggar. He then took to stealing fowls.

Cheng Guan was born again as Han Hun. Stake on Cheng Guan, Han Hun, Cheng Hun and Kong Beng when you dream of literary competition, herbs, a green coat, a green pear, eating fruit, a fish with a horn, a fowl stealer, or a scholar.

18.—*Guan Kwi* was once a prawn. He took to gambling and had a monkey which brought him in money by performing tricks.

Guan Kwi was born again as Thai Peng. Stake on Guan Kwi, Thai Peng, Sam Wei, Cheng Guan and Guan Kiat when you dream of a man singing about flowers, rice being dear, dear things, a beggar, a scholar in a ragged coat, a dog stealing rice carving mutton, a flag, a pomegranate, or a lame woman.

19.—*Guan Kiat* was a sheep. He became a Mandarin and was reduced to beggary by being robbed on his way to see his friend Thian Liang.

Guan Kiat was born again as An Su. Stake on Guan Kiat, An Su, Kiat Pin and Thian Liang when you dream of a reception of a General, a great excitement, a fire, dirt, an offering, a new born child eating, a jar of spirits with fruit, or a clear view.

20.—*Kiat Pin* was once a deer. He became very rich, but was reduced to poverty by the Chinese.

Kiat Pin was born again as Kiu Kwan. Stake on Kiat Pin, Kiu Kwan, Sam Wei, Ban Kim and Guan Kiat when you dream of three cups of spirit, three men, three eggs, an old man, or three objects.

21.—*Beng Chu* was once a fish (usually called "The Stone"). She was the daughter of Guat Poh (No. 13) and the wife of Pan Kwi (No. 15) and the mother of Hong Chun (No. 6). She was a lady of the highest rank. The whole family were killed by the Chinese.

Beng Chu was born again as Guat Poh. Stake on Beng Chu, Guat Poh, Kong Beng and Hoey Kwan when you dream of anything red, spectacles, a women reading, wearing a gown, coming out of a door, or looking into a glass.

22.—*Kun Giok* or *Gin Giok* was a butterfly. She and her brother Thai Peng escaped from the conquering Chinese. When he became King he raised her to the second rank. Eng Seng (No. 7) was her son.

Kun Giok was born again as Hoey Kwan. Stake on Kun Giok, Hoey Kwan, Cheng Guan, Cheng Hun, Thai Peng and Mow Lim when you dream of a man eating meat, a woman combing her hair, a girl of loose character, a woman carrying a child or running.

23.—*Siang Chiow* was a swallow. When she was a girl she picked up on a mountain a book from which she learnt sorcery and was able to raise storms. Kun San (No. 9) regarded her as his sister. She married Hong Chun (No 6).

Siang Chiow was born again as Hap Tong. Stake on Siang Chiow, Kong Beng, Hap Tong and Kun San when you dream of meeting a Magistrate, a marriage ceremony, a woman riding, rain coming down, an amazon, or beating a drum.

24.—*Hap Tong* was the name of a spirit-shop kept by two sisters-in-law Sit and Kiu. Chi Koh (No. 11) tried to force them to marry him and they jumped into a well and were drowned. They had previously existed as pigeons.

Hap Tong was born again as Siang Chiow. Stake on Hap Tong, Hap Hai, Kiu Kwan and Cheng Li when you dream of drinking milk and sleeping, an elder brother's wife and his younger sister walking together, a woman selling spirits, two persons under one covering, women drinking together, or two sisters marrying at the same time.

27.—*Hap Hai* was originally a frog. He was the son of Sam Wei (No. 2) and brother to Guan Kiat (No. 19) and Ban Kim (No. 32). He was killed by the Chinese.

Hap Hai was born again as Cheng Sun. Stake on Hap Hai Hap Tong and Pit Taik when you dream of a foreign vessel at sea, a louse, or an inundation.

28.—*Hoey Kwan* was a duck. His elder brother was Kiu Kwan (No. 4). He became a Judge. His whole family were massacred by the Chinese.

Hoey Kwan was born again as Kun Giok. Stake on Hoey Kwan, Kiu Kwan, Kun Giok, Eng Seng and Mow Lim when you dream of a coffin on fire, a house on fire, a Magistrate approaching, a kitchen fire, burning crackers, fighting, a Magistrate seeing blood, the light of a lantern, a burning corpse, or a person dressed in cotton.

30.—*Thian Liang* was once an eel. He was a Sin Chei, but seeing he could rise no higher, he shaved his head and became a monk. He was employed by people to supplicate the gods to grant blessings, wealth and children.

Thian Liang was born again as Jit San. Stake on Thian Liang, Jit San, Thian Sin and Cheng Li when you dream of taking medicine, two men in the water, a large and small hat, digging a grave, a monk, rice, or an eel becoming a snake.

33.—*Cheng Li* was a turtle. His house of business having been burnt down he turned priest.

Cheng Li was born again as San Wei. Stake on Cheng Li, Sam Wei and Yu Li when you dream of being carried in a chair, a corpse in a well, cutting timber, creatures of the sea, murder and blood, a chair coolie, a marriage, a chair, baling water, a spirit-shop, a fire, or a turtle.

32.—*Ban Kim* was formerly a snake. He was the son of Sam Wei (No. 2) and the younger brother of Hap Hai (No. 27) and Guan Kiat (No. 19). He led a retired life.

Ban Kim was born again as Eng Seng. Stake on Ban Kim, Eng Seng and the five dragons when you dream of a rich man, much money, collecting rent, a pair of gold flowers, a tortoise, a slave burning a coffin, or putting out a light.

33.—*Cheng Li* was a turtle. His house of business having been burnt down he turned priest.

Cheng Li was born again as San Wei. Stake on Cheng Li, Sam Wei and Yu Li when you dream of being carried in a chair, a corpse in a well, cutting timber, creatures of the sea, murder and blood, a chair coolie, a marriage, a chair, baling water, a spirit-shop, a fire, or a turtle.

36.—*Jit San* was once a cock. He was extremely wealthy. but having been plundered by the Chinese he turned priest,

Jit San was born again as Thian Liang. Stake on Jit San, Thian Liang, Kun San and Eng Seng when you dream of wood and fire, going to school, the sun rising in the East and setting in the West, a man entering and coming out of a wood, a high hill or sunset.

The accompanying diagram contains the names of all the thirty-six Hua-Hoey characters together with another Im Hoey not included in the ordinary lists. Each character is associated with a particular part of the human frame and this diagram is extensively used in interpreting dreams. Thus if you dream of ears you should stake on Thai Peng or Kun Giok, if of the neck on Jit San, and so on. The characters are here classified as follows :—

Four of the highest degree (Chong Guan), viz. :—

Tan Hong Chun, Tan Eng Seng, Tan Pan Kwi and Gaw Cham Khoi.

Seven Traders, viz. :—

Ang Yu Li, Chu Kong Beng, Chan Hok Sun, Liong Keng Su, Hong Mow Lim, Teh Pit Taik and Loh Chit Taik.

Four Priests, viz. :—

Low Cheng Li, Teh Thian Liang, Tan Jit San and Tioh Hoey Kwan.

Five Generals, viz. :—

Li Han Hun, Wi Kun San, Song Cheng Sun, Li Guat Poh and Wi Chi Koh.

Four Ladies, viz. :—

Siang Hap Tong, Beh Siang Chiow, Li Beng Chu and Lim Gin Giok.

Four Happy-lot, viz. :—

Lim Thai Peng, Tioh Kiu Kwan, Tioh Hap Hai and Tioh Sam Wei.

One Nun, viz. :—

Tan An Su.

Two Friars, viz. :—

Tioh Tian Sin and Chiu Cheng Hun.

Five Beggars, viz. :—

Tan Kiat Pin, Tioh Guan Kiat, So Cheng Guan, Tioh Ban Kim and Chi Guan Kwi.

The Lottery is thus conducted in the Straits :—A person wishing to open it, issues a notice that on a certain date he will open Hua-Hoey under a certain chop and that he will be responsible to all winners who stake up to such and such an amount either with him or his agents.

These Agents go round, and, according to agreement, are allowed to receive stakes up to a certain limit, say $2, but on their own account they may receive larger stakes. They carry what are usually termed *hongs, i. e.*, papers on which the stakes are entered. In case the staker is well known to the agent, no acknowledgment is given, but the staker may receive a ticket or scrap of paper, or else he writes down on a slip of paper, which he hands to the agent, the names of the animals he wishes to stake on and the amount. The accompanying is a specimen of the staking papers used in Hua-Hoey.

1	White fish—Cham Khoi
2	Shell or Dragon—Pan Kwi
3	Goose (White)—Eng Seng
4	Peacock—Hong Chun
5	Lion or Earth-worm—Chi Koh
6	Rabbit or Tortoise—Guat Poh
7	Pig—Cheng Sun
8	Tiger—Kun San
9	Buffalo—Han Hun
10	Alligator or Dragon—Kang Su
11	White Dog—Hok Sun
12	White Horse—Kong Beng
13	Elephant—Yu Li
14	White Cat or Dog—Chi Taik
15	Mouse—Pit Taik
16	Wasp or Bee—Mow Lim
17	Stork—Cheng Hun
18	Cat—Thian Sin

19	Butterfly—Kun Giok
20	Stone or Cricket—Beng Chu
21	Swallow—Siang Chiow
22	Pigeon—Hap Tong
23	Monkey—Sam Wei
24	Frog—Hap Hai
25	Sea Hawk—Kim Kwan
26	Dragon—Thai Peng
27	Tortoise or Duck—Hoey Kwan
28	Cock—Jit San
29	Eel—Thian Liang
30	Turtle or Carp—Cheng Li
31	Lobster—Guan Kwi
32	Snake—Ban Kim
33	Spider—Cheng Guan
34	Sheep or Deer—Guan Kiat
35	Deer or Goat—Kiat Piu
36	Ghost or Fox—An Su

There are, it will be seen, thirty-six columns, at the head of each of which is the sign of one of the Hua-Hoey characters. The marks* (which have a conventional meaning) and figures (Chinese) represent the amount either cents or dollars staked on each animal and the last column is the total of stakes received. A person wishing to stake a large amount, say $5 or $10, on an animal will sometimes write the name on a piece of paper and seal it up, delivering it with the stake to the manager of the Hua-Hoey or an agent.

The lottery is opened twice a day, usually at noon and 6. P.M., and at the appointed hour the winning number (animal) is exhibited, and the result declared in the streets. Previously to this, the agents have brought in their staking papers. If the lottery is worked fairly, of course the manager who declares the winning number should be ignorant as to the amounts staked on the different animals. In China, the papers on which the stakes are entered are folded up in a packet and are not inspected till the winner has been declared, when the winning tickets are chopped and the owners of them are paid.

* Generally entered in pencil.

In the Straits, these lotteries are not fairly worked, and the animal least favoured by the public is often the winner. Stakers receive thirty times their stake, less a small commission paid to the agent, from whom they receive their winnings, and this leaves a good margin of profit for the bank. A manager, for the sake of gain, or out of spite, has been known to stake by deputy a large amount with one of his agents on the animal which he means to declare as the winner. The agent is "broke" and those who have staked on the winning animal are defrauded of their gains. This is only one of the many ways of swindling practised in regard to these lotteries in the Straits.

It must not be supposed that it is only the Chinese who gamble at Hua-Hoey. The wealthy Baba, born in the Straits, the respectable trader, their wives and daughters, the petty shopkeeper and the coolie who works by the day, Klings and Malays, women and children, all alike are unable to resist the temptation to gamble. The Manila lottery is only drawn once a month. Manila is a long way off, and the chance of winning a prize is very remote, still it has its fascinations for the practical Englishman and even the cautious Scotchman has been known to invest his money in this speculation year after year. The Hua-Hoey lottery is drawn twice every day in different parts of the town and the excitement is ever fresh. An outlay of 10 cents, which is within the means of any coolie, may bring in $3.

Women are largely employed in the Hua-Hoey business, while their husbands are at the shop or sailing (as they appear to be very often). They spend their idle time in collecting stakes and staking themselves. They have diamonds and gold ornaments in profusion, and while any of these remain, they can gamble to their heart's content.* Those lower in the social scale, unblessed with diamonds or ready money, beg, borrow or steal in order that they may gamble.

Dreams play a great part in Hua-Hoey and the confirmed Hua-Hoey player gets to think of nothing else but the chance of his winning on the morrow. According to his dreams, he stakes.

* A few days ago the wife of a trader in Penang having lost at Hua-Hoey over $1,000 during his absence tried to commit suicide.—(Febuary, 1886.)

placing the unsuccessful gamblers in a position amounting to suicide. Parents, husbands, wives, sisters, brothers, and not seldom, employers also, undergo great affliction, bringing through its consequence the greatest distress to the community at large.

4. That this method of gambling contains 37 signs or numbers, namely:—Unn Soo; Thye Peng; Koug Beng; Cheng Soon, Jit-San; Moh Lim; Seang Cheow; Hoay Kuan; Che Koe; Cheng Hoon; Cheam Khoay; Eng Seing; Sam Hoey; Kew Kuan; Guat Poh; Ban Kim; Khoon San; Kin Geok; Hup Hie; Beng Choo; Kung Soo; Kong Choon, Cheng Lee; Hock Soone; Eive Lee; Pit Tek; Han Hoon; Thean Siu; Thean Liang; Cheng Guan; Guan Kwei; Guan Keat; Keat Pin; Phan Kwei; Im Hoey; Hup Tong; and Chee Tek.

5. That your Memorialists would beg to call attention that "Wha Hoey" gambling is a game of fraud and imposition. it is not managed as other gambling games, with the "Wha Hoey" keepers it is always "*Heads I win and Tails you lose.*" By other games the person wishing to go in for a chance does so personally, but in "Wha Hoey" agents are procured to act for him or her. "Wha Hoey" is in fact carried on by way of proxy; for example, a lady will send her servant or servants to stake for her, or the keeper sends his orderly secretly to the parties' house to collect the monies and numbers of tickets that the party may choose to hazard on. The parents, husbands, or employers being unaware of what is being done, and, if there is not ready cash, the party he or she secretly pawns jewels, and other paraphernalia and the proceeds therefrom with the hazard tickets are deposited to the keeper's orderly, if the party loses he or she never see any part of their stake again.

6. That most of the Chinese servants employed by Europeans and Chinese families cause their employers any amount of anxiety and annoyance, for, when they receive money to purchase things for domestic purposes they squander it away upon "Wha Hoey" then, supply their employers with inferior and detrimental victuals.

7. That this fraudulent system of "Wha Hoey" gambling is not in any way discouraged by the authorities in Penang, because as far as your Memorialists know they have no power by Law to do so. It is carried on in Institutions got up for the purpose, but here exist places where certain parties who cannot well attend the Institutions meet at some private place which is secured for the purpose, and the gambling gone on clandestinely undisturbed by the proper Officials. Whereas in Perak, Selangore, the Dutch and

French Colonies your Memorialists are informed that even in the Licensed Gambling Farms such a mode of gambling is entirely disallowed by the Government, and is suppressed immediately on discovery.

8. That the keepers of these "Wha Hoey" establishments open them twice each day, and as is generally the case the person who may be a child or a poor coolie or a blind person, trying his or her fortune to gain, will place a stake of say (1) one cent upon the "Wha Hoey" if such person gains he or she will receive (30) thirty cents, but if the choice of signs fail which is generally the case they lose all, in this way thousands of dollars are brought to the "Wha Hoey" manager. The "Wha Hoey" keeper guarantees to be responsible to the lucky players for only say $ 1,000; but supposing the successful players win $ 2,000 or more, the keeper will only divide his guaranteed $ 1,000, amongst them, again if say two thousand persons or more were to put a dollar each and all of them are unsuccessful the "Wha Hoey" keeper pockets the whole $ 2,000 or more. By which means he manages to squeeze money fraudulently out of the poor, as well as the rich. The mode by which the frauds are practised by the manager of a "Wha Hoey" may be represented as thus:—The Manager makes it known that the maximum amount of his loss in one forenoon, say is $ 2,000. The Ticket to be produced by him for one stake being as a matter of course known to himself and his partners he clandestinely slips in a ticket or as many as he likes identical with the one to be produced, to win say $ 1,200. Thus his so called maximum loss, if he can ever lose at all, is practically reduced to $ 800 only.

9. So wily are the "Wha-Hoey" Keepers that sometimes they write on the sand the winning number, then rub it out with their feet at other times it is written in the palm of their hands, when there is no chance for the above they shout out. The place of thus proclaiming the character being first made known, a great number of people young and old assemble to hear it, when the time is fixed they take every trouble to meet at the appointed rendezvous to hear the character or successful sign proclaimed, and as soon as the successful sign is given, all the people interested announce the same throughout the town, in crowds as people coming out of a theatre or retiring from a riot.

10. Your Memorialists would like the Honourable Members of the Legislative Council to know that twenty years ago or there-

abouts the gambling game of "Wha Hoey" was carried on in Penang and Province Wellesley and owing to the calamity and suffering caused by this abominable game the Police were then forced to take active measures for its suppression; and owing to the heavy fines (sometimes up to $ 3,000) and the rigorous imprisonment imposed on the "Wha Hoey" keepers by the Magistrates caused terror and consternation amongst them, since then it has been discontinued until within the last year or so, when it has re-opened and increased with re-doubled vigour.

In consideration of the above-mentioned representation to your Excellency and others the Honourable the Members of the Legislative Council, your Memorialists request, implore and pray for your kind view and deliberation of this subject and beg that you will cause inquiries to be made as to the fact of the present description of "Wha Hoey" and that it may please The Honourable Members of Council to take steps in the meantime to issue such orders as to prevent "Wha Hoey" gambling and gradually to pass an Act or Ordinance for the purpose of totally putting a top to this ruinous gambling game of "Wha Hoey" which is daily sapping the earnings, energy, and comfort of poor coolies, women, well to do men, of good society and in good business and pecuniary circumstances, and children.

And your Memorialists as in duty bound will always pray, &c.

(Signed) GHO AIK GHO, and others.

Dated at Penang this 30th day of September, 1885.

ON THE ROOTS IN THE MALAY LANGUAGE.

FROM THE DUTCH

OF

J. PIJNAPPEL.*

In the present flourishing condition of philological study on scientific principles, one can scarcely marvel at the fact that the Indo-Germanic or Aryan family should have appropriated to itself the lion's share of general attention, but, that there should still be any uncertainty regarding its practical relationship to the branches descended from other stocks, is quite inexcusable. Although we do not, at the present day, take what may be called a bird's-eye view of these languages as was formerly done, and find that, on the contrary, each one of them now enjoys its own peculiar share of notice bestowed upon it by some one or other, there is, nevertheless, in respect both of the number of students and of their manner of procedure, much still left to be desired, since the subject does not always receive the full justice to which it is entitled. Perhaps there would be no harm done by giving an example to illustrate how other languages, independent of the Indo-Germanic, can be made to supply even more particles towards the building up of our science than have hitherto been collected. To this end we have, as specialists, selected from the particular province of our research "*the form of Malay words previous to their extension in meaning through the addition of affixes.*"

* "Over de Wortel woorden in de Maleische taal," a paper read by Dr. J. PIJNAPPEL in Section 5, Polynésienne, of the Oriental Congress held at Leyden in September, 1883.

Competent authorities on the Indo-Germanic, in speakin
the roots in these languages, inform us that they really exi
only at that period when the various branches had not
separated themselves from the parent stock. As to their f
at that date, and whether it was monosyllabic or dissylla
this has not yet been satisfactorily settled or agreed u
Now in the Malay languages it is altogether different; here
continually meet with them as significant, current words,
which reason they may be justly classified as "root-word
but these latter must not be confounded with such as we
accustomed to look upon as primitives or radical words in
sideration of the derivatives obtained from them, because t
same primitives, when dissyllabic (their usual form), may o
be readily recognised as constituting compound words wh
on being resolved, prove to be nothing more than the proc
resulting from the combination of two simple elements or
ticles not yet entirely lost to the language or obsolete for
loquial purposes; it is to these simple elements that we h
to look for the true roots. As for applying the informa
obtained to any one branch in particular or comparing
same with any other languages except such as belong to
Malay group, this we leave to further investigation to acc
plish, flattering ourselves that some light will presently
cast upon certain points of interest to Philology in general
which may, possibly, be turned to good account.

Too much, however, should not be expected. In enter
upon the subject concerning the origin of Malay words,
would, by way of preface, mention that in this discourse we h
principally availed ourselves of a certain source which, altho
exceedingly rich in itself, cannot be said to have entirely
cluded the others: we are here referring to "verbal reprod
tions of sound." The Malay languages are remarkably rich
"tone-imitative-words" and, in accounting for this wealth
is necessary once more to have recourse to the argument t
it is here a question of an aboriginal people who have acq
ed an ear sensible to the minutest distinctions of sound, s
as would be almost, if not quite, imperceptible to oursel
The facility and acuteness with which the Malay is capabl
distinguishing between slight variations in tone, is indeed

markable. The following will even more than exemplify this. These can be little doubt that words of this class would furnish us with an admirable insight into the ancient condition of the people by whom they are employed were we but able, not only to make a complete collection of them, but also to discover their original meanings. A nation living by the seashore would observe and mimic sounds different from those which would strike the inhabitants of a plain or a mountainous district. In consequence of the limited space at our disposal we are compelled to confine ourselves, on the present occasion, to the investigation of a single tone, not one specially selected because it offers a particularly favourable example—representations of other sounds might have been found which would have served our purpose better—but merely chosen by us because its plain, almost self-evident signification causes it to be easily understood in our own (European) languages also. We allude to the word *tik*, equivalent to our *tick*. This word is directly comprehensible to all, irrespective of nationality; the Englishman, Frenchman, German, or Dutchman grasps the full force of its meaning, equally well with the Malay, besides, the expressions *tick* and *tick-tock* are well known to us. The Malay says *tak*, in imitation of the sound produced by striking a small hammer upon a stone-flooring. Now it must be here remarked that, in giving this interpretation, we are quoting from Dewall's large dictionary of the Malay language, where the explanations submitted in tracing the meanings of the various words are so comprehensive and lengthy as to speak well for the care bestowed upon the work. Yet they should not always be accepted without caution, since the possibility of error, occasionally apparent from a less happy choice of illustrations, is not always excluded. Well, in the above instance the Malay employs the work *tak*, but, when the table is struck with a stick he calls the tone thus produced *toek* (N. B.—*oe*=the English *oo* in *poor* in this and all the subsequent instances: the *oe* is the Dutch equivalent for the German *u*: we catch the difference of tone for it is flatter; hence the use of the *oe*). The tone in *tak* (pr: *a* as in English *mar*, but somewhat shorter, thus *măr*) is sharper and clearer than in *toek*. It is a remarkable fact that *tik* is necessary to

complete the complement of the tripthong, and causing *a* take up its natural position between the sharp *ĕ* and the *oe*, * should be wanting, at any rate, it does not appear in lexicon. This omission, however, does not occur in ot cases; so, for example, they say *soer* of the rain falling trees, also of the cable of an anchor as it glides swiftly thro the hawse-hole; again, the word *sar* stands for water dropp upon hot iron, also for a stream of water forcing its v through an opening, as well as for a mat being drawn al the floor and a spear or javelin flying through a partition c sisting of matting; *sir* (pr: seer) is the name for a pit of el wood at the moment of its being extinguished by the w coming into contact with it: again, we have *poek* expressiv a feeble explosion or report, such as would be occasioned the bursting of a cocoa-nut falling from a tree, or an em pail tumbling upside-down into the water; they apply *pa* a book falling on its flat side, or to a table struck with palm of the hand; *pik* (pr: pĕek) is significant of a s wooden box falling on the ground; and so forth. Tak into account the individual effects of *s* and *p*, the former i cating a hissing, sibilant sound, and the latter, by virtue o being a labial explodent, expressing the presence of a "po or "bang!" there can be no difficulty in recognising the played by the vowel in reproducing a tone to coincide with original sound.

In fact, to become fully aware of this distinction, it is al unnecessary to call in the assistance of such tones, sinc who is acquainted with the Malay languages, has it cle proved to him by numerous examples how the changes in word indicate the flat, dull, heavy, thick, coarse, and grea compared with and opposed to the sharp, clear, light, t fine, and small. On a first reference to the Javanese gr mar of Roor one will immediately meet with nume illustrations of this. And, although *tik* is not found a independent word in the vocabulary, yet its existence, whi made evident by simple analogy, is clearly established be the shadow of a doubt, by its derivatives. From all t

* This tripthong occurs in the English *why* pronounced *oo-ah-ee*.

word-tones new words are formed by the addition of the prefixes *kĕ* and *lĕ*, though these words are described as being entirely synonymous with the roots from which they have come, but, if this were perfectly true, these prefixes would either constitute nothing more than phonetic affixes, or independent representations of tone conveying the idea that a more extended and general meaning should be attached to their primitives. In considering the prefix *kĕ*, one would, in such a case, have to assume that it merely suggests the sound *ĕ* which, by being aspirated, had become *hĕ*, and further that this *hĕ* has been finally hardened off into *kĕ* by aspiration. Now, as a matter of fact, such an *ĕ* was originally an intrusion between two consonants inserted for the sole purpose of simplifying the pronunciation, therefore we also meet with it intervening between the final consonant in which the prefix terminates and the initial consonant with which the root opens; for this reason it is often erroneously looked upon as forming a component portion of the root; hence numbers of words are considered to open with an *ĕ* when such is not the case, and the truth of this assertion becomes apparent when a prefix terminating in a vowel, *e.g.*, *di*, is substituted for such a one as is closed by a consonant. Presuming we were to accept the above rule for derivation as holding good in the case of *tik*, *tak*, *toek*, we should then feel ourselves compelled to admit that the verbs, *měngětik*, *měngětak*, *měngětoek*, were derived from them in the first place and that then, from the further derivative forms of *ětik*, &c., such words as *kětik*, &c., had been obtained through the working of some unknown phonetic principle. On account of the close relationship between *k* and *t* as initial letters, one might likewise be led to imagine that the form *kětik* merely owed its origin to reduplication. In favour of this opinion would be the circumstance that *kĕ* very frequently precedes syllables opening with a dental and, though it is often prefixed to other letters as, for instance, in *kĕlip* and *kilap*, this might be accounted for by attributing the circumstance to a transition from the liquid *l* into the dental *d*. Consequently, it would be more advisable to consider the *k* as having originated through reduplication after another manner, viz., to look upon it as proceeding out of the final consonant;

accordingly, in *tik-tik i. e., tik-ĕ-tik* it would appear that there has been a suppression of the initial *ti*. But neither the one or the other of these arguments is satisfactory.

The other prefix *lĕ* is very commonly affixed to tone-words and seems to remind us of the well-known particle *lah*, but we should certainly experience some trouble in endeavouring to prove them one and the same, even though there were no apparently more correct explanation at our command. At the same time, it cannot be denied that the difficulty, so far as it consists in the fact that *la* should have lost its fulness of sound, and that, too, in the penultimate, is removed by remembering that the meaning causes the stress to fall on the root, so that *la* remains unaccented. Yet, notwithstanding this, there is, in our opinion a still better interpretation by which the question may be settled. We have a third form of derivative, the result of a combination of the prefixes *kĕ* and *lĕ*, found in words like *kĕlĕtik* and *kĕlĕtoek*; these, it is true, are once more described as precisely corresponding in meaning with the other words, but in this instance, at all events, the idea of attributing the construction to the influence of phonetic principles would certainly have but little weight in its favour. Besides, in this species of combination, one very naturally expects to find an intrusive *l*, in consequence of which *kĕtik* would become *kĕlĕtik*. In this, as in other languages, the notion conveyed by the vibration of the tongue, viz., that of 'frequency' (not losing sight of the frequent confusion of an *r* with an *l*) has, it is quite evident, absolutely no effect upon the quality of the tone; the quantity suffers a change but, the quality remains entirely unaltered. Assuming this to be the correct version, it would be essential that we should, in considering the form *lĕtik*, acquiesce in the premises that the first term of the word, *i. e.* the syllable *kĕ*, had been suppressed, since it cannot possibly be argued that *kĕ* in *kĕlĕtik* is probably a prefiguration to the word *lĕtik;* for this would certainly not have taken place without some purpose (a phonetic reason is out of the question here), and the very nature of the thing only admits of a modification of the quantity, seeing that the quality is expressed by vowel-change.

As a consequence of the necessity of supplying a demand

for an expression indicative of frequency, durability and conbination or connection, there was a call for a special form to render the opposite idea of something disconnected, abrupt, sudden, isolated and unexpected, to be obtained by modification of the word, and thus accounting for the antecedent representation of *kĕ* which proceeding, as it were, direct from the throat without interference from the other organs of articulation, was more suitable than any other explodent letter for expressing the suddenness and abruptness of a report or explosive sound when such required rendering by a figure of speech. But, even though it might, in after times, have been possible for *kĕ* and *lĕ* to be assimilated when nature was no longer the sole guide, yet they originally repelled and excluded each other, and *lĕ* could no more be inserted after *kĕ* than *kĕ* could be made to precede *lĕ*; besides which, the latter would imply a chronological precedence of *kĕ* and such a supposition cannot possibly be entertained or tolerated. The only solution we can, therefore, arrive at is, that we are bound to accept *lĕ* as being quite as independent a prefix as *kĕ*, and that the position of this term *lĕ* was assigned to it phonetically after the initial term of the word instead of before it, through metathesis, or transposition. To look upon the prefixes *kĕ* and *lĕ* as being nothing more than mere phonetic affixes is incorrect, for they evidently define the meaning of the word, in some respect, by modifying the quantity although not affecting the quality.

There are also instances of *dĕ* being found as a meaningless prefix, in which light we shall hardly be able to account for it otherwise than by attributing it to a phonetic change from the *l* into the dental *d*. This is preferable to the argument that we have here a softened *t*, the consequence of reduplication, for this *dĕ* is also found occurring before other consonants.

By analysing the meanings of *tik*, *tak*, *toek*, it becomes apparent that the principal idea conveyed by the word is represented by the explodent *t*, in exactly the same way as we already noticed of the *s* and *p*, while the final *k*, with which the above words terminate, merely serves the purpose of abruptly breaking off the tone to imply a sudden ending. Accordingly

the chief idea or radical meaning is modified to a degree corresponding with the change the *k*, is made to undergo. We find this letter supplemented by *ng*, *m*, and *s*, in *ting*, *tang*, *toeng*; *tim*, *tam*, *toem*; *tis*, *tas*, *toes*. *Ting* signifies the sound produced by a small piece of money falling on a stone, and *tang* expresses the same thing of a large one, whereas *toeng* indicates the ringing tone of a bell, or the sound proceeding from a hollow bamboo-cane when the same is struck with a hard weapon. It is our opinion that the fundamental or leading tone suffers no change, the same initial explodent being employed in each case, but, the *ng* indicates prolongation, for the tone is not interrupted or brought to sudden conclusion but continues to vibrate through the nostrils; we fancy we can hear a reverberation in *ting* and *tang* quite as plainly as in *toeng*, hence we have ventured to modify the meanings in some measure, through replacing the stone by a body possessing some vibrative power and capable of emitting a tone; it is true that something hard is requisite in these cases, but it should be a resonant body, for in the above examples it is more likely to be the blow on the stone which it is intended to represent than the chinking of the coin. The resonance here implied is, so to say, passive and confined to the object; replacing this nasal by the labial liquid *m* there is a further call for the idea, not precisely of a puffing, but rather of a humming or blowing sound; it conveys the notion of an expulsion of air in the performance of which the subject itself is engaged, so that *tam* and *toem*, besides indicating a resounding tone, have an extra influence in modifying the meaning. The discharge of a cannon is termed *toem*, doubtless with the intention of showing that it is accompained by a hollow, booming sound; *tam* names a flat, heavy body descending on the ground from above as, *e. g.*, the falling down of the component parts of a house tumbling-in, and the *a* in the word marks the presence of a rumbling, and crashing noise. The letter *s* is also concurrent with *t* in such cases: with the word *tas* we associate the sound of rattling, snapping, rustling, such as would ensue from the exploding of a percussion cap, or a rifle-ball entering a board or plank, also the cutting of paper with a pair of scissors; *toes* is the name for a smart, sharp pop or bang, such as one hears on

firing a revolver, or when the motion of certain bodies suddenly ceases as, for instance, the surcease of falling drops of water. We fear, however, that these explanations are not quite as correct or as much to the point as might be desired. From the derivatives of *tis* we find that it principally implies the meaning of a continual dripping or falling down, and this sufficiently explains the use of the component letters of a word in which *s* is to be taken more in the light of a continuant than sibilant, and is employed for the special purpose of contrasting with the nasal because there is here no necessity for a letter to express resonance; besides *s* is the only consonant which admits of being used in conjunction with a *t*. Then, again, we know how closely a final *s* approaches the sound of *h* in pronunciation, being deprived of much of its property in losing part of its hissing sound through aspiration.

It seems that *r* does not appear in concert with *t*, but it occurs in words of the same species, *e. g.*, *gar* and *sar*, where the adoption of *r* is permissible because of the nature of the tone to the meaning of which it adds the impression that the sound of rattling is to be heard; still, considering the various significations of these words, it would not be easy to comprehend them under one common category.

From several of these little words new ones are formed by again affixing the self-same prefixes *kĕ* and *lĕ* when it often happens that a nasal has been introduced before the *t*, and that *kĕlĕ* also occurs as *kĕrĕ*. Neither of these two modifications is uncommon. It is not necessary to draw the line when one has stated that *l* is confused with *r*, for we so frequently discover a phonetically intrusive *n* in the penultimate of primitive words that, as a rule, the fact of having found the one affords sufficient evidence for assuming the existence of the other.

Until now, we have merely occupied ourselves with the preliminary or first changes of the root, and have not paid attention to any except the original meanings; a further advance should then be our next step. The dictionary supplies us with active forms for a few of these words, like *toek*, *tas*, *toes*, *tom*, which respectively signify the producing of these radical tones. But there is no reason why verbs from all such words may not

be used. It would, moreover, be strange if other derivative forms of these words were not actually in colloquial use. For, correctly speaking, the possible existence of no derivative can be denied, while there is a real demand for the expression of a certain meaning the idea underlying which has an independent form in use, even though present custom may be unacquainted with it, or may have neglected to preserve it, a thing of frequent occurrence. However, such forms did not, at first, come into existence at the same time and together with the roots; it was once considered sufficient, and this sometimes happens even now, simply to mention the word marking the thing which is or does this or that, or the action itself of being or doing, in order to call attention to the subject. By saying *tick-tick* or *tick-tock* every one will be reminded of the ticking of a watch or clock. But the man who does not know these articles will think of something else giving forth a similar sound. So it comes that from *tik* we get the derivative *tiktik* a drop, and from *tis* we have *mĕnĕtis* to drip, while *kĕtik* is the Malay for the ticking, or rather the tick of a clock. After the same manner *mĕnĕtak*, transitive, means to hew or chop; *mĕnĕtas*, transitive, signifies cutting open, or breaking through for the purpose of disuniting, as in ripping a seam, while the same word, intransitively used, expresses the bursting open of a hatched egg. Then *mĕnĕtoek* names the action of giving a soft or, better still, a muffled knock; *mĕnĕtis* is to drip beside anything, also to descend from (with reference to origin); *mĕnĕtik*, to flatten by blows, &c. Also *mĕngĕtis*, which means to fillip off, as in removing an insect from the hand by a sudden jerk from the tip of the finger, but, it is also used to express the showing of a ring one wears by pushing forward one's finger and thereby performing an action somewhat similar to filliping. The same meaning is ascribed to *mĕngĕtik* but this word also means the act of jumping in insects, when it is executed by the stretching out of their hind legs after the manner of a grasshopper, whence the primitive word *kĕtik* receives an additional meaning by being used to express a leg of this sort, which is, again, figuratively employed for the hammer of a rifle because a grasshopper's leg more or less resembles it. Allied to *kĕtik* is the word *kĕting*, the name for that posterior portion of the leg

situated between the calf and the heel, while *oerat kĕting* is the term by which the *tendon achilles* is known, and *mĕngĕting* is only used in the sense of severing or cutting through that particular tendon of a man called the *tendon achilles*. *Mengatok*, with *a* as its first vowel, signifies tapping on a person's head or striking a flint with a piece of steel; by inserting an *n* in *kĕtang* and repeating the word, thus, *kĕntang*, we get a wooden block struck with a cudgel by the night-watchman as a signal. To these words the following are probably akin in point of origin, *kĕlontang*, a scare-crow; *kĕlontong*, a pedlar; *kĕlinting*, a Chinese pagoda! we fancy this word is also traced as proceeding from a Chinese source); *kĕlĕntingan* and *kĕrĕntingan*, ear-rings. Many more examples of this kind could be easily found.

Were it our intention to exhaust the subject to which we have been able to do little more than call attention, we should now, without further delay, have to speak of the new change of tone, obvious from the above examples, viz., the contraction of a dissyllable into a monosyllable in the first term of the word, and also the phonetic variation of the consonants which, as in all other languages, is, doubtless, also here originally due to merely dialectic differences, but may, nevertheless, at one time have defined the meaning of the word to some extent. Besides, at the very outset and taking precedence of every other question, the direction of our discourse should now tend towards an enquiry into the laws regulating such tone-words as, in contradistinction to these already considered, we are obliged to term arbitrary in default of being able to think of a more suitable and descriptive expression, one that would define the class better. For, although we have seen that there are words whose origin is traced to involuntary verbal imitation of sound, a still greater number probably owe their existence to caprice, a fact continually remarked in the case of children who habitually render the thing they see, or what they see occurring, by self-coined tones, doubtless very arbitrary, but due to clearly indicated natural causes nevertheless, and for this reason agreeing, now and then, with the equally arbitrary utterances of other children.

Even previous to making the above enquiries we should proceed to give a more ample description, entering into the details of the antithesis existing between these two great divisions of words. Arbitrary tone-words are, it is quite evident, diametrically opposed to the involuntary, verbal representations of sounds, therefore, when we include the tone-imitative words in the latter class we do so for the express purpose of contrasting them with the arbitrary tone-words, and to show that we look upon them in the light of words with a reflective tendency, not only answering to the sounds themselves but to something more besides, for they recall the very motions and gestures necessary for the accomplishment of the action itself, between which and the sound consequently ensuing there is an intimate relationship: at the period when speech had not reached such a high state of perfection as at present, the language of mimicry and gesticulation must certainly have been of great importance, and that it has not yet taken its final leave of the world we learn from the interesting article by Professor GERLAND of Strasburg published in the *Deutsche Rundschau* for May last (1883), and treating on the language of signs employed by the Indians. In the infant stages of our race, speech was full of motion, the movements of mimicry going hand in hand with the utterance of involuntary expressions for original tones. This is the reason why pronominal roots and radical prepositions have as much right to be considered involuntary, verbal sounds as the tone-imitative words. It is clear that in this instance psychology and grammar do not fulfil precisely the same office. The *psyche* supplied the material out of which the language was constructed by the *nous* not in conformity with any logical rules but, starting with the roots of nouns, verbs, pronouns, and prepositions, it developed the language while perfecting itself.

Then, too, we should not be able to avoid a careful investigation of the fundamental meanings belonging to the numerous affixes with which the Malay abounds for, so far, we have only gone into *kĕ* and *lĕ*, and our discourse on these two prefixes has not been by any means complete.

Evidently there is ample material for a prolonged enquiry on untrodden ground.

In conclusion we submit the following hypotheses:

The stocks were derived from imitative and other involuntary sounds, sometimes even preserving, after the first and most prolonged period of their development, traces in their roots of the original primitive wording. Besides, foreign languages have done much to bring about a state of perfection.

It is not necessary for the roots to have been exclusively monosyllabic. The tone-imitative monosyllables consist, for the most part, of three elements, a consonant, a vowel and a final consonant. When, in compliance with some system, a word becomes deprived of its terminal consonant, it can no longer be considered a true root, all that is left being an abstract tone. If we remove the *s* from the Malay word *tis*, we obtain a curtailed form which cannot justly be deemed a real root.

That differences of surroundings originally gave rise to a corresponding variation in the roots cannot be questioned, yet, considering the uniformity of the *psyche* and the fact that the ancient races had still always some points in common, these must often have met in their utterances. Hence, to found the assertion that there is a family relationship existing between various branches, on the mere fact of a resemblance in sound between certain roots, would not suffice to place it beyond the pale of dispute.

But these tone-imitative sounds coupled with those others, whose mutual agreement is a circumstance of far less frequent occurrence, and further combining with them to supply, by means of a portion of every imaginable determinative affix, the entire grammatical and lexicographical store in the word-structure of the language, we say, these two classes of tones, modified after the manner already stated, must certainly have produced an indefinite number of unconnected, independent languages which have, in some measure, long since disappeared.

We beg leave to conclude this discourse with the above suggestions, and we trust that, provided always they are found to rest upon a sound basis of actual fact, they may be considered to have established a fair claim on the student's attention.

KLIENG'S WAR-RAID TO THE SKIES.

A DYAK MYTH.

THE Sea Dyaks possess numberless stories, legends and fables handed down by tradition from ancient times. Some are related in plain prose, whilst others are set in a peculiar rhythmical measure, and sung to a monotonous chant, but none are written; all are transmitted by word of mouth from generation to generation. A story plainly told is an "*Ensera*," and a story sung is a "*Kana*." One large collection of *ensera* is similar in character to the stories of Reynard the Fox, whose place in Dyak tale is occupied by the Pelandok and the Kekura (the mouse-deer and the tortoise), who are always represented as acting in concert, and whose united cunning is more than a match for the strength and ferocity of all other animals. Intrigue and stratagem, so abundantly illustrated in these fables are qualities upon which Dyaks love to dwell, and they have an analogous series of stories of the adventures of Apai Samumang and Apai Saloi, two men who are always plotting against each other, the latter however always being outwitted by the former, and then, when occasions serve, not ashamed to practice deceptions upon his own family. Other tales relate the history of Rajas and their dependents in various circumstances, but it may be that these have been borrowed in more recent times from Malay sources. Others describe the exploits of mythical Dyak heroes, and these perhaps constitute the most genuine specimens of the oral literature of the Dyak race. Of this class the following is one, and being generally sung is called a "Kana."

The greatest hero of Dyak mythical story is Klieng, of whom many exploits are recorded—good and bad, warlike and peaceful. He is supposed to belong to this world of ours, but is not now visible to human eyes as in the good times of yore to which Dyaks look back as the golden age. He is without pedigree. Tradition makes him out to have been found in the

hard knot of a tree by Ngelai who brought him up as his brother. When of age, he developed a tendency to a wandering life, and never applied himself to any regular pursuit, except those of pleasure and war. He was wayward and capricious, yet handsome and brave; he would often disappear for months and even years at a time, and be given up as dead, and then would re-appear at his mythical home, coming from where no one knew, and no one dared to ask. He had a wonderful power of metamorphosis, and could transform himself into anything, and become monkey or man, tiger or *orang-utan*; could be ugly or handsome; dirty and diseased, or clean and healthy-looking just as he pleased. On one occasion, it is said, he turned himself into a fragment of a broken water-gourd, and in that disguise was carried by Ngelai in a basket to the battle, when, being set on the ground, he revealed himself in his true character and routed the enemy. In the following adventure, he figures as a man whom we should call a chimney sweep, and is named the "Smutty One, the Blackened Bambu," and it is not until the end of the story that his appearance changes, and he is recognised as Klieng.

He married Kumang, the Venus of the Dyaks, but in his many wanderings and metamorphoses he became the husband of many others, yet always returned to Kumang in the intervals. And she, following his example, allowed herself the same wide license, and the varying incidents of their constantly securing separations and re-unions make up many a chapter of Dyak story, amusing perhaps, but not very wholesome.

Klieng is not, so far as I know, called Petara; but in Dyak estimation he holds the position of a tutelary spirit, and is sometimes presented with offerings, and often invoked as a helper of men.

The story of the Ancient Traveller whose coming is unknown.

The grey-haired Traveller whose way is hidden.
His name is "Bungkok Arok Papong Engkiyong Bujang * "Pengema Ribis Basong."†

(*) Literally: "The Sooty Crooked One, the Charred end of Bambu."
(†) Literally: "Young Slanting Moon." The story represents Klieng as appearing suddenly in his own house; but in disguise, so he is not recognised.

He is between Ngelai and Bujang Bulan Menyimbang.
He is the Traveller whose cleverness is great.
When he eats rice, at his touch it tastes like chestnut.
The remains of his drink tastes like honey of the bee.

Ngelai asks him,—

"What, friend, is the object of your visit to our country?"
"What news have you to tell?"

Klieng—None, friend, except that I am weary of pounding rice and fetching water.

Ngelai—O you want to get married.

Klieng—Even so: I wish you to go with me to ask Kumang to marry me.

Ngelai—How can you marry whose country is unknown?

Klieng—My country is the highland of light soil, which touched becomes sago,
The Lake Barai, where bathe flocks of birds.

So they began to cut the knotty branches, as the evening was far enough advanced to begin discussion.
Ngelai arranged his armlets of shell with distinctly cut grooves—
Arranged his plumes of hair like shoots of the young fern—
Arranged his turban like the coil of the black cobra.
Bungkok also arrayed himself: his waist-cloth was of bark,
His turban a bit of dried *tekalong** bark,
His armlets were a twist of *rotan*.
They went to the other end of the woven-walled house,
Walking after each other keeping step;
And came to the room of Tutong.

Tutong—Sit down, friends, on the *rotan* mat woven by Lemantan of the land of Entigelam.
Sit on the mat woven in sprigs by Lemok called the star-like Lulong.
Eat the *pinang* just coming into ripeness.
Eat the little *pinang* gathered from the midst of the fruit trees;

* Owing to my ignorance of botany, I can only, as a rule, give the native names of plants.

With spoon-leaf *sirih* spreading in septiform branches;
And tangled tobacco mossing like the hairy *kelindang* fern.
And they fell to talking till the morning hours, speaking of many things.

Tutong—What report, cousin, what news?
What is talked of in the land?
Ngelai—We wish to cut into the top of the wide spreading bee-tree.
We wish to tie the feet of the great wood pigeon,
And net the *adong* fish at the head of the stream.
We ask for Kumang to wed our cousin the Traveller here.
Tutong—My sister does not marry anybody.
I require a man who has found a mosquito's probosis big enough for a stanchion of a boat's bow.
I require one who has found a *pangolin's* tooth fit for a band of the *nyabor** sheath.
But my speech is that of joke and laugh,
Talk spoken without thought.
But truly I require a man who can lead me to rescue my father and mother from Tedai in the halved deep heavens;
One who can lead me to wage war where the dim red sky is seen:
This is the man whom I seek, whom I search for, to borrow as a debt.
Klieng—I am the man, cousin Tutong: if to-night we split a bunch of ripe *pinangs*,† to-morrow we carry war to the halved deep heavens.
If we split the red-spathed *pinang*, I can lead you to wage war to the zenith of the roomy heavens.

So they agreed to split the *pinang*; but the elder brother of Tutong refused consent; and Ngelai's company returned carrying faces of shame unable to meet the gaze of others: with faces red like a lump of dragon's blood. Coming to his own room, Ngelai went to his sleeping place carved like the lumi-

* A Dyak sword.
† "Mĕlah Pinang," splitting the betel-nut, is the name given to the marriage ceremony, of which that action forms the central part.

nous sparks of the milky way. Great was the shame of Ngelai Bujang Pedar Umbang.* Then spoke Bungkok Arok Papong Engkiyong :—

Klieng—Let us three Ngelai and Bulan Menyimbang get birdlime.†

Ngelai—To-day ? Shall we return in a day ?

Klieng—Nay, we spend nights away, and take as provision three *pasus* of rice.

Ngelai—Where shall we collect the birdlime ?

Klieng—Say nothing : let us start and fell the *pempan* tree of Ngelai of the Rain Chestnut, where we can arrange our weapons :

Arrange the plumes of hair like shoots of the *lemiding* fern ;
Put on the ancient war cap, the well fitting one;
Take the war charms to gird the loins ;
Take the shield cut in slanting curves ;
Gird on the horn-hafted weapons ;
Take the plumes of hair thickly studding the sheaths ;
Carry the sumpitan of *tapang* wood.‡

And away they marched with feathers of the hornbill tossing in the sheaths.
Away down the ladder of evenly notched steps,
Holding the long rails converging at the bottom.
So started the three setting forth from thence.
In the day time they pushed on following the sun.
By night they used flaming torches of light.
But weak was Bulan Menyimbang, weaker than a scorched leaf :
The strength was gone from the midst of his loins.
He fell to the right, but was caught by the horn-hafted sword.
He fell to the left, but was held up by the barbed spear handle.

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* "Youth of the Pedar (fruit) Skins."
† A metamorphical way of saying: "Let us go on the war path."
‡ A long wooden blow-pipe used for propelling poisoned arrows.

Spirit of the Winds—O dead is our friend, beloved of heart!
O dead is our husband, beloved of body!

And uprose Bunsu Entayang from the spout of the leaping waterfall.
Uprose Bunsu Rembia from the top of the bee-trees;
And touched him with the knuckles of the fingers of the hands,
And dropped upon him oil sweetly perfumed;
And there was a twitching in the soles of his feet,
A throbbing of the pulse in the region of the heart:
And Bulan Menyimbang stood up.
He smelled an odour like the scented *gharu* of the hills;
He inhaled a perfume as of pressed cardamom flowers.
And lo! there was cooked rice, a bambu-full,
And dried fish a basket full.
"Whether for life or for death I will eat this rice," says he.
And he ate to his satisfaction.
He smoked, holding the fumes in his mouth,
He ate *pinang*, throwing the refuse away,
And Bulan Menyimbang started to walk.
He walked slowly holding on to the wing feathers of the swallow.
He marched on holding to the beak of the hornbill.
And there was heard a booming sound like the roar of the tidal bore,
A rushing and crushing as of pelting rain.
And Ngelai Bujang Pedar Umbang looked behind.
Ngelai—O you are alive, friend! our friend lives!
And the three went forward, and came to the highway like the breast of the land turtle,
A path already made clear and good.
Looking they saw a long house which a bird could only just fly through in a day.
A short house through which a little *tajak* flies in a day.
Ngelai—"O that is an enemy's house friend."
And he donned his coat of hair woven by a woman of Sempok with deformed shoulder.

He put on his war-cap of jungle fowl feathers.
And girded on his sword tufted with hair, as big as an empty paddy bin.
And set on his shoulder a *sumpitan*.
And grasping the shield with slanting ends Ngelai started to advance.
"Stop, friend," says Bungkok Arok Papong Engkiyong Bujang Pengema Ribis Basong,
"That is not an enemy's house, it is my farm lodge,"
"My house the worth of a *rusa* jar."*
The three advanced, and saw a house of one door, a single row of posts,
A beautiful house in the midst of a wilderness.

Bulan—Whose sleeping place is this?

Klieng—That is the sleeping place of Laja, brother of Dara Lantang Sakumbang.
This belongs to Ngelai Bujang Pedar Umbang.
That to Tutong Bujang Lemandau Gendang.

Bulan—And where is mine?

Klieng—You have none, Bulan Menyimbang.

Bulan—You who have sleeping places are not more brave than I.
In fighting with spears never did I run away.
In fighting with swords never did I fear death.

Klieng—Don't talk so, Bulan Menyimbang
Let us sit down here on this mat of well crossed warp;
This Java mat with over-lapping ends.

[And Bungkok muttered growlings like thumpings of a Melanau building a boat,
And talked like a Sebaru man upside down.]

Klieng—† Where are you, ye Spirits of Contending Winds?
Strike the house of Sanggul Labong at the lair of the *kendawang* snake.

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* The property of Dyaks consists in great part of old earthenware jars, comparatively valueless in themselves; but highly prized by them, and ranging from $40 to $200 and $300 a piece.

† Klieng commands the winds to collect his army.

Call them to the war to the zenith of the deep heavens.
Tell them of Batu Jawa's house on the hill of the feathery tufted *lemba*.
Tell them of Tutong's house at Batang Gelong Nyundong.

[And the Wind Spirit arose and blew a strong blast,
A violent tempest furiously raging.
Broken were the struts and posts of the houses.
Uplifted were the shingles of split wood.]

"What wind is this blowing with such strength?
"What rain is this beating without stint?"
The Wind—We are not wind without object, not natural wind:
We are wind inviting to the war on the skies following Bungkok who rescues the father and mother of Tutong at the zenith of the roomy heavens.
Chorus—This is the debt to be incurred, this is to be wished and sought for.
Cut down the *pempan* tree, the rain chestnut: time it is we should be up and make ready.
Sanggul Lalong descended from the cave covering the *kendawang's* lair
Tutong came from his country of encircling rocks.
And many were their numbers, numerous as the dawn;
Their heads as a myriad of spots.
And there was a rustling of the cardamom bushes as the army rushed by and was gone.
They came to the river Tapang Betenong at the foot of the Riong Waringin.
"O many are our numbers, more than sprats and minnows,"
"More than the layers of the plantain buds."
"Try and search the companies, whether all be come or not"
And Kumpang Pali arose and looked around,
He looked to the left, they stretched beyond the range of his sight:
He looked to the right, the sound of the rear was not to be heard.
"We are more in number then sprats and minnows,
"More numerous than the layers in the plantain bud,

"Thicker than the stringed hawkbells of iron.
"Is Sampurei here? Him I have not seen.
"If so, untimely will be our advance like the *merunjan* fruit of the uplands."
"Slow our march and fruitless too!
"Not so, let us onward!
"Nay if they come not, we do not proceed."

And Bungkok began to growl like a Melanau building a boat.*
And to talk like a Sebaru man upside down.

Klieng—Where are you, ye tempests? I charge you to strike the house of Tinting Lalang Kuning,
The land where Linsing Kuning spat out the refuse of *pinang*.
Where are you, ye contending winds? Strike the house of Tuchong Panggau Dulang.

And the wind began to blow a violent storm,
And struck the fruit trees unstintingly.
Bent were the struts of *medang* wood;
Sent flying were the shingles of red *jaung*.

The Wind—"What wind is this that will not cease?
"What rain is this that will not slacken?
"We are not wind without object, natural wind:
"We invite you to follow Bungkok to the war
"Against Tedai in the circle of the roomy heavens;
"To visit Chendan at the half moon."
Chorus—"That is the thing to be bought and borrowed;
"That is the debt to be incurred."
"Cut down the *mutun* tree, time for us to start.
"The army is within hearing we can take a rest."

* There is nothing peculiar about the boat-building of a Melanau, or talk of a Sebaru Dyak; the names are introduced simply to make rhyme.

Sampurei—* "What about the army, cousin Laja? Shall we try its mettle?

Laja—Try it, cousin, that we may know whose hearts are brave and fearless.

And Sampurei donned his plumes of hair like shoots of the *limiding* fern,
Donned his purple coat like the black plumage of the crow,
And grasped his slantingly cut shield.
And he rose up and shouted like the roaring of the cave tiger.
"The enemy," said Bulan Menyimbang. "Who are you?"
We are not to be asked about."
"We are the army of Tedai from the circle of the roomy heavens,"
"The army of Chendan from the rising shining moon."
And they fought with spears sounding like thumping blows of the boat-builders.
They struck with swords, as if cutting through the *pandan* bushes.
And Ngelai was beaten by the company of Sampurei.
"Let us stop the joke, Sampurei, enough to have tested our friends."
And they ceased the play.
And called back the great mass of the army,
Numerous as the unknown spirits.
And the army went forward.
The foremost were not within hearing of a calling voice,
As the hindmost were just bending to rise and advance.
The middle sounded like the pounding of the *gurah* fruit when seeking the *tuba*.†

* Sampurei and his followers, coming up to Klieng's army, feign themselves to be enemies, and get up a fight with it by way of joking.

† The juice of the "*tuba*" (*derris eliptica*) root is commonly used for poisoning fish, which are thus obtained in great numbers: but other products of the jungle will serve the same purpose, and amongst these is a fruit called "*gurah*," which may possibly be the *cocculus indicus*.

And they came to the slack water lake Tekalong;
Where flapping the water they bathed and dived.
A pond was passed by the army in a panic.
Lo! Sampurei became weaker than a toasted leaf;
Slacker than the current met by the flood tide.
The sweat of his body was as the streaming of a wet day.
In the sweat of his side could be dipped an eight-length bambu water bottle;
And his body floated in his perspiration.
And Nawai Gundai wept with heavy sighing of the breast,
And shed tears with tender grief.
After a time, lo! Sampurei emerged, seized the betel-nut and ate it.
And he smoked holding the fumes in his mouth.
"O Sampurei cannot die." So said the army.
"Cut down the *mutun* and *simun* with leafy branches."
"Sufficiently strong are we in numbers to take counsel."

Klieng—Hear, all ye of the army;
Whoever first gets to the hill of Perugan Bulan,
He shall be the possessor of Kumang.
Daylight came and the army ran a race.
At midday Bungkok arrived first at the hill.
And lo! a spirit with long loose hair over the shoulders,
Foaming at the mouth to devour some one.
And he fought with Bungkok.
Now the spirit was worsted, now he:
But the spirit was beaten, being dashed to the left and flung to the right.
And whining, the spirit beseeched him to cease, and let him go free.

Spirit—I will give you a charm, as big as a hearth-stone to make you invulnerable.

Klieng—I refuse.

Spirit—I will give you courage and never shall you wage war without taking spoil.

Klieng—I refuse.

Spirit—I will present you with a tooth of mine which will become a ladder reaching to the flock of clouds.

I will give a tooth with which you may ascend to the house of grandmother Manang.*

Klieng—If so, I will let you go.

So Bungkok let the spirit go free.
And the main army began to arrive at the hill Perugan Bulan;
Close to the precincts of grandmother Manang.
And came to the rising shining moon.
"Rest all ye of the army; said Sampurei;
"May be we are vainly following the paths and tracks of wild beasts."

Klieng—We shall not return without gain and without spoil.

Sampurei—How so?

Klieng—Whenever I have gone to inflict fines, never did I return empty-handed:
Every day did I bring a string of knobbed gongs.
Whenever I have gone on the war-path, never did I return unsuccessful.
Every month did I get a seed of *nibong* palm†
Here let us test the skill of the woman, the stimulant of the bones.
Whose hands are those which can work skilfully?

And Sampurei arose, and threw up a ball of dressed thread;
And it became a clump of *bambus*.
Sapungga arose, and tossed a ball of raw thread;
And it became a plant of *rotan*.
And the Chief set in the ground the spirit's tooth,
And he arrived at the falling, setting sun.
He planted the spirit's tooth, and it reached to the rising shining moon:
It became a ladder of ironwood, perfect with eighteen steps.
And Ngelai stood up, and tossed a ball of red dyed thread to the sloping heavens;

* An old medicine woman who is supposed to live in the skies, and to have in her keeping the "door of heaven," through which the rain falls to the earth.

† Meaning a human head.

And it became a flower snake whose tail twirled round the Three Stars,
Whose head caught Sembai Lantang Embuyang.
And Tutong arose, and flung a ball of blue dyed thread;
And it became a cobra whose tail caught the star of mid-heaven,
And with staring eyes it seized the loins of Buyu Igang.
There was a single *bambu* on the highland of *jingan* wood lighted upon by flocks of white storks.
And the main army marched on, and ascended to the circle of the roomy heavens.
The vanguard came to the house of Manang Kedindang Arang of speckled skin—
Of Manang Gensarai of sweet smelling cardamom.

Sampurei—Is your house free of entrance, grandmother?

She did not reply (as much as) a grain of rice
She did not answer (as much as) a bit of bran.

The Army—O why does not grandmother answer us?

Sampurei arose, and clutched a log of wood,
Threw it at her, and hit the hole of her ear.
And lo! out came bees and dragon flies,
Out rushed pythons and black cobras.

The Army—No wonder grandmother does not hear, so many things are in her ear.

Again they inquire: Is your house free of entrance, grandmother?

I. Manang—My long house, children, is never tabooed;
My short house has no forbidding laws.

Sampurei—How can that house be large enough for us—
A house of only one door, one family,
A house of only one row of *medang* posts?

I. Manang—Come up, grandson, this my house is large enough for you all.

Up they went, and not before the army was all inside was the house filled.
And the army rested there.
"Let us of the army fetch wood and seek for meat:" so said they.
I. Manang—No, no, grandchildren; at all costs, I will give you a meal.
And she filled with rice a pot the size of a chestnut;
And a pot of meat the size of a birds egg.
Said Sampurei: "I will go in, and see grandmother cooking."
Sampurei—Where is the rice which has been cooked, grandmother?
I. Manang—That is it, grandson, only that.
Sampurei—Let me swallow it all up and no man know it.
I. Manang—Not so, grandson, let each one fairly have his share: do you go and get leaves.*
Away went Sampurei and fetched some blades of *lalang* grass.
I. Manang—"Why bring that—for a pig's litter?
Sampurei—No, friend, to eat rice with.
I. Manang—How can a man eat with *lalang* leaves?
Sampurei—Don't you know how much a grain of rice is?
I. Manang—Go again and fetch some plantain leaves.
Sampurei—I will not weary myself to no purpose:
Were they required I know how to get *ataps*:
As for rice there is none to be put into the leaves.

And grandmother Manang arose, and took rice and meat;
She served it out sitting, piling it in heaps as high as herself was sitting.
She served it out standing, piling it in heaps as high as herself was standing.

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* When Dyaks have to feed a large company, plates are apt to run short; so they use the large leaves of one or two kinds of trees, as a substitute.

I. Manang—Sampurei, you divide the food; long have men praised your skill in dividing portions.
Sampurei—Yes, grandmother. Get ready, all ye of the army.

And he took the rice and meat, and tossed it to the left;
He tossed it to the right and behind, and sprinkled it about:
And yet not a grain was lost.
Astonished was grandmother Manang.
I. Manang—In truth you are clever, grandson, skilful with the tips of your fingers.
But why do not you eat, Sampurei?
Sampurei—Full is the bag made by my mother, the pouch made by my grandmother.

And the remainder of the rice left by the army was a matful;
The fragments of meat five plates full.
But it was all devoured by Lualimban:
Yet still he wanted to eat, wide open was his mouth.
They fetched ten *pasus* of rice, and upset them into his mouth; yet still he wanted more.
They got a chest of paddy, and poured it into his mouth, rammed it down with a rod; but yet he was not satisfied.
And he proceeded to eat the gongs big and small and the jars.
And all the goods of grandmother Manang were consumed, and the old lady wept.
Klieng—You have also shown your power, grandmother: so have we:
But do not be vexed at heart;
Your things shall all be restored as before.

After their jokes were ended, grandmother Manang departed.
The solitary *bambu* on the highland, the army marched by and was gone.
The vanguard came to the hill of "Jengku Lengan" like a *kembayan* fruit in red-ripe bloom,

The ridge of trickling rain like the flow of burnt resin.
It is the country of young Sabit Bekait Selong Lanchong.
His people go with the army, two of them claiming the foremost place:
Tebingkar* Langit Luar, Bujang Bintang Ensaiar,
And Kariring Tambak Aping, Bujang Bintang Betating:
These with Sampurei and Sapungga marched at the head of the army.
They came to the rock of a thousand heights, the land of the cave tiger,
The hill of Sandar Sumpit, the land of Ukit Peketan Payang.
Klieng—Which is our way, cousin?
I know not: hitherto when on the war-path, I have only come as far as this.

And Bungkok went forward, and growled like a Melanau building a boat,
Muttered like a Sebaru men upside down.
And lo! the way at once was clear and straight,
A highway like the breast of the land turtle.
Then began a rustling of the cardamom bushes, as the army marched by and was gone.
They came to the highland of *kelampai* copse;
Where Tedai hung out to dry the tufted war-plumes;
To the level lowland where Chendan shaped the *tenyalang*† posts.
And the army stopped there and rested.
Cut down the *libas* tree in the jungle: who of us will form a company to spy out the land?
"I for one," said Sampurei Manok Tawei of the *manang* hawkbells.

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* I have not been able to discover the meaning of "Tebingkar and Kariring." There are many words in these ancient songs, whose signification the present generation of Dyaks has lost. Omitting these two terms, the rest stands thus: "The Wide Heaven, Young Shooting Star, The Aping (kind of palm) Plant, Young Star Constellation."

† In the festivals to Singalang Burong, high poles are erected in front of the house, having on the tops of them carved figures of the rhinoceros hornbill which is called by Dyaks *tenyalang*.

"I for another," said Sapungga Bujang Medang.
Kariring was another, Young Aping, the star-cluster youth.
These three went forward walking in single file;
And arrived at the house of Pintik Sabang, watcher of the spirits which cannot see.
"O that is Sampurei." Up they started and flung spears, missing on either side.
They fought with swords reaching far over the shoulder.
"This is the enemy," shouted Sampurei.
And they fought with spears like the thumping of the boat-builders.
They struck with swords as if cutting through the *pandan* bushes.
All day they strove; at night they returned.
The Army—Well what news bring ye, ye who spy out the land?
"We could not find the way;" they reply.
Army—In vain we trust to you:
Talk no more of the clever-speaking maidens.
Cease to think of the pretty girls, as they totter going over the tree-stems.
Klieng—Since it is thus, let me be the spy.
You go with me, Laja, brother of the virgin Lantan Sakumbang.
You also, Ngelai, Bujang Pedar Umbang.
Let us three go alone.
"I go with you," said Sampurei, the youth who never flags.
And Bungkok rose up, and donned his coat of black hair all glistening,
Over it a cotton padded coat, woven by Bunsu Rembia who rides the flood-tide wave.
Slowly he walked holding to the wings of the swallow.*
Swiftly he ran, quicker than the speed of the gazelle.*

* A mystifying contradiction, specimens of which are found in other songs, as when Ini Manang gives this puzzling answer to an inquiry about distance. "If you start in the morning, you will be a night on the way; if you start in the evening you will get there at once." So above, Klieng spoke of the same house as long and short.

And arrived at the house of Pintik.
Pintik—O that is Sampurei.
Klieng—Will you fight with me?
Pintik—Nay, I simply chose to have a bit of play with Sam
purei.

And they came to the place where people bathe lik
tumbling prawns.
And as the day was now dim, they rested.
Lo! there was heard a rattling giggling talk of argu
pheasants with shawls red as fire which burns the dr
jungle.*
They came to bathe splashing the water about lik
showers of falling rain.
"I smell an odour of Sampurei;" so said Bunsu Tedai.
Klieng—How can they recognise us?
Tedai—If Sampurei be really here, his head shall be cut o
on this tree-trunk.
[And Sampurei rose up, and thrust at him a spear.]
Tedai—There are gadflies about, the day is closing in.
Sampurei—O my mother! the blow of my spear he thoug
but the sting of a fly!

And they came forth and ascended the house when th
feasting was at its height.
"Welcome, cousins; come and sit down."
And they were given to eat, and were afterwards aske
to sing the *Pandong* song.†
They were willing; so ran the word.
Klieng—How goes the song? [Whatever your skill "suggests;
said they.]
If so, here it is.
"Fell the *nibong* palm to be suspended (in other trees);

* Klieng and his friends are now supposed to be near Tedai's hous
they lie concealed in ambush in the jungle near his bathing place. Th
"argus pheasants," are women who come for their ablutions.

† They come out of their concealment, and proceed to Tedai's house
friends. A festival to Singalang Burong is being celebrated. The "Pandong
is a trophy which is erected in the verandah of the house, and upon whic
are hung shields, spears, war-charms, etc.

"Let it fall to the earth in the middle of the road.
"Tear and squeeze the heart of Tedai.
"Fell the *nibong* palm to be suspended;
"Let it fall to the ground at the end of the bridge.
"Tear and squeeze the heart of Chendan."

Tedai—Why sing you so, cursing our hearts?

Klieng—We are confused, cousin; our heads are giddy; we will stop.

And getting up they climbed to the upper room when they heard weeping and wailing.*
"O the sorrow of my conception of Indai Mendong, half
"of the full moon.
"I thought she would have won a husband.
"Who would shout like a *pasun*† in the attacking
"army.
"All unripe her father and I shall be used by Tedai (as
"a sacrifice) to raise the *Pandong* of the rhinoceros
"hornbill.
"O the vanity of giving birth to Kuning Jawa:
"I thought she would have married a man,
"Even a dragon-fly, accustomed to rush and strike and sting the ribs (of the enemy).
"They cannot rescue her father and me who are to be
"killed by Tedai to make the war plums."
And Bungkok seized the iron cage.
They cried out, thinking death was near.
"It is I;" said Klieng Bujang Ranggong Tunggang.
"It is I;" said Laja, brother of the virgin Lantan Sakumbang.
And they rejoiced in spirit.
Klieng pressed them into a lump the size of a squirrel:
Held in his hand they became as small as a *pinang*.
He stowed them in his quiver, and only when arrived at home did he take them out.

* In the upper part of the house they hear the captive father and mother of Tutong wailing and bemoaning their fate, as destined by Tedai for a forthcoming sacrifice. They are confined in an iron cage.

† An animal something like a dog.

They descended below.
The army had come up, and Chendan knew.
"This is the enemy," said Tedai; and fled carrying off his wife and children.
Then they fought with swords and spears, and the followers of Tedai were beaten.
And all who lived there were killed.
It was midday, and the army rested.
Sampurei looked round, and lo! half heaven was darkened.

Army—O what is this?
Klieng—That is Tedai's army: now shall we have an enemy to fight with.

Of the followers of Tedai were fifty who could fly.
And they fought hand to hand with Sampurei, as if chopping mango fruit.
They hurled their spears, as if pounding on the loud-sounding mortars.
And their strength was all spent.
In their mouth was the sensation of the poisonous *tuba*.
Sampurei—More deadly are these enemies, friend, than freshly-dug *tuba*.
More fatal than the parasite-covered *upas*.
Never did I fight with foes like these.

Forward came one of Tedai's men, Bigul by name:
Big was the end of his nose; a *chempak* fruit grew upon it.
By breathing against any one, he blew him to the distance of a hill;
At each inhalation a man was drawn under his chin.
But there was one of the followers of Klieng who could kill him,
Pantak Seragatak his name, who by burrowing could walk underground:
Out he came and smote Bigul, who died by his hand.
Then Sampurei came face to face with Tedai.
And was struck by Tedai from the shoulder even to the loins.

Forward rushed Laja, and met the like fate.
And many were slain by Tedai.
Then for the first time Tedai met Bungkok face to face.
Klieng—What is your title, cousin, when you strike the snake?
What is your title, cousin, when you smite the boa?
Tedai—My title, cousin, is the Big Bambu, overshadowing the houses:
Melanjan, cousin, is another with a branch of red-ripe fruit.
Klieng—If you are Big Bambu, cousin, overshadowing the houses, I am Short Sword to cut the Bambu.
If you are *Melanjan*, cousin, I am Growling Bear, making my nest on the *Melanjan* tree, making it cease to bear red-ripe fruit.

And Tedai rushed forward and threw at him a spear, the beak of the white kingfisher;
And hurled at him a lance with double-barbed head.
And pierced was Bungkok in the apron of his waist cloth,
Grazed were the ribs of his side:
When off dropped the disguise covering his body;
Away fell the sweat-preventing coat.
Then it was they recognised him to be Klieng, seeing he was handsomer than before.
And Klieng paid back: he aimed at him a spear newly hilted with horn.
And Tedai was struck and fell; and was seized by Tatau Ading.
He fell leaning against the palm tree of Bungai Nuying.

Klieng—Tedai's head do not strike off, Sampurei, lest we have no more enemies to fight with.

And the great army drew back to return.
Rushing and rustling they marched along the highway.
They filed through the gloomy jungles, sounding like an army of woodmen:
Through solitudes uninhabited, full of weird sounds.

Those in front arrived at the house of Manang Kedindang Arang.

There they stopped a night to inquire the way of grandmother Manang.

I. Manang—The road, grandsons, lies straight ahead from my house.

Sampurei—You are only teasing us, grandmother; we shall kill you.

I. Manang—Hold, grandsons; I am simply joking and laughing, talking fun with you.

Then the Manang brought a tub three fathoms long.

Army—What is that for, grandmother?

I. Manang—This, my sons, is to lower you down to the earth.

Sampurei—How can that be large enough?

I. Manang—Large enough, my sons; settle into it all of you.

And the army rose up, and arranged themselves into it.

And the tub was not full till the army had all got in.

And they were lowered by grandmother Manang to the earth.

It was the country of Ngelai where the army found footing.

Klieng and his company returned to Tinting Panggan Dulang.

This is somewhat curtailed in length; but to give it *in extenso* would weary the reader. Dyaks have a strong tendency to prolixity and circumlocutions, both in their ordinary conversation and in their folk-lore; and delight to use a dozen similes where one would do; and to repeat over and over again the same thing in different words, apparently with the double object of showing the extent of their learning, and to fill up time. This song of Klieng's exploit, if given in full, would take nearly a whole night to sing, especially by a good Dyak rhymist who would amplify it with extemporal additions of his own as he proceeded. Sufficient is here re-produced to show the main points of the story; and to unveil the region of ideas with which Dyaks will amuse themselves in the vacant hours of the night. The singer lies on a mat in the very dim

light of the verandah of the house and rehearses the myth in a slow monotonous chant; whilst his audience are sitting or lying around, listening to his periods, and commenting or laughing as the mood suits them.

These songs of native lore would be more interesting if they contained references throwing light on the former history and condition of the Dyaks; but I have found little of this kind to reward a search through many pages of verbiage, This legend of Klieng's, putting aside the prodigies of it. describes the life and habits of the Dyaks as we now see them: and the only gleam into a different past which it gives is the reference to the sacrifice of human victims, which probably formed a not uncommon element of their religious rites in remoter ages.

I must add that the translation is as literal as I can make it; but I am conscious of how much the peculiar characteristics of the original have been lost in the process. A perpetual play of alliteration and rhyme, and an easy rythmical flow of the lines are of the essence of all Dyak folk-lore: but I have not been able to re-produce these in the English.

J. PERHAM.

NOTE.—I append a few quotations from the Dyak to illustrate the sound and measure of the original.

Duduk di tikai rotan anyam lemantan indu, di Entigelam tanam tunsang.
Duduk di tikai lelingkok anyam Lemok ti bejulok Lulong Bintang.
Empa pinang puda ti baru lega nelagu langkang.
Pakai pinang kunchit ulih ngerepit ruang tebawang.
Sirih sidok ti betumbok tujoh takang.
Pium tusot ti ngelumut takang kelingdang.

When Bulan Menyimbang faints through violent exertions, two guardian spirits come to his assistance:—

Angkat Bunsu Entanjing ari tengiching wong nunggang.
Angkat Bunsu Rembia ari puchok tapang undang.
Lalu di-tegu enggo jengku tunjok jari.
Di-tata enggo lala minyak angi;
Nyau kekebut di inggut tapa kaki.
Nyau kekebak di luak tungkul ati.
Lalu angkat Bulan Menyimbang.

The tempest striking the fruit trees and houses is thus put:—

Ribut muput angin kenchang,
Buah mangka uda betagang.
Nyau chundong di sukong lamba medang,
Nyau ngensiat di atap jaung jerenang.
Ribuh apa tu bangat nda badu,
Ujan apa tu lalu uda leju?

Klieng curses his enemies in a few words half metaphorical half lite

Tebang nibong begantong surong,
Rebah ka tanah arong jalai;
Kebok kerok enggo atau Tedai.
Tebang nibong begantong surong,
Rebah ka tanah puting jamban;
Kebok kerok enggo atau Chendan.

VALENTYN'S ACCOUNT OF MALACCA.

(Resumed from p. 138 of Journal No. 15 of June, 1885.)

Upon hearing this, Mr. MATELIEF, growled not a little at the Bandahara, and threatened to mention it to the King, who, he was sure, would order more troops at once. The King having promised him some 1,200 men, MATELIEF once more landed with 300 men of his own troops and 800 Malays, fortified a brick house, built a bridge over the river, and took the convent; but a short time afterwards requiring some more Malay troops. and the King having sent him only 200 men, he could not do anything else but try and starve out the town; he landed some more guns to enable his troops, covered by some rough wooden intrenchments, to approach the town gradually, though they were still very much exposed to the fire of the Portuguese Forts ST. DOMINGO, MADRE DE DEOS, ST. JAGO, and to that of the convent of St. PAULO. In the meantime, the Governor, ANDREA FURTADO, had been fortunate enough to introduce secretly into the place some people from the neighbourhood, whilst, a short time before our troops had landed, two galleys coming from Pahang, had smuggled into the place a small detachment of 60 European soldiers. On the other hand, many of our troops got sick, partly from overwork and partly from excess in drinking arrack and eating fruit; finally two vessels called the *United Countries* and the *Erasmus* coming from the Maas and arriving off Malacca on the 14th July, brought relief to our troops. He now had eleven vessels with him, viz., the *Orange*, the *Middelburg*, the *Mauritius*, the *Black Lion*, the *White Lion*, the *Great Sun*, the *Nassau*, the *Amsterdam*, the *Small Sun*, and the two vessels mentioned as coming from the Maas, and besides these he had seven small vessels. Now and then were sorties made, some from the town, but without any result, neither did our troops make much progress, and there were daily many sick people among them. This lasted till the month of August,

when Mr. MATELIEF got the news that a strong Portugues fleet was approaching.

No sooner had MATELIEF received that intelligence than h gave orders to move the artillery back again from Campo Kli and to re-embark all the baggage. Five or six days before having made a general inspection of his troops, he found the still numbered 1,200 men, among whom were some 32 woun le and 162 sick. Yet, he sailed with these troops on the 17t August, and about noon fell in with the Portuguese flee which he fired upon until nightfall. He found that the flee consisted of 16 heavy galleons, 4 galleys, 1 caravel, and 1 other craft, manned by 3,754 Europeans and about twice a many natives, with which it was intended to conquer Atjeh Malakka, Djohor, Pahang, Patani, Bantam and Amboina.

On the 18th the *Nassau*, before she could weigh anchor was boarded by one of the enemy's vessels, whereupon the ship *Orange* and *Middelburg* hastened to relieve her; but in their hurry these two very awkwardly contrived to get entangled with each other. ALVARO CARVALHO, the Portuguese Vice Admiral, perceiving this, at once boarded the *Middelburg*, a the same time Don ENRIQUE DE NORINHA'S galleon boarded the *Orange* on one side whilst Don DUARTE DE GUERRA'S gal leon attacked it right forward on the bows.

The *Mauritius*, seeing this, went immediately for Don DUARTE whereupon a fierce battle ensued, in which the Portuguese as well as our men, fought valiantly.

At last the *Mauritius*, set fire to Don DUARTE'S galleon and thus freed itself, but the *Middelburg* remaining entangled with ALVARO CARVALHO'S and Don DUARTE'S galleons, all these three vessels were destroyed by fire, though most of the crew of the *Middelburg* were rescued. ALVARO CARVALHO and 40 or 50 of his crew, who tried to save themselves in one of the boats of the *Middelburg*, were all killed by the crew of the *Orange*; even CARVALHO was not spared, though MATELIEF did his utmost to rescue him. MATELIEF, who with his vessel the *Orange* had boarded Don ENRIQUE DE NORINHA'S galleon and had possessed himself of her two flags, summoned him to haul down and to surrender. NORINHA, lowering his last flag conveyed the impression that he was about to surrender, and

by dint of this stratagem, escaped out of the hands of his enemies. However, his galleon had been riddled by cannon-balls and he had lost the greater part of his crew.

The *Nassau* was set on fire by her two Portuguese assailants, but her whole crew were rescued, save six men who had been killed in the action. We lost in this engagement off Cabo Rachado, 2 vessels, 24 men killed, and a great many wounded.

The Portuguese too lost 2 vessels, but they had about five or six hundred men killed, amongst whom were the following nobles, heads and captains of the navy, viz. :—Vice-Admiral ALVARO CARVALHO and FERNANDO DA SILVA, his relation; DUARTE DE GUERRA, captain of a galleon; DIEGO ORTEZ DA FAVORRA, Don MANUEL MASCARENHAS, MANUEL D'ALBUKERKE, SEBASTIAAN DI MIRANDI, ANTONIO DI SILVEIRA, Don ENRIQUE DE CASTRO, MANUEL DE MELLO and also two Spanish Dons on board of the Viceroy's vessel. But for the rowing galleys, their loss would have been heavier still, for, assisted by those vessels, they were able to move about even in a dead calm. MATELIEF resolved on the 19th to attack the fleet again; weighed anchor on the 20th and got engaged on the 22nd with almost all his vessels, viz., the *Orange*, *Mauritius*, *Witte Leeuw* (White Lion), *Zwarte Leeuw* (Black Lion), *Erasmus* and the *Groote Son* (Great Sun).

But as the enemy continually retreated, our vessels were unable to do them much damage.

During the night of the 24th the Portuguese fleet changing its tactics, made for ours very suddenly. This produced a panic amongst our people at first, the more so as it was night more or less and thus our vessels got very much separated from each other. Soon after, however, they joined company again, and all running before the wind, the enemy had to give up the pursuit, and returned to Malacca. With regard to the Portuguese commanders and captains of the navy and the size of their vessels, I have found a record of the following, viz. :—

Don Paulo de Portugal's	ship of	1000 tons.	[ral's vessel.]
Don Martin d'Alphonso	„	1100 „	(The Vice-Admi-
Don Pedro Marenam	„	800 „	

Sebastiaan Soarez	„	700 „
Don Francisco de Norinha	„	700 „
Don Francisco de Sotomajor	„	700 „
Antonio de Souza Falcon	„	500 „

Besides 3 galleys and 12 barges.

The names and tonnage of those of our vessels whi still left are the following, viz. :—

The *Orange* of 700 tons (the Admiral's vessel.)			
„ *Groote Son*	(Great Sun)	of 500 to	
„ *Erasmus*		„ 600 „	
„ *Vereenigde Landen*	(United Countries.)	„ 500 „	
„ *Mauritius*		„ 700 „	
„ *Amsterdam*		„ 800 „	
„ *Swarte Leeuw*	(Black Lion)	„ 600 „	
„ *Witte Leeuw*	(White Lion)	„ 600 „	
„ *Kleine Son*	(Small Sun)	„ 200 „	

With these vessels, Mr. MATELIEF sailed to Djo the 24th of August, and the next day he lost sight of th tuguese fleet, which returned to Malacca. On the September, he entered the river of Djohor where th came to meet him and welcomed him.

Mr. MATELIEF sailed on the 18th ditto to Batu S settle several urgent matters, among which the chief hurry on the King to fortify his town (which could be done, if the Malays would but work); secondly to his fleet with provisions; in the third place to bi King to send some prahus to Atsjien and Malakka, to whether Dutch vessels had arrived there, and finally whether gunpowder could be got somewhere. But t lays wanted us to fortify their town, and gunpowde of the worst quality) was not to be had for love or So Mr. MATELIEF discovered, that it was simply of time to have any more dealings with this King Malays.

Batu Sawar is a town situated 5 or 6 miles up th of Djohor, which is at that place very beautiful, br deep, and has therefore a supply of fresh water. The

part of the country is low, and the houses are built on piles along the river. There are two fortresses—one called Batu Sawar, one Kota di Sabrang.

Batu Sawar is about 1,300 paces in circumference, almost square, and is fortified with palissades 40 feet high, standing close together; it is further provided with some inferior outworks. It is built on level ground, close to the river, a quarter of an hour's walk from the nearest hills, and the river could easily be conducted to the place. Inside, it is thickly inhabited and filled with attap houses; but those of the King and some of the courtiers are built of wood. Kota Sabrang is about four or five hundred paces in circumference and also is almost square. There are about three or four thousand men able to bear arms within Batu Sawar and Kota Sabrang, though most of the people live outside the fortress. The whole of the land belongs to the King but that does not matter much, for if people apply for it, they can get as much as they like; it looks very fertile and abounding in trees. Admiral MATELIEF gave the King several plans and good suggestions for the fortification of the place, but the Malays were too indolent to work. Hence, perceiving that it was beyond his means to conquer Malacca just then, and that thereby the first clause of the recently concluded treaty became void, MATELIEF begged the King to grant the Dutch a place for their residence. The King gave him permission to choose any place in the country that he liked, provided, however, that he should be bound to fulfil the other articles of the treaty.

The King on the other hand solicited of MATELIEF a piece of land in Malacca when it should have been taken, which was granted to him on proper terms. This however looked very much like selling the skin of the bear, before it had been caught. The prince furthermore asked for the loan of some hundreds of rix dollars, nay even one thousand, which sum he would repay in such goods as we might wish, promising at the same time that he would not ask for any more money, until the first loan was repaid. Secondly he demanded that the Ministers of the States should assist him against all his enemies, either on the offensive or the defensive, and finally that, on his request,

they should assist him also with ships, troops, guns, etc., and that MATELIEF should remain there with his fleet until the arrival from Holland of the other vessels. Mr. MATELIEF replied to the King that a thousand rix dollars did not matter much to the Dutch, and that, as he (Mr. MATELIEF) did not care to have that amount mentioned in a treaty which he had to conclude for the Ministers of the States he would give it to him from his own private funds provided that the prince would allow him and his countrymen to trade in the country. So the prince withdrew this first clause. As for the second clause, MATELIEF said that, the Ministers of the States not being in the habit of declaring war unrighteously, they could only promise to defend him against his enemies, but, as for acting on the offensive, they would never join him against any other power than the Portuguese. And with regard to the third clause, he said that our vessels, etc., should always be at his service. The King then pointed out to our people a piece of land 30 fathoms square. Mr. MATELIEF was very much astonished at this, and told him, that though it would do for the present, we should by and by require a much larger place for our trade in his country.

When the King requested him to remain there until the arrival of other vessels, MATELIEF convinced him that it was not in his power, as two vessels had to go to Holland in December, but that he would certainly remain there till December, so as to protect him as long as possible.

Thereupon this second and subsequent treaty was signed in Batu Sawar on the 23rd of September. It seems that about this time Don ANDREA FURTADO DE MENDOZA was succeeded as Governor of Malakka by one Don ANTONIO DE MENESEZ, a son of Don DUARTE DE MENESEZ, late Viceroy of India, but he did not feel inclined to accept the Governorship unless the Viceroy first made peace with the king of Djohor.

Our Admiral having received the news that several storeships, sailing under convoy of some Portuguese men-of-war, were on their way to Malakka, left Djohor on 17th October with the intention of attacking this convoy.

Arriving near Malakka he counted 7 vessels, viz., the Vice-

roy's vessel, called *La Conception*, the best armed of all the vessels and commanded by Captain Don MANUEL DE MASCARENHAS; the galleon *St. Nicolas*, with 19 brass and 5 iron guns, under the command of Don FERNANDO DI MASCARENHAS, who had his brother Don PEDRO with him; the *St. Simoan*, Captain ANDREE PESOA; the *Todos os Santos*, Captain Don FRANCISCO DE NORINHA; the *Santa Cruz*, under the command of Vice-Admiral SEBASTIAN SOAREZ; then another one, the largest of all the vessels, with Don PAULO DE PORTUGAL as Captain and one more, much smaller, the *St. Antonio*, Captain ANTONIO DE SOUZA FALCAON.

By order of our Admiral, the vessels *Oranje*, *Groote Son* and *Vereenigde Landen* were to attack jointly one of the Portuguese vessels; whilst our other vessels had to prevent the enemy from coming near. They thereupon resolved to attack in the night of the 21st the Portuguese Vice-Admiral's vessel, but a calm compelled them to postpone it till the next day.

On the morning of the 22nd he attacked the enemy in the roads, and captured the *St. Nicolas*, which could not be prevented by the Viceroy; but by the carelessness of our people this ship got free again, though Mr. MATELIEF had already given orders to set fire to her.

In the meantime, the *Groote Son*, *Swarte Leeuw* and *Mauritius* had boarded the *St. Simoan* and after having captured her they burnt her with her whole crew. The *Erasmus* attacked the *Santa Cruz*, but was at first beaten back; the *Mauritius* then coming to her assistance, they jointly captured the said vessel, a fine galleon of 11 brass and 4 iron guns.

Among the many Portuguese nobles who fell in this battle, were Don FERNANDO DE MASCARENHAS, Captain of the *St. Nicolas*, and his brother Don PEDRO; Don FRANCISCO DE NORINHA, Captain of the *Todos os Santos*; BARTHOLOME DE FONSECA, JORGE GALVAN and Don PEDRO DE MASCARENHAS son of Don GERONIMO DE MASCARENHAS. Altogether they lost 521 Europeans, and on the 23rd our people captured another galleon, the *St. Simoan*, in which they seized 14 brass and 2 iron guns, 3,000 lbs of gunpowder, and a great quantity of wine and provisions.

We took in this battle 4 galleons, almost without a los worth mentioning; the only deplorable casualty that happened being, that 75 men of our people (among whom were KLAAS JANSSOON MELKNAP, skipper of the *Witte Leeuw*, the supercargo JAQUES DE COLENAAR, and the subfactor HANS VAN HAGEN) who went on board the *Santa Cruz* with the intention of plundering, were blown up in her and perished miserably.

Three more ships of the enemy which ran aground were destroyed by fire.

The whole fleet of this Viceroy Don MARTIN ALFONSO DE CASTRO (youngest son of Don ANTONIO DE CASCAIS) which had arrived only the year before, consisted of 18 galleons, 4 galleys 1 caravel and 23 barges, manned by 3,700 Europeans, of whom 2,954 were soldiers and 780 sailors, besides the black crews who numbered many more; and it was with this fleet and these troops that he intended to conquer the whole of Southern India and to punish all the refractory princes and States.

The following are the names and particulars of the vessels of the said fleet:—

1*st*—The *Nossa Senhora de Conception* of 1,000 tons Captain MANUEL DE MASCARENHAS, with 24 guns and 180 European soldiers, besides a number of European and black sailors. On the 29th of October this galleon was destroyed by fire off Malakka, either by MATELIEF or by the Viceroy himself for fear that we should do it

2*nd*—The *San Salvador* of 900 tons, Captain ALVARO DE CARVALHO, with 18 guns and 180 European soldiers besides the European and black sailors. Mr. MATELIEF burnt this galleon on the 18th of August off Cabo Rachado.

3*rd*—The *San Nicolas* of 800 tons, Captain Don FERNANDO DE MASCARENHAS, with 19 brass and 3 iron guns and 180 soldiers; Mr. MATELIEF defeated this galleon off Malakka on 22nd October, in which engagement a

the crew excepting 8 men were killed. The Viceroy himself ordered her to be destroyed by fire on 29th October.

4*th*—The galleon of Don ENRIQUE DE NORINHA, of 900 tons, 14 brass guns and 160 soldiers, captured by MATELIEF off Cabo Rachado on the 18th of August.

5*th*—The *Santa Cruz* of 600 tons, Captain SEBASTIAN SOAREZ, with 10 brass guns and 80 European soldiers, it was plundered and burnt by MATELIEF off Malakka on 22nd October.

6*th*—The *San Simoan* of 900 tons, Captain Don FRANCISCO DE SOTOMAJOR, with 16 brass and 2 iron guns and 160 European soldiers. This was taken, plundered and destroyed by fire off Malakka on 23rd of October.

7*th*—The *Todos os Santos* of 800 tons, Captain Don FRANCISCO DE NORINHA with 130 soldiers, this vessel was sunk with her whole crew.

8*th*—Don DUARTE DE GUERRA'S galleon, of 1,000 tons, with 15 brass guns and 108 European soldiers, destroyed by fire off Cabo Rachado on the 16th of August.

9*th*—The *Nossa Senhora de Soccoro* of 800 tons, Captain GUTIERRE DE MONROY, with 15 brass guns and 140 European soldiers.

10*th*—The *Don Antonio* of 240 tons, Captain ANTONIO DE SOUZA FALCAON, with 10 brass guns and 47 European soldiers; she caught fire off Malakka on 29th October.

11*th*—The *Nossa Senhora das Mercês* of 800 tons, Captain Don ALVARO DE MENESEZ, with 14 guns and 120 European soldiers.

12*th*—The galleon of JACOMO DE MARAIS SARMENTO of 800 tons, 14 brass guns and 80 European soldiers.

13*th*—JAN PINTO DE MORAIS' galleon of 800 tons, with 15 brass pieces and 140 European soldiers.

14*th*—JERONIMO BOTELHO'S galleon of 300 tons, with 12 brass guns and 100 European soldiers.

15*th*—MANUEL BARETTO's galleon of 500 tons, w
brass guns and 100 European soldiers.

16*th*—The *San Martinho* of 800 tons, Captain Do
LOBO, with 22 brass guns and 150 European So
This was lost off Manaar in Ceylon.

17*th*—Captain Don PAULO DE PORTUGAL's galle
1,200 tons with 1,200 guns. This had no soldie
many merchants and passengers bound for China.
Viceroy destroyed this vessel off Malakka on
October.

18*th*—The galleon of Captain DON ANTONIO DE M
(now Governor of Malakka). This vessel too
soldiers but many merchants and passengers also
for China but was lost off Cape Comorin.

One of the four great royal galleys was very badly da
off Cabo Rachado; 854 European soldiers, besides a great
ber of sailors and rowers were on board of the said four g
and twenty-three barges.

In short nine out of these eighteen galleons were l
very heavy loss indeed for the Portuguese, who had ha
presumption to think of subduing the whole of India, wit
fleet, whereas this siege of Malakka by MATELIEF cost
about 6,000 men.

MATELIEF sent word to the Viceroy offering to set at li
all Portuguese prisoners in exchange for all Dutch prison
He merely requested a ransom for the Portuguese of
extraction, to which the Viceroy made objections; upon
Mr. MATELIEF sent him word, that, if the Hollanders (
bering but four or five) were not set at liberty that very
he, would early next morning, issue an order to throw over
about two hundred Portuguese prisoners, adding at the
time, that probably Don ANDREA FURTADO had given
(the Viceroy) such unreasonable advice, so as to make
despised by the whole world.

It was decided by our people that a ransom of 6,000 d
should be paid for the following prisoners, viz.:—ANDRE

SOA and SEBASTIAAN SOAREZ (both captains of galleons), then two cousins of SOAREZ, then JOAN BRAVO who commanded the galleon of Don ANTONIO DE MENESEZ, the Governor of Malakka, then one Don FERNANDO DEL MERCADO, a merchant and finally a priest.

Admiral MATELIEF was not pleased with this decision, for he did not like to introduce the practice of ransoming men into India, but it was carried by a majority of votes, under pretext, that this ransom, when distributed among the sailors, would make them in the future more willing to fight.

When up to the 28th of October not one Hollander had yet come back, MATALIEF convoked an extraordinary meeting of the Council to reconsider the question of throwing the Portuguese overboard; but whilst they were still deliberating, two prahus approached our vessels containing three Dutchmen, who declared that there were really no more Hollanders here in Malakka, but that there were still four or five more in the fleet off the Nicobar islands. Whereupon the Portuguese were liberated and landed on the 1st of November. One Don RODRIGO D'ACOSTA having agreed to take a letter to the Viceroy of India in which he was requested to set at liberty and to send to Djohor all the Hollanders who were still prisoners in India, our Admiral gave him a passport for a whole year.

About this time (the 12th November) Mr. MATELIEF ordered the ship *Kleine Son* to take back the ambassador whom the Prince of Keidah had sent to him to invoke his assistance against the Portuguese, whilst he (the Prince) should attack them by land. Though MATELIEF knew that this same Prince had welcomed the Portuguese when they passed his country and that he only came because he (MATELIEF) had beaten the Portuguese, still he promised him his assistance.

He first despatched thither the *Amsterdam* with the supercargo JASPER JANSOON, arriving himself on the 19th before KEIDAH. The King having warned him on the 24th that there were two boats in the river filled with Portuguese and black soldiers, MATELIEF despatched thither one galley and one barge under the orders of PIETER VAN DER DUSSEN who soon returned with only five Portuguese, who had left Malacca thirteen days

before and had been chased by Malay pirates.

MATELIEF finding that this little King was deadly afraid of the Portuguese and that his help would not be of any value, left the place again on the 27th. Super-cargo CORNELIS FRANCX, who was factor at Djohor in 1607, behaved so ill in September of that year, that Fiscaal APINS was at a loss what to do. When MATELIEF, on his arrival off the river of Pahang on 11th November, 1607, heard from the King that both the Viceroy of India and the Governor of Malakka had died, he decided not to stop long and sailed from there on 16th.

Fiscaal MARTINUS APINS left Djohor that year and informed MATELIEF that if no vessels came for the relief of Djohor, the King would certainly make peace with the Portuguese.

In December, he had also heard at Bantam that the Portuguese had destroyed Djohor by fire and that Rajah Sabrang, who lived at Lingga, was strengthening himself at that place. ABRAHAM VAN DEN BROEK was super-cargo of our Company at Djohor in December, 1608; a month previously our people had captured, off Malakka, a Portuguese carrack. When in January, 1609, Admiral PIETER WILLEMSSOON VERHOEVEN was at Djohor, he thought proper to give VAN DEN BROEK the command of the vessel *De Roode Leeuw* and to put in his place super-cargo JACQUES OBELAAR, together with the secunde or sub-factor ABRAHAM WILLEMSSOON DE RYK, the connoisseur in diamonds HECTOR ROOS, with three assistants and some other people; at the same time he ordered the *Roode Leeuw* and the yacht *Griffioen* to anchor at the mouth of the river until the 1st of July, in order to protect the King against the Portuguese. Such was the course of things here in the reign of king ALAWADDIN III, who died in 1610.

He was succeeded in the same year by Sulthan ABDULLAH SJAH, who was the 17th Malay king, the 5th of Djohor, and the 11th Mohamedan king. This king reigned eleven years over this people, from 1610 to 1621, and but very few events of imtporance happened during his Government.

In 1616 he was reputed for being attached to us more than any other Indian Prince, for which reason he and his country had to suffer very much from our mutual enemy.

He was succeeded in 1621 by Sulthan MAHMOOD SJAH, the

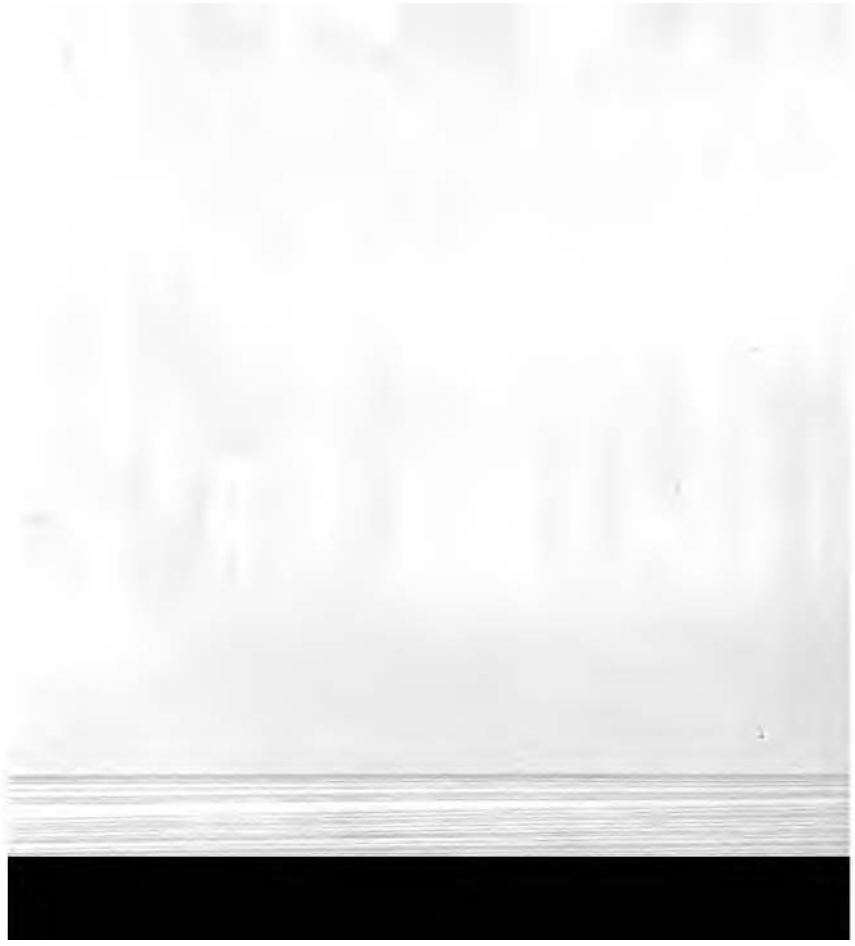
18th Malay king, 6th of Johor and 12th Mohamedan king. He reigned but three years, and was then succeeded in 1624 by Sulthan ABDULJALIL SJAH II, who sent the princes Rajah INDRA LELLAH and MAGAT MANCHUR as ambassadors to Holland.

He was the 19th Malay king, the 7th of Djohor and the 13th Mohamedan king, and reigned 47 years, viz., from 1624 to 1671.

It appears that during his reign the Empire of Maningcabo was subject to his authority. Our Company tried over and over again to build a fortress there (Admiral VERHOEVEN being the first one who did so), but they never would allow it.

Though our first attempt to conquer Malakka (made under Admiral MATELIEF in 1606) had proved unsuccesful, our Company, still hoping to be some day the rulers at that place, constantly gave their thoughts to it. The seventeen Directors* had previously given orders in 1623, to besiege Malakka again, but nothing could then be done.

* The board of administration of the Dutch E. I. Company consisted of 17 deputies, three of which were deputed by Amsterdam.—The Translator.



ON MINES AND MINERS IN KINTA, PÊRAK.

THE valley of the Kinta is, and has been for a very long time essentially a mining country. There are in the district nearly five hundred registered mines, of which three are worked by European Companies, the rest being either private mines, *i.e.*, mines, claimed by Malays, which have been worked by them and their ancestors for an indefinite period, or new mines, in other words new concessions given indifferently on application to Malays and Chinese. There are about three hundred and fifty private Malay mines, and it is with these principally that the following paper will deal.

So far, no lodes have been discovered in Kinta; it is, however, probable that, as the country is opened up and prospectors get up amongst the spurs of the main range, the sources of the stream tin will come to light.

Mining in Kinta, like mining in Lârut, is for stream tin, and this is found literally everywhere in Kinta; it is washed out of the sand in the river beds—a very favourite employment with Mandheling women; Kinta natives do not affect it much, although there is more than one stream where a good worker can earn a dollar per day; it is mined for in the valley, and sluiced for on the sides of hills; and lastly, a very suggestive fact to a geologist, it has been found on the tops of isolated limestone bluffs and in the caves * which some of them contain.

This stream tin has probably been worked for several centuries in Kinta; local tradition says that a very long time ago Siamese were the principal miners and there is evidence that

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* Report on the geology and physical geography of the State of Pêrak, by Revd. J. E. TENNISON-WOOD, F.G.S., F.L.S., &c.

very extensive work has been done here by somebody time when the method was different from that which is monly adopted by Kinta Malays at the present day. are at least fifty deep well-like pits on the Lahat hill aging about eight feet in diameter and perhaps twen deep.

Further up country, I have seen a large pit which the called a Siamese mine; this is about fifty feet in diamet over twenty feet deep and its age may be conjectured fr virgin forest in which it is situated. Besides these, a places extensive workings are continually brought to l the country is opened up, and these appear to have be undisturbed for at least a hundred years. Further ev of old work is furnished by slabs of tin of a shape, that which has been used in Pêrak in the memory of persons; and only a few weeks ago two very perfect " stones " of an unusual shape and particularly sharp were found at a depth of eight feet in natural drift. may, perhaps, have been used to grind grain.

So peculiarly is Kinta a mining district, that ev Sakais of the hills do a little mining to get some ti wherewith to buy the choppers and sarongs which the sell to them at an exorbitant price.

The Malay *pawang* or medicine-man is probably the i or of various remnants and traditions of the religion preceded Muhammadanism, and in the olden time thi of persons derived a very fair revenue from the exer their profession, in propitiating and scaring those spiri have to do with mines and miners; even now, althou Malay *pawang* may squeeze a hundred or perhaps two h dollars out of the Chinese *towkay* who comes to mine in Malaya, the money is not perhaps badly invested, Chinaman is no prospector, whereas a good Malay *pawa* a wonderful 'nose' for tin, and it may be assumed t Chinese *towkay* and, before his time, the Malay miner, not pay a tax to the *pawang*, unless they had some grou believing that, by employing him and working under his there would be more chance of success than if they only on their own responsibility.

The *pawang* being a person who claims to have powers of divination and other imperfectly understood attributes, endeavours to shroud his whole profession in more or less of mystery. In his vocabulary, as in that of the gutta-hunters, special terms are used to signify particular objects, the use of the ordinary words being dropped; this is called "*bahâsa pantang.*"

The following are some of the special terms alluded to:—

Ber-olak tinggi, instead of *gajah*—elephant. The elephant is not allowed on the mine, or must not be brought on to the actual works, for fear of damage to the numerous races and dams; to name him, therefore, would displease the spirits (*hantu*).

Ber-olak dâpor, instead of *kuching*—cat. Cats are not allowed on mines, nor may the name be mentioned.

A tiger of enormous size called *Ber-olak* is said to haunt Kinta. The legend about him is as follows:—A long time ago, in the pre-Muhammadan days, a man caught a tiger kitten and took it home; it grew up quite tame and lived with the man until he died, when it returned to the jungle and grew to an enormous size, nine cubits (*hasta*) long, it is still there, though nobody ever sees it, it does no harm, but sometimes very large tracks are seen and men hear its roar, which is so loud that it can be heard from Chĕmor to Bâtu Gajah; when heard in the dry season, it is a sure prognostication of rain in fifteen days' time.

Sial, instead of *kerbau*—water-buffalo. The buffalo is not allowed on the mine for the same reason as the elephant.

Salah nama, instead of *limau nipis*—lime (fruit). If limes are brought on to a mine, the *hantu* (spirits) are said to be offended, the particular feature of the fruit which is distasteful appears to be its acidity. It is peculiar that Chinese have this superstition concerning limes as well as Malays; not very long ago a Chinese *towkay* of a mine complained that the men of a rival *kongsi* had brought limes and squeezed the juice into his head race, and furthermore had rubbed their bodies with the juice mixed with water out of his head race, and he said they had committed a very grave offence, and asked that they might be punished for it.

With Malays this appears to be one of the most important "*pantang*" rules, and to such a length is it carried that "*bĕlachan*" (shrimp-paste) is not allowed to be brought on to a mine for fear it should induce people to bring limes as well, lime juice being a necessary adjunct to *bĕlachan* when prepared for eating.

Euah rumput or *bunga rumput*, instead of *biji*—tin sand.

Akar or *Akar hidop*, instead of *ular*—snake.

Kunyit instead of *lipan*—centipede.

Batu puteh instead of *timah*.—metallic tin.

It is important that the '*Pawang*' should be a marked man as to personal appearance; for this reason there are certain positions of the body which may be assumed by him only when on the mine; these attitudes are,—first, standing with the hands clasped behind the back, and secondly with the hands resting on the hips; this second position is assumed when he is engaged in invocating the "spirits" of a mine; the *pawang* takes his station in front of the *geng-gulang*, having a long piece of white cloth in his right hand, which he waves backwards and forwards over his shoulder three times, each time calling the special *hantu* whom he wishes to propitiate, by name; whilst engaged in this invocation his left hand rests on his hip. During the performance of any professional duty he is also invariably dressed in a black coat, this nobody but the *pawang* is allowed to wear on a mine. These attitudes and the black coat comprise what is technically termed the *pakei pawang*.

The professional duty of the *pawang* of a mine consists in carrying out certain ceremonies, for which he is entitled to collect the customary fees, and in enforcing certain rules for the breach of which he levies the customary fines. *

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* About 1878, the principal *pawang* of the Lârut district, one Pa'Itam Dam, applied to me as Assistant-Resident to reinstate him in the duties and privileges which he had enjoyed under the Orang Kaya Mantri and, before him, under Che Long J'affar. He described the customary ceremonies and dues to be as fol-

At the time of the opening of a mine he has to erect a *geng-gulang* and to call upon the tutelary *hantu* of the locality to assist in the enterprise. The fee for this is one bag (*karong*) of tin sand.

At the request of the miners, instead of a *geng-gulang*, a *kapala nasi* may be erected, as cheaper and more expeditious. The fee is one *gantang* of tin sand.

He also assists in the ceremony of hanging the *ancha* in the smelting house, his principal associate in this is the "Panglima Klian," who draws the *ancha* up to its proper position close under the attaps.

1. Raw cotton must not be brought on to a mine in any shape, either in its native state or as stuffing of bolsters or

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lows:—He had to visit all the mines from time to time especially those from which tin ore was being removed; if the daily out-put of tin suddenly decreased on any mine it was his business at once to repeat certain invocations (*puja*) to induce the tin-ore to remain (*handak di-pulih balik sapaya jangan mengorang biji*). Once in every two or three years it was necessary to carry out an important ceremony (*puja besar*) which involved the slaying of three buffaloes and a great feast, the expense of which had to be borne by the *pawang*. On the day of the *puja besar* strict abstinence from work was enjoined on every one in the district, no one might break ground or even pull up weeds or cut wood in the whole province. Further, no stranger whose home was three days' journey away, might enter one of the mines under a penalty of twenty-five dollars.

The *pawang* was entitled to exact from the owners of mines a customary payment of one slab of tin (or $6.25 in cash) per annum for every sluice-box (*palong*) in work during the year.

In any mine from which the tin-ore had not yet been removed it was strictly forbidden to wear shoes or to carry an umbrella; no Malay might wear a sarong.

The Chinese miners, always superstitiously disposed, used (under Malay rule) to adhere to these rules and submit to these exactions but since 1875 the *pawang* has found his occupation and income, in Larut at all events, gone.

ED.

mattresses. The fine (*hukum pawang*) is $12.50; the ordinary pillow used by a miner is made of some soft wood.

2. Black coats and the attitudes designated *pakei pawang* may not be assumed by any one on the mine with the exception of the *pawang*. (*Hukum pawang*, $12.50.)

3. The gourd used as a water vessel by Malays, all descriptions of earthenware, glass and all sorts of limes and lemons and the outer husk of the cocoa-nut are prohibited articles on mines. (*Hukum pawang*, $12.50.)

Note.—All eating and drinking vessels should be made of cocoa-nut shell or of wood, the noise made by earthenware and glass is said to be offensive to the *hantu*. But in the case of a breach of this regulation the *pawang* would warn the offenders two or three times before he claimed the fine.

4. Gambling and quarrelling are strictly forbidden on mines, the fine is claimed for the first offence. (*Hukum pawang*, $12.50.)

5. Wooden aqueducts (*palong*) must be prepared in the jungle a long way from the mine. (*Hukum pawang*, $12.50.)

The noise of the chopping is said to be offensive to the *hantu*.

6. Any breach of the *bahasa pantang* is an offence. (*Hukum pawang*, $12.50.)

7. Charcoal must not be allowed to fall into the races. (*Hukum pawang*, $12.50.)

8. A miner must not wear, and go to work on the mine in, another man's trowsers. (*Hukum pawang*, one *karong* of tin sand.)

Note.—This applies only to the *sĕnar sĕluar basah*, or working dress. It is also an offence to work in the garment called *sarong*.

9. If the *chupak* (measure) of the mine is broken, it must be renewed within three days. (*Hukum pawang*, one *bhara* of tin.)

10. No weapon may be brought within the four posts of the smelting house which immediately surround the furnace. (*Hukum pawang*, $1.25.)

11. Coats may not be worn within this space. (*Hukum pawang*, $1.25.)

12. These posts may not be cut or hacked. (*Hukum pawang*, one slab of tin.)

13. If a miner returns from work, *bringing back with him some tin sand*, and discovers that somebody has eaten the cold rice which he had left at home, he may claim from the delinquent one *karong* of tin sand. The *pawang* adjudicates in the matter.

14. An earthenware pot (*priok*) which is broken must be replaced within three days. (*Hukum pawang*, one *karong* of tin sand.)

15. No one may cross a race in which a miner is sluicing without going some distance *above* him, up stream; if he does he incurs a penalty of as much tin sand as the race contains at the moment, payable to the owner of the race. The *pawang* adjudicates.

16. A *kris*, or spear, at a mine, if without a sheath, must be carefully wrapped in leaves, even the metal setting (*simpei*) must be hidden. Spears may only be carried at the "trail." (*Hukum pawang*, uncertain.)

17. On the death of any miner, each of his comrades on that mine pays to the *pawang* one *chupak* (*penjuru*) of tin sand.

It will be noticed that the amount of the majority of these fines is $12.50; this is half of the amount of the fine which, under the Malay customary land, a chief could impose on a *ra'iyat* for minor offences. It is also the amount of the customary dowry in the case of a marriage with a slave or with the widow or divorced wife of a *ra'iyat*.

The Malay miner has peculiar ideas about tin and its properties: in the first instance he believes that it is under the protection and command of certain spirits whom he considers it necessary to propitiate; next he considers that the tin itself

is alive and has many of the properties of living matter, that of its own volition it can move from place to place, that it can reproduce itself, and that it has special likes—or perhaps affinities—for certain people and things and *vice-versâ*. Hence it is advisable to treat tin-ore with a certain amount of respect, to consult its convenience, and what is, perhaps, more curious, to conduct the business of mining in such a way that the tin ore may, as it were, be obtained without its own knowledge!

I append a vocabulary consisting of a few Malay words which are more particularly connected with mines and miners. The language is so susceptible of change that, unless a record is kept of such terms, they may, perhaps as the method of working alter, be entirely lost. As it is, I imagine that the majority of these words and expressions (being technical) have never as yet found their way into any dictionary.

Ambil, or *Tanah Ambil*.—The ore-bearing drift, which Chinese miners call *karang*.

Ambil gunong.—The upper beds of drift.

Ambil gabor.—The middle beds of drift.

Ambil besar.—The lower beds of drift.

Ambil biji.—The process of sluicing after the tin-bearing drift has been thrown into the races. (See *isi parit*.)

The following is the order of the respective processes included under this term. 1. *Mengumbei*. 2. *Melongga parit*. 3. *Meraga batu*. 4. *Bertunda*. 5. *Ber-panggul*. 6. *Malong*. 7 *Pandei* (for explanation see these words).

Ampang.—A dam.

Anak Kĕlian.—Malay miners who are liable to pay a tax to the mine-owner.

Ancha.—A square frame 1′ 6″ × 1′ 6″, composed of strips of split bamboo for the floor and four pieces

of peeled wood for the sides,—the proper wood is *k yu sungkei** because it has flat even twigs and leaves which lie flat and symmetically—these must be bound together with a creeper; rattan may not be used; it is hung to the *tulang bumbong* just under the attaps of the smelting shed: it is used as an altar, the offerings made by the miners to the spirits being placed on it.

Ayer atas.—The system of using water-power to throw down the earth into the sluicing races.

Ayer minggang.—Where water-power is not available at the top, but can only be brought half way up, bark shoots being used.

Ayer kuak.—The system of throwing down the earth into the head-race by manual labour.

Bêbas.—Free of tax, thus the *pawang* and *penghulu kĕlian* each have one water-race *bĕbas*.

Batang hari kĕlian.—The tail race of the mine into which all the races (*parit*) flow; all the tin sand which reaches the *batang hari kĕlian* is the property of the mine-owner. (See *parit*).

Batu adang.—Great wall-like masses of rock, generally limestone, which stick up and may alter the level of the bottom by a precipitous drop of many feet.

Batu ampar.—The bed-rock. (See *tangloh*).

Batu kachau.—Small stones placed in a *parit* on the right and left alternately so as to create a ripple.

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* *Seperti sungkei be-rendam* "like a soaked *sungkei* stick."—When the *sungkei* stick has been soaked for a long time, say three months, the peel comes clean away; proverbial expression used of a person "cleaned out."

ED.

Batu menunggal.—Nodules of limestone rock appearing through the surface of the ground.*

Batu sawar. †—A line or row of rocks.

Benting.—An embankment.

Ber-kait.—The process of lifting water or drift by means of the *kait.* (See *kait*).

Ber-panggul.—The state of a race which is fitted with the dams called *panggul.*

Bertunda —To drive the tin-bearing drift sand—after the stones have been thrown out—down the races; it is done by pushing and lifting it down stream with a *pengayuh memblah.* (See *ambil biji*).

Biji.—Tin sand.

Biji anak.—Small bright crystals of cassiterite.

Biji hangat or *hangus.*—Fine slag and drops of metallic tin from the furnace.

Biji ibu.—Masses of tin ore especially if mixed intimately with matrix.

Biji mati.—Black dull-looking ores.

Biji tahi.—Light ores, wolfram, tourmaline, &c.

Buku.—A slab of tin.

Châpak.—A wooden plate for rice.‡

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* Also called *batu renong*, because the miners meeting such an obstacle cannot remove it, but can only stop and stare at it (*renong*, to stare).

ED.

† *Batu sawar.*—There is a legend about a hunting party in the forest. All the men were arranged in a row beating the jungle for game when Sang Kalembei hailed them and they were turned into stone.

ED.

‡ The ordinary *chapak* in domestic use is smaller than the *dulang*, but in the mines the larger platter is called *chapak* and the smaller one *dulang*.

ED.

Chukei sĕnduk.—The duty or rent due to the owner of a furnace for the use of it. The customary duty was, if the owner of the furnace was the owner of the mine that produced the tin to be smelted, two *kati* of tin for every *karong* of tin sand smelted; if the owner of the furnace was not also the owner of the mine, one *kati* of tin for every *karong*.

Dagul.—A covered drinking-vessel made from a cocoa-nut shell. It has a small aperture and is fitted with a rattan cord for carrying it. (See *sikul.*)

Dasar.—A drinking vessel made out of a section of a cocoa-nut shell; used as a food or water-vessel.

Dulang.—A round slightly concave wooden tray from 1′ 6″ to 2′ 6″ in diameter used for washing ore in the process called *mĕlanda* or *mĕriau*.

*Dendulang** or *pĕraup.*—A small nearly oval wooden tray measuring about 1′ 6″ long and 9 inches to 1 foot broad used for lifting the partially cleaned drift and ores into the *palong* during the processes called *malong* and *pandei*.

Entah or *tanah entah.*—The flat surface left after the top layers have been sluiced away by hill mining and ground sluicing. It may contain tin or not.

It is still workable by the methods called *tĕbok* and *ludang*.

Gabin.—Pipe clay.

Genggulang.—The platform or altar erected by the *pawang* at the opening of a mine. It should be built

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* *Dendulang.*—The buttress of a forest tree out of which a small round or oval tray may be fashioned. *Dendulang* is also used of a piece of metal inserted between the shaft and blade of a spear.

ED.

entirely of '*kayu sungkei*'. The wood is peeled, except the four branches which serve as posts, these are only peeled up to the twigs and leaves which are left on, about 4 feet 6 inches from the ground. At 3 feet 3 inches from the ground a square platform of round peeled sticks about 1 foot 3 each way, is arranged; one foot above the level of the platform a sort of railing is fixed round three sides of the square and from the open side a ladder with four steps reaches down to the ground; the railing is carried down to the ground on each side of the ladder and supports a fringe of cocoa-nut leaves (*jari-lipan*). The whole erection must be tied together with creepers, rattan must not be used.

Gĕlok.—A cocoa-nut-shell drinking vessel. (Patani dialect.)

Gundei.—The tally sticks by which the feeding of the furnace is reckoned (see *mengumbus*) made of bamboo, about six inches long.

Hasil Kĕlian.—The duty payable to the owner of the mine. The customary rate was one-sixth of the output for excavations (*tĕbok* and *ludang*) and one-third of the output for hill mining (*léris.*)

Isi parit.—The act of throwing down the drift into the races, (see *ambil biji*).

Jari lipan.—A fringe made of the young white leaflets of the cocoa-nut palm plaited together.*

Jampi.—The incantation of the *pawang*.

Kayu kachau.—Small sticks stuck into the races answering the same purpose as *batu kachau*.

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* FORBES mentions a "palm-leaf fringe" used in certain rites by the Kalangs of Java. (A Naturalist's Wanderings, p. 101.)

ED.

Kĕdan tangan.—A small flat piece of wood about 5″ × 3″ and half an inch thick, used to scrape the the drift out of holes in rocks and into the *dulang*.

Kait.—An application of the old fashioned balance pole for lifting water or drift from an excavation.

Kait ayer.—The pole used for lifting water only, in this there is only one movement, a straight lift.

Kait raga.—The description applied to lifting drift only, in this there are two movements, the first whereby the basket is lifted straight up from the hole and the second whereby it is carried round a part of the circumference of a circle and deposited at some distance.

Kapala nasi.—A stake of peeled wood (*kayu sungkei*) stuck in the ground, the top of this is split into four so as to support a platform similar to that of the *gong-gulang*. Offerings are made upon it.*

Karang.—A term used by Chinese to express the principal tin-bearing drift (*ambil besar*).

Karang gantang.—A term used by Chinese to express the upper and inferior beds of tin bearing drift (*ambil gunong*).

Karong.—A measure of tin sand. The measure of capacity whereby tin sand is reckoned in Kinta is as follows:—

CUSTOM BELOW IPOH.

2 *chupak piah*	=	1 *chupak ampat.*
2 *chupak ampat*	=	1 *penjuru.*
6 *penjuru*	=	1 *karong anam.*

* "It is quite a common thing in Java to encounter by the wayside near a village, or in a rice-field, or below the shade of a great, dark tree, a little platform with an offering of rice and prepared fruits to keep disease and blight at a distance and propitiate the spirits." (A Naturalist's Wanderings, FORBES, p. 103.)

ED.

CUSTOM BELOW IPOH.

8 *penjuru* = 1 *karong delapan.*

Kĕping.—A slab of tin; also a customary weight. tin weights are:—

10 *kati* of tin = 1 *ringgit timah.*

Ampat ringgit (*timah*) *karong suku* $3.75 = 1

8 *keping* = 1

This *kati* should be equal to the weight of thi lars.

Kĕlian.—A mine. It is noticeable that the Sakai mine simply *parit.*

Kong.—Chinese expression equal to the Malay *tanglo*

Kulit akar.—The upper two or three inches of moul diately above the *tanah padi.*

Lampan.—A process of getting tin ore by sluicin bed of a mountain stream or in si in the hills where water can be obt

Lĕris.—To mine on the hills.

Lombong.—A term used of a large excavation, a mine.

Ludang.—A small shallow excavation (Malay) wl be baled with a *penimba chuak.*

Me-malong.—The process of cleaning the ores in *palong* (sluice-box.)

Mĕsak.—To smelt.

Mĕlanda.—To wash drift or sand from a river bed *lang.* There is in Kinta a saying or connected with this process. It is person who takes his wages every d earns it, or sells his produce as qu possible. *"Rupa orang mĕ-landa, dic makan hari itu juga."*

Meraga batu.—To lift the stones out of the race basket.

Me-longga parit.—Having lifted the stones out of the small race, to drive the sand containing ores downstream.

Me-raup.—The act of lifting the rich dirt into the *palong* with the *dulang pe-raup* in the process called *memalong*.

Mĕ-riau.—A word meaning the same as *me-landa*.

Mĕ-muput.—To smelt tin in the Chinese fashion (the same as *puput*).

Naik-ka kĕlian.—(Lit. to go up to a mine). The universal expression, whatever may be the position of a mine, for going to a mine.

Mengumbei.—To stir the dirt in the small race in order to break up lumps and liberate the stones. (In Chinese mining this is called *me-lanchut*.)

Mengumbus.—To smelt tin in the Malay fashion.

Mengumbus pelantar.—The same, keeping an account of the ladles of tin ores as they are put into the furnace (by this the reliefs at the bellows are reckoned). The account is kept by moving one of the tally sticks along a rattan line.

Palong.—A sluice-box made of a tree split in half and hollowed out. One about eight feet long is used in the process called *mĕ-malong*; the other, five feet long, is used in the process called *pandei*.

Pandei (*memandei*).—The final washing of the ores in the small *palong*.

Panchur.—A spout of water falling from a height on to a platform on which is placed lumps of stiff clayey drift which it is desired to reduce; or a cascade falling over large stones amongst which are thrown lumps of clay for the same purpose.

Panggul.—Small dams placed in the races to retain the rich dirt which is afterwards washed up in the long *palong*.

Pantang burok mata.—The period of mourning c
when a death occurs at a mine.
Mourning consists in abstention fr
(in the case of a neighbour or comr
three days, or, in the case of the deat
pawang, penghulu kelian or the feud
for seven days. The expression is
from the supposition that in three d
eyes of a corpse have quite disa
Chinese miners have a similar custo
ever goes to assist in the burial of
must not only abstain from work, b
not go near the mine or smelting fur
three days.

Papas.—To lift off the overburthen and get it out
way.

Papas dengan ayer.—To get rid of the overburthen
assistance of water.

Parit.—The small races in which the miners work.
tin sand washed up out of the *par*
property of the *anak kĕlian* after th
paid the *hasil kĕlian.*

Penakong (*takong*).—A dam with a valve whereby wa
be retained in a reservoir and all
accumulate.

Pen-chubak.—A digging-tool made of iron with a
handle.

Pen-chubak kayu.—The same but all wood.

Pengayuh.—A wooden spade with a handle similar to
a paddle.

Pengayuh membĕlah.—A large description.

Pengayuh sembat.—A small description.

Pengayuh penyodok or *pengikis* or *sudip.**—A small
ment used to clean the spades with.

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* *Sudip.*—A stick or spoon used to stir puddings (*m
dodul). It has a handle and therefore differs from the sti
kuau.

When working the *tanah padi* the *pengayuh ber-ubong*
made of two pieces may be used, but when working the *ta*

Pengayuh batang sendiri.—A spade made entirely of one piece of wood.

Penimba or *penimba chuak.*—A vessel used for baling, it may be made of bark, the covering of the efflorescence of the *pinang* tree (*upih*) or of any old tin box or vessel.

Perasap.—Half a cocoa-nut shell, a cup, or any other vessel, in which votive offerings of sweet smelling woods and gums are burnt.

Pelantar.—The ladle with which the tin is put into the furnace.

Raga.—A basket.

Raga jurong.—A basket shaped like a spoon with a tip cut off; used to take the stones out of the race. It serves the purpose of a sieve, as it lets the sand through.

Raga sidik.—A basket of the same pattern only smaller.

Raga tala.—A flat shallow basket used with the *kait* to lift dirt out of the mine.

Raga rĕlau.—A smelting furnace. The Malay furnace is supplied with a blast produced from two upright cylinders the pistons of which are worked by one man, the furnace is built like a truncated cone, on either side there is a hole and supply hopper to feed the slag, the charcoal and ores being put in the top. The hoppers are called *palong.*

Rĕlau semut.—The Chinese furnace, without a blast.

Rĕlau tongkah.—The Hokienese furnace built on a stand, the foundation being three or four iron rice-pans (*kuali*). It is iron bound, and supplied with a blast; it will burn soft wood charcoal.

Sikul.—A cocoa-nut shell water vessel like the *dagul.*

Suak.—The source of a head-race, *e.g.*, *suak gunong* or *suak rĕdang.*

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or tin-bearing stratum the *pengayuh batang sendiri* and no other may be used.

ED.

Sangka.—A receptacle in which to burn offerings of sweet woods and gums; it is made of a stick of bamboo about three feet long, one end being split and opened out to receive the charcoal: it is stuck in the ground near races and heaps of tin sand.*

Surut or *meniurut.*—The process of getting rid of the sand by driving it down the stream.

Tahi biji.—See *biji.*

Takong.—A dam.

Tali ayer.—The head-race of a mine.

Tanah ambil.—(See *ambil*).

Tanah buang.—Drift which is not worth putting through the process of washing overburthen. Equal to *tanah papas.*

Tanah léris.—High ground which is available for hill mining.

Tanah padi.—Made earth, immediately below the top inch or two of mould called *kulit akar.* It may contain tin ores or not.

Tanah papas.—(See *papas.*)

Tatin gulang.—The *pawang's* fee for the ceremony of erecting a *genggulang.*

Teka.—Laterite.

Tekong.—Slag from the furnace.

Tebok.—An excavation larger than a *tudang,* and which cannot be baled with a *penimba,* a *kait* must be erected.

Tangloh.—The sub-stratum of earth or clay below the ore.

Tuan tanah or *tuan kĕlian.*—A mine-owner.

Túkang api.—The smelter.

A. HALE,
Inspector of Mines, Kinta.

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* See No. 2 of this Journal, page 238. The derivation of the name of this primitive Malay censer from the Sanskrit *çankha* (conch-shell) has been pointed out (Malay Manual, p. 32). FORBES notes having seen in a sacred grove in Java "the remnants of small torches of sweet gums which had been offered." (A Naturalist's Wanderings, p. 97). ED.

ENGLISH, SULU, AND MALAY VOCABULARY.

——:o:——

MR THOMAS HENRY HAYNES has communicated to the society, through Mr. NOEL TROTTER, a vocabulary of the language spoken in the Sulu Islands. This is printed *verbatim* in the first and second columns of the following pages. In the hope of adding to the interest of this paper, from the philological point of view, I have appended a third column, in which the Malay origin of certain words which have escaped the author's notice is pointed out, and references are given to the equivalents, in other languages of the archipelago, of certain widely-spread words. The latter are given on the authority of FAVRE's Malay Dictionary (Malais-Français). Dr. MONTANO, who visited Sulu between 1879 and 1881 gives a short account of the language *:—

"The Sulu language is only a variety of the Bisaya; the pronunciation and the greater part of the roots are the same; it includes, however, a larger number of strictly Malay words. The Reverend Father FREDERICO VILA has been kind enough to shew me a manuscript grammar and vocabulary drawn up by the Reverend Father BATLLÓ during his residence in Sulu. It is from this source that I borrow the following details:—

"There is no special *article* in Sulu (as there is in the Tagal group of languages) for proper names. *In* (equivalent to *ang* in Bisaya) is employed both with proper names and with substantives; Nom., *in*: Gen. *sina* or *ni*; Dat., Acc., Ablat., *in* or *sa*.

"The plural is denoted by the particle *mha; in kuda*, the horse; *in mha kuda*, the horses.

* Rapport à M. le Ministre de l'Instruction publique sur une Mission aux îles Philippines et en Malaisie. Paris, 1885.

"The substantive and adjective, which are indeclinable formed as in Bisaya; *ka-tapus-an*, end, from *tapus*; *ka-usb* inheritance, from *usba*, heir, *pa-mumukut*, fisherman, from *mukut*; *ma-tigas*, from *tigas*, strong, stout; *ma-haggud*, *haggud*, cold, cool; *ma-manis*, from *manis*, beautiful."

"The comparative and superlative are formed either by repetition of the positive, or by the word *labi*, more, or els the particles *deni* and *sin*."

"Examples:—*marayao*, good; *marayao-marayao*, or *m yao deni*, better; *marayao sin*, excellent."

"*Ing karut ini asibi, sagua in yatto in labin asibi, in k labi pa asibi tund.* This bag is small, but that one is sma and yours is the smallest of all."

"The mode of expressing a verbal sense is that of the Bi language. The auxiliaries *to be* and *to have*, expressed by particles *man*, *hay*, *aun*, are very often left to be underst *hay* is sometimes contracted into *y*, which is used as a su *ako-y ma-sakit*, I am ill. *Ikao miskin na*, you are poor. *raun karabao ako*, I have a great many buffaloes. The for tion of verbs, as *mag-sumpan*, to serve, *mah-sasat*, to cou encourage, and the conjugations appear to be in conform with those found in Bisaya."

"Pronouns and adjectives only differ from those of Bisaya language in certain trifling peculiarities."

"The *panditas* and *datos* of Sulu can all write with e Like the Malays, they use the Arabic character with sli modifications. The Malays hardly ever use the vowel sig whereas the natives of Sulu never leave them out and e those among the latter who know Malay are unable to r works in which these signs are omitted. At least this is w I was assured of by the late Sultan of Sulu, who was the m distinguished scholar in his Empire."

"The Sulu dialect is spoken by all the Malays, or Moros Mindanao, Palawan, Balabac, Basilan, the archipelagoes Sulu and Tawi-Tawi and of the North of Borneo."

W. E. M.

PRONUNCIATION.

(Sulu.)

——:o:——

å	as	a	in	soprano.
ă	„	a	„	atone.
ê	„	a	„	came.
e	„	e	„	ten.
i	„	ee	„	sleep.
ĭ	„	i	„	tin.
ô	„	o	„	long.
o	„	o	„	go.
û	„	oo	„	too.
u	„	oo	„	soot.
ŭ	„	u	„	jug.
ai ei	„	i	„	kite.
au	„	ow	„	cow.
oe	„	er	„	infer, *or* as in German.
oi	„	oy	„	toy.
ng	„	ng	„	singer.

* signifies "similar in Malay."

T. H. HAYNES.

——:o:——

ABBREVIATIONS :—Jav. signifies Javanese ; Kw., Kawi; Sund., Sundanese ; Bat., Battak ; Mak., Makassar ; Bug., Bugis ; Day., Dayak; Tag., Tagala ; Bis., Bisaya ; and Malag., Malagasi.

ED.

ENGLISH, SULU, AND MALAY VOCABULARY.

A

English.	*Sulu.*	*Malay.*
A	hâmbûk	
Ability	* kăpândĭan	ka-pandei-an
Abjure, to	* taubăt	taubat (*Ar.*), to repent
Able, to be	mâkăjeddĭ; mâkăjerrĭ	
Above	* âtâs; hâtâs	atas
Abscess	bautut	
Abscond, to	mâgwĭ	
Absent	wâllâ di	
Abundant	mătaud; mătaut	
Abuse, to	măningât	
Accept, to	taimă	trima
Accompany, to	âgăt; mâkibân-ibân	
According to	bĭhaiăn	
Abeam	bĭlokân	biluk-kan, to tack
Account	itongăn	hitong-an
Accurate	bûntûl	
Accuse, to	mâ'bitâk	
Accustomed	hâdăt; bĭâksă	'adat (*Ar.*); biasa
Ache	sâkĭt	sakit, ill, in pain
Ache, to	ma'sâkĭt	ber-sakit
Acid	măâslam	
Acquaint, to	baită	
Acquainted, to be	kĭlâhăn	
Across	bâbâk	
Act, to (do)	hinâng	
Act, to (play)	pănaiăm-naiăm	main. Bat. *mayam*
Active	bĭskai	
Admit, to (to a place)	sûûd	
Adorn, to	daijauĭn	
Adrift	ânûd	
Advice	hĭndă	

English.	*Sulu.*	*Malay.*
Advice, to ask	mângaiyok nâsĭhăt	nasihat (*Ar.*), advice
Advise, to	dûmĭhêl nâsĭhăt	
Advocate, to	tâbăng bĭchărâkăn	
Affair	* hâl	hal (*Ar.*)
Affectionate	mâ'kâsĭh	ber-kasih
Affiance, to	* bătûnâng	menunang-kan; ber-tunang, affianced
Affirm, to	mâmbităk	
Afraid	măbûgâ	
Aft	hâbûlĭ	
After (place)	mâhûlĭ	
After (time) / Afterwards	obus yeto.	
Afternoon	măhâpûn	
Again	măkbâlĭk	kembali
Age	* omôr	'umur (*Ar.*)
Agent	* wâkĭl	wakil (*Ar.*)
Agree, to (engage)	mâksûrût	
Agree, to (to be friends)	pâktaimănghûd; pâk-bâgai	
Agreeable	măraiyau	
Agreement	* perjânjĭân	per-janji-an
Aground	sumâgnăt	
Ague	hĭnglau	
Ahead	hâúnăhân	
Aim, to	mâktûju	menuju; bertuju
Ajar	mâkiput	
Alas	* âdoĭ; ârûĭ	adui
All	kătâân	
Ally, to	mâkiwăn	
Alike	sâlĭ	
Alligator	bûaiyă	buaya
Alive	bohé	
Almost	âpĭt	
Alone	ĭsă ĭsă	
Also	ĭsâb	
Always	hâwă	

English.	*Sulu.*	*Malay.*
Amazed	* hêrăn	heiran (*Ar.*)
Ambush, to lie in	homâpă; tâpokăn	
Amongst	hămângâ	
Amok, to run	săbĭl	sabil (*Ar.*), road; prang sabil Allah, holy war
Amuse, to	mâksûkă sûkă	ber-suka-suka
Ancestor	măâs	
Anchor	sauh; băhûjĭ	sauh
Anchor, to	mâkbăhûjĭ	
Anchorage	* lâbuhân	labuh-an
Ancient	mogei; măâs	
And	ibân	
Angry	măgâmă; măbûngĭs	bengis, cruel
Angle, to (fish)	bĭngĭt	
Animal	haiup	
Ancle	bûku	buku, knot, lump; buku kaki, ancle
Annoy, to	usĭbâhăn	
Another	dugeign	
Answer	dâwă	d'awa (*Ar.*) plaint, suit
Ant	senâm	
Antidote	obât	ubat, medicine
Anvil	* lăndâsăn	landas; landas-an
Anxiety; anxious	sûsăh âtei	susah hati
Any	ono-ono; kaibânăn; quôn-quôu	
Appearance; face; colour	dâgbus	
Appoint, to	bûtâng	
Apostle	* râsûl	rasul (*Ar.*)
Argue, to	mâk bĭchâră	ber-bichara
Arise; wake, to	bângûn	bangun
Arm	buktûn	
Arms, Fire-	sĭnjâta	senjăta, weapon
Arms, Side-	tâkus	
Arms, to bear side	mâktâkus	

English.	*Sulu.*	*Malay.*
Apt ; clever	păndei	pandei. Jav., Sund. and Bat. *pandé*
Armpit	êlok	
Around	mâklibut	
Arrange, to	pûkăt	
Arrive, to	hauĭt	
Arrow	bâwăng	
Art	* elmu	'ilmu (*Ar.*)
Artery	ûgăt	urat. Jav., Sund. and Bat. *urat;* Mak. and Bug. *ura;* Day. *uhat ;* Tag. and Bis. *ogat;* Malag. *usatra*
Articles (goods)	ârtă	harta (Sansk.). Jav. and Sund. *harta*
As	biă	
As much as	bĭhâtutaut	
As quickly as possible	sumut tuúd	
As well as you can	biă raiyau	
As yet, not	dípă	
Ascend, to (a river)	sumâkă	
Ashamed ; modest	măsipuk	
Ashes	âbû	habu. Jav., Mak. and Bug. *awu;* Bat. *habu;* Tag. and Bis. *abo.*
Ask, to	âssûwu	
Ask, to for	môngaiok	
Assemble, to	mâktipan	
Assist, to	* tûlông	tulong
Astern	hâbulĭ	
Astonished	herân	heiran (*Ar.*)
At	hâ	
At first	tâgnă	
At last	mâhulĭ	
Attack	tumĭgbâs	
Attempt, to	sûlai	

English.	*Sulu.*	*Malay.*
Attendant	ibân	
Attest, to	sâksĭ	saksi, witness. Found also in Jav., Sund., Day., Tag. and Bis.
Audience (at court)	mĕjĕlĭs	mejlis (*Ar.*)
Aunt	bâbu; ĭnâhân	
Authority	quâsă	kwasa. (Sansk. vaça). Kw. *wasa*; Jav. *kwasa;* Mak. *kuwasa*. Day. *kwasa*; Bis. *kosog*.
Avenge, to	mâus	
Awake, to	jâgă; bâttĭk	jaga. Found also in Jav. Sund., Mak. Bug. and Day.
Away (direction)	mâtu	
Axe	kămpâk	kapak. Jav. and Sund. *kampak*; Day. *kapak*

B

Baby ; child	bâtă bâtă	
Back, the	taikut	
Bad ; wicked	mângĭ ; măngĭ	
Bad ; decomposed	hâlok	
Bag, a	kârut	karong
Baggage	ârtă	(*See* Articles.)
Bail	tângăn	
Bait (fish)	ûmpân	umpan. Bat. and Day. also
Bake ; broil, to	dâng-dâng	dendeng, dried meat
Balance; remainder	kâpĭn	
Bald	bâgûng	
Bale out, to	lĭmăs	
Ball (wickerwork)	sipâ	sepak, to kick; sepak raga, to play foot-ball

English.	*Sulu.*	*Malay.*
Ballast	bâtu	batu, stone
Bamboo	pâtông	bĕtong, a kind of bamboo
Banana	saing	pisang
Bandage	kûbut	
Bank of a river	higât	
Bargain, to (cheapen)	tâwă	tawar
Bark (of a tree); skin	pais	
Bark (of a dog)	usĭk	
Barrel; cask	tông	tong
Barter	dâgâng	dagang, trade
Basin; cup	pĭngân	pinggan. Found also in Jav., Sund., Bat., Day., Tag. and Bis.
Basket	ămbông	
Bat	kâbok	
Bathe, to	maigo	
Battle	bûnuhân	bunoh, to kill; bunohan, slaughter
Bawl; to	tâwăk; gâso	
Bazaar; market; (coast)	pâtĭăn	
do. do. (hills)	tâbu	
Beach	pâsĭssĭr	pasisir, coast. Jav. and Sund. also
Beads	mânĭk-mânĭk	mani; manik. Jav. *mani*
Beak	tûkă	
Beam; squared timber	păsâgĭt	per-sagi, squared
Beans; peas	* kăchâng	kachang
Bear, to (support)	tûlông	(*See* Assist.)
Bear on the head, to	luttû	
Bear on the shoulder, to	bâlûng	

English.	*Sulu.*	*Malay.*
Bear on the back, to	bâbâ	
Bear in the arms, to	piepie	bibit, to carry in the hands
Bear, in the arms, to (carry)	tâhgûng	tanggung
Bear children, to	mâkânăk	ber-anak
Bear fruit, to	mâkbûngă	ber-bunga
Beard	pôngut	janggut
Beat, to (thrash)	pŭg pŭg	
Beat, to (overcome)	sumaug	
Beautiful	mădaiyau ; mărai-yau	
Because,	* sebăb	sebab
Become, to	* jâdie	jadi
Beef	ûnut	
Beetle	lâsûbĭng	
Bedstead ; dais ; raised place ;	kulângan	
Before (place)	mûnă	
Before (time)	mâ'kâonâ daing	
Before the wind	ângĭn 'bûlĭ	angin bĕlakang
Beg, to (ask)	pôngais	
Behind	hâbûlĭ	
Believe, to (trust)	perchaiyă	perchaya
Believe, to (think)	pikĭl	pikir
Bell	bâktĭng	
Belly	tiân	
Below ; under	hâbâwâh	bawah
Belt	kandĭt	kandit, an ornamental belt. Jav. *kendit*, a waist-band worn by women; Sund. *kendit*, a string worn round the waist by women as a charm; Bat. *gondit*, a child's ornamental belt of coral

English.	*Sulu.*	*Malay.*
Beside	ĭn sipâk	
Best	mădaiyau	
Bet, to	tauhân tuúd	
Betel-leaf (sirih)	bûyuk	
Betel-nuts, buds	bâgaibai	
do., green	bûngă	bunga, flower
do., red	bûngă polâh	
Betrothed	tunângăn	
Between	hâgitông	
Beware, to	jâgă jâgă	jaga, to be awake, to take care
Beyond; there	dito	
Big; large	dâkolăh	
Bind, to	hûkut	
Bird	mânuk	manuk. Occurs also in Jav. and Sund. In Bat., Tag., and Bis. *manuk* signifies fowl.
Bit (for a horse)	kâkăn	kang; kakang
Bite, to	kumûtkût	
Black	hitŭm; itŭm	hitam *or* itam
Blade	silâp	
Blame, to	sâk	shak (*Ar.*) suspicion
Blanket	sieûm	
Blaze, to	mălâgă	melara, melarat, to extend, spread. Jav. *larut;* Bat. *rarat;* Mak. *lara*
Blind	*bûtă	bûta. Kw. *wuta;* Sund. *wuta;* Mak. *buta;* Bug. *uta;* Bis. *bota*
Blister (in mother-o'pearl shells)	hâlok	
Blood	dugûk	darah. Jav. *darah* and *rah;* Bat. *daro;* Mak. *rara;* Bug. *dara;* Day. *daha;* Tag. and Bis. *dogo*

English.	*Sulu.*	*Malay.*
Blood, of noble	pânkăt	pangkat, rank
Blossom	sûmpĭng	sunting. Jav. and Day. *sumping;* Sund., Bat. and Tag. *sunting;* Mak. *sunting*, a champaka blossom; Bis. *sonting*, name of a flower
Blossom (bud)	pusud	puchuk, shoot. Jav. and Sund. *puchuk;* Bat. *pusut;* Mak. *puchu*
Blow, to (with the month)	* tiûp	tiup. Jav. and Sund. *tiup;* Tag. *hihip;* Bis. *hoyop*
Blowpipe	* sûmpĭtân	sumpitan
Blue	biru ; bilu	biru. Jav. *biru;* Day. *biro*
Boar ; pig	bâbûĭ	babi. Jav., Sund. and Bat. *babi;* Mak. and Bug. *bawi;* Day. *baboi;* Tag. and Bis. *babong*
Board (wood)	dĭgbie	
Boat ; canoe (outrigged)	săkaiăn	
Boat (dug out)	gubâng	goba
Boat	dâpâng	
Boil, to	tugnâ	
Boiling	bûkăl	
Boil, a	bautut	
Bold ; brave	ma'-ĭssăk	
Bone	bokuk ; bukoeg	
Book	sûrât	surat. Jav. *serat;* Sund. Bat. and Day. *surat;* Mak. and Bug. *sura;* Tag. and Bis. *sulat* or *solat;* Malag. *surata*

English.	*Sulu.*	*Malay.*
Booty	* rampâsăn	rampas-an
Booty, to seek ; to plunder	mâkrâmpăs	me-rampas-kan. Jav., Sund. and Day. *ram-pas*
Border	higât	
Bore, to	bârenâhăn	
Bore the ears, to	tugsûkăn bolăh	bolăh
Borrow, to	mous	
Bosom ; breast	dûduk	dada. Jav. and Sund. *dada;* Tag. *dibdib*
Bottle	* kâchă	kacha, gläss. Occurs also in Jav., Sund., Mak., Bug. and Day.
Bottom (of a box)	bûlĭk	
Bow (for arrows)	pânăh	panah. Jav., Sund. and Day., *panah ;* Mak., *pana ;* Tag. and Bis., *pana,* arrow
Box	belûlâng	belulang, a hide. Jav., *walulang*
Boy	anâk ĭssăk ; bâtă	
Bracelet	* glâng	gĕlang. Jav. and Day. *gelang ;* Bat., *golang ;* Mak., *gallang ;* Tag., *galang*
Brackish ; salt	măâsĭm	asin, masin. Jav., Sund., Day., Tag. and Bis., *asin ;* Bat. *ansin*
Brand (mark)	tăndă	tanda. Jav. *tonda ;* Sund., Bat., Mak., Day., Tag. and Bis. *tanda.*
Brand (seal)	châp	chap. Occurs in Jav., Sund. and Day.
Brass	tŭmbâgâh	tĕmbaga. Occurs in Jav., Sund., Bat., Mak., Tag. and Bis.

English.	*Sulu.*	*Malay.*
Break, to	bŭg-bŭg	
Break a promise, to	pĭndâh	pindah, to remove. Occurs in Jav., Sund. and Day.
Break of day	subu subu	subh (*Ar.*) dawn
Breakers ; surf	mă-âlun	
Breath	* nâfăs	nefas (*Ar.*)
Breeze ; wind	ângĭn	angin. Jav., Sund. and Bat., *angin;* Mak. and Bug., *anging ;* Tag. and Bis. *hangin ;* Day., *angin*, storm
Breeze, Land-	ângĭn dain hâ higât	
Breeze, Sea-	ângĭn dain hâ laut	
Bride	păndâlă ; pergyântĭn bâbai	pengantin. Same in Jav. and Sund.
Bridegroom	pergyântĭn ĭssak	
Bridge ; wharf	* jambâtăn ; taitiăn	jambatan, titi-an. Sund., *jambatan ;* Mak. and Bug. *jambatang*
Bridle	kâkăn	kang, kakang, bit
Bright ; shining	* châhĭă	chahaya. Jav., *chahya;* Sund., *chahaya* and *chaya ;* Mak., *chaya*
Bright ; clear	mâ'sâwăh	
Bring, to	dâhăn	
Bring up, to (a child)	pălĭhâră	pelihara and piyara. Jav., *piyara*
Brisk; active	bĭskai	
Brook	sowâh	suwak, a creek
Broom	sâpu	sapu, sweep; peniapu, broom. Jav., Sund. and Mak., *sapu ;* Day., *sapo*
Brother (elder)	mâkûlông	

English.	*Sulu.*	*Malay.*
Brother (ordinarily)	kâkă	kakak, elder brother or sister. Jav., *kakang*; Kw., Sund., Mak., Bug. and Tag., *kaka*; Bat., *haha*; Day., *kaka* and *aka*
Brother (younger, also relation)	taimănghud	
Bucket	bâldĭ	Hindustani, *baldi*
Buffalo, Water-	* kărbau	kerbau. Jav. and Sund., *kebo*; Bat., *horbo*; Bis., *kalabao*.
Bug (bed)	bânkĭng	
Build, to (a house)	hinâng bai	
Bull	sâpie	sapi. Occurs also in Jav., Sund., Mak. and Day.
Bullet	pônglo	peluru. Port., *pelouro*.
Bundle	* bungkus	bungkus. Jav., *wungkus*; Sund. and Day., *bungkus*; Mak., *bungkusu*; Tag., *tongkos*; Bis. *bongkos*; Bat., *bungkus*, handkerchief
Burn, to	sûnuk; mâksûnuk	
Bury, to	kuborân	
Burying-place; grave;	* kûbor; kûbul	kubur (*Ar.*). Jav. and Day. *kubur*; Mak., *kuburu*
do. (ancient)	* krâmăt	kĕramat, sacred, a sacred place
Bushes	kâtĭăn	
Business	krêjă	karja (Sansk. *karya*). Kw., *karya*; Sund.; *karia*, festival; Bat., *horja*, festival.

English.	*Sulu.*	*Malay.*
But	bŭtmaian	
Butt, to (like cattle)	tândok ; mâ'tândok	tandok, menandok. Sund. and Bat., *tanduk* ; Mak. and Bug., *tanru.*
Butterfly	kâba-kâba	kupu-kupu
Button	tâmbûku	
Buy	mĭ ; bĭ	
By	ivân	
By, to put (preserve)	hĭtau	
By and by	tăgăt-tăgăt	

C

Cabung palm (leaf for cigarettes)	daun toâk	tuak, palm-toddy. Bat., *tuak* ; Sund., *tuak*, name of a tree
Cake	bâng-bâng	
Calf (of the leg)	bitĭs	betis. Jav., *wĕntis* ; the thighs; Sund. and Bat., *bitis* ; Mak., *bitisi* ; Bis., *bitiis* ; Malag., *witsi*
Calico	găja hĭlau	
Call, to	tâwâk	
Calm; smooth	linau ; mălinau	
Can (able)	mâkăjeddĭ	
Candle	lĭnsok	
Cane (rattan)	wai	
Cane, Walking-	* tôngkat	tongkat. Jav., *jungkat* ; Sund., *tektek* ; Bat., *tungkot* ; Mak. and Bug., *takkang* ; Day., *tongket* ; Tag., *tongkor*, a stick, *songkod*, a hooked stick ; Bis., *tongkod* and *songkod*

English.	*Sulu.*	*Malay.*
Cane, Sugar-	* tebû	tebu. Jav., *tebu;* Bat., *tobu;* Mak. and Bug., *tabu;* Tag., *tubo;* Bis., *tobo*
Cannon	ĭspir	
Cannot	di-na-mâkăjeddĭ	
Cap (percussion)	kêp	(The Malays also use the English word corrupted.)
Capacious	moâk	muat, to load
Capacity (talent)	* âkăl	'akal, (*Ar.*). Jav., Sund. and Day., *akal;* Mak., *akala*
Cape; promontory	* tănjông	
Capital (resources)	pohon	pohon. Sund., *puhun,* chief, elder; Mak., *paong;* Day., *upon;* Tag., *pohonan,* capital; Bis., *pohon,* to open a business
Captive	tâwânăn	tawan, tawan-an. Jav., Bat. and Day., *tawan*
Care; anxiety	susă	susah. Jav., Sund. and Day., *susah;* Bat. and Mak., *susa*
Care; diligence; seek a living	* usâhă	usaha. (*See* Industrious)
Care, to take	jăgă-jăgă; jăgăhăn	jaga.
Care of, to take	kumĭtâk; pălihâră	pelihara.
Cargo	luânăn	
Carpet	* părmĭdânĭ	per-mêdan-i (from Pers. or Hind. *mêdan?*)
Carriage (vehicle)	kărusăn	*(carosse?)*
Carry, to	* tânggông	tanggong. Jav., *tanggung,* insufficient. Occurs also in Sund., Bat., Mak. and Day.

English.	*Sulu.*	*Malay.*
Cartridge	kâlauchuchuk	
Cartridge-pouch	âbă-âbă	abah-abah, yoke. Jav Sund., *aba*
Cascade	busai	
Case; circumstance	* hâl; părkâră	hal (*Ar.*) Jav., *prak* Sund., *pe*
Case (for trial)	* bĭchâră	*bichara*. Ja *ra*, to disc *pichara*, Day., *bich*
Cash (Chinese coin)	kusĭng	
Cask; barrel	tông	tong. (Dut Jav., Sund Mak., *tong*
Cast off, to (a rope)	bugĭt	
Cast away, to	bugĭt	
Cat	kutĭng	kuching. *ching*; Sun Bat., *hosin*
Catch hold of, to (a bough with a pole)	kumâput	
Catty (1⅓ lbs)	* kătĭ	kati. Bat., Sund., Ma and Tag.,
Caution, to	mâkhindok	
Cause; reason	* sebăb	sebab (*Ar.*) in Jav., Day.; *saba* and Bug.
Cavity	* lûbâng	lobang. Jav Bat., *luba* *lobang*; D *wang*

English.	*Sulu.*	*Malay.*
Cede, to	* serâhkăn	serah-kan. Jav. and Sund., *srah*; Mak., *sarê*; Day., *sarah*
Ceiling	lohôr	
Celebrated	* meshur	mashur (*Ar.*)
Centipede	laipăn	lipan. Bat., *lipan*; Tag. and Bis., *olahi-pan*
Centre	* tengăh	tengah. Jav. and Sund., *tengah*; Bat., *tonga*; Mak. and Bug., *tanga*; Day., *tengah*, some people; Tag., *tang-* (in composition, as *tang-hali*, mid-day); Bis., *tonga*
Certain; sure	* tănto	tĕntu. Bat., *tontu*; Jav., *tamtu*; Mak., Sund. and Day., *tantu*; Tag. and Bis., *tanto*
Chaff (of grain)	âpă	
Chagrin	sûsă hâtei	susah hati.
Chain	bilângu	
Chair	sêă	
Chalk; lime	bânkĭt	
Change, to	* ûbăh	ubah. Jav., *owah*; Sund. and Day., *obah*; Bat., *uba*; Malag., *wi-owa*
Change dress, to	găntĭ tâmungan	ganti, change. Jav., Sund., Day. and Tag., *ganti*; Bat., *ganti*;
Change one's house, to	* pĭndăh	pindah. Occurs in Jav., Sund. and Day.
Chapter	pâshăl	fasal (*Ar.*)

English.	*Sulu.*	*Malay.*
Character (letter)	* huruf	huruf (*Ar.*)
Charcoal ; coal	bûlĭng	
Charge ; cost ; price	hâlgă	harga. Jav. a *rega* ; Sun Bat., *harga angga* ; Ta Bis., *halaga*
Charity	zâkă	zakat (*Ar.*) *jakat* ; Mak
Chart ; map	* pătâ	peta. Sund. Bat., *pata* ; *patta*
Chase, to	pânhut	
Cheap	mohei†	morah. Jav., and Day., *m* Bat., *mura* ; *mora*
Cheat, to	* tipu	tipu. Sund. a *tipu*
Cheerful ; merry	* senâng hâtei	
Chest ; breast	dâghâ	dada
Chew, to	mâgmâmăh	me-mamah. Sund., *mam* and Mak., *n*
Chief, a	pânglimă; tau dâkolăh	panglima
Child	* ănâk; bătă-bătă	anak. Bis., *b*
Child (first born)	* ănâk sûlông	
Child (last born)	* ănâk bôngsu	anak bongsu. *bungsu* ; Ba *su*, the low of the back *bungku* ; Ta *so*
Child, With (pregnant)	berus	

† Dr. MONTANO gives *mura* as the Sulu word for "cheap."

English.	*Sulu.*	*Malay.*
Chillies	lârăh; ûvi toâd	
Chisel	sânkăp	
Chopper	utâb	
Choose, to	pĭĭ'k †	pilih. Jav. and Sund., *pilih;* Mak., *pilê;* Bug., *ilê;* Day., *ilih;* Tag. and Bis., *pili*
Chop, to	jŭg-jŭg	
Christ	* Nâbi Isă	
Church	lângâr	
Cigarette	sigârellĭo	
Cinnamon	mână	
Circumcise, to	* barsûnăt	sonat (*Ar.*)
Citron ; lemon	limau	limau. Sund. *limo;* Mak. and Bug., *lemo*
Claw, a	tĭândog	
Clean, to	melâno	
Clear; transparent	măsâwă	
Clever	* păndei	pandei.
Clock	lilus	
Close	tămbul	
Close-hauled	măsâkâl	
Cloth	kain	kain. Sund., *kain*
Clothes	tâmungăn ‡	
Cloud	dempôk	
Coast	pâsĭsĭr	pasisir. Jav. and Sund., *pasisir.*
Coat	băju	baju. Occurs in Jav., Bat., Mak. and Day.
Cock	mânuk ĭssak	
Cock, Jungle-	lăbûyuk	
Cockroach	kok	
Cocoa-nut	* nyôr; lâhĭng	nior. Jav., *niu;* Mak., *anjoro;* Tag. and Bis., *niyog*
Cocoa-nut husk	bunut lâhĭng	

† *pili*, MONTANO.
‡ *pagcayan*, MONTANO.

English.	*Sulu.*	*Malay.*
Cocoa-nut oil	lână lâhĭng	
Cocoa-nut shell	ugâb	
Coffee	kăhâwă	kahwah (*Ar.*)
Coil up, to (a rope)	loengoenoen	
Cold	măhâgud; măhâgut	
Comb	sudlei	
Come, to	mâdĭ; kârĭ; dumătăng	mari, (Bat., *mari* tang. Jav., *dat* Sund., *datang;* *datang,* as lon Tag., *dating;* *datong*
Come and go, to	mâtu mâdĭ	
Comet	lâkâg	
Command (of a Raja)	dĭâk	titah
Commerce	dâgâng	dagang. Occurs lav., Sund., Ba Day. and Tag. Mak., *danggang* Bug., *dangkan*
Commit murder, to	bûnoh	bunoh, kill. Jav. *nuh;* Sund., *bu* to cut open; Bat. *nu;* Mak., *bun* Bug., *uno;* Day. *no,* to spear; and Bis., *bono,* fight
Commit a crime, to	dûsâh	dosa, a sin, c Occurs in Jav., S Bat., Mak. and
Common people	* raiăt	ra'iyat (*Ar.*)
Communicate, to	baităhun	
Companion	ibân	

English.	*Sulu.*	*Malay*
Compass (Mariner's)	* pădûmăn †	paduman and panduman. Jav. and Sund., *padoman*; Mak., *padomang*; Day., *paduman*; Tag., *paraluman*; Bis., *padaloman*
Compel, to	pâksă	
Compete, to	măkâto	
Complete	* genâp	genap. Jav. and Day., *genep*; Sund., *ganap*; Bat., *gonop*; Mak., *gana*; Tag., *ganap*
Complexion	dâgbus	
Comply, to; obey	âgât	
Comprehend, to	mâkăhâtĭ	meng-arti. Jav. and Sund., *harti*.
Compute, to	bilâng	bilang. Jav., *wilang*; Sund., Bat., Mak., Bug., Day. and Tag., *bilang*
Concubine	săhendĭl	
Concertina	âmbăg-âmbăg	
Condemn, to (sentence)	mûtâng	
Conduct	kăsudâhăn	ka-sudah-an, end, accomplishment. (*See* Case)
Conference	bĭchâră	
Confess, to	baită	
Confront, to	mâkbaio	
Conquer, to	sumauk	
Cook, to	hinân kaunoen	

† FAVRE derives this word from *dom* (Javanese), a needle; but it may perhaps be formed from *pandu*, a guide.

English.	*Sulu.*	*Malay.*
Cooking-place	* dâpôr ; dâpôrăn	dapor. Sund Day., *dapur* and Bis., *da*
Copper	* tŭmbâgăh	tembaga. Oc Jav., Sund., Mak., Tag. a
Copy, to ; transcribe	* sâlĭn	salin. Jav., Su Tag., *salin ;* *saling;* Day.,
Cord ; rope	lubĭt	
Cork (stopper)	tutop	tutup and kat shut
Corn (maize)	gândăm	gandum (from wheat. Jav., *dum*
Corner (outward)	dugu	
Correct ; accurate	buntûlăn	
Cost	hâlgă	*(See* Charge*)*
Cost, prime	pohôn	*(See* Capital*)*
Costly ; dear	mâhûnĭt	
Cotton	kâpas	kapas. Jav., and Day., *ka* Bat., *hapas ;* *kapasa ;* Bis.,
Cotton thread (weaving)	tĭnkâl	
do. (sewing)	sâbăn	
Cough	obu	
Count, to	ĭtûngăn	*(See* Account*)*
Country	* banûă	benua. Bat., *ba* Polynesian, *a* *fenua* and *hon*
Couple, a (married)	dûă mâktĭaun	
Courtesan	* sûndâl	sundal. Occurs i Sund. and Day
Cousin (first	tûngut kamĭsan	
Coverlet	chĭup	

English.	*Sulu.*	*Malay.*
Cow	săpi omâgăh	
Crab	kâgâng	karang, rock, coral, shells
Cradle	bohrân	
Cramp	pid-pid	
Crawl, to	kură-kură	kura-kura, a tortoise
Creek, a	ănâk sowâh	(*See* Brook)
Crime	dosâ	(*See* Commit)
Crocodile	buaiă	(*See* Alligator)
Crooked	bengkôk	bengkok. *Id.* in Jav. and Sund.
Cross (crucifix)	sălib	salib (*Ar.*)
Crowd, a	măhipûn tau	
Crown	mâhkotă	makota. *Id.* in Jav., Sund., and Mak.
Cruel	bĭngĭs	bengis
Cry, to; weep	mâktângĭs	tangis, menangis. Jav., Bat., Day., Tag. and Bis., *tangis*
Cucumber	mârăs	
Cunning	* berâkăl	ber-'akal (*See* Capacity)
Cup	pĭngăn	pinggan, plate, saucer. *Id.* in Jav., Sund., Bat. and Day. In Tag. and Bis., *pinggan*, flat
Cure, to	kâhûlĭ	
Curious; strange	hêrân	(*See* Arranged)
Current	haus	harus. Sund., *harus;* Mak. and Bug., *arusu*; Day., *harusan*
Curse, to	manĭngăt	
Curtain	lăngsei	
Cushion	ûăn	
Custom	âdât	(*See* Accustomed)
Customs; tax; charge	* chûkei	chukei. Jav. and Sund., *chukê*; Day. *sukai*

English.	*Sulu.*	*Malay.*
Cut, to	utûrân	
Cut, to ; hack	tĭgbăs	
Cut in two, to	sipâk	
Cut off, to	utûrân	
Cut open, to	lâpâoen	

D

Dagger	kris ; kălis	kris. Jav. and Sun *keris* and *kris* ; B *horis;* Mak., *kur* Tag. and Bis. *ka*
Dagger, Long	tâkus	
Daily	ădlau-ădlau	
Dam, to	tâmbăk	tambak. Jav., *ta bak;* Sund., *tamb* a fish-pond; *tamb kan*, a dyke; Ba *tambak*, a square mound on a tomb Day., *tambak*, a mound; Tag. and B *tambak*, to emban
Damage (loss)	* kărûgĭăn	ka-rugi-an (from *rug* Jav., Sund., Ba Mak. and Bug., *r*
Damp	bâsăh ; măbăsăh	basah. Jav., *basa* spoilt; *basahan*, c cial dress; Bat. *baso ;* Mak., Ta and Bis., *basa*
Dance	mângălai ; măngilûk	
Dark	lĭm ; mălĭm	*(See* Night*)*
Darkness	lĭndom	lindong, screened, sheltered, shut out from view. *Id.* in Sund., Bat. and Tag In Bis., *landong* shadow

English.	*Sulu.*	*Malay.*
Darling	* kăkâsĭh	
Dash, to; throw down	bugĭt	
Date (day of the month)	ădlau bûlăn	
Date (fruit)	* khôrmă	khorma (Pers.). Jav., Sund., and Day. *korma;* Mak. and Bug., *koromma*
Daughter	ânăk băbai	
Dawn; break of day	sûbu-sûbu	(*See* Break)
Day	ădlau	
Day, Mid-	ûktu	
Day after to-morrow	kunĭsă	
Dead	mătĭei	mati. Jav., *pati,* dead, *mati,* to die; Bat., Mak. and Bug., *maté;* Day., *matey;* Tag. and Bis., *patay;* Malag., *mati;* Polynesian, *matê*
Dead (of Rajas)	môrhăm	marhum (*Ar.*) "who has found mercy"
Deadly	* bisâ	bisa, poison, poisonous. Jav., *wisa,* poison. Occurs in Sund. Bat., Mak. and Tag.
Dear; expensive	măhûnĭt	
Dearth	guton	
Debate, to; discuss	bĭchâră	(*See* Case)
Debt	ûtâng	hutang. Jav. and Sund., *hutang;* Bat. and Day., *utang;* Tag. and Bis., *otang*
Deceive, to	kărâpătan	

English.	*Sulu.*	*Malay.*
Decree	titäh	titah. Jav., *titah*, creature; *nitah*, create; Sund., *titah* order
Deduct, to	kumâwă	
Deep	mălaum	dalam
Deer	ûsâ	rusa
Defend, to	mâgsâgăk	
Deficient	kûrâng	korang
Deformed	mâpïs	
Degrade, to; disgrace	mâghinâng sipuk; mâgbûkăg	
Degree	* pângkat	(*See* Blood)
Delirious; foolish	gilă	gila. Jav. and Sun. *gila*, to hold in h ror; Sund., *gélo* mad; Bat. and Day *gila*
Deliver, to (release)	* lepăs	lepas. Jav., *lepas*, Bat., *lopas*; Ma *lappasa*; Day. a Bis, *lapas*; Ta *lipas*
Deliver, to (hand over)	dûmehïl	
Deluge	dunûg	
Demand, to	măbaiyăd	
Demon	* hântu	hantu (Sansk. *han* dead). Jav. *antu*; Ba & Sund., *hantu*; Da *hantu*, a corpse
Deny, to	măhûkăn	
Depart, to	mănau	
Depart home, to	m'wI; wi	
Depth	mâlaum	dalam.
Desire, to	măbayăd; măl a'yă	
Desire, to (long for)	bimbâng	bimbang

English.	*Sulu.*	*Malay.*
Destiny	* năsîb	nasib (*Ar.*)
Destitute ; poor	mĭskĭn	miskin. Jav., *miskin*
Destroy, to	* binâsâkăn	binasa-kan. (Sansk. *vinaça*)
Detest, to	* bănchĭ	bĕnchi. Mak., *banchi*
Devil, the	sêtân	sĕtan, sheitan (*Ar.*) Jav., Sund., Bat. and Day., *setan* ; Mak., *setang* ; Tag., *sitan*
Devour, to ; eat	kumaun	
Dew	âlo	
Dialect	* bhâsă	bahasa (Sansk. *bhasha*). Jav., Sund., Mak. and Bug. *basa*; Day., *basa* and *bahasa*
Diamond	* ĭntân	intan. Jav., and Sund., *inten* Mak., *intang*.
Diarrhœa	sâkĭt mintau	
Die, to	mĭătei	mati. (*See* Dead)
Difficult	mâgsûsăh	susah, Jav., Sund. and Day., *susah* ; Bat. and Mak., *susa*
Dig, to	kâlĭ	gali. Sund., *kali*
Diligent	bĭskai	
Dim	mălâmun	kĕlam. (malam, night)
Dimensions	sukûrân	ukur-an ; sukat-an
Dine, to (of Rajas)	* săntăp	santap.
Dip, to ; dye,	mâkhinâng pâlâng	
Direct, to (point to)	tûju	tuju. Jav., Sund., and Mak., *tuju* ; Bis., *todlo*.
Direct ; straight	mâktûĭ	
Dirt ; mud	pisâk	bichak.
Dirty	mûmĭ	
Disappear, to	mălâwă	

English.	*Sulu.*	*Malay.*
Discharge, to (a gun)	tĭmbâk	tembak. Sund. Day., *tembak*; and Bug., *temba*
Discharge, to (a cargo)	hûwăs	
Discreet	bijâk	bijak.
Discuss, to; a discussion	bĭchâră	bichara. (*See* C
Disease	kăsâktĭăn	ka-sakit-an. (*S* Ache)
Disgusting	mângĭ	
Dish; plate	lei	
Dish (metal)	* tâlăm	talam. Jav., Sun and Day., *tal* Mak., *talang*; *talam*, a smalle en pot
Dislike, to	măhûkau	
Dismount, to	mănauk	
Dispute, to	bântăh	bantah. Kw., *ban* Sund. *bantaha* oppositon. Da *bantah*
Distant; far	meio	
Distinguish, to; recognise	măĭngăt	mengingat. (*S* Recollect)
Distribute, to	băhâgĭ	bahagi. Kw., *b* Jav., *bagê*; Su Bat. and Day.,
Disentangle, to (a rope)	nâloemoen	
Disposition; temper	părângai	perangei. Bat. Mak., *perangê*
Disturbance	helo hâlă	haru-hara. Jav., *h hara*; Sund., *h huru*
Ditch; drain;	gâtă	
Dive, to	lûrop; maklûrop	

English.	*Sulu.*	*Malay.*
Dive for pearl shell, to	mâksâb	
Divide, to; a division	bhâgĭăn	bahagi-an. (*See* Distribute)
Divide, to; cut in two;	sĭpâk	
Divorce, to	bugĭt	
Divorced wife	bĭtuânăn	
Do not,	aĭyau	
Dog	êdu; êro	Jav., Bat. and Bug., *asu*; Day. and Tag., *aso*
Dollar	pirâk; pilâk	perak, silver. Sund., *perak*; Bat., *pirak*; Tag. and Bis. *pilak*; Formosa, *pila*
Done; finished	obûs	
Door	lâwâng	
Double	kăduă	kadua, second
Down; below	hăbâwă	ka-bawah
Drag, to; pull; draw	hêlā	hela. Mak. and Bug., *ela*
Drag, to (at anchor)	lĭâran	
Drake	ítĕk ĭssak	
Draw, to; delineate;	tûlĭs	tulis. Jav. and Sund., *tulis*; Mak., *tulisi*; Bat., *tulis*, the stripes on a tiger's skin
Drawer, a	ôngsud	
Drawn (weapon)	lârût	
Dress, to	măktâmungăn	
Drift, to	hlânut	hanyut. Kw., *anyut*; Mak., *anyu*; Day., *anyut*
Drink, to	* minăm; minŭm	minum

English.	*Sulu.*	*Malay.*
Drop, a	hâtó	
Drop, to ; fall	mahûlok ; mahog	
Drown, to ; sink	lûmus	lemas
Drunk	hêlo	
Dry ; dried fish	tăhaĭ	
Dry land	lûpă	
Dry season	musŭn utâră	musim utara, monsoon
Dry, to	boăt	
Dry in the sun, to	; ubârwăn	
Duck	* îtêk	itek. Jav., *itek* and Day., *itik*; *kiti*; Tag. an *itik*, goose
Due ; owing	* ûtâng	utang, hutang
Dumb	* bĭsu	bisu. Jav. and *bisu*; Day., *bi*
Dumb, (hoarse)	wai tĭngoerg	
Dunce ; fool	dûpâng	
Dust	hâboh	habu, abu. (*See*

E

Each	hambûk-hambûk	
Ear	taignă	telinga. Jav., *tal* Mak., *toli*; Da *lingan*, to Tag., *tainga*; *dalonggan*; *teringa*; Fiji, *n*
Ear-ring	bâng	subang. Jav., *su* Sund., *suwen* *subeng*; Bat. Mak., *sibong*; *sowang*.
Early ; morning ;	mahinaât	
Earnings	tândâng	

English.	*Sulu.*	*Malay.*
Earth, the	bûmĭ	bumi. Jav. and Sund., *bumi*
Earthen pot (for cooking)	ânglĭt lûpă	
Earthquake	linuk	
Ease	* kâsenângan	ka-senang-an
East	timôr; kăsubâng-an	timor. Jav., *timur*, young; Sund., *timur*; Mak., *timoro*; Bug., *timo*; Day., *timor*; Tag. and Bis., *timog*
Eat, to	kumaun	
Ebb-tide	lââ'ng	
Eel	kăsĭl	
Egg	ĭklog	
Eight	uâ'lu; wâlu	
Eighty	kăwâluân	
Either	ătau	atau *and* ataua, or. Jav., *atawa* and *utawa*; Sund., *atawa*
Elbow	sikût	siku. Jav. and Sund., *siku*; Mak., *jiku*; Day., Tag. and Bis., *siko*
Elder	mâkûlông	sulong. (*See* Child)
Elect, to	* pileh	pilih (*See* Choose)
Elephant	* gâjăh	gajah. Jav., Sund. and Day., *gajah*; Bat. and Mak., *gaja*; Tag. and Bis., *gadya*
Eleven	hângpo tâg ĭsă	
Eloquent	păndei bĭchâră	pandei bichara, skilled in speech
Emaciated; thin	mâkaiyuk	
Embark, to (in a boat)	sekăt	

English.	*Sulu.*	*Malay.*
Emblem	tândă	tanda, mark. Brand)
Embrace, to	mâklûrei	
Embroider, to	tâhê'	
Emetic	obât sûkă	
Emigrate, to	* pĭndâh	pindah, to rer (*See* Change)
Empty	âpă ; wai luăn	hampa
Enclosed; a fence	âd	(*See* Fence)
Encourage, to	deio deio	
End ; point	tânjông	tanjong. Sund *jong ;* Bat., *ma*
End ; conclusion	* kasûdâhân; âkhĭr	kasudah-an ; ak (*Ar.*)
Endeavour, to	sûlei	
Engine ; machine	mâkină	
Enough	serâng	
Enquire, to	âssûwu	
Ensign ; flag	pânjĭ	panji
Entangled	sâgnăt	
Enter, to	mâdĭ	
Entirely ; even (number)	gănăp	ganap. (*See* plete)
Envelope	sârông sûrăt	sarong surat, l case of letter
Equal ; alike	sâlĭ	
Escape to ; run away	mâ'gwĭ	
Especially	ăstemuă	istemewa
Estate (inherited)	pasâkă	pusaka, inheri Jav. and Sund *saka*
Evening ; afternoon	măhâpun	
Ever	hâwă	
Every ; all	kătân ; kătăân	
Exact; accurate ; true	buntûl ; banâl	

English.	*Sulu.*	*Malay.*
Examine, to	* preksâ	preksa
Example	* chônto	chonto. Jav. and Sund., *chonto*
Exceed, to	lebĭ	lebih. Kw., *lewih*; Jav., *luwih*; Sund., *lowih*; Bat., *lobi*; Mak. and Bis., *labi*; Day., *labih*
Except	mălainkăn	me-lain-kan
Excessive; too	lândo; lânduk	
Exchange, to	gântĭ	ganti. Jav., Sund., Day. and Tag. *ganti*; Bat., *gansi*
Excuse, to; pardon	hauirăn	
Exhausted	hâpus; măhâpus	
Exist to; to be	ăun	
Expend, to	mâkblânjă	mem-bĕlanja
Expense	* blânjă	bĕlanja. Jav., *belonja*; Sund., Bat., Mak. and Day., *balanja*; Bug., *balancha*
Explain, to	baită	
Extra; more	dugeign	
Eye	* mâtă	mata. Occurs in Jav., Sund., Bat., Mak., Day., Tag. and Bis.
Eye-ball	* bĭjĭ mâtă	

F

Fable	kâtă kâtă	kata-kata, report, hearsay
Face, a	beihôn; dâgbus	
Face to face, to bring	mâkbeihôn	

English.	*Sulu.*	*Malay.*
Fade, to (colours)	* barûbâh	
Fail in business, to	băg băg; bŭg-bŭg	
Faint, to	nâjăh	
Fair; handsome	chântĕk; mâraiyau;	chantik
Fall, to	mâhûlok; mâhog	
False; lying; liar	putĭng	
Family (relations)	bângsă	bangsa, race *wongsa*; Su and Day., Mak., *bansa*
Famine	gutôn	
Fan, a	kâb-kâb	
Far	meio	
Fare; passage money	chûkei	chukei, tax. (J toms), from dustani *chau*
Fall ill, to	mâksâkît-nâ	
Fashion; mode; custom	* âdât; hâdât	'adat (*Ar.*)
Fast; quick	sûmût	
Fast; abstinence	* puâsă	puasa (Sansk. *sa*). Jav., Sund. and *puasa*; Bat., Mak., *puwas* *poasa*
Fasten, to	hûkut; hoekoetoen	
Fat	mâtâmbôk	
Fate	* nâsib	nasib (*Ar.*)
Father	âmă	
Father, grand-	âpo	
Fathom	* dĭpâ	dĕpâ
Fatigued	mâhâpus	
Fault	dûsă	dosa, sin. (*Se*
Favour	* kâsĭh	kasih
Favourite	* kăkâsĭh	kakasih
Fear	kâbugâân	

English.	*Sulu.*	*Malay*
Feast, to	mâkdoât	
Feather	bulbul	bulu
Feel, to	nânâm	
Feet; leg	sĭgĭ; sĭkĭ	kaki
Fell, to; cut down	pămâtă	
Female (human)	băbai	
Female (animal)	omâgăk	
Fence, a	âd	had (*Ar.*), limit
Fence in, to	mâkâd	
Fern, a	pâkĭs	paku
Fester, to	* bărnânăh	ber-nanah. Jav. and Sund., *nanah*. Bat., Mak., Day., Tag. and Bis, *nana*
Festival day	âdlau dâkolă	
Fetch, to	kĭâwă; kumâwă	
Fetters	bĭlângă	
Fever	hĭnglau	
Few; little	tio-tio	
Fiddle, violin	* bĭolă; vĭolă	biola (*Port.*)
Field; plain	pântei	pantei, sea-beach
Fiend	* sêtân	sêtan; sheitan (*Ar.*)
Fifteen	hângpo tâg limă	
Fifth, One-	hâmbûk bhâgĭăn hă-laum limă	
Fifty	kaimân	
Fifth	kâlimă	ka-lima
Fight, to	bûno; mâkbûno; bântă	bunoh, to kill
File, to	kikĭs	kikis. Day., *ikis*
Fill, to	lûân	
Final; last	mâhûlĭ	
Find, to	kâbâki	
Fine (in texture)	* hălus	halus. Jav., Sund. and Day., *alus*; Mak., *alusu*; Bat., *alus*, white; Tag., *halos*

English.	*Sulu.*	*Malay.*
Finger	gûlămei	
Finger, Little	kĭn-kĭn	kelingking
Finish, to	obûsân	
Fire	kaiyu	
Fire, to (a gun)	tĭmbâk	tembak
Fire-place	dăpôrân	dapor, dapor-an (*See* Cooking-place)
Fire-wood	dûngul	
First	kâ-ĭsă	
Fish	ĭstă	
Fish, to (with a hook	bĭngĭt	
Fish, to (with a net)	măpûkut	pukat, memukat. Bat., *puhot;* Mak. and Bug., *puka;* Day., *pukat;* Tag. and Bis., *pokot*
Fish-hook	bĭngĭt	
Fishing-line	hâpun	
Fist	tĭbuûk	tinju
Flag	pânjĭ	panji
Flag-staff	târok pânjĭ	
Flame, to	mâlâgă	(*See* Blaze)
Flash, to	* barkilăt	ber-kilat. Jav., Day. and Bis., *kilat;* Tag., *kirlat;* Sund., *kilap;* Bat., *hilap;* Mak., *kila*
Flat; level	pântei	pantei, sea-shore
Flavour	mâmûd	
Flesh	ûnut	
Float, to	lântop	
Flood, a	dunug	
Flood-tide	taub	
Floor	* lântei	lantei (floor of laths or planks)

English.	*Sulu.*	*Malay.*
Flour	* tapông	tepong. Jav., *tepong*, to mix, *galepung*, flour; Mak., *tappung*, rice-flour; Day., *tepong*, bread, pastry
Flower	sûmpĭng	sunting, (*See* Blossom)
Flute	flaută	
Fly, a	pikût	pikat.
Fly, to	lômpât	lompat, to jump. Jav. and Bat., *lumpat*, jump; Sund. and Day. *lumpat*, run; Tag., *lumbay*, to skip. Bis., *lompayag*, to jump
Foam, to	mâgbûkâl	
Fold, to	lupĭoen ; lipât	lipat. Jav., *lempit*; Mak., *lapa*; Day., *lipet*)
Follow, to	ûrul ; tĭmûrul	
Follower, a	ibân	
Food	kaunăn ; kaunoen	
Foot-mark	săkâ lĭmpu	
For	kân	akan
For ever	hâwă	
Forbid, to	liâng	larang
Forbidden	* hărâm	haram (*Ar.*)
Force ; strength	* kwâsă	kuasa. (*See* Authority)
Force, by	pâksă	
Forehead	tok tok	
Forest	kâtiân	
Fore-part of a vessel	âdûn	
Forfeit, to	mălâwă	

English.	*Sulu.*	*Malay.*
Forget, to	kălûpâhân	lupa. ka-lupa-an, forgetfulness. Jav., *lupa*, weak; Bat. and Mak., *lupa*
Forgive, to	âmpun	ampun. Occurs in Jav., Sund., Bat., Day. and Tag.
Fork, a; pricker	tugsûk	
Former; formerly	mûnă; tâgnă	
Forsake, to	igân	
Fort, a	* kôtă	kota. Jav., *kuta;* Bat., *huta;* Sund., Mak., Day., Tag. and Bis., *kota*
Fortune, good; profit	* untông	untong. Jav., Sund. and Bat., *untung;* Mak., Day. and Tag. *ontong*
Forty	kâopătân	
Foul; dirty	mûmĭ	
Founder, to	lumus; lunot	lemas, drowned, suffocated
Four	opăt	ampat
Fowl	mănuk	(*See* Bird)
Fragrant	mâmud	
Free, to; liberate; emancipate	măpwâs	
Freight	luânăn	
Free (sailing)	hâtôrăn	
Fresh	bâgu	
Fresh (of fish); alive	bohe	
Fresh water	tubĭg tâbâng	
Friend	bâgai	
Friendship	mâgsăhâbut	ber-sahabat (*Ar.*). Jav., Sund. and Day., *sobat;* Mak., *soba;* Tag. and Bis., *saobat*

English.	*Sulu.*	*Malay.*
Frightened	mâbûgât	
From	daing	
Frontier	higât	
Fruit	bûngâ	bunga, flower
Fry, to	dâng-dâng ; landâng	
Full	măhipu	
Full moon	dumlâk	
Furrow	bâdlĭs	
Further	meio pâ	
Futurity	* âkhĭrăt	akhirat (*Ar.*). Jav. and Sund., *akherat*

G

Gain ; profit	ûntông	untong. (*See* Fortune)
Gale ; storm	hûnus ; ûnus	
Gallant ; brave ; manly	ĭssak	
Gamble, to	sûgâl ; mâksûgâl	
Game	pănaiyăm	per-main-nan, (*See* Amuse)
Garden	jâmbângăn	
Gambier	gâmbĭă	gambir. Jav., Sund., Bat. and Day., *gambir* ; Mak., *gambêrê*
Garlic	* bâwâng putĭ	bawang puteh
Gate	lâwâng	lawang, door of a palace. Jav. and Sund., *lawang*
Gather, to	pûsud	
Gaze, to	kită	
Gem	pâmâtă	permata (Sansk. *paramata*, excellence). Kw., *pramati*, a fine thing
Gentleman ; sir	tûân	tuan, master or mistress
Gently ; slowly	înût înût	

English.	*Sulu.*	*Malay.*
Genuine; true	buntul; betûl	bĕtul. Bat., *bot*
Ghost	hântû	hantu, (*See* Dem
Gimlet	bărinā	
Girdle; waist belt	kăndīt	(*See* Belt)
Girl	ânâk băbai	
Give, to	dêhelī; dêhīl	
Glad	kīogăn	
Glass	* kâchă	(*See* Bottle)
Glass (looking); mirror	chermīn	chermin; Bat., *min;* Mak., *char meng;* Bug., *ch meng;* Tag. and *salamin*
Glean, to	ânī	
Glittering; bright	* châhīâ	(*See* Bright)
Glorious	* mûlīâ	mulia. Jav., *mulya*
Glory	* kămûlīăân	ka-mulia-an
Go, to	mănau; mâtû; pākein	
Go down, to	lûmud	
Go up, to	sekăt	
Goat	kâmbĭng	kambing. Jav., *k bing;* Bat., *hamb* Mak. and Bug., *b bê*
Goblet	châwăn	chawan, cup
God	Allâh tăâlâ	Allah (*Ar.*), God; lah t'ala, God m high
Gold	bûlâwăn	
Gone; disappeared	mălâwā	
Gong	âgông	gong. Jav., *gong egong;* Bat., *ogu* Sund., *gung;* Ma *gong;* Day., *ge* Tag. and Bis., *ag*
Good	măraiyau; mădaiyau	

English.	*Sulu.*	*Malay.*
Good, to make	păraiyauân	
Good bye, (lit., let us go)	mwi-na kami	
Good bye (answer)	mwi-na	
Good for nothing	wai gûnă	
Goods	ârtă	(*See* Articles)
Gourd; pumpkin	* lâbû	labu (Sansk. *alabu*). Sund., *labu*; Bat. *tabu-tabu*; Malag. *tawu*
Grand	dâkolă	
Grand-child	âpo	
Grapple, to	lûrei	
Grasp, to (in the hand)	kûmâpût	
Grass	sâgbût	
Grass, Long rank	pârâng	lalang
Grasshopper	âmpăn	
Grate, to	kogût	parut
Grave	kûbôrân	kubur. (*See* Bury)
Gravy	sâbau	
Grease; fat	dâgĭng	daging, meat. Same in Jav. and Sund. Bat., *daging*, the body; Mak., *dagêng*, meat
Green (colour)	gâdông	
Green (unripe)	helau	
Grey hair	bohûk pûtĭ	
Grief	sûsâhân	ka-susah-an. (*See* Care)
Grin, to; laugh	kătâwă	tertawa. Bat., *tawa*; Tag., *towa*; Bis., *taoa*
Grind, to	măkhâsă	
Grindstone	hâsăân	asah-an; asah, to grind, sharpen. Jav. and Sund., *asah*; Day., *asa*

English.	*Sulu.*	*Malay.*
Hail, to (call to)	tâwâk	tawak-tawak, a gong for summoning people
Hair (human)	bohûk	
Hair (of beasts)	bulbul	bulu, hair, feathers, wool. Jav., *wulu;* Sund., Mak. and Day., *bulu;* Bat., *imbulu;* Tag. and Bis., *polok,* cock's feathers
Hairy	măkbulbul	
Half	* tengâh	tengah. (*See* Centre)
Half, One-	ănsipâk	
Halter (horse)	hâkĭmă	
Hammer	tûkôl	pukul, to strike. Jav., Sund. and Day., *pukul;* Tag., *pokol,* to break a thing by dashing it against another
Hammer, to	măktûkôl	memukul
Hamper; basket	ămbông	
Hand, a	limâh	lima, five. Mak. and Bug., *lima,* the hand
Handkerchief, a	* sâpûtângen; pĭĭs	saputangan
Handle, a	pohân	
Happen, to	* menjâdĭ	menjadi
Happy	senâng	senang. Jav., *seneng;* Sund., *senang;* Mak., *sannang;* Day., *sanang*
Hard	mâterâs; mâkterâs	kĕras. Jav. and Sund., *keras;* Day., *karas;* Tag., *galas*
Harden, to (metal)	pătrâsăn	
Halyards	hûmbâwăn; bûbûtông	
Harm	benâsăh	binasa. (*See* Destroy)

English.	*Sulu.*	*Malay.*
Harmless	di-na ono	
Hat	sârok ; châpûyo	chapio (Portug *chapéo*)
Hatchet	kâmpâk	kapak. (*See* Axe)
Hatchet (native)	pâtok	
Hate	benchĭ	binchi. (*See* De
Have to ; to be (exist)	aun	
He ; him ; she ; her	sĭă	
His ; hers	nĭă ; kânĭă	-nia (inseparable ticle)
Head	hoh	hulu
Head-wind	ângĭn habăi hoh	
Head (principal); old	mâăs	
Head-ache	sâkĭt hoh	
Heal, to	kăhûlĭân	
Heap, a	* tâmbûn	tambun *and* tim Jav. and Bat., *bun* ; Mak., *bung* ; Tag., *tim* Day., *tambuan* above
Hear, to	dungûk	dengar. Jav., *deug* understand: Su *dengê* ; Mak., *gêrê*
Heart	hâtei	hati. Jav., *hatí* ; Su *hatê* ; Bat., Mak. Bug., *atê* ; Day. *a* Tag., *hati*, mid Bis., *atay*, the liv
Hearty ; sincere	benâl	benar. Jav. and Sund., *bener*
Heat	bâssoh	

English.	*Sulu.*	*Malay.*
Heaven	* shagră	suwarga, surga. Jav., *suwarga*; Sund., *surga*
Heaven; sky	* lângĭt	langit. Same in Jav., Sund., Bat., Day., Tag. and Bis. Mak. and Bug., *langi*
Heavy	bûgât	bĕrat. Jav., *werat;* Sund., *wrat*, weight of gold; Bat., *borat*; Tag., *bigat; balat;* weight of gold; Bis., *bogat*
Hedge, a; fence	âd	(*See* Fence)
Heed, to	ĭngât	ingat. (*See* Recollect)
Height	ĭntăâs	
Hell	* nêrâkă	naraka. Same in Jav., Sund., Mak. and Day.
Helm	* kămûdĭ	kamudi. Jav., *mudi;* Bat., *hamudi;* Sund. and Mak., *kamudi*
Help, to	tulông; tăbâng	tulong. (*See* Asist)
Hen; fowl	mânok	(*See* Bird)
Henceforth	dâgĭ	deri, from
Here	dûun	
Hereditary	* pasâkă	pusaka
Hesitating	* bĭmbâng hâtei	bimbang hati
Hide, to	tâpok	
Hide; skin	pais	
High	hâătâs	atas, up, upon, upper
Highness; Excellency	* tûânkû	tuanku
High water	tûmaub; dâgăt dâkolă	
Highwayman	sûgârol	
Hill	bûûd	
Hilt	pohân	

English.	*Sulu.*	*Malay.*
Horn, a	* tândok	tandok. (*See* Butt)
Horns, to butt with the	mă'tândok	menandok
Horse	kûrâ ; * kûdâ	kuda. Kw. and Sund., *kuda*
Host, a	dâk beiï	
Hot	pâsso ; mâpâsso ; mĭ-âsso	
Hound ; dog	êdoh ; êroh	
Hour	* jâm	jam. Jav., Sund. and Day., *jam ;* Mak., *jang*
How	bĭădin	
How many; how much	pilâh pilâh	
How long	pilâh logei	
Hundred, a (100)	ôngkâtûs	ratus, sa'ratus. Jav.; *atus ;* Sund., Bat- and Day., *ratus ,* Tag. and Bis., *ga. tos*
Hundred and twelve, a (112)	ôngkâtûs tâg hâng-po tâg dûă	
Hundred, two (200)	dûă ôngkâtûs	
Hungry	hâbde	
Hunt, to	pânhût	
Hurricane ; storm	hunûs	
Hurry	ûs-ûs	
Hurt ; wound	pâlĭ	
Husband	bânâh	
Hush! to be silent	dûmûhûn	
Husk ; skin ; rind	pais	
Husk of a cocoa-nut	bunût lâhĭng	
Hut	* pôndok	pondok. Same in Jav., Sund. and Bat. In Mak., *pondo*

English.	*Sulu.*	*Malay.*
	I	
I ; me	* âkû	aku. Jav., Su; Day., *aku*; *ahu*; Mak., *k*; and Bis., *a*; lag. *ku*
Idiot	tan gilă	gila, mad, fool
Idle ; lazy	mâûstau	
If	bang ; * kâlau	kalau
Ignorant	* bebal	babal
Illegal	* dosă	(*See* Commit)
Illness	kăsâkĭtân	ka-sakit-an
Illuminate, to	măsâwâhăn	
Image	petâh	pĕta, map, pla
Imagine, to ; think	pikĭl	pikir. Jav., Su; and Day., *pi*
Imitate, to	supû	
Immense	dâkolă tûûd	
Immodest	dĭ mâsipûk	
Imperfect ; unfinished	wâllâ obûs	
Implements	pănĭâpăn	
Impose upon, to	* tĭpû	tipu. Sund. an; *tipu*
Impost ; tax ; duty	chûkei	(*See* Customs
Impotent	dĭ nă mănjâdĭ; dĭ nă măkăjâdĭ	
Impower, to	hinâng wâkĭl	
Impudent	măĭssĭk	
In ; within ; inboard	hâlaum	dalam
In order to	sowei	
Incense	mâhmûd	
Incest	* sûmbâng	sumbang. Ba; *bang*
Inclination	kâbăiyăân	

English.	*Sulu.*	*Malay.*
Inclose, to; fence in	păgârăn	pagar, a fence. Jav. and Sund., *pager*; Day., *pagar* and *pagar*
Indebted	* berûtâng	ber-utang. (*See* Debt)
Indigent; poor	mĭskĭn	miskin. Jav., *miskin*
Indisposed; averse	măhukân	
Industrious	* ûsăhâ	ber-usaha; usaha, energy. Sund. and Day., *usaha*; Tag., *osaha*; Malag., *asa*, work
Infant	bătă	
Infidel	* kâfĭr	kafir (*Ar.*)
Inform, to	beită	
Information	ngâwĭ	
Inhabit, to	măhûlâ	
Inherit, to	pûsâkă	pusaka. (*See* Estate)
Ink	* dâwăt	dawat (*Ar.*)
Inland	hâ gĭmbă	rimba, forest
Inner, the	păläumân	
Inquire, to	* preksă	preksa. Jav., *priksa*; Mak., *paressa*; Day., *pariksa* and *riksa*; Tag. and Bis., *tokso*
Insane	* gĭlâ	gila
Insect	oâd	
Insensible; unconscious	nâpunûng	
Insolent; arrogant	măniŋgăt	
Instead	sûblĭ	
Instruct, to	hĭndoh	
Instructor	* gûru	guru. Same in Jav., Sund., Bat., Mak. and Day.
Insufficient	dI-nă âbut	
Insult, to	măniŋgăt	

English.	*Sulu.*	*Malay.*
Intellect	* ăkăl	'akal. (*See* Ca
Intelligent	tâgă ăkăl	
Intention	* mâksud	maksud (*Ar.*)
Insupportable	dĭ-nă măsĭndâl dĭ-nă sûmĭndâl	
Interest (money)	lĭpăt	lipat, to fold, to
Interfere, to	lâmut	
Interpret, to	sâlĭn	salin. (*See* C
Interview	băgbaio	
Intimidate, to	hinâng bûgă	
Intoxicated	hiluk	
Intricate	sâgnât	
Intrust, to	* serâhkăn	sĕrah-kan. (*Se*
iron	* bêsĭ	bĕsi. Jav. and *besi*; Bat., Mak., *bassi*
Island	pu	pulau. Jav., Su Bat., *pulo*; T Bis., *polo*
It; this; those	ĭăn; ĭaun	
Itch; itchy	* gâtâl	gatal
Ivory	* gâdĭng	gading.[1] Occ Jav., Sund., Mak. and B Tag., *galing*

J

Jack-friut	* nângkă	nangka. Occ Jav., Sund., Tag. and Bis.
Jacket; coat	* bâju	baju (*See* Coat
Jar, a	pugâ	
Jest	ulau ulau	olok-olok; lav wak
Jesus	* Năbĭ Isă	Nabi Isa (*Ar.*
Jew	* Yăhudĭ	Yahudi (*Ar.*)

English.	*Sulu.*	*Malay.*
Jewel	* permâtă	permata. (*See* Gem)
Join, to	sâmbông	sambong, hubong. Jav. and Sund., *sambung*
Joint (of a reed); knot	* bûku	buku, knot, *q. v.*; ruwas, joint of a cane
Judge, a	hâkĭm	hakim (*Ar.*)
Judge, to	mûtâng	
Jump, to	lâkso	
Junior	mânghud	
Junk, a	* wôngkâng	wangkang. Occurs in Sund., Mak. and Day.
Just past	kaină	
Juvenile (male)	subbăl	

K

Keel	* lûnăs	lunas. Jav. and Day., *lunas*; Mak., *lunasa*
Keep, to	butâng	
Keg, a	* tông	tong. (*See* Cask)
Kettle	kâpsĭn	kepsingan *and* kepsan
Key	chûchuk	
Kidnap, to	săgau; mâksăgau	
Kill, to	păteian; * bûnoh	bunoh (*See* Commit murder)
Kill, to (food with religious ceremony)	sûmbe	simbilik † Jav., *sambeleh*; Bat., *sambolli*; Mak., *samballê*
Killed	păbûnoh	ter-bunoh.
Kind; sort	* jênĭs	jenis (*Ar.*). Jav. and Sund., *jinis*. Mak., *jinisi*
Kindred	* kaum	kaum (*Ar.*)

† Derived from the Arabic *bismillahi*, the formula pronounced when a Muhammadan kills an animal for food.

English.	*Sulu.*	*Malay.*
King	* Râjâh	Raja. Occurs in Sund. and Bat.
Kiss	* chĭûm	chium. Sund., ch Day., *sium*
Kinks out of a rope, to take the	putâloen	
Kitchen	dăpôrân	dapor. (*See* Coo ing-place)
Kite (of paper)	tăgôreh	
Knee	tuhûd	lutut, knee; telut, k Sund., *tuwer*; *tot*; Day., *utut*; and Bis., *tuhod*
Knife	lâdĭng	lading a kind of s Occurs in Jav., Mak. and Day.
Knife (chopper)	ûtâb	
Knife (sword)	bâdông; bârông	
Knock, to; to strike	pŭg pŭg	pukul (*See* Ham
Knot	* bukû	buku (*See* Ancle
Knot, to	hinângăn bukû	
Know, to; understand	mâkăhâtĭ	meng-arti (*See* prehend)
Know, to; be acquainted with	mă'ĭngât	meng-ingat. (*See* collect)
Knowledge	elmu	'ilmu (*Ar.*)
Known, well-	* mêshur	mashur (*Ar.*)
Kris	* kris	kris (*See* Dagge
	L	
Labour, to; work	hinâng	
Lad	subbăl	
Ladder	hâgdân	
Lade, to; fill	lûân	
Ladle	sûduk	suduk *or* sudu
Lady	* ĭnche	inchi
Lame	tônkă	

English.	*Sulu.*	*Malay.*
Lamp	pâlĭtâhăn	palita. Sund., Mak. and Day., *palita*. Bat., *palita*, wick
Lance; spear	bûjâk	
Land	lûpâh	
Language	pomong	
Lard	dâgĭng bâbûĭ	daging babi, pork
Large; wide	muâk	
Last (place and time)	măhûlĭ	
Last night	kăhâpun dom	
Lately	tâgua	
Laugh, to	kătâwă; mâkătâwă	tertawa (*See* Grin)
Lawful	benâl; * pâtut	benar, patut. Jav. and Sund., *patut*; Tag., *patot*, to be useful
Lay, to; to place	bûtâng; hitau	
Lay eggs, to	mâ'-ĭklog	
Lay hold, to	kûmâput	
Lay waste, to	* bĭnăsâkăn	binasa-kan (*See* Destroy)
Lazy	mâústau	
Lead (metal)	tengă	
Leaf, a	daun	daun. Kw., *ron*; Jav., *daon*; Sund., *daun*; Bat., *daon*, medicine; Mak., *raung*; Bug., *daung*; Tag. and Bis., *dahon*
Lean; thin	mâkaiyuk	
Learn, to	mâkânat	
Learn, to (the koran)	mengâjĭ	meng-aji. Jav., Sund., Bat. and Mak., *aji*
Learned	âlĭm	'alim (*Ar.*). Jav. and Sund., *alim*. Mak., *alimi*
Leather; skin	pais	

English.	*Sulu.*	*Malay.*
Leave, to; sail	tumûlăk	
Leave, to take (inferior to superior)	mĭaid	
Lee of, under the	hâ limbo	
Left; port side	pălâwă	
Leg	sĭgĭ	
Legend	hĭkaiyăt	hikayat (*Ar. hikayat*; *kaya*
Leisure, at	* senâng	sĕnang
Lemon grass	s'hei	serei. Jav., Mak., *sarr*
Lend, to	boĭs; bous	
Length	măhâwă	
Leprosy; ringworm	kûrâb	kurap, itch. *rep*; Sund. Day., *kura* *gurap*; Ma
Less	kolângĭn	korang. Jav. Mak., Bug. Day., *kura* *hurang*; Ta *lang*; Bis.,
Let go, to (a rope)	bugĭt-nâ	
Level	pântei	pantei, beach. Day.
Liar	tan putĭng	
Liberate, to; enfranchise	ma'pwôs	
Lid; cover; cork	* tûtop	tutup and ka shut. Jav., Sund. and B *tup*; Mak., Day., *tatup*, Tag. and Bis. cover
Lie, a	putĭng	
Lie down, to	lĭmpâng	
Lie upon, to	âlĭ-âlĭ; hâlĭ-hâlĭ	

English.	*Sulu.*	*Malay.*
Life ; alive	bohe	
Lift, to	buât	
Light ; clear	masawa	
Light of day ; dawn	sûbu sûbu	(*See* Break)
Light (in weight)	măkân	
Lightning	* kilât	kilat. (*See* Flash)
Like ; alike ; the same	sâlĭ ; * sâmă	sama. *Id.* in Jav., Mak., Day., Tag. and Bis.
Likeness, a	pită	
Lime	bânkĭt	
Lime fruit ; orange lemon ;	limau	limau (*See* Citron)
Limit ; boundary ; shore	higât	
Like this ; in this manner	biă inĭ	
Lips	higât simut	
Listen, to ; hear	dûnguk ; dûngoeg	dengar (*See* Hear)
Little ; few	tio tio	
Live, to ; dwell	mâhûlă	
Livelihood	boheân	
Liver, the	* hâtĭ	(*See* Heart)
Lizard (grass)	pinĭt	
Lizard (house)	* chichâk	chichak. Jav., *chechak* ; Sund., *chakchak* ; Bat., *ansosak*
Lithodomus ; "water worm"	kâpâng	kapang, teredo navalis. Sund. and Day., *kapang* ; Bat., *hapang*
Load, a ; freight	lûânăn	
Loan ; debt	* ûtâng	(*See* Debt)
Lobster	ûlâng	hudang, prawn. Jav. and Sund., *hurang* ; Bat., *udang*
Lobsters, parasite (in pearl shells)	ûlâng ûlâng polâh polâh	

English.	*Sulu.*	*Malay.*
Lock, a	kûndâru	
Lock, to	chûchukăn	
Lofty	hââtâs	
Log, a	pohông kâhûĭ	
Long	măhâwă	
Long ago	mogei	
Long time yet, a	mogei pâ	
Long, how	pilâh logei	
Long for, to	bimbâng	(*See* Desire)
Look, to ; see	kitâ	
Let loose, to	bulûĭ	
Lose, to	mălâwă	
Lose, to (incur loss)	* rûgĭ	rugi. *Id.* in i Sund., Bat., and Bug.
Lose, to (at gambling)	hiâpusân	
Lost	lawak	
Louse	* kûtu	kutu. Jav., *ku* sects in ge Sund. and *kutu* ; Bat., Bug. *utu* ; *kutoh*, num Tag. and Bis.
Love	kâsĭh	kasih Jav. and *kasih* and Bat., *asi* and Mak., *asi* ; *kasih* ; Tag. friend
Low ; below	hâbâwăh	bawah. Mak. *r*
Low (in price)	mohei	(*See* Cheap)
Low water	hûnâs ; hûmânâs	
Luck, good	măraiyau sûkut	
Luck, bad	măngĭ sûkut	
Lust	* hâwă nâfsu	hawa nafsu (*A*

English.	*Sulu.*	*Malay.*
	M	
Machine	mâkinĭ	
Maggot	oâd	
Magic	* hikmât	hikmat (*Ar.*). Jav. *ikma t*
Mahomedan	* islâm	islam (*Ar.*)
Maid, a ; virgin	ânâk dâgâh	dara, anak dara. Kw., *dara ;* Jav., *lara ;* Sund., *dara,* a woman who has just had a child ; Bat., *dara ;* Mak., *rara*
Maid, a ; slave	ipûn bâbai	
Mail, coat of	lâmĭnă	
Maintain, to ; support	ipât	
Maintenance	sântâpăn	santapan, food (of Rajas)
Maize	gândom	(*See* Corn)
Make, to	hinâng	
Make, to; compose	hinângkân	
Malady	kăsâkitân	ka-sakit-an (*See* Ache)
Malay, a	tan Malaiyau	
Male	issăk	
Mallet	tûkôl	(*See* Hammer)
Man ; people	tan	
Mandate	* titâh	(*See* Decree)
Manure	lâmûgei	
Many ; much	mătaud ; mătaut	
Many, how	pilâh pilâh	
Many, so	* sâ'kiân	sa'kian.
Map	* pêtâ	pĕta (*See* chart)
March, to ; walk	păuau	
Mare	kûrâ omâgâ	kuda betina
Margin	dohôr	

English.	*Sulu.*	*Malay.*
Mark	* tândă	tanda. (*See*
Mark, seal, stamp	* chăp	chap. (*See* B
Market	tâbu ; pâdîân	
Marriage	tĭaun ; * kâwĭn	kawin
Marriage, to ask in	* meminâng	pinang, memi
Marriageable	sumâmpie omôr	sampei ' umur
Married	obus tĭaun	
Marry, to	mâkăsâwă ; mâkbânăh ; mâktĭaun	
Marry, engaged to	tunângăn	tunang, betro
Marsh, a ; mud	pisâk	bichak
Marshal, to	păhâtur	atur, meng-a arrange. Jav and Bat., *atu atoro* ; Day.
Marvellous	* herân	heiran (*Ar.*)
Mash, to ; mix up	lâmut	
Mash, to ; reduce to pulp	mâklĭs	
Mason, stone	păndei bâtu	tukang batu Apt)
Mast	târok	
Mat, a (for sleeping)	bâlûĭ	
Mat, a (for roofing)	* kâjăng	kajang. Jav., Mak. and D *jang* ; Bat.,
Matches (lucifer)	bâgit bâgĭt	
Mate ; companion	ibân ; ivân	
Mate, of a vessel ; pilot	* mâlim	malim (*Ar. m* instructor)
Matter ; pus	* nânăh	nanah. Jav. a *nanah* ; Bat Day., Tal. a *nana*
Matter, no	dĭ-na ono ; sĭ'ârinâ	

English.	*Sulu.*	*Malay.*
Mattress	* tilâm	tilam. Kw., *tilam*, sleeping-place; Jav., *tilem*, to sleep; Sund., *tilam*, anything spread out; Day., *tilam*
May; can	mâkâjedĭ	
Me; I	* âku	aku (*See* I)
Meal; flour	* tăpông	tepong. (*See* Flour)
Mean; ignoble	* hinâ	hina. Jav., *hina*, fault; Sund., *hina*
Mean; stingy	maikut; paisĭ	
Mean, to; intend	kăhândâk	ka-handak, wish, intention.
Meaning	* hărtĭ	(*See* Comprehend)
Means of livelihood	kâbuhe kâbuhe	
Measure, to (capacity)	sûkut	sukat
Measure, to (length*)	ûkur	hukur. Jav. and Sund., *hukur*; Bat., *mengukur*, to consider; Day., *ukur*
Meat	ûnut	
Meddle, to	lâmut	
Medicine	obât	ubat. Jav., *obat*; Sund., *obat*, gunpowder, *ubar*, medicine; Mak. and Bug., *uba*; Tag., *obak*, gunpowder
Meet, to	mâkbâg	
Meet; fitting	* pâtut	patut. Jav. and Sund., *patut*; Tag., *patot*, to be useful
Meet, to	hânchôr	hanchur. Jav., *anchur*; Mak., *anchuru*; Day., *anchor*

English.	*Sulu.*	*Malay.*
Memory	* kâ'ĭngătân	ka-ingat-an (Recollect)
Mend, to	daiaun	
Menial ; slave	bâtâk ; ipun	
Mention, to	beitã beitã	
Mentioned	sâbot	ter-sebut. Sund., *seb* *sabu* ; Da Bis., *sang*
Merely	* sehâjã	sahaja
Merry	daiyau daiyau	
Message	ngâwi	
Metaphor	ibârăt	'ibarat (*Ar.*) Sund., *ibar* *ébara*
Mew, to (as a cat)	* mengĭau	meng-hiyu †
Midday	dohôr ; oktu	dhohor (*Ar* (*Ar.*)
Middle ; between	hâgitông	
Midnight	tengâh dom	tengah mal
Midwife	pândei	(*See* Apt.)
Might ; power	* kwâsã	kuasa. (*Se* ity)
Mild (temper)	mêmo	
Milk	gâtâs	
Milk, to	kĭâwâk gâtâs	
Million, a	ông kâtûs lâksã	sa'ratus laks
Mimic, to	sumĭngut	
Mince, to	ûtôrăn menâhut men- âhut	chinchang mat
Mind, the	* âkâl	'akal. (*See*
Mind, to ; heed	* ĭngât	ingat. (*See* R
Mind, to ; look after	ípât ; * jâgã	jaga. (*See*
Mine ; my	kâku ;-ku	
Miscarriage	pâg-pâg	
Mischief	fitnã	fitnah (*Ar.*), Jav. *pitna*

† Not to be found in Malay dictionaries, but I have heard it use
An onomatopœic word.

English.	*Sulu.*	*Malay.*
Misconduct oneself, to	hinângăn bûkun măraiau	
Misery ; alas !	chaulâkă ; chilâkă	chelaka. Jav. and Sund., *chelaka ;* Mak., *chilaka ;* Day., *chalaka.*
Mist	gâbông	kabut, mist ; *kabong* mourning.
Mistake	sâk	shak, suspicion. (*See* Blame)
Mistress ; lady	daiâng	dayang, maid of honour, lady in waiting. Sund., *dayang ;* Kw., *deyah*, young woman of high rank ; Tag., *dayang*, lady
Mix, to	lâmut	
Moat, a ; ditch	gâtă	
Model	* chônto	chonto
Modest ; bashful	măsipûk	
Moist ; wet	* bâsâh ; măbâsâh	basah
Mother-of-pearl shells	tipei	
Motive	* sebăb	(*See* Cause)
Molest, to	ûsĭbâhăn	
Monkey	âmok	
Month ; moon	* bûlân	bulan. Jav., *wulan ;* Sund., Bat., Day. and Bis., *bulan ;* Mak., *bulang ;* Bug., *ulang ;* Tag., *bowan ;* Malag., *wulana*
Monthly	* bûlân-bûlân	
Moon, full	dâmlâk	
Moon, new	kâsubângen	
More ; again	dâkumâu	
More than	laing pâ ĭng	

Mosque	lângâr
Mosquito	hilâm
Mother	inâ
Mount, to ; ascend	sêkât
Mountain	bûd ; gĭmbă
Mourn, to ; weep	mâktângĭs
Mouse ; rat	âmbau
Mouth	simut
Move, to ; remove	pĭndâhe
Much ; many	mătaud ; mătaut
Mug ; cup	pĭngân
Murder, to	bŭnoh
Mussels, shell-fish, &c.	* siput
Must	sobei
Mullet	bânăk
Mutiny	* drâhkă
Mystery ; secret	* râhĭsă

(To be continue

ERRATUM

METEOROLOGICAL REPORT, FOR THE YEAR 1885.

[The following report, being of permanent scientific value, is here reprinted from the Government Gazette. Ed.]

1. The report for the year 1885 gives the results of the observations taken at Singapore, Penang, Province Wellesley and Malacca, and embraces the following meteorological elements :—

I. Atmospheric Pressure.
II. Temperature of Air.
III. Temperature of Solar Radiation.
IV. Temperature of Grass, Nocturnal Radiation.
V. Humidity.
VI. Wind, Direction and Velocity.
VII. Rainfall.

2. Annual abstracts of the observations, taken at the four recording stations are attached, as are also the annual registers of rainfall.

3. The accompanying charts shew the mean annual pressure, temperature, rainfall, and the number of days on which rain fell at Singapore, from 1870 to 1885. These tables are interesting, and gain in importance every year.

4. I regret that some of the registers shew a few unavoidable interruptions, but care will be taken in future that these returns be made as complete as possible.

Atmospheric Pressure.

Stations.	Highest.	Date.	Lowest.	Date.	Range for the year.	Mean for the year.
	Inches.		Inches.		Inches.	Inches.
Singapore, ...	30.088	22nd Jan.	29.708	29th Oct.	.106	29.889
Penang, ...	30.197	7th Jan.	29.712	17th Dec.	.102	29.972
P. Wellesley, ...	29.999	21st Jan.	29.611	10th June	.073	29.833
Malacca, ...	29.938	20th Oct.	29.702	9th June	.073	29.860

Stations.	Highest.	Date.	Lowe
	°F.		°F
Singapore, ...	92.0	24th May	63.
Penang, ...	96.5	14th June	70.
P. Wellesley, ...	98.0	9th Jan.	65.
Malacca, ...	96.0	18th June	69.

6. The highest temperature (9
Province Wellesley on the 9th J
(63.4°F.) at Singapore on the 10
mean was also recorded at the latt
the mean temperature for 1885 is
for 1884.

Temperature of Solar

Stations.	Highest.	Date.
	°F.	
Singapore, ...	161.6	25th Mar.
Penang, ...	159.0	2nd Feb.
Province Wellesley,.	163.0	5th Jan.
Malacca, ...	175.0	14th Feb.

7. The highest temperature of
was observed at Malacca on the
lowest (90.0°F.) was recorded on the

Temperature of Grass, Nocturnal Radiation.

Stations.	Highest.	Date.	Lowest.	Date.	Mean for the year.
	°F.		°F.		°F.
Singapore, ...	74.9	27th July	54.5	10th Feb.	69.1
Penang, ...		Not observed.			
Province Wellesley,.	76.5	12th Aug.	63.5	28th Feb.	70.0
Malacca	74.0	27th May	66.0	2nd Mar.	71.7

8. The highest temperature on grass (76.5°F.) was observed on the 12th August at Province Wellesley, and the lowest (54.5°F.) at Singapore on the 10th February. At this station also was recorded the lowest mean, viz, 69.1°F.

Humidity.

Stations.	Highest.	Date.	Lowest.	Date.	Mean for the year.
	%		%		%
Singapore, ...	98	13th Feb.	50	15th June	79
Penang, ...	98	8th Aug.	41	26th Jan.	76
Province Wellesley,.	100	10th Aug.	39	8th Feb.	78
Malacca, ...	100	28th May	36	15th Jan.	84

9. The highest percentage of humidity (100%) was observed at Province Wellesley and Malacca, on the 10th August and 28th May, respectively. At the latter Settlement, also, the lowest percentage was recorded, viz., 36% on the 15th January, and the highest mean percentage, viz., 84%.

Wind, Direction and Velocity.

10. From January to March, the wind blew from the N. E. and occasionally from the N. N. E. and N. In the early part of April, the wind was easterly.

11. The S. W. Monsoon appeared in the latter part of April, and, with but slight variations from S. E., continued steady until October. In November, the winds were variable, sometimes W. and at times W. S. W.

12. December ushered in the N. E. Monsoon with occasional winds from the N. N. W. and N. W.

13. The following table shews a summary of th direction at Singapore during the year 1885:—

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.
North, ...	5	6	3	3	2	...	...	...	...	...
N.N.E., ...	3	10	20	7	2	...	...	...	1	1
N.E., ...	39	36	22	5	...	...	...	...	...	...
E.N.E. ...	1	2	5	6	2	...	...	...	1	1
East, ...	...	1	8	12	15	20	6	2	3	4
E.S.E., ...	...	...	4	4	4	9	3	2	2	...
S.E., ...	...	...	2	3	2	7	11	8	23	7
S.S.E., ...	...	...	...	3	3	10	7	6	8	5
South, ...	...	...	1	...	3	10	7	6	3	4
S.S.W., ...	...	2	...	2	1	...	1	1	1	3
S.W. ...	1	...	...	9	21	18	44	48	23	12
W.S.W., ...	...	1	...	1	1	...	...	1	3	3
West, ...	...	...	...	...	1	...	1	1	...	1
W.N.W. ...	...	...	...	1	...	...	3	3	...	2
N.W.. ...	1	...	...	...	...	...	...	...	1	1
N.N.W., ...	...	1	...	1	2	...	3	1	...	2
Calm, ...	23	25	21	34	24	16	8	14	20	29

Singapore.

14. The velocity of the wind was registered durin months of the year only, owing to the anemometer b gone out of repair; during the other three months no vations were taken. The mean velocity for this perio 113 miles, and the greatest in 24 hours was 263 miles 5th March.

Penang and Province Wellesley.

15. During the year 1885, no observations of the tion and velocity of the wind were taken. We hope year to have this omission rectified.

Malacca.

16. The N. E. wind prevailed from January to April again from November to December. During the months of the year, the wind was generally S. W.

17. The mean velocity of the wind during the t

months was 183 miles, and the greatest velocity in any one day was 470 miles.

Rainfall.

18. The total number of registering stations in the Straits during the year 1885 was 29, being 18 over the number in 1884. Eighteen of these, viz., 7 in Singapore, 3 in Penang, 5 in Province Wellesley and 3 in Malacca, supplied complete returns ; the remaining 11 furnishing theirs only incompletely. At Singapore, new stations were started during the year at the Botanic Gardens, Neidpath, Chasseriau's Estate and Bukit Timah, but, owing to the absence of the official in charge of the last-named station, the observation had to be discontinued in September.

19. At the beginning of the year, the station at the Leper Asylum, Pulau Jerajah, which hitherto furnished returns for Penang, was placed under the supervision of the Colonial Surgeon, Province Wellesley, and the observations there have since been embodied in the returns of that Settlement. A new station will shortly be opened at Balik Pulau, Penang, which is much required.

20. At Province Wellesley, no new stations were opened during the year, the four registering stations at the District Hospitals and the one at the Leper Island being found to be ample.

21. In Malacca, seven new stations were started in the course of the year 1885, in different situations, and a few more will be opened in 1886. Mr. HERVEY, the Resident Councillor, takes a keen interest on the subject of the rainfall at this Settlement, and I am obliged to him for suggestions as too the best localities for having them.

Singapore.

22. On the whole, the year 1885 was a very dry one, it being, leaving out 1877, among the driest on record. The mean fall for the year was 67.32 inches only, and the number of days on which rain fell, 134.

23. The maximum fall (16.37 inches) occurred in December at the Sepoy Lines, and on the 20th of the same month, at the same station, was recorded the greatest fall in 24 hours, viz., 6.10 inches. The minimum fall in any one

month was that registered at the Water-Works Thompson Road, viz., 0.63 inches.

24. As already noticed by others, it is inte study the Singapore tables of rainfall, and to ob every few years, varying apparently from 8 to 1 a very large annual fall of rain, and a smaller fa still above the average, about every five yea seems, at least, to be the more or less general re look at the records from their very commencement

25. What degree of influence the forest d happily now checked), which has been going o some years, has had on our rainfall, it is difficult t considering the situation of Singapore island rel the two monsoons, and the very few hills we h enough to affect much the rain-bearing clouds, think it has been very great.

26. That, however, forest desiccation does influ fall materially, there can be little doubt. Of t proofs now exist, but in further confirmation may an article which appeared early in this year in an A rican paper called the *Southern Bivouac* upon destruction which has been going on recently in th The writing is clothed in the tall but quaint and guage of a Transatlantic cousin, whose view, thou mistic, doubtless yet contains much truth. It "Forest Desiccation" and runs thus:—

"If the progress of tree destruction in the Alleghanies, should continue at the present rate, t inundations of the Ohio valley will soon assume an aspect, and ere long the scenes of the river suburbs ville and Cincinnati will repeat themselves at Nash Chattanooga, while the summers will become h drier. In the Gulf States, the work of desiccation alarming advances, brooks and streams shrink fro year, and warm summers expose the gravel of r which fifty years ago could hardly be touched by of heavy laden vessels. East America is drying in the paradise of the blue grass region, the failing o has driven many stock-raisers with their herd mountains."

Penang.

27. During the first five months of the year, the fall was unusually small, but was compensated however by heavy falls during the last seven months consecutively. The mean for the year is 110.81, as compared with 86.02 in 1884, shewing an increase of 24 79 inches.

28. The greatest fall in 24 hours was recorded on 12th July, viz., 6.93 inches at Government Hill. At this station there was also recorded the greatest fall in any one month, viz., 28.89 inches in September. The smallest fall on record is 0.27 inches, which was in January, and at the Central Prison.

Province Wellesley.

29. The rainfall at this Settlement during 1885 was heavy, 106.29 inches was the mean, against 80.60 in the previous year. The greatest fall in 24 hours was 5.60 inches at Bertam on 14th October. The driest month was January. No rain was registered at Butterworth and Pulau Jerajah, and the mean fall recorded at the other stations for the month was only 1.62 inches. October seems to have been the wettest month, the record shewing 21.03 inches.

Malacca.

30. The mean fall registered at the three stations where the returns were complete was 67.71 inches, being 10 inches less than that for 1884. The driest month was February, when the mean fall was 0.75 inches only. The maximum fall was in October; 14.32 inches of rain fell at Kandang.

31. The greatest fall in 24 hours was 4.29 inches on the 15th October at the same station.

32. The following brief notes on the general state of the weather in the Straits will be found interesting.

33. The month of January was dry, more so in Province Wellesley. In Singapore, although the days were hot and dry, the nights were cool and refreshing. Those in January were the coldest on record. From the 9th to the 14th in particular, the minimum temperature fell from 69.9°F. to 63.9°F., with a corresponding fall of the grass radiation thermometer, the lowest recorded on the latter instrument being 59.9°F. on the 14th January. This low temperature was also observed on reliable independent testimony at Johor,

for a long drought. No rain fell in
the month, and the total fall registe
at Kampong Kerbau. In Penang,
also in the other Settlements. The
rainfall in all the Settlements duri
and May; June and July were w
August was somewhat dry in Sing
principally at Kandang, Kessang
Penang and Province Wellesley, ra
tember was a dry month in certain
in the districts of Teluk Blangah an
heavy, so also in Province Wellesley
was unsually dry in Singapore, bu
other Settlements. November an
months throughout the Straits, the
On the night of the 12th and one
an unusual number of meteors were
menon was also seen in other parts o

34. I take this opportunity of te
connection with the registration of r
Messrs. Geiger, Knight, McRitchi
and Cantley, for their valuable co
returns of rainfall registered at th
Killiney Estate, Water-Works Rese
Neidpath and the Botanic Gardens, r

T. IRVIN

Principal Civil

Singapore, 30th January, 1886.

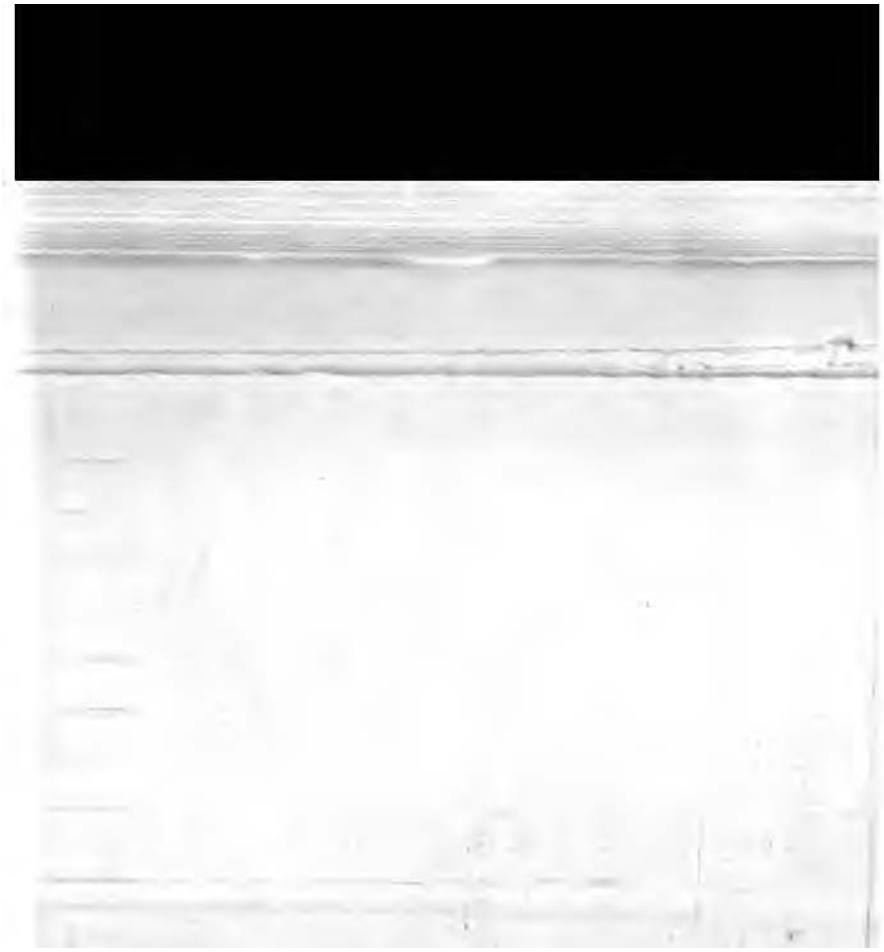
Annual Abst. for the year 1885.

Months.	Barometrical readings corrected and reduced to 32°N.				Relative Humidity.				Rainfall during the month	Prop'tion of Cloud 0 to 10.		
	9 hours.	15 hours.	21 hours.	Mean.	9 hours.	15 hours.	21 hours.	Mean.		9 hours.	15 hours.	21 hours.
	Ins.	Ins.	Ins.	Ins.	%	%	%	%	Ins.			
Jan. ...	30.005	29.894	29.9789	.779	77	66	89	77	1.99	3	4	2
Feb. ...	29.933	.826	.9015	.835	83	76	92	84	6.29	6	6	4
March..	.954	.840	.9203	.821	76	67	87	77	1.17	4	5	2
April...	.897	.787	.8679	.877	75	76	90	80	5.40	5	6	2
May ...	.899	.805	.8788	.837	73	75	90	80	7.22	5	6	4
June ...	.895	.797	.8773	.883	78	75	87	80	10.11	5	5	5
July ...	.924	.829	.8968	.856	76	68	85	76	3.82	5	5	3
Aug. ...	.913	.810	.8845	.854	76	68	83	76	2.34	4	4	2
Sept. ...	.946	.843	.9147	.859	76	72	86	76	2.81	5	6	4
Oct. ...	.963	.838	.9276	.898	74	69	89	76	3.93	4	4	2
Nov. ...	.954	.835	.9283	.880	79	76	93	83	10.42	5	6	5
Dec. ...	.935	.825	.9064	.863	82	80	94	85	15.48	6	6	5
Mean...	29.934	29.828	29.963	.856	77	72	88	79	Total 71.01	4	5	3

Months.	Barometrical readings corrected and reduced to			D	Relative Humidity.				Rainfall during the month.	Prop'tion of Cloud. 0 to 1		
	9 hours.	15 hours.		Mean.	9 hours.	15 hours.	1 hours.	Mean.		9 hours.	15 hours.	21 hours.
Jan. ...	30.129	30.068	3	.764	68	56	83	69	0.27	1	4	5
Feb. ...	.059	29.953		.769	68	57	74	66	1.44	4	5	4
March..	.058	.938		.836	70	59	79	69	1.92	5	6	4
April..	.032	.926		.876	76	60	80	72	2.72	5	6	3
May ...	.023	.926		.889	76	70	86	77	6.87	6	7	6
June ...	29.995	.912	2	.871	77	71	87	78	9.47	7	7	7
July ...	30.031	.947	3	.850	78	70	85	77	11.11	7	7	7
Aug. ...	.022	.936		.854	80	74	87	80	14.29	6	7	6
Sept. ...	.002	.898	2	.868	81	74	90	81	21.67	7	8	7
Oct. ...	29.941	.805		.872	83	76	91	83	21.14	6	7	7
Nov. ...	.939	.814		.877	83	76	90	83	7.95	6	7	6
Dec. ...	904	.785		.834	8	67	86	77	8.30	5	6	5
Mean...	30.011	29.909	2	.846	76	67	84	76	Total 107.15	5	6	5

Months.	Barometrical readings corrected and reduced to 32° Fahr.				Relative Humidity.				Rainfall during the month.	Proportion of Cloud 0 to 10.		
	9 hours.	15 hours.	21 hours.	Mean.	9 hours.	15 hours.	21 hours.	Mean.		9 hours.	15 hours.	21 hours.
Jan. ...	29.951	29.837	[illegible]23	.827	66	61	87	71	1.16	1	1	2
Feb. ...	.883	.783	[illegible]49	.832	63	60	89	71	3.14	1	2	2
March..	.859	.777	[illegible]82	.857	70	65	91	75	1.12	3	3	4
April ...	.823	.742	[illegible]04	.944	73	71	87	77	2.67	2	5	6
May ...	.854	.826	[illegible]02	.925	78	72	91	79	7.40	5	7	9
June ...	.849	.791	[illegible]09	.922	81	78	93	83	10.24	4	6	6
July ...	.797	.751	[illegible]74	.897	76	72	91	79	9.20	3	4	5
Aug. ...	.852	.799	[illegible]85	.911	75	77	91	81	9.31	3	4	5
Sept....	.872	.801	[illegible]62	.903	77	80	91	82	13.96	4	7	9
Oct. ...	.888	.799	[illegible]96	.935	80	82	94	85	18.80	5	7	8
Nov. ...	...	...	[illegible]91	.928	81	83	92	84	10.79	5	8	7
Dec. ...	...	...	[illegible]91	.917	77	77	92	81	9.20	5	7	6
Mean...	29.862	29.789	[illegible]880	.899	75	73	90	78	Total 96.99	3	5	6

Months.	Barometrical readings reduced, corrected to 32			Vapour	Relative Humidity.				Rainfall during the month.	Proportion of Cloud 0 to 10.		
	9 hours.	15 hours.	21 hours.	Mean.	9 hours.	15 hours.	21 hours.	Mean.		9 hours.	15 hours.	21 hours.
Jan. ...	29.905	29.862	29.9	43 .850	75	67	80	74	1.25	3	4	1
Feb. ...	.929	.812	.8	83 .845	76	73	89	79	0.79	5	5	2
March..	.857	.841	.8	70 .901	75	70	80	75	0.55	4	2	2
April ..	.886	.762	.8	49 .968	80	79	92	83	3.45	3	4	5
May ...	.892	.797	.8	47 .979	87	79	94	86	8.99	4	5	5
June ...	.867	.774	.8	59 .991	90	86	95	90	8.66	4	5	7
July ...	.887	.816	.8	49 .982	88	81	95	88	5.20	4	3	3
Aug. ...	.878	.805	.8	37 .966	87	80	94	87	5.68	3	3	4
Sept. ...	.888	.826	.8	57 .988	89	81	95	88	12.28	3	2	5
Oct. ...	.895	.822	.9	55 .977	90	83	95	89	9.23	3	2	6
Nov. ...	.896	.836	.8	53 .982	88	81	96	88	6.32	4	3	4
Dec. ...	.887	.838	.8	26 .956	89	86	96	90	8.63	3	3	5
Mean ..	29.888	29.815	29.8	26 .948	84	78	91	84	Total 71.03	3	3	4



ear 1885.

Months.	PENANG.			
	Fort Cornwallis.	Central Prison.	Government Hill.	Greatest Rainfall in 24 hours.
	Ins.	Ins.	Ins.	Ins.
January, ...	0.34	0.27	0.42	0.24
February, ...	1.50	1.44	1.96	1.29
March, ...	0.93	1.92	1.95	1.61
April, ...	2.55	2.72	5.04	1.50
May, ...	5.51	6.87	7.36	1.63
June, ...	10.39	9.47	10.17	2.80
July, ...	9.20	11.11	16.30	6.93
August, ...	10.71	14.29	18.61	5.06
September, ...	14.21	21.67	28.89	5.15
October, ...	18.07	21.14	27.02	5.22
November, ...	8.84	7.95	12.25	2.10
December, ...	4.62	8.30	8.44	2.45
TOTAL,	86.87	107.15	138.41	...
Mean, ...	110.81			

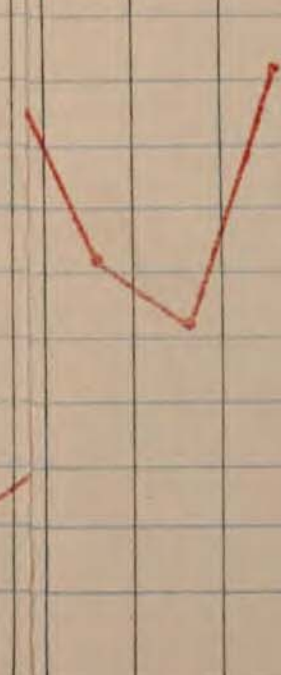
Annual ear 1885.

'A.

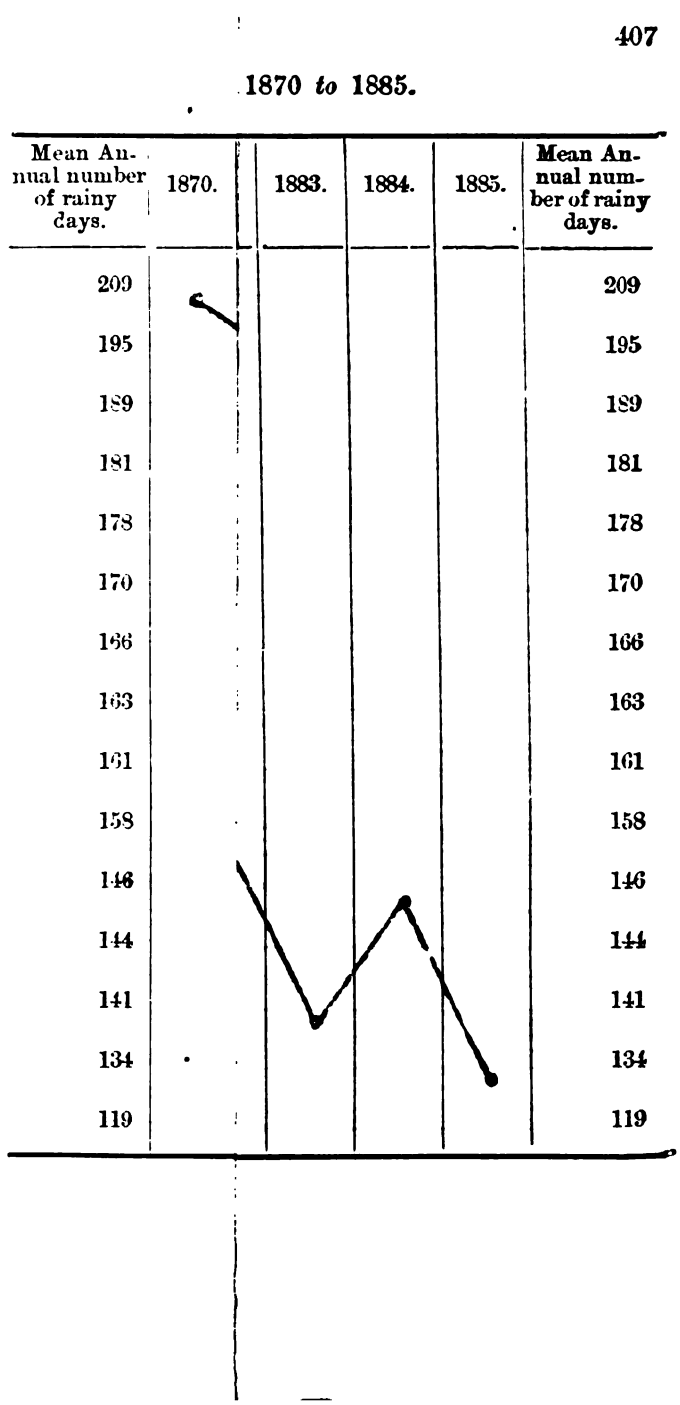
Months.	Pulau Sebâng.	Kuâla Linggi.	Batang Tiga.	Batu Berandam.	Greatest Rainfall in 24 hours.
	Ins.	Ins.	Ins.	Ins.	Ins.
January, ...	Not observed.	Not observed.	Not observed.	Not observed.	.78
February, ...					.52
March, ...					1.00
April, ...	4.96	6.43			3.80
May, ...	4.54	4.26			2.86
June, ...	6.65	6.88			2.37
July, ...	8.21	6.04	9.74	6.55	2.70
August, ...	4.65	11.37	5.25	3.36	3.21
September, ...	5.48	10.61	8.78	4.24	4.00
October, ...	6.56	8.16	8.79	12.37	4.29
November, ...	9.80	7.40	6.02	4.59	2.20
December, ...	6.44	7.65	6.63	8.05	1.80
	57.27	68.80	45.21	39.16	...
Mean, ...					

to 1885.

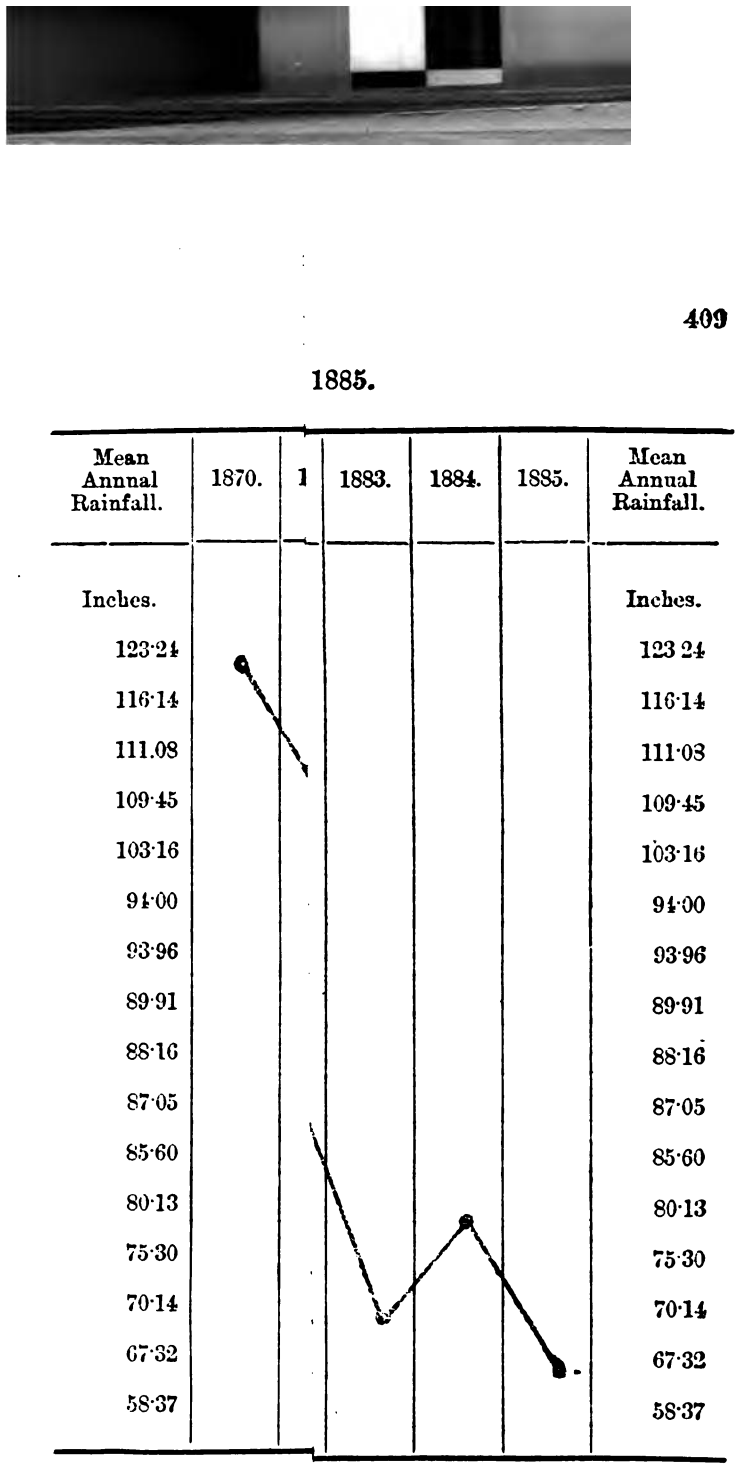
Mean Annual Temperature.	1870.	1883.	1884.	1885.	Mean Annual Temperature.
°Fahrenheit.					°Fahrenheit
82·1					82·1
82·0					82·0
81·7					81·7
81·6					81·6
81·5					81·5
81·3					81·3
81·1					81·1
81·0					81·0
80·8					80·8
80·7					80·7
80·5					80·5



1870 *to* 1885.


Mean Annual number of rainy days.
1870.
1883.
1884.
1885.
Mean Annual number of rainy days.
209
195
189
181
178
170
166
163
161
158
146
144
141
134
119

1885.


Mean Annual Rainfall.
1870.
1
1883.
1884.
1885.
Mean Annual Rainfall.
Inches.
123·24
116·14
111.08
109·45
103·16
94·00
93·96
89·91
88·16
87·05
85·60
80·13
75·30
70·14
67·32
58·37
Inches.
123 24
116·14
111·03
109·45
103·16
94·00
93·96
89·91
88·16
87·05
85·60
80·13
75·30
70·14
67·32
58·37

Annual Abs, for the year 1885.

Months.	Barometrical Readings corrected, reduced to 32°n.				Relative Humidity.				Rainfall during the month	Prop'tion of Cloud 0 to 10.		
	9 hours.	15 hours.	21 hours.	Mean.	9 hours.	15 hours.	21 hours.	Mean.		9 hours.	15 hours.	21 hours.
	Ins.	Ins.	Ins.	Ins.	%	%	%	%	Ins.			
Jan. ...	30.005	29.894	29.9789	.779	77	66	89	77	1.99	3	4	2
Feb. ...	29.933	.826	.9615	.835	83	76	92	84	6.29	6	6	4
March..	.954	.840	.9303	.821	76	67	87	77	1.17	4	5	2
April...	.897	.787	.8679	.877	75	76	90	80	5.40	5	6	2
May ...	.899	.805	.8788	.837	73	75	90	80	7.22	5	6	4
June ...	.895	.797	.8773	.883	78	75	87	80	10.11	5	5	5
July ...	.924	.829	.8968	.836	76	68	85	76	3.82	5	5	3
Aug. ...	.913	.810	.8845	.854	76	68	83	76	2.34	4	4	2
Sept....	.946	.843	.9117	.859	76	72	86	76	2.81	5	6	4
Oct. ...	.963	.838	.9276	.898	74	69	89	76	3.93	4	4	2
Nov. ...	.954	.835	.9283	.880	79	76	93	83	10.42	5	6	5
Dec. ...	.935	.825	.9064	.833	82	80	94	85	15.48	6	6	5
Mean...	29.934	29.828	29.963	.856	77	72	88	79	Total 71.01	4	5	3

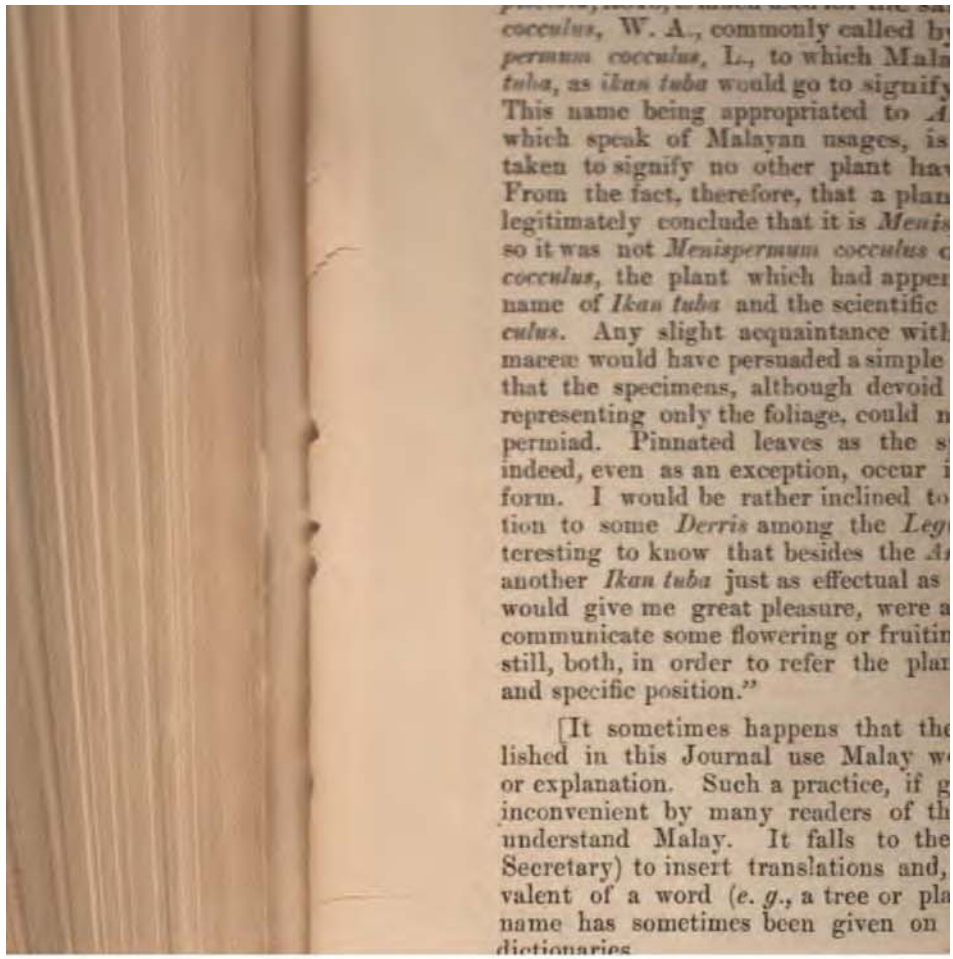
OCCASIONAL NOTES.

BOTANY AND MALAY.

The Revd. B. SCORTECCHINI has sent the following Note ated Thaipeng, 26th January, 1886, for publication :—

"Kindly give me leave to set at rest the identity of the lant which Mr. SWETTENHAM refers to in his journal across ıe Malay Peninsula as printed in Journal No. 13 of the Straits Branch of the Royal Asiatic Society, p. 13. In this paper, the lant is called by the native name of *Memplas*, and in an ditorial note an effort is made to identify it with some kind f *Michelia*. Allow me to say, that most decidedly it cannot ıe a *Michelia*. The few known *Michelias*, and the fewer hat are known in the Peninsula, are large trees, with a ather smooth foliage and have solitary flowers. Those des-ribed by Mr. SWETTENHAM are by no means large trees, the oliage feels exactly like sand-paper, and to this purpose in nany places it is used. I am in a position to state that the plant to which Mr. SWETTENHAM alludes is *Delima sarmentosa*, L., a very common sarmentose plant, which generally makes its ıppearance among secondary growth in the low lands."

"I would not have troubled you to set right this point of nomenclature, were it not for the many mistakes which are apt to creep in between Malayan names of plants, and their corresponding scientific names. Lately I had occasion to note an error of this kind in reference to the plant which, among Malays, goes by the name of *Ikan tuba*. It is well known how Malays and other people make use of a certain part of some plant to stupefy and catch fish by poisoning the water with it. This substance in Tamil is called *Walsura*, in Malay *Ikan tuba*. It is not yielded by the same plant. The fruit and



cocculus, W. A., commonly called by
permum cocculus, L., to which Mala
tuba, as *ikan tuba* would go to signify
This name being appropriated to *A*
which speak of Malayan usages, is
taken to signify no other plant hav
From the fact, therefore, that a plan
legitimately conclude that it is *Menis*
so it was not *Menispermum cocculus* o
cocculus, the plant which had appe
name of *Ikan tuba* and the scientific
culus. Any slight acquaintance with
maceæ would have persuaded a simple
that the specimens, although devoid
representing only the foliage, could n
permiad. Pinnated leaves as the s
indeed, even as an exception, occur i
form. I would be rather inclined to
tion to some *Derris* among the *Leg*
teresting to know that besides the *A*
another *Ikan tuba* just as effectual as
would give me great pleasure, were a
communicate some flowering or fruitin
still, both, in order to refer the plan
and specific position."

[It sometimes happens that the
lished in this Journal use Malay w
or explanation. Such a practice, if g
inconvenient by many readers of th
understand Malay. It falls to the
Secretary) to insert translations and,
valent of a word (*e. g.*, a tree or pla
name has sometimes been given on
dictionaries

No one is likely to disagree with the general proposition that the same native name may be applied to a variety of trees or plants possessed of similar properties, and that, in consequence of this rough classification it is unsafe to decide, from the mere fact of the use of the generic native appellation, which individual, out of several varieties, is intended to be meant. But if Malay scholars in the Straits have much to learn of botany, botanists, on the other hand, have to guard against errors resulting from want of knowledge of the native language. In Mr. SCORTECCHINI's letter a plant is repeatedly described, incorrectly, as *ikan tuba*. He has evidently been misled by some similarity in sound between *ikan*, fish, and *akar*, root. *Tuba* is the plant, *akar tuba*, the *tuba* root, (the portion used by the Malays for stupefying fish), while *tuba ikan*, or *menuba ikan*, means to kill fish with *tuba*. *Ikan tuba*, if there were such an expression, could only be the designation of a kind of fish "the *tuba* fish."—ED.]

THE DUTCH MID-SUMATRA EXPEDITION.

Mr. VAN HASSELT writes from Batavia as follows under date February 15th, 1886 :—

"In reply to the editor's note, which precedes the transaltion of the account I gave at the third International Geographical Congress at Venice, September, 1881, of the object and the results of a Dutch expedition into the interior of Sumatra in the years 1877, 1878 and 1879, I have the honour hereby to inform you that not only I do not in the least object to the said translation being published, but, on the contrary, appreciate its being spread; for it is my earnest desire that both object and results of that Dutch expedition, which I am confident did much towards increasing our knowledge of the interior of Sumatra, may become more generally known also by your countrymen."

"In the account given by me at Venice, I had to record

the death of our fellow-explorer, the Naval Officer Mr. Sc
SANTVOORT; in these lines I find occasion to record the
of another of our fellow-travellers, that of my highly este
and beloved friend Mr. D. D. VETH, Civil Engineer, wh
the 19th of May, 1885, near the Kalahanla River, near
guella, S. W. Coast of Africa."

"Some time after his return home from Sumatra, he re
on exploring another part of the world, and he cho
Cunene River as the object for his researches."

"Being a man of great character, who to much lea
joined a firm will and the power both mental and physi
execute what he undertook, Mr. VETH, once resolved, h
expedition entirely got up and fully equipped in less t
year's time."

"The 7th of December, 1884, he arrived at Mossan
where his travelling companions, Messrs. P. J. VAN DER K
and L. J. GODDEFROI, had arrived some short time previ
himself."

"It has not been permitted to this valiant explo
achieve what he had begun. The climate was fatal t
his bodily strength soon gave way, and he died, as a m
his character and of his uncommon zeal might die,
midst of his labours, engaged in the fulfilment of the ta
had undertaken."

"I lost in Mr. VETH a noble and dear friend, Holla
explorer of rare learning and valour, who, had he been s
might yet have rendered great services to his country."

NATIONALITIES OF THE INDO-CHINESE REGI

The following sketch of the distribution of the
Chinese races and of the nature and extent of Indian infl

in the further East, occurs in an article on "Burma, Past and Present," in the *Quarterly Review* for January, 1886.—Ed.

"Assuming a descent in remote ages of the nations occupying the Indo-Chinese region from beyond the great plateau, perhaps most of them through China, we must assign to the Malays (if they are to be included) the earliest date. They seem to have left upon the continent as their nearest kin the Tsiams, or people of Champa, in the extreme south-east, if these were not rather a reflux of colonization from the islands. To an early wave of migration southward perhaps belong also the *Môns* (Talaings, as the Burmese have taught us to style them), that is, the people of Pegu, whom some have supposed, owing to linguistic indications, to have found their way south through India itself; then the *Khmer*, or Cambojans, occupying the lower valley and delta of the Mekong; and the *Anam*, or people of Cochin China. Then come the *Mramma*, or Burman race, apparently descending the Irawaddy, pressing before them the Môns into the delta, the *Khyens* and like tribes into the adjoining mountains. One great branch of the Burman race, by themselves reckoned the elder, passed over the mountains to the shores of the Bay of Bengal, shores which, according to their traditions, they found occupied by *Bilús* or *Rakkas*; that is, by cannibal monsters, from whom in after days the country got its name of Rakain or Aracan. Later still, perhaps, succeeded the great family of the Lao, Thai, or Shans, who have still congeners in Southern China, and who occupied the plateau of Yunnan, the middle basin of the Mekong, and the upper part of the Menam. In latter days this race has flowed back upon the Upper Irawaddy, even to the Brahmaputra, and has spread south to the coasts of the Malay Peninsula and of Siam; the kingdom bearing the latter name having been established by a branch of the race.

As usual, the course of occupation has mainly followed the line of the great rivers, those highways of the early world; and their valleys and deltas have become the seat of the more civilized monarchies. Thus the Burmese still occupy the Irawaddy basin, and the coast-plains of Aracan. Sixty years ago, the whole race were united under one native monarchy. The latest of an intermittent series of events, since then, has

united them once more under a single sovereign, but this
in the person of Queen Victoria. The Anamites who oc
the eastern shores are claimed also, though with more do
ful realization, to be under the one dominion, whethe
sovereignty or protectorate, of the French Republic. Betv
these two are the great Siam race, whose settlements, sp
with intervals from the banks of the Brahmaputra to the co
of the Malay Peninsula, and down the Mekong, nearly to
delta, are divided under an infinity of petty princes,
claimed as tributaries by a variety of sovereign governme
everywhere displaying a fair amount of civilization, thoug
decay, everywhere possessed of letters, everywhere, excep
Assam (which they first entered in the thirteenth centu
followers of Buddha, and everywhere speaking substanti
the same language. Siam is now the only independent S
of the race. The Talaings, the Khmer, the Tsiam, have b
famous in their day; but they are now shrunken and deca
and are being gradually absorbed by races of greater vitali

The chief nationalities that we have named have playe
the history of Indo-China the part which England, Fra
Germany, and Spain, have played on the Continent of Eur
Most of them have stood forth under considerable monarc
for more than a thousand years, some of them much m
All their countries have in turn (some, such as Burma, ag
and again) been the seat of conquering empires, extend
their grasp, in some instances, almost from sea to sea; and
in turn have been the subjects of vast disaster. But besi
these more prominent races, there are many of inferior
portance, whom we generally characterize as 'wild trib
Some of them are inferior to the 'civilized races,' on wh
they border, only in the absence of a written language; wh
others are head-hunters in a low depth of savagery. Some
as elaborate in the culture of their rice-terraces as the Chine
others migrate in the forest from site to site, burning down
each remove new areas of jungle, on which to carry out th
rude hand-husbandry.

Among these 'uncivilized' tribes, none are more wor
of note and interest than those known conjointly as Kare

occupying sparse settlements in Pegu (though also far beyond its limits eastward), of whom so many have in our own time become Christians under American teaching. They were notable, even before this closer claim on our interest arose, for their remarkable traditions, both religious and historical. The latter related how, on their migration from the north, they found the Shans in possession of the territory to which they themselves were bound—perhaps the Upper Menam basin. And the Karens cursed them, saying, 'Dwell ye in the dividing of countries;' the applicability of which is interpreted by what has already been said of the Shans.

We spoke above of the early traces of Hindoo influence. How and when this began we have no real knowledge. But that it was flowing out in pulses eastward from an early date, and apparently long before our era, there can be no question.

Buddhism undoubtedly, with its zealous propaganda, was a most powerful agent in the spread of Indian influence among the Indo-Chinese nations; but possibly that influence had been felt at a much earlier date. If we go back to the oldest record we possess of geographical detail in this region—the course, as tabulated in Ptolemy, of a coasting-voyage from Argyrê to the Sinæ, that is, from Aracan to the beginning of China—we shall find the continent and islands studded with names of which nearly a score are of manifest or probable Indian origin. Still, it is possible, that these names were given subsequently to the first movement of Buddhism in this direction; for it is recorded, that after the third Buddhist synod, held at the city of Pataliputra (or Palibothra), now Patna, as early as B.C. 241, Sena and Uttara were despatched on a mission to propagate the doctrine in the *Suvarna Bhumi*, or Golden Land, that is, Thahtun, near Martaban. Probably a later and larger wave of influence, and even of migration, took place in the first centuries of the Christian era; for it is remakable that most of the nations of the further East, that have been tinged by Indian civilization, recognize the Indian era of Salivahana, which begins with the year 78 of our reckoning.

Later still, about the fifth century, we recognize in the coincident traditions of the nations a new efflux of action in

the same direction; but this time it comes, not from
nental India, but from Ceylon, an island which, thou
roughly Indianized in religion and manners, has ye
remarkable affinities with the further East. This last i
has never entirely worn out; and as the Western w
general has looked to Rome, and the Russian world
stantinople, rather than to Jerusalem, as the immediat
of ecclesiastical sanctity, so these Indo-Chinese natio
still, in a degree, to Ceylon as the metropolis of their f

We have spoken of the Indian influence that can be
largely, not only in religion, but in manners, architectu
nomenclature; and indeed the foreign religion nec
affects all of these. Throughout the hundred princi
and kingdoms of Indo-China we find, in the etiqu
royalty, in the forms of royal palaces and of court cere
an extraordinary identity, pointing to ancient Hindoo
the titles of the princes and dignitaries almost univ
embrace sonorous terms of Sanskrit, or rather of Pali (
to Sanskrit much the same relation that Italian does to
that dialect in which the sacred books are read in Cey
Burma, Siam, and Camboja.*

As regards nomenclature, we hear from the Chine
veller Hiouen Thsang (c. 640), of the existence in this
of great kingdoms bearing Hindoo designations, s
Dvaravati, Ramanadvipa, and Mahâ-Champa. The
name hardly quite extinct yet in the South of Cochin
was borrowed from a famous Indian State upon the G
Camboja was named from a region beyond the Indus; a
region in the same quarter, Gandhâra, the Gandarites of Pt
namely, the country round Peshâwar, lent its name to Y
now a province of China, but still bearing in Burmes
papers the classic Indian title; Ayodhya, the ancient
Râma, from which is corrupted our modern Oudh, g

* In Java, where there are all the like traces of Indian influence
more ample measure, we find the very title of *Arya*, i.e., 'Noble or E
which has been adopted as the distinctive note of our Indo-Germa
assumed by every one claiming nobility, among a people in bl
character so diverse from our own.

name to great cities both in Siam (Yuthia or Yudhya), and in Java (Djokjo of the Dutch); Irawaddy, the great river of Burma, is but another Airavati, that river-name of the Punjab which the historians of Alexander grecized as *Hydraotes;* Amarapura ('City of the Immortals'), which was the capital of Burma twenty-five years ago, is equally Indian; and Mandalay itself, of now familiar sound, properly the name of a conical isolated hill overlooking the city, probably represents *Mandara,* the sacred hill of Hindoo fable, which served the gods as a churning-staff at the churning of the sea.

But it is in the great architectural remains scattered over this region that we find the most striking testimony to Indian influence. The native races are, none of them, addicted to architecture in solid materials. Yet, in nearly all these countries we find remains of an elaborate and grandiose architecture devoted to religious purposes. Such in Java are the ancient temples of hewn stone, including the extraordinary pyramid of sculptured terraces called Boro Bodor. In Burma we find edifices of fine brickwork, especially in the remains of the great mediæval city of Pagân on the Irawaddy, whose ruins cover many square miles, and still exhibit majestic structures, rising, some of them, to a height of nearly 200 feet. Others, also of brick, exist in the dense jungles which cover the remains of Yudhya on the Menam. And within the last quarter-century we have become acquainted with the countless and vast remains of Cambojan architecture; immense temples, with corridors and enclosures of hewn stone, and furlongs of sculptured bas-relief. Latest of all, we are exploring mediæval remains in Pegu; which have been at our doors, as it were, since 1853. Each series of remains has its own peculiarities, but often there are close resemblances of general design, and in the ornamental detail there is throughout much approximation to identity of character; and that is Indian."

ORIENTAL MUSIC.

The following Note has been received by the Soci
regarding a proposed collection of the Musical Instrume
and Literature of all Oriental and Extra-European natio
to be deposited in the University of Oxford, for the ben
of Musical students, and for the advancement of Science

It is proposed to establish at the University of Oxfor
complete and exhaustive collection of all the musical inst
ments used throughout the world by the Oriental and Ex
European nations, and to accompany this collection by s
a mass of information, that the facts regarding the musi
these nations may be collected, and laid before the mus
student in a concise and intelligible form. A thorough
vestigation into the Sacred and Secular Music of Orie
nations, forms a subject so vast, that it would be impossi
for one man to attempt to undertake it. It is hoped howe
that with the assistance of the various European musici
resident in Eastern countries, a collection of information
be made and stored, from which a comprehensive text bo
may be afterwards compiled. For that purpose a series
circulars are herewith issued, and a careful reply to each qu
tion earnestly solicited.

These questions, were, with a few exceptions drawn
by the late Mr. CARL ENGEL, for "The British Associat
for the Advancement of Science," and a study of his wo
on National Music, would greatly assist the investigator.
cellent specimens of the manner in which Oriental music sho
be written in European notation will be found on pages 28
and 344, of his "Study of National Music."

It is needless for me to point out the many items of in
est which occur in such an investigation, nor how useful
results will be to the ethnologist, as well as to the musician,
the following will show how much that investigation is requi

The music of the Burmese (highly spoken of by those
have heard it), is a sealed book to European musicians;
the music of the Hindus, though somewhat better kno
through the efforts of H. H. the Rajah Sir SOURINDRO MOH
TAGORE, yet affords a great field for research.

Full scores of the Orchestral music of Oriental nations are absolutely wanting.

At Cochin on the Malabar coast, the most interesting results might be deduced from a comparison of the Sacred music of the White and Black Jews resident there.

The Sacred music of the Thibetan Buddhists, with their double choirs and antiphonal method of singing, forms another subject of great importance.

It is a well-known fact, that the more civilised Asiatic nations possess treatises on music. Oriental scholars mention several of the Hindus. AMIOT gives a list of about seventy by Chinese authors; and it may be supposed that the Japanese are in this subject not behind the Chinese.

Further, an acquaintance with the musical instruments of different nations, is of great importance in the study of National music, since the peculiar construction of the instruments enables us in many instances to ascertain with accuracy the characteristic order of intervals, modulations, embellishments and other such distinctive features prevailing in the music of a nation.

An appeal therefore is made to all musicians, both European and Orientals, to assist in collecting the facts required; and to all those who are not musicians, that they, by their rank, or official position, may afford to the musical collectors, opportunities for access to music they would not ordinarily hear, and to musicians with whom they would not ordinarily meet; and also that by collecting and presenting to the University, treatises on, and manuscripts of, the music: an exhaustive and complete collection of the musical instruments, of the country in which they reside, that may further the advancement of that branch of learning.

In conclusion, I would add a few cautions to the would-be collector, in addition to those noted on the circulars.

All the music should be written down as gathered from the mouths of the singers, or from the instruments performed on, without any additions, and in any doubtful or peculiar pas-

sage an explanation should accompany the score. The
where each tune is obtained, should be mentioned, wit
nationality or tribe of the musician, and the name of the i
ment. Deviations in the tunes, or what may be called
ent readings, preferred in certain places, should be indi
with small notes.

Particular care should be taken in noting where
times occur in a piece of music; if there is any doubt
the time in which the music is written, mark with a
about the accented notes, making the dash heavier or li
according to the force of the accent.

In the music of Extra-European nations, $\frac{5}{4}$ $\frac{7}{4}$ and
strange times occur, for which a look-out should be kept
at the same time care should be taken that the observer i
misled into noting them, by pauses, *tempo rubato*, grou
notes in triplets, &c., or by rests occurring in ordinary ba

Florid passages of recitative are best left unbarred,
gradations of time and accent being carefully noted.

In dances accompanied by vocal and instrumental m
it is sometimes found that the vocal music is in one time,
the dance is in another.

Particular attention should be paid to the music of a
ginal or savage tribes, resident in the country.

The notes of birds should be noticed, and enquiry sh
be made as to whether their songs are used in mus
whether any national airs are derived from their notes.

All contributors are requested to give their names in
and their addresses, legibly written, for future reference.

All communications should be addressed to

M. V. PORTMAN, Esq., Mus. Doc.,
Port Blair,
The Andaman Islan
Bay of Be

VOCAL MUSIC.

1. Are the people fond of music?
2. Is their ear acute for discerning small musical intervals?
3. Can they easily hit a tone which is sung or played to them?
4. Is their voice flexible?
5. What is the quality of the voice? Is it loud or soft, clear or rough, steady or tremulous?
6. What is the usual compass of the voice?
7. Which is the prevailing male voice—tenor, barytone, or bass?
8. Which is the prevailing female voice—soprano or alto?
9. Do the people generally sing without instrumental accompaniment?
10. Have they songs performed in chorus by men only, or by women only, or by both sexes together?
11. Have they any professional singers? If so, describe their training and mode of life?
12. When the people sing together, do they sing in unison or in harmony, or with the occasional introduction of some drone accompaniment of the voice?
13. Is their singing in regular time, or does it partake of the character of the recitative?

NOTE.—In answering these questions, the greatest care should be taken, by frequent investigation from various people, and on the same point; to give the opinion, not of one, but of several competent musicians.

In taking down their songs in musical notation, no attempt should be made to correct any supposed fault on the part of the singer, nor should the music be altered or made conformable to European ideas.

No song should be taken down unless it has been sung on three separate occasions, by three different people, and no extraneous harmony or accompaniment, should be added to it.

Should the people use intervals smaller than semitones, such as $\frac{1}{4}$ or $\frac{1}{2}$ tones, particular care should be taken to note them down, by writing in notation the semitone, next below the tone sung, and writing the fraction above it. The more faithfully the peculiarities of the music are preserved, the more valuable is the notation. Collections of popular tunes (with the words of the airs) are very desirable.

All collectors are requested to write their name and address legibly at the foot of their manuscripts and in answering the questions, to quote the heading, and the number of the question.

14. Have they songs for *solo* and *chorus*, or with the s for a single voice, and a burden (or refrain) for number of voices?

15. Describe the different kinds of songs which they ha (such as sacred songs, war songs, love songs, nurse songs, &c.) with remarks of the poetry.

16. Write down in the language of the country, and gi at the same time, a *literal* English translation of, many of the songs of all classes as you can collect.

17. Write out, in a similar manner, the libretto of a operas, or plays accompanied by music, which th may have; and take particular care to mark t accent, rythm and metre.

18. Write down in notation, the exact score of their son with the instrumental accompaniment, if any.

19. Have they any books or manuscripts, on the art singing, giving instructions in singing, or any coll tions of songs, with or without music?

20. If there is anything noteworthy about their vo music, which has not been noticed in the precedi questions, notice it.

MUSICAL INSTRUMENTS.

1. What are their instruments of percussion (such drums, castanets, rattles, cymbals, gongs, bells, &c

2. Have they instruments of percussion containing sono ous slabs of wood, glass, stone, metal, &c., up which tunes can be played? If so, write down notation, or in letters, the tones emitted by the sla

NOTE.—Complete collections of the musical instruments of the vari Eastern countries, are of the greatest value, and these collections should clude the instruments, in their different artistic forms, as used by all classe Photographs of musicians playing, both singly and in orchestras, and dancers in every attitude, are also of value.

Care should be taken to describe exactly the materials of which the diff ent parts of the instruments are made, whether any particular value attac to certain woods, etc.: and the botanical name of the wood, as well as t native name, should be given. Also whether any particular value is attach to certain forms of instrument, and whether there are any makers, of pecul excellence in their craft.

3. Have they drums, with cords or some other contrivance, by means of which the parchment can be tightened, or slackened at pleasure?
4. Have they drums with definite tones (like our kettle-drums)?; and if so, what are the tones in which they are tuned, when two or more are played together?
5. Have they any open hand-drums, with one parchment only, like our tambourine?
6. Are the drums beaten with sticks, or with the hands, and is there anything peculiar or noteworthy in the manner in which they are beaten.
7. What wind-instruments (trumpets, flutes, &c.) have they?
8. Have they any trumpets with sliding tubes (like the trombone)?
9. How are the flutes sounded? Is there a plug in the mouth-hole?
10. Have they any nose-flutes?
11. What is the number, and the position of the finger-holes on the flutes?
12. What tones do the flutes yield if the finger-holes are closed in regular succession, upwards, or downwards?
13. If the people have the syrinx (or Pandean pipe), ascertain the series of musical intervals yielded by the tubes.
14. Do the people construct wind-instruments, with a vibrating reed, or some similar contrivance, inserted in the mouth-hole?
15. If they have a reed wind-instrument, observe whether the reed is single (like that of the clarionet), or double (like that of the oboe).
16. Have they a kind of bag-pipe?
17. What musical instruments have they, which are not used by them in musical performances, but merely for conveying signals, and for such like purposes?

18. Have they stringed instruments, the strings of w are sounded by being twanged with the fingers?

19. Have they any stringed instruments, twanged wit plectrum?

20. Have they any stringed instruments beaten with sti or hammers (like the dulcimer)?

21. Have they any stringed instruments played with a b

22. If there are stringed instruments, with frets on neck (as is the case with our guitar), note down intervals produced by the frets in regular success

23. What are the substances of which the strings are ma

24. Is there any particular contrivance on some of the struments in the arrangement, and situation of strings?

25. Are there stringed instruments with sympathetic stri (*i. e.*, strings placed under those strings which played upon; the sympathetic strings merely se to increase the sonorousness)?

26. What are the musical intervals in which the strin instruments are tuned?

27. Do the people possess any musical instrument of a v peculiar construction? If so describe it minutely.

28. Give the name of each instrument in the language the country.

29. Describe each instrument, and give illustrations possible, showing the exact way, in which the struments are held and played.

30. Give some account of the makers of musical inst ments; of the woods, metals, hide, gut, hair, other materials they use: of their tools, etc.

31. What are the usual adornments and appendages of musical instruments?

32. If there is anything noteworthy, about their musical instruments, which has not been alluded to in the preceding questions, notice it.

33. Had the nation at any previous period musical instruments, different from those now in use?

34. Have they any books containing descriptions of musical instruments, or directions for their construction?

COMPOSITIONS.

1. On what order of intervals is the music of the people founded? Is it the diatonic major scale (like *c, d, e, f, g, a, b, c*), or the diatonic minor scale (in which the third is flat, thus *c, d, e flat, f, g, a, b, c*), or the pentatonic scale (in which the fourth and seventh are omitted, thus *(c, d, e, g, a, c)*, or some other order of intervals?

2. Is the seventh used sharp *(c—b)*, or flat *(c—b flat)*?

3. Does the superfluous second occur in the scale? (In the example *c, d, e flat, f sharp, g, a flat, b, c*, the steps from the third to the fourth, and from the sixth to the seventh are superfluous seconds.)

NOTE.—The greatest care should be taken in answering the above questions. The music of every nation has certain characteristics of its own. The progressions of intervals, the modulations, embellishments, rythmical effects, &c., occurring in the music of extra-European nations are not unfrequently too peculiar, to be accurately indicated by means of our musical notation. Some additional explanation is therefore required with the notation. In writing down the popular tunes of foreign countries on hearing them sung or played by the natives, no attempt should be made to rectify anything which may appear incorrect to the European ear. The more faithfully the apparent defects are preserved, the more valuable is the notation. Attention is called to "The Study of National Music" by MR. CARL ENGEL, in which admirable examples of Eastern music committed carefully to European notation will be found; notably those on pages 28 & 29 "Cannibal Song of the Marquesas Islanders," and on pages 30, 31 and 32 "Airs of the Zealanders." A perusal of this work would greatly assist the investigator.

4. Does the music contain progressions in semitou chromatic intervals?

5. Are there smaller intervals than semitones, suc ⅓ tones, ¼ tones?

6. Are there peculiar progressions in certain inte which are of frequent occurrence in the tunes so, what are they?

7. Do the tunes usually conclude in the tonic (th note, or the first interval of the scale)? Or if n what other interval?

8. Do the tunes contain modulations from one ke another? If so, describe the usual modulations

9. Are there certain rythmical peculiarities predom in the music? If so, what are they?

10. Is the time of the music, generally, common triple time, or irregular?

11. Are there phrases, or passages, in the melodies, w are of frequent re-occurrence?

12. Have the airs of the songs re-occurrences of mu phrases which are traceable to the form of poetry?

13. Have the people musical compositions which the gard as very old? and do these compositions ex the same characteristics which are found in modern ones?

14. Are the compositions generally lively or grave?

15. Describe the Form of the various kinds of mu compositions. (Form being taken in its mu sense, as Sonata-form, etc.)

16. If there is anything noteworthy about their com tions or manner of composing which has not alluded to in the preceding questions, notice it.

PERFORMANCES.

1. Have the people musical bands, or orchestras?
2. Which are the instruments generally used in combination?
3. Which are the instruments commonly used singly?
4. What is the number of performers in a properly constituted band?
5. What proportion do the instruments bear to each other in a properly constituted band or orchestra; do they vary according to the purposes for which the band is used?
6. Is there a leader of the band? How does he direct the performers?
7. Does the band play in unison or in harmony?
8. If vocal music is combined with instrumental music, performed by the band: is the instrumental accompaniment in unison (or in octaves) with the voices, or has it something of its own?
9. Is the *tempo* generally fast or slow?
10. Are there sudden changes, or gradual changes in the *tempo*?
11. Are there changes in the degree of loudness?
12. Do the musicians, on repeating a piece, introduce alterations or variations of the theme?
13. Do they introduce embellishments *ad libitum?*
14. Mention the occasions (religious ceremonies, social and public amusements, celebrations, processions, etc.) on which musical performances take place.

NOTE.—The full scores of Oriental orchestral music are much to be desired, as is also all information regarding their methods of orchestration.

15. Are there military bands? And how are the stituted?

16. Is music employed to facilitate manual labour?

17. Are there songs, or instrumental compositions taining to particular occupations, or trades?

18. Have the people a national hymn, or an instru composition, which they perform in honour o sovereign, or in commemoration of some p event?

19. Describe minutely the musical performances ligious worship, if there are any.

20. Have they sacred dances performed in religiou monies, at funerals, etc.?

21. Have they any war dances, dances of defiance, et

22. Have they any dances, in which they imitat peculiar movements and habits of certain animals

23. Are their dances accompanied by musical instru by singing, or merely by rythmical sounds, s clapping of hands, snapping of fingers, reit vociferation, &c.?

24. Give a list of all the dances.

25. Endeavour to ascertain whether the rhythm o music accompanying the dance is suggested b steps of the dancers, or *vice versâ*.

26. Give if possible illustrations or photographs o musicians performing on their instruments.

27. Give full scores of their operas, theatrical repre tions, religious music, etc.

28. Give if possible, illustrations, or photographs of dancers, in every attitude, and combination.

29. If there is anything noteworthy about their per ances, which has not been alluded to in the prec questions, notice it.

CULTIVATION.

1. Do the people easily learn a melody by ear?
2. Have they a good musical memory?
3. Are the children taught music? And if so, how is it done?
4. Are there professional musicians?
5. Are there any performers who evince much talent?
6. Are there any minstrels, bards, or reciters of old ballads?
7. Are there any professional improvisators?
8. Are there professional musicians of different grades?
9. Who composes the music?
10. Do the musicians follow other professions besides music?
11. Are the ministers of religion also musicians, and medical men?
12. Have the people some kind of musical notation?
13. Have they written signs for raising and lowering the voice in singing, for giving emphasis to certain words or phrases, or for similar purposes? If so, describe the signs.
14. Do they possess treatises on the history, theory, etc. of music: instruction books for singing, and for playing musical instruments, &c.? If so, give a detailed account of their musical literature.
15. Have they musical institutions? Give an account of them.
16. How do the people appreciate their own music?
17. What impression does the music of foreign countries produce upon them?
18. Have any particular class (such as sailors) peculiar songs of their own? If so, describe them.
19. If there is anything noteworthy about their music, which has not been alluded to in the preceding questions, notice it.

NOTE.—A complete collection of the treatises on the music of Eastern countries, written by Oriental musicians, is much to be desired.

TRADITIONS.

1. Are there popular traditions respecting the origin music?
2. Have they any myths about a musical deity, or so super-human musician?
3. Have they any legends or fairy-tales in which allusi to music is made? If so, what are they?
4. Have they any tradition about the invention of certa favourite musical instruments?
5. Have they any tradition or historical record respecti the antiquity of stringed instruments played with bow?
6. Have they any records respecting their sacred music
7. Is music believed to possess the power of curing ce tain illnesses?
8. Is music believed to possess the power of enticing a taming wild animals?
9. Are there popular tunes, or certain rhythmical figur in the tunes, which according to tradition have bee suggested by the songs of birds?
10. If there is anything noteworthy about music whi has not been alluded to in the preceding question notice it.

NOTE.—A collection of the national Folk-Lore, would be valuable, in far as it relates to music.

SINGAPORE WEATHER IN 1885.

Dry and wet seasons are, in their effects, even more distinguished by the frequency and infrequency of rain than by the relative quantity of the rainfall. On this account it is my practice, at the close of each year, to make notes of the droughts which have characterised it. The rain-gauge registers hundredths of an inch, and I note as "droughts" all periods of seven consecutive days and upwards without measurable rain, and all periods of longer duration with only trifling rainfall. I was absent during the exceptionally dry year 1877, but, judging from the printed returns for that year, it did not surpass 1885 in this respect. The following are my notes for the latter year :—

From 7th to 15th January,—9 days,—only 0.01 inch.

From 11th to 30th March,—20 days,—only one fall of 0.06 inch.

From 14th to 29th August,—16 days,—only 0.09 inch in three falls.

From 5th to 15th September,—11 days,—only one fall of 0.10 inch.

No measurable Rain.

From 5th to 12th February,	...	8 days.
,, 16th to 30th March,	...	15 ,,
,, 15th to 24th April,	...	10 ,,
,, 26th April to 2nd May,	...	7 ,,
,, 3rd to 13th May,—11 days,—the fall was only 0.36 inch.		
,, 26th April to 2nd May,	...	7 ,,
,, 16th to 23rd June,	...	8 ,,
,, 23rd July to 3rd August,	...	12 ,,
,, 1st to 9th October,	...	9 ,,
,, 23rd to 30th December,	...	8 ,,

In fact, November was the only month of the ye from drought. It may be added that in January, Ma August the monthly fall was less than 2 inches, and i ber less than 3 inches. On the other hand, I registe in 1885 on 162 days, while in 1877 the number of day Kandang Kerbau Observatory was only 125.

It is remarkable that, while the South-west mon 1885 was exceptionally hot, the nights in January a ruary were, I think, unprecedentedly cold, Decembe having also been remarkably cold, though the rain, a 12th of the month, was very scanty.

A. KNIGH

FEUDAL TENURE IN THE DUTCH EAST IN IN THE SEVENTEENTH CENTURY.

The practice followed in Malacca, during the ti that Settlement was a Dutch possession, of obtaini sanction of the Court of Justice to every transfer or mission,* was no doubt consequent upon the existen charge analogous to that made in Batavia, as to land vicinity of that town, under a Proclamation of A 1627. It will be seen from the annexed note, translat the "Plakaatboek" of Mr. VAN DER CHIJS, that the in Batavia was feudal, the Company being the lord, a holders of fiefs originally had to pay one-quarter of th of their holdings every time that the property changed This was reduced in 1627 to one-tenth.

PROCLAMATION ABOUT LANDED-PROPERTY AND ESTAT

1st April, 1627. All lands and estates both withi beyond the jurisdiction of Batavia, already held as fiefs o after to be granted as such, are declared to be "exemp the name and servitude of fiefs and discharged from feud vices and to be personal, inheritable and allodial proper lands."

* See Malay Land Tenure—Journal, Straits Branch R. A. S., No. 13,

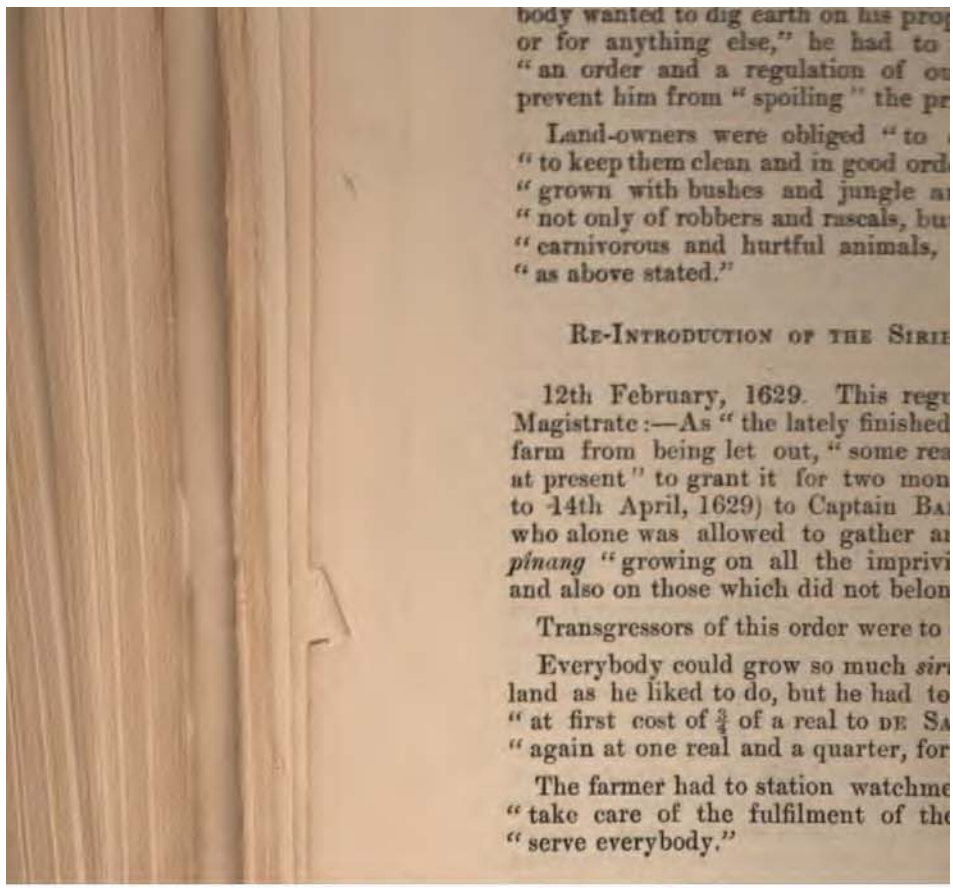
Blocks of land and estates had frequently been granted to "residents and Company's servants" under the title and in the form of "fiefs" and on the following terms, namely, that with every "licensed alienation" one-quarter of the value of the land had to be paid to the Company.

This clause and another one which provided for "certain special duties and liabilities" were evidently found to be too severe and to retard the development of agriculture round Batavia, and for this reason the Government introduced the provision that as to those occupied lands and estates "both within and beyond the jurisdiction of this city," and also as to those lands, estates and gardens which might thereafter be granted, no greater sum should in future be paid than one-tenth of their value, upon each sale or alienation, for "seignorial rights" (just like the house-property within the town itself), exclusive of the annual tithe of the fruit and crops of such estates and gardens, and that no other duties should be leviable.

The above decree was promulgated in pursuance of a Resolution of the Supreme Government of 1st February, 1627.

Regulations about Estates and Landed Properties, within and beyond the Jurisdiction of Batavia.

11th April, 1628. The intention of Government in its Proclamation of 1st April, 1627, was to bring about the amelioration and improvement "of landed properties and estates," but instead of co-operating to obtain that end, many land-owners, "in order to nourish and satisfy their insatiable "covetousness, had been so bold as to aggravate and to "make worse the condition of their lands, by excavating and "exhausting them for brick-kilns and otherwise, so much "so that, after a few years, the said estates would become "waste, unproductive and useless." Thence it was prohibited to do anything tending to the "detriment or prejudice" of the said properties and estates, under penalty of,—



body wanted to dig earth on his prop
or for anything else," he had to
"an order and a regulation of ou
prevent him from "spoiling" the pr

Land-owners were obliged "to
"to keep them clean and in good ord
"grown with bushes and jungle a
"not only of robbers and rascals, bu
"carnivorous and hurtful animals,
"as above stated."

RE-INTRODUCTION OF THE SIRI

12th February, 1629. This regu
Magistrate:—As "the lately finished
farm from being let out, "some rea
at present" to grant it for two mon
to 14th April, 1629) to Captain BA
who alone was allowed to gather a
pinang "growing on all the imprivi
and also on those which did not belon

Transgressors of this order were to

Everybody could grow so much *sir*
land as he liked to do, but he had to
"at first cost of ¾ of a real to DE SA
"again at one real and a quarter, for

The farmer had to station watchme
"take care of the fulfilment of the
"serve everybody."

ASIATIC STUDIES, BY DUTCH SOCIETIES IN 1885.

The Royal Institute of The Hague has, in the past year, done much good work in the large area over which its operations extend. The following articles of its Journal (Bijdragen tot de taal-land-en volkenkunde van Nederlandsch-Indie) are of interest to our Society:—"On the Philippine alphabets," by Professor KERN:—this learned paper was suggested by a publication on the subject entitled "Contribucion para el estudio de los antiguos alfabetos filipinos, por T. H. PARDO DE TAVERA," and treats of the affinity of these alphabets to those of Sumatra, Java, Celebes and Kamboja. Dr. G. A. WILKEN contributes a valuable article on circumcision as practised by the people of the Indian Archipelago, in which he shews that it has nothing to do with the Moslem rite. Lastly, there is a legend about Prince SUTAN MANANGKÉRANG, in the dialect of Manangkarbau (transliterated text, translation and explanatory notes), the most interesting and probably the most archaic form of Malay speech. This article, extending over 156 pages, is not the least valuable of the materials for the study of that dialect that have been supplied by Mr. VAN DER TOORN, of Fort de Kock, in the Padang district. See for his other papers "de Indische Gids," 1882, II, pp. 742-76, and 1885, II, pp. 1027-34, 1163-78; the Batavian "Tijdschrift," Vol. XXV, pp. 441-59, 466-83, 553-64; Vol. XXVI, pp. 205-33, 514-28; and the "Verhandelingen van het Bataviaasch Genootschap," Vol. XLV, 1, where he has given the text, with translation and glossary, of another Manangkarbau tale called "Manjau Ari." In Vol. XLI of the same serial is given the tale of Princess BALKIS in the same dialect (text, transliteration, translation, and notes), edited by Mr. D. GERTH VAN WIJK. A collection of Manangkarbau conversations, with an introduction and glossary, was brought out by Professor PIJNAPPEL in 1872. Since 1875, collections of riddles, pantuns, proverbs and other specimens of the dialect have been published in the Batavian "Tijdschrift" by L. K. HARMSEN, LIMBURG-BROUWER, and J. HABBEMA (Vol. XXI, pp. 288-94, 480-533; Vol. XXIII, pp. 258-81; Vol. XXV, pp. 337-61, 417-31, 538-52; Vol. XXVI, pp. 168-81, 234-55, 564-70): while the fourth series of the Journal of the Institute of The Hague has brought several

good contributions to our knowledge of the di
W. Hoogkamer, J. F. L. Schneider, A. L. van
and J. Habbema (Vol. I, pp. 213-31; Vol. V, pp.
Congress Vol., pp. 219-36). Sufficient materials wo
appear to be available from which a conspectus of the
might be worked out.

The first volume of "De Indische Gids" for last year (
191-242) brings to a conclusion a series of valuable ar
Dr. G. A. Wilken, on spirit worship as practised by t
of Malaysia and Polynesia. It is to be hoped that the
will be published separately, and thus become acces
larger circle of students.

The "Tijdschrift voor Nederlandsch Indie" for 18
series of papers by J. A. B. Wiselins, on prisons an
labour in British India and the Dutch Indian pos
Only a few pages (I, 277-80) are given to the Strait
ments.

FOLK-LORE OF CHINA.

The following circular has been issued by th
Secretary in Hongkong of the Folk-Lore Society of G
tain :—

Hongkong, 7th June,

Sir,—Having been appointed to act in this pa
world as local Secretary of the Folk-Lore Society o
Britain, it has appeared to me after reflection that
possible way of dealing effectively with the vast field
Lore in China, which has received but slight cultivatio
hands of western scholars, is to invite the co-operatio
Europeans and Americans resident in China. There
little doubt that, either by their position or influen
could materially contribute towards a thorough inves
of a subject which is daily becoming of greater inter
which is gradually assuming a place of no small imp
among other branches of science.

The Folk-Lore of China is not only a study of great interest in itself, but the mass of materials it contains will, after careful collection and discrimination, be of great scientific value for purposes of comparative Folk-Lore. No attempt has ever been made to deal with this subject as a whole. What little has been written has, with a few notable exceptions, been generally of a local character. What is now proposed is to endeavour to obtain, as far as possible, collections of the lore peculiar to the different parts of China, and its dependencies. Each collection, while in itself highly instructive, will be chiefly important as forming a link in the chain of facts from which a general account of the Folk-Lore of China may be deduced. If willing helpers can be found to assist in the work of collection, the success of the scheme is ensured. Failure can only result from want of co-operation and support. It is, therefore, earnestly hoped that all will be ready to give their aid either by collecting and contributing themselves or by inducing others to do so.

As a first step towards obtaining a collection of Chinese Folk-Lore as complete as possible, and with a view to uniformity of action, I enclose, herewith in English and Chinese an arrangement of the subjects of Folk-Lore under four main divisions, sub-divided into minor groups. This arrangement has been borrowed from the publications of the Folk-Lore Society as appearing to be the one best adapted to China, though no doubt modifications and additions will suggest themselves to individual collectors. It is hoped, however, that it will serve as a useful guide and form a basis on which may be built a substantial structure of facts and generalisations.

The Chinese version is intended for circulation among the Chinese who, experience shows, evince a great interest in the subject when once they comprehend its aims and objects. Under the minor groups, examples have been given in order to facilitate inquiry.

My excuse for addressing you and asking your assistance is that, as you are interested in, as well as well acquainted with, the customs and manners of the Chinese, it seemed not unlikely that you would be willing to co-operate in the fur-

Vol. III. 1849. pp. 700 and xl

Vol. IV. Singapore, 1850.

the Ethnic History and Relations of the Dravirian Formation, containing notices of the Caucasian Indo-European, Semitico-African, Euskarian and American Languages. Chap... into the Ethnic History and Relations of the Tibeto-Ultraindian and Mon-Anam Formation... Note. I. The Tibeto-Burman Formation.—II. Notices of Singapore.—III. Notes to... Genealogy of the Malayan Royal Families, with Tables.—IV. Translation of the Malay... Principality of Johor.—V. Sketch of the Rhio-Lingga Archipelago.—VI. Notes on the Chi... —VII. Journey to the Summit of Gunong Benko, or the Sugarloaf Mountain in the I... coden.—VIII. Legend of the Burmese Budha, called Gaudama, by the Rev. P. Big... Chaga'alegat, or Mantawe Islanders, by Logan.—X. Notes Illustrative of the Life and... Stamford Raffles.—XI. Cannibalism among the Battas.—Appendix to Chapter V. of Part... nology of the Indo-Pacific Islands.

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