[No. 7.]

JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

JUNE, 1881.

PUBLISHED HALF-YEARLY.

SINGAPORE:

PRINTED AT THE GOVERNMENT PRINTING OFFICE.

1881.

AGENTS OF THE SOCIETY:

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

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THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

PATRON:

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

COUNCIL FOR 1881.

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G. W. LAVINO, Esquire, *Vice-President. Penang.*

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LAMBERT, Mr. G. R.
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MAXWELL, Mr. ROBT. W.
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TREACHER, The Hon'ble W. H.
TREBING, Dr. C.
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VERMONT, Mr. J. M. B.

WALKER, Lieut. R. S. F.
WHEATLEY, Mr. J. J. L.
WYNEKEN, Mr. R.

ZEMKE, Mr. P.

There are also 16 subscribers in London who obtain the Journal through Messrs. TRÜBNER & Co., but their names are not known in Singapore.

ANNUAL GENERAL MEETING

HELD

(by the courtesy of the Committee of the Chamber of Commerce)

AT THE

SINGAPORE EXCHANGE

ON

FRIDAY, THE 4TH FEBRUARY, 1881.

PRESENT:

The Ven'ble Archdeacon G. F. HOSE, M.A., *President.*
F. A. SWETTENHAM, Esquire, *Honorary Secretary.*
EDWIN KOEK, Esquire, *Honorary Treasurer.*
E. BIEBER, Esquire, LL.D.
W. KROHN, Esquire.
A. DUFF, Esquire.
T. CARGILL, Esquire.
and
Numerous Members and Visitors.

The Minutes of the last Meeting are read and confirmed.

The President explains the object of the present Meeting.

The following gentlemen, recommended by the Council, are elected Members:—

General ORFEUR CAVENAGH.
The Rev. J. ABERIGH MACKAY.
Mr. V. SERGEL.
Mr. BENNETT PELL.

A proposal of the Council to alter Rule 7 of the Rules of the Society is considered, and, on the suggestion of Mr. J. FRASER, the following Rule is unanimously adopted to take the place of Rule 7, viz.:—

"Candidates for admission as Members shall be proposed by one "and seconded by another Member of the Society, and, if agreed "to by a majority of the Council, shall be deemed to be duly "elected."

The Annual Report of the Council is read by the Honorary Secretary. (See p. xii.)

The Honorary Treasurer reads his Annual Report. (See p. xv.)

The election by ballot of Officers for the year 1881 is proceeded with, with the following result:—

The Hon'ble CECIL CLEMENTI SMITH, C.M.G., *President.*
E. BIEBER, Esquire, LL.D., *Vice-President, Singapore.*
G. W. LAVINO, Esquire, *Vice-President, Penang.*
F. A. SWETTENHAM, Esquire, *Honorary Secretary.*
EDWIN KOEK, Esquire, *Honorary Treasurer.*
N. B. DENNYS, Esquire, PH. D.,
W. KROHN, Esquire,
C. STRINGER, Esquire,
W. A. PICKERING, Esquire,
BENNETT PELL, Esquire,
} *Councillors.*

The Ven'ble Archdeacon HOSE makes a few remarks expressive of his regret on ceasing to be an Officer of the Society, owing to his early departure from Singapore, but assures the Members of his great and continued interest in the welfare of the Society.

On the motion of Dr. E. BIEBER, a cordial vote of thanks to the Ven'ble Archdeacon HOSE for his services as President of the Society is unanimously agreed to.

Archdeacon HOSE expresses his acknowledgments, and the proceedings terminate.

grapher since 1879; several members of the Society in England have, it is understood, been interesting themselves in the matter, but the Council is unable to give any explanation of the great delay which has occurred.

The urgent need of this map is admitted by all; several new geographical and topographical discoveries have been made, even during the past year, and, with the basis of this new map to work upon, it may be hoped, with the assistance of members and all who are interested in such a matter, to produce, in a few years' time, an accurate and useful map of the Malay Peninsula.

Singapore, 31st January, 1881.

THE TREASURER'S REPORT.

By the statement of the Cash Accounts for the past year, which I now lay before the Society, it will be seen that the Receipts amounted to $1,412.96, and the payments to $1,207.07, shewing a balance of $205.89 in the hands of the Treasurer.

The Subscriptions for 1879 to be received amount to $60, and those for 1880 amount to $120. There were bills for 1880 outstanding at the end of the year, amounting to $10.62, which have since been paid. The sum of $36 has been received to account of the subscriptions for 1879 and 1880, leaving a sum of $231.27 in the hands of the Treasurer, which, with the outstanding subscriptions for 1879 and 1880 shew a balance to the credit of the Society of $375.27.

The number of Members of the Society on the 30th January, 1880, was 137, that is to say, 4 Honorary and 133 Ordinary Members. Since then, 15 new Members have been elected; 12 have resigned; 23 Members have failed to pay their subscriptions. Of this number, 13 are considered as having resigned their membership in accordance with Rule 6; but, the operation of this Rule is suspended in the case of the remaining 10 Members, who are likely to pay their subscriptions. I regret to have to record the loss by death of the Hon'ble Hoo Ah Kay Whampoa, C.M.G., and Mr. L. H. Woods.

The list for 1881 contains 130 Members, classified as follows, viz., 5 Honorary and 125 Ordinary Members.

EDWIN KOEK,
Honorary Treasurer.

4th February, 1881.

STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.

Treasurer's Cash Account for the year 1880.

1880.		$ c.	1880.		$ c.
	Balance of last account brought forward, ...	603 77		Publication of Journal No. 3,	300 00
	Subscriptions for 1879, ...	86 69		Publication of Journals Nos. 4 and 5, including cost of paper for Nos. 6 and 7, ...	426 72
	Do. 1880, ...	636 00		Lithographing "Hikayat Abdullah,"	302 00
	Sale of Journal, ...	60 50		Advertisements, ...	5 96
	Sale of "Hikayat Abdullah," ..	26 00		Salary of Clerk, ...	120 00
				Postage, &c., ...	23 72
				Stationery, ...	3 96
				Miscellaneous, ...	24 71
					1,207 07
				Balance,...	205 89
	$	1,412 96			1,412 96
	Outstanding Subscriptions:—				
	For 1879, ...	60 00			
	„ 1880, ...	120 00			
	$	180 00			

EDWIN KOEK,

SOME ACCOUNT

OF

THE MINING DISTRICTS

OF

OWER PÊRAK.

BY

J. ERRINGTON DE LA CROIX,
Ingénieur de Mines,
gé par le Gouvernement Français d'une Mission Scientifique en Malaisie.

---

egion of Lower Pêrak comprises numerous mining icts, which can be placed under the three follow- eadings :—

ungei Kinta District.
ungei Bâtang Pâdang District.
ngei Bîdor District.

r is by far the most extensive, and includes no less ing centres which, according to Malay custom, mes from the various main streams which drain re the districts of Ulu Kinta, Sungei Trap, Sungei Tejah, Sungei Kampar, and Sungei

gical ption. Before giving the particular mining features of these various tin-fields, it is well to indicate first the geological outline of the country.

The geological conditions of this part of the State are more varied than in the northern districts, and offer a greater diversity of sedimentary formation. (*See* Section.)

ite ition. The granite constitutes the foundation of the main ranges and of the hills round which are distributed the different tin-fields.

It is met with in the Senggan range at Gûnong Klêdong, Changkat Lahat, the Gôpeng hills, Bûjang Malacca, and forms the basis of the Changkat Chumor and Janka, near Tapa.

Like in other parts of the country, the rock is highly porphyroid, composed of vitreous quartz, feldspar, mica and tourmaline, in which are imbedded large crystals of feldspar.

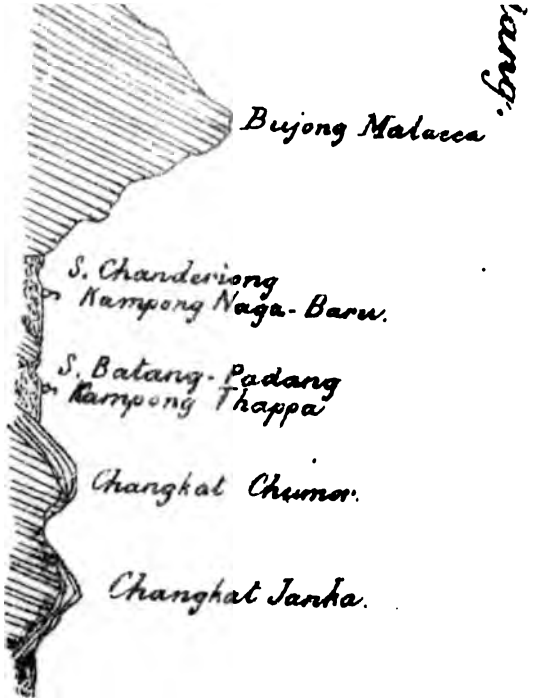
The decomposition of the granite by atmospheric agencies has gradually denuded the large crystals, which are harder than the feldspathic element in the paste, and left them projecting from the surface, giving the rock a peculiar appearance.

The amount of mica and tourmaline varies slightly in the different localities, but without altering perceptibly the general aspect.

entary ation. The sedimentary formation is represented by limestone, white ferruginous clay, and talc-schist.

stone. The limestone is very abundant in the whole of the Kinta region, and probably forms the basis of the alluvial deposit. It is found at the foot of Changkat Lahat, between the latter and Sungei Kinta. It has been greatly altered at the contact with the neighbouring eruptive rock, and has taken a saccharoid aspect, being white and very crystalline.

It is found again between Pĕngkalen Pegu and Pĕngkalen Baru, where little peaks crop out of the alluvial soil, broken up and highly decomposed at the surface, but offering no longer the deep alterations noticed near the Senggan range.


Bujong Malacca
S. Chanderiong
Kampong Naga-Baru.
S. Batang-Padang
Kampong Thappa
Changkat Chumor.
Changkat Jamha.

At Klian Gûnong (Kampar) the limestone is again visible, being white crystalline and containing, in numerous fissures, the tin-ore that has drifted from the granitic formation in the vicinity.

South of Gôpeng, between Kampar river and Bûjang Malacca, several high hills—Gûnong Ramian, Gajah and Kandong—are entirely of limestone, and resemble, on a larger scale, the well known Gûnong Pondok near Gapis and Gûnong Kurau.

In other spots, such as Kampong Baru on Sungei Kampar, the limestone does not seem to have been much altered by the contact of the Bûjang Malacca group, and has kept the usual aspect of mountainous limestone.

In the Bâtang Pâdang district, South of Tapu, the sedimentary formation is represented by white clay imbedding nodules of red ferruginous matter. *Clay.*

In a few places of the same district talc-schist can be seen cropping out from under the clay and resting on decomposed granite. *Talc-Sch*

In this particular mining district the tin-ore is found at the very top of the hills, which leads one to infer that the upheaval which has produced them must belong to a second series of plutonic action posterior to that which has formed the principal ranges of the country.

Ulu Kinta district, which includes most of the region above Pĕngkalen Pegu (*see* Map), is the most extensive of all, but at the same time, owing to the greater distance from the sea, is the least worked by miners, who naturally prefer turning first to account the mineral wealth of the lower country. MININ DISTRIC *Ulu Kin*

It is a "reserve" for the future, and will, no doubt, be found just as rich as any other part of the State.

At present the principal works are carried on on the Sungei Pari and Sungei Chĕmor, at the foot of the Senggan range. The tin-ore produced is of a very good quality, and contains a large proportion of white oxide.

The Sungei Kinta itself contains considerable quantities of

tin, and near Ipoh the natives find it profitable to wash the sand in the bed of the river. According to reports, a man, if he can stand to work in the water for several hours, can collect in a day as much as fifteen katties of ore, worth two dollars.

Sungei Trap district. This district is situated on the right bank of the river Kinta and is well populated by miners, both Chinamen and Malays.

Sungei Papan. The Papan valley lies between several high hills and is divided into numerous small "gullies," where rich pockets of tin are found.

The valley is about one mile in width by one and-a-half in length, but, up to now, the outskirts only have been turned to account, owing to the great flow of water which often floods the lower part of the valley.

Thirteen mines are at present in full swing, and occupy five hundred men, Chinese and Malays.

Klian Johan, worked by Chinamen, is the most important of all and is probably the deepest mine in the whole State, attaining a depth of fifty feet.

The ore is disseminated, from the surface downwards, throughout the ground, which is geologically formed of white friable clay. The wash is clean and becomes richer in depth. The pumping of the water is managed by the means of a Chinese water-wheel, and the washing of the ore takes place in a long canal acting as a sluice-box.

On each side of that mine, Malays are also carrying on works to the same depth, but unable themselves to put up a proper draining apparatus, they have made with their more industrious neighbours a contract by which they are allowed to let their water flow into the Chinese mine on condition of paying one-tenth of their whole produce.

The ore is smelted in the village, and, being of a very good quality, no blast is required, and the consumption of fuel amounts to only one pikul of charcoal to one pikul of ore.

Eleven furnaces are at work and return, on an average, forty pikuls in twenty-four hours.

The richest deposit lies, no doubt, in the centre of the valley,

but can hardly be worked until a proper and systematic drainage has been organised.

A road, four miles long, is being made and will join Papan to Batu Gajah on the Kinta river.

Sungei Trap district.

Several other mines of less importance are worked in the district, especially on the Sungei Trap, where the ore is found in large stones of nearly pure oxide imbedded in a hard blue clay.

Sungei Raya district.

The Sungei Raya district is the smallest of all, but at the same time makes the largest returns of tin, owing to the adventurous and enterprising spirit of Pĕngulu To' Domba, who attracts numerous Chinamen by advancing them the necessary sums to start mines in his district. The total Chinese population amounts to 6 or 700, but many other smaller works are carried on by Malays.

Sungei Teja district. Gôpeng.

The principal works are situated in the Gôpeng valley. The geological formation is granitic. At the head of the valley the wash lies under a greyish, yellowish clay at a depth of 8 to 9 feet from surface; it varies in thickness from 3 to 4½ feet, but does not present throughout a regular percentage of tin-ore, it being generally found in large pockets disseminated in the wash. These pockets are very rich and exceed in quantity and quality anything existing in the best mines of Larut. Unfortunately the extent of mining ground is very limited in the upper part of the valley, and has been very nearly worked out. Four Kongsis, numbering 150 men, are still at work, but will have exhausted their mines within the next two years.

The new mines lately opened in the lower part of the valley towards the plain are getting on fairly: the wash is thicker, but not so rich and deeper below surface. However, little has been done yet to give the plain a fair trial, and there is no reason why it should not improve.

Fifteen to sixteen Kongsis, with a total number of 7 to 800 coolies, are occupied at present in the Gôpeng district, and returning steadily large quantities of tin. The produce for the week (30th January to 6th February) amounted to 120 pikuls.

The metal is sent on elephants to Pĕngkalen Baru on Sungei Raya, where it is shipped for Durian Sa'bâtang, but a better mode of transport will shortly be available when the Government has completed the fine cart-road which is now being made from Gôpeng to Kota Baru on the Kinta river.

Several other surface works have been started among the small hills lying between Gôpeng and Pĕngkalen Baru; they are of but small importance, but they return very pure ore, which smelts easily and gives as much as 70 katties of metal to one pikul of ore, the percentage being consequently 70 per cent.

It will be noticed that, as a rule, the surface mines known by the name of "Lampong Works" produce much cleaner ore than deep works, owing probably to the fact that the surface soil is lighter than the deeper wash, formed of feldspar and quartz, and is consequently easier to separate by washing; another reason is also that in the "Lampong Works" the miners do not generally smelt their own ore, but sell it, and have often to carry it to a considerable distance, whence the utility of taking greater pains in the dressing.

ngei Kam-r district. This district is one of the largest, but has been little visited up to now. Chinamen, however, have just begun starting works on their own account, principally at Klian Gûnong, where the tin is found deposited in the fissures and crevices of the limestone.

A certain amount of tin is also found in the bed of the main stream and the natives in several places work it profitably.

lian Snu-ng. At Kampong Snudong, on the western slope of Bûjang Malacca, a Malay mine is being worked on an entirely native principle.

The ore is disseminated throughout the ground, which is slightly argillaceous, but friable and easy to wash.

Small canals have been brought from the river and run at the foot of the different cuttings. The ground is cut down and thrown in those canals and dressed like in a sluice-box, the height of the face is from 10 to 15 feet; when the ground has been stripped to the level of the water, it is divided into

small rectangular lots, 30 feet long by 15 wide, round which the canals are made to circulate, these lots are ultimately worked out, but not to a greater depth than 5 feet below the water mark.

These mines are worked by the owners, or by strangers who obtain from them a permit to dig, provided they remit one-third, one-sixth, or one-half of the product, according to the richness of the soil.

Quite lately a Chinaman has come from Gôpeng and started a new mine, where thirty men are employed.

There is no doubt that the whole region lying West of Bûjang Malacca will prove to be one of the richest fields in the whole State.

Chendaria district.

This district is small, but produces first quality ore.

The most important works are in the vicinity of Kampong Naga Baru.

The formation is entirely granitic, and large quantities of ore are found on the surface of the soil, requiring but the trouble to pick it.

The sand of the river is also very rich, and many inhabitants of the village are employed in washing it, getting an average of 70 cents a day.

Some few Malays are also employed in collecting tin-ore in the different small "gullies" formed by the last ramifications of the range.

The only large mine at work in the district belongs to a Malay, who has let it to a Kongsi of fifty Chinamen for one-tenth of the total produce.

The wash lies at a depth of thirty feet, and though being only two to three feet thick, furnishes better results than in any other part of the State. The ground is more loose and easier to dig than in other districts.

A small amount of gold is occasionally found mixed with the tin, but not in payable quantities, the proportion, however, increases in the direction of Bâtang Pâdang.

Judging by the very large blocks of solid oxide which are

frequently found in the wash, as well as on surface, there is no doubt that the lodes which have produced this wonderful deposit must be uncommonly thick, and extend over a considerable length of ground: the tin-field probably extends all round Bûjang Malacca, between the latter and the more eastern range of mountains, and there is no reason why it should not prove just as rich as in the immediate vicinity of Naga Baru.

All indications lead one to believe that before long this Chendarîang district will become the most important centre of production of the whole State.

Every effort ought to be made to open that part of the country. The Chendarîang river will never allow a large traffic, whereas the Bâtang Pâdang river might be cleared without much cost, and made navigable to a steam-launch drawing 2 feet of water, for at least two-thirds of the way to Thappa. A cart road that would hardly exceed ten miles could then join Chendarîang to the accessible part of Sungei Bâtang Pâdang.

Pa- The mining fields of this district are situated South of Thappa at a distance of two to three miles from the river. They are three in number. Changkat Chumor, Changkat Janka, and Klian Baru.

The geological features of this field have already been mentioned. The formation is a white ferruginous clay exceedingly thick, resting on talc-schist and granite. The whole ground, up to the summit of the hill, which is about 150 feet high, is impregnated with tin-ore in sufficient proportion to make it payable, and the whole of the stratum is being worked at present. Rain water is made the most of for dressing purposes, and is collected in small reservoirs and ditches running in all directions on the surface of the hill. The tin stuff is thrown in, the tin remains at the bottom, whilst the refuse is carried away by the current. When rain water is scarce, the soil is simply taken to the foot of the hill and washed in a long canal which has been diverted from the river.

The Chinamen work here on their own account by small gangs of eight to ten men, and the total population amounts

to about 300 miners. No gold is found at Changkat Chumor.

This hill is situated a little further to the South-east of the preceding one.

Changka Janka.

The works are only carried on in the valley where two Kongsis, numbering one hundred men, are working two mines provided with water-wheels.

In one of the mines the wash is found at a depth of ten feet below the surface, and is from five to six feet thick. It is friable and clean and gives good results. Small quantities of gold are found with the tin—from 40 to 55 grains to one pikul of ore.

In the other mine, sixty coolies are engaged. The wash is six feet deep and measures three feet in thickness, resting on a false bottom of clay four feet thick; below this is a second layer of wash four feet in thickness, the total depth of the mine being seventeen feet.

The first layer contains a little tin, but no gold, whereas the bottom wash is rich in tin-ore and contains 60 grains of the precious metal to one pikul of tin sand.

Two furnaces smelt the product and no blast is required.

Klian Ba

At Klian Baru four or five small Kongsis are at work and employ one hundred men. The most conspicuous feature of this small district is the greater proportion of gold found in the wash, averaging 260 grains to one pikul of ore.

Most of the tin-fields in the vicinity of Tapa have been worked since a long period of time, and may be considered at present as pretty well exhausted. New researches must now be directed towards the upper part of the river, at the foot of the Bâtang Pâdang range, where new deposits will probably be found.

The general deductions to be drawn from this rapid sketch of the mining conditions in this wonderful little country are sufficiently evident.

General Remarks

In all the districts, mining is still in a state of infancy, a few small centres have been exhausted, but they form but a very trifling portion of the country. New fields are constantly being discovered and there remains to establish between them

and the main rivers proper means of communication.

A good deal has already been done, and well done, to that effect, and it throws great credit on the Government of the State. The Kinta River is cleared, or very nearly so, as far as Kota Baru. In a very short time it will be accessible to a steam-launch as far as Batu Gajah. The good effect of such work has already manifested itself not only through a greater influx of mining population, but also in a commercial point of view.

Excellent roads will soon join the two important districts of Gôpeng and Papan to Sungei Kinta which is the great artery of the country, and give them a new impulse.

A deal of good might also be done if the Government took in hand the draining of certain districts, which, until then, can only be superficially worked.

The great fault with Chinamen, and especially Malays, does not lie so much in their defective method of working as in their inability to organise a proper draining system that will carry away the *surface* water.

The disastrous consequence is that most of the mines are only half worked out, but sufficiently however to render it impossible and unprofitable to others to resume the works at a future period. Considerable quantities of ore are consequently abandoned and lost for ever.

The Government would amply recover such expenditure, for the working out of the country is a work of time and not of a few years as will be shown by the following figures. The total area of the eight mining districts in Lower Pêrak can be estimated at 1,200 square miles, or 768,000 acres, and it can safely be stated that *one acre in one hundred* is actual alluvial mining ground, offering thus a total "surface utile" of 7,680 acres, which, under very ordinary circumstances, will afford profitable work to 25,000 miners for the next hundred years.

28th February, 1881.

THE

FOLKLORE OF THE MALAYS.

BY

W. E. MAXWELL.

"There is nothing that clings longer to a race than the religious "faith in which it has been nurtured. Indeed, it is impossible for "any mind that is not thoroughly scientific to cast off entirely the "religious forms of thought in which it has grown to maturity. "Hence, in every people that has received the impression of for- "eign beliefs, we find that the latter do not expel and supersede "the older religion, but are engrafted on it, blend with it, or "overlie it. Observances are more easily abandoned than ideas, "and even when all the external forms of the alien faith have been "put on, and few vestiges of the indigenous one remain, the latter "still retains its vitality in the mind, and powerfully colours or "corrupts the former. The actual religion of a people is thus of "great ethnographic interest, and demands a minute and searching "observation. No other facts relating to rude tribes are more "difficult of ascertainment or more often elude enquiry."* The general principle stated by LOGAN in the passage just quoted receives remarkable illustration from a close investigation of the folklore and superstitious beliefs of the Malays. Two successive religious changes have taken place among them, and when we have succeeded in identifying the vestiges of Brahmanism which underlie the external forms of the faith of Muhammad, long established in all Malay kingdoms, we are only half-way through our task. There yet remain the powerful influences of the still earlier indigenous faith to be noted and accounted for. Just as the Buddhists of Ceylon turn, in times of sickness and danger, not to the consola-

* LOGAN—Journal of the Indian Archipelago, IV., 573.

tions offered by the creed of Buddha, but to the propitiation of the demons feared and reverenced by their early progenitors, and just as the Burmese and Talaings, though Buddhists, retain in full force the whole of the *Nat* superstition, so among the Malays, in spite of centuries which have passed since the establishment of an alien worship, the Muhammadan peasant may be found invoking the protection of Hindu gods against the spirits of evil with which his primitive faith has peopled all natural objects.

An exposition of the chief characteristics of demon-worship, as it still lingers among the Malays, is a work requiring some research and labour. Its very existence is scarcely known, and there are not probably many Englishmen who have witnessed the frantic dances of the *Pawang*, or listened to the chant and drum of the *Bidu* beside the bed of some sick or dying person. In the present paper, a corner is lifted of the veil of Muhammadanism, behind the dull uniformity of which, few, even among those who know Malays well, have cared to look, and an attempt is made to select from the folklore of the peasantry a few popular customs and superstitions, some of which had their origin in the beliefs of the pre-Muhammadan period.

The Malay language itself, abounding as it does in words derived from or imported direct from Sanskrit, offers copious materials for illustrating the progress of Hindu influences in this part of the world. To the evidence thus furnished, the corroborative testimony afforded by the sayings and legends of the people is an important addition.

Birds.

Ideas of various characters are associated by Malays with birds of different kinds, and many of their favourite similes are furnished by the feathered world. The peacock strutting in the jungle, the argus-pheasant calling on the mountain peak, the hoot of the owl, and the cry of the night-jar, have all suggested comparisons of various kinds, which are embodied in the proverbs of the people.* The Malay is a keen observer of nature, and his illustrations, drawn from such sources, are generally just and often poetical.

* Malay Proverbs—Journal of the Royal Asiatic Society (Straits Branch), Nos. 4, 72, 73, 93.

The supernatural bird *Gerda* (Garuda, the eagle of Vishnu), who figures frequently in Malay romances, is dimly known to the Malay peasant. If, during the day, the sun is suddenly overcast by clouds and shadow succeeds to brilliancy, the Pêrak Malay will say "*Gerda* is spreading out his wings to dry." * Tales are told, too, of other fabulous birds—the *jintayu*, which is never seen, though its note is heard, and which announces the approach of rain; † and the *chandrawasi* which has no feet. The *chandrawasi* lives in the air, and is constantly on the wing, never descending to earth or alighting on a tree. Its young even are produced without the necessity of touching the earth. The egg is allowed to drop, and as it nears the earth it bursts and the young bird appears fully developed. The note of the *chandrawasi* may often be heard at night, but never by day, and it is lucky, say the Malays, to halt at a spot where it is heard calling.

There is an allusion to this mythical bird in a common *pantun*—a kind of erotic stanza very popular among the Malays:—

Chandrawasi burong sakti
Sangat berkurong didalam awan.
Gonda gulana didalam hati,
Sahari tidak memandang tuan.‡

Nocturnal birds are generally considered ill-omened all over the world, and popular superstition among the Malays fosters a prejudice against one species of owl. If it happens to alight and hoot near a house, the inmates say significantly that there will soon be "tearing of cloth" *(koyah kapan)* for a shroud. This does not apply to the small owl called *punggok*, which, as the moon rises, may often be heard to emit a soft, plaintive note. The note of the *punggok* is admired by the Malays, who suppose it to be sighing for the moon, and find in it an apt simile for a desponding lover.

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* *Gerda meninmur kepah-nia.*

† *Laksana jintayu me-nanti-kan hujan*—As the *jintayu* awaits the rain—is a proverbial simile for a state of anxiety and despondency.
Jintayu=jatayu (Sanskrit), a fabulous vulture.

‡ The *chandrawasi*, bird of power,
Is closely hidden amid the clouds.
Anxiety reigns in my heart,
Each day that I see not my love.

The *baberek*, or *birik-birik*, another nocturnal bird, is a harbinger of misfortune. This bird is said to fly in flocks at night; it has a peculiar note, and a passing flock makes a good deal of noise. If these birds are heard passing, the Pêrak peasant brings out a *sĕngkalan* (a wooden platter on which spices are ground) and beats it with a knife or other domestic utensil, calling out as he does so: "*Nenek bawa hati-nia*" ("Great-grandfather, bring us their hearts"). This is an allusion to the belief that the bird *baberek* flies in the train of the Spectre Huntsman *(hantu pemburu)*, who roams Malay forests with several ghostly dogs, and whose appearance is the forerunner of disease or death. "Bring us their hearts" is a mode of asking for some of his game, and it is hoped that the request will delude the *hantu pemburu* into the belief that the applicants are *ra'iyat*, or followers, of his, and that he will, therefore, spare the household.

The *baberek*, which flies with the wild hunt, bears a striking resemblance to the white owl, *Totosel*, the nun who broke her vows and now mingles her "tutu" with the "holoa" of the Wild Huntsman of the Hartz.*

The legend of the Spectre Huntsman is thus told by the Pêrak Malays:—

In former days, at Katapang, in Sumatra, there lived a man whose wife, during her pregnancy, was seized with a violent longing for the meat of the *pelandok* (mouse-deer). But it was no ordinary *pelandok* that she wanted. She insisted that it should be a doe, big with male offspring, and she bade her husband go and seek in the jungle for what she wanted. The man took his weapons and dogs and started, but his quest was fruitless, for he had misunderstood his wife's injunctions, and what he sought was a *buck pelandok*, big with male offspring, an unheard of prodigy. Day and night he hunted, slaying innumerable mouse-deer, which he threw away on finding that they did not fulfil the conditions required. He had sworn a solemn oath on leaving home that he would not return unsuccessful, so he became a regular denizen of the forest, eating the flesh and drinking the blood of the animals which he slew, and pursuing night and day his fruitless search. At length he said to himself: "I have

* Dawn of History, p. 171.

"hunted the whole earth over without finding what I want; it is "now time to try the firmament." So he holloa'd on his dogs through the sky, while he walked below on the earth looking up at them, and after a long time, the hunt still being unsuccessful, the back of his head, from constantly gazing upwards, became fixed to his back, and he was no longer able to look down at the earth. One day, a leaf from the tree called *Si Limbak* fell on his throat and took root there and a straight shoot grew upwards in front of his face. In this state he still hunts through Malay forests, urging on his dogs as they hunt through the sky, with his gaze evermore turned upwards.

His wife, whom he had left behind when he started on the fatal chase, was delivered in due time of two children—a boy and a girl. When they were old enough to play with other children, it chanced one day that the boy quarrelled with the child of a neighbour with whom he was playing. The latter reproached him with his father's fate, of which the child had hitherto been ignorant, saying: "Thou "art like thy father, who has become an evil spirit, ranging the "forests day and night and eating and drinking no man knows how. "Get thou to thy father." Then the boy ran crying to his mother and related what had been said to him. "Do not cry," said she, "it "is true, alas! that thy father has become a spirit of evil." On this the boy cried all the more, and begged to be allowed to join his father. His mother yielded at last to his entreaties, and told him the name of his father and the names of the dogs. He might be known, she said, by his habit of gazing fixedly at the sky and by his four weapons—a blow-pipe (*sumpitan*), a spear, a kris, and a sword (*klewang*). "And," added she, "when thou hearest the "hunt approaching, call upon him and the dogs by name and repeat "thy own name and mine so that he may know thee."

The boy entered the forest, and, after he had walked some way, met an old man, who asked him where he was going. "I "go to join my father," said the lad. "If thou findest him," said the old man, "ask him where he has put my chisel which he bor- "rowed from me." This the boy promised to do, and continued his journey. After he had gone a long way, he heard sounds like those made by people engaged in hunting. As they approached, he repeated the names which his mother had told him, and

immediately found himself face to face with his father. The hunter demanded of him who he was, and the child repeated all that his mother had told him, not forgetting the message of the old man about the chisel.* Then the hunter said: "Truly thou art my son. As for the chisel it is true that when "I started from house I was in the middle of shaping some bamboos "to make steps for the house. I put the chisel inside one of the "bamboos. Take it and return it to the owner. Return now and take "care of thy mother and sister. As for he who reproached thee, "hereafter we will repay him. I will eat his heart and drink his "blood, so shall he be rewarded." From that time forward the Spectre Huntsman has afflicted mankind, and many are those whom he has destroyed. Before dismissing his son, he desired him to warn all his kindred never to use bamboo for making steps for a house and never to hang clothes to dry from poles stuck in between the joists supporting the floor, and thus jutting out at right angles with a house,† "lest," said he, "I should strike against such poles "as I walk along." "Further," he continued, "when ye hear the "note of the bird *birik-birik* at night, ye will know that I am walk-"ing near." Then the boy returned to his mother and delivered to her and to all their kindred the injunctions of the lost man. One account says that the woman followed her spectre husband to the forest, where she joins in the chase with him to this day, and that they have there children born in the woods. The first boy and girl retained their human form, according to this account, but some Pawangs say that the whole family are in the forest with the father.

* The episode of the chisel, which here seems to be meaningless, connects this legend with the beliefs of the Bataks and of the Balinese regarding earthquakes. If an earthquake occurs, the Batak calls out *Sohul* (the handle of a chisel), in allusion to the chisel of Batara Guru, which was broken during the creation of the world when a raft was being made for the support of the earth. See Kawi Language and Literature, VAN DER TUUK, Journal of the Royal Asiatic Society, XIII., N. S., Part I., p. 60.

† In explanation of this, it may be necessary to remark that Malay houses are built on wooden posts, so that the floor is raised off the ground to a height varying from three to six feet. A horizontal pole, wedged into the framework of the floor from the outside, would thus stick out at right angles to the house and obstruct a passer-by.

Numerous *mantra*, or charms, against the evil influence of the Wild Huntsman are in use among the Pawangs, or medicine-men, of Pêrak. These are repeated, accompanied by appropriate ceremonies, when the disease from which some sick person is suffering has been traced to an encounter with the *hantu pemburu*.

The following may serve as a specimen :—

Bi-smi-lláhi-r-rahmáni-r-rahim.
Es-salaun 'aleykum Hei Si Jidi laki Mah Jadah.

Pergi buru ka-rimba Ranchah Mahang.
Katapang nama bukit-nia.
Si Langsat nama anjing-nia,
Si Kumbang nama anjing-nia,
Si Nibong nama anjing-nia,
Si Pintas nama anjing-nia,
Si Aru-Aru nama anjing-nia,
Timiang Balu nama sumpitan-nia,
Lankapuri nama lembing-nia,
Singha-buana nama mata-nia,
Pisau raut panjang ulu
Akan pemblah pinang berbulu.
Ini-lah pisau raut deripada Maharaja Guru.
Akan pemblah prut hantu pemburu.
Aku tahu asal angkau mula menjadi orang Katapang.
Pulang-lah angkau ka rimba Ranchah Mahang.
Jangan angkau meniakat-meniakit pada tuboh badan-ku.

"In the name of God, the Compassionate, the Merciful.
Peace be on thee, O Si Jidi husband of Mah Jadah.

Go thou and hunt in the forest of Ranchah Mahang.
Katapang is the name of thy hill,
Si Langsat is the name of thy dog,
Si Kumbang is the name of thy dog,
Si Nibong is the name of thy dog,
Si Pintas is the name of thy dog,
Si Aru-Aru is the name of thy dog,
Timiang Balu is the name of thy blow-pipe,
Lankapuri is the name of thy spear,

Singha-buana is the name of its blade,
The peeling-knife with a long handle
Is to split in twain the fibrous betel-nut;
Here is a knife from Maharaja Guru
To cleave the bowels of the Hunter-Spirit.
I know the origin from which thou springest,
O man of Katapang.
Get thee back to the forest of Ranchah Mahang.
Afflict not my body with pain or disease."*

In charms intended to guard him who repeats them, or who wears them written on paper, against the evil influences of the Spectre Huntsman† the names of the dogs, weapons, &c., constantly vary. The origin of the dreaded demon is always, however, ascribed to Katapang in Sumatra. This superstition strikingly resembles the European legends of the Wild Huntsman, whose shouts the trembling peasants hear above the storm. It is, no doubt, of Aryan origin, and, coming to the Peninsula from Sumatra, seems to corroborate existing evidence tending to shew that it is partly through Sumatra that the Peninsula has received Aryan myths and Indian phraseology. A superstitious prejudice against the use of bamboo in making a step-ladder for a Malay house and against drying clothes outside a house on poles stuck into the framework, exists in full force among the Pêrak Malays. The note of the *birik-birik* at night, telling as it does of the approach of the *hantu pemburu*, is listened to with the utmost dread and misgiving. The Bataks in Sumatra call this bird by the same name—*birik-birik*. It is noticeable that in Batak legends regarding the creation of the world, the origin of mankind is ascribed to *Putri-Orta-Bulan*, the daughter of *Batara-Guru*, who descended to the earth *with a white owl and a dog.*‡

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* See a similar charm, for protection against this spirit, in use among one of the wild tribes of the peninsula, Journal of the Indian Archepelago, I., 318. In the charm given in the text the names of the forest, dogs and blow-pipe are Malay, *Lankapuri* is the Sanskrit name for the island of Ceylon, and *Singhabuana* seems to be composed of two Sanskrit words meaning "lion" and "world."

† Four or five different versions are in my possession.

‡ MARSDEN—History of Sumatra, 385. An imperfect version of the story of the *hantu pemburu* is to be found in DE BACKER'S *L'Archipel Indien*.

Houses.

The superstitions about houses are of infinite number and variety. It is unlucky to place the ladder or steps, which form the approach to a Malay house, in such a position that one of the main rafters of the roof is exactly over the centre of them. Quarrels or fighting in the house will certainly be the result. In selecting timber for the uprights of a Malay house care must be taken to reject any log which is indented by the pressure of any parasitic creeper which may have wound round it when it was a living tree. A log so marked, if used in building a house, exercises an unfavourable influence in child-birth, protracting delivery, and endangering the lives of mother and child. Many precautions must be taken to guard against evil influences of a similar kind, when one of the inmates of a house is expecting to become a mother. No one may "divide the house" (*bĕlah rumah,*) that is, go in at the front door and out by the back, or *vice versâ*, nor may any guest or stranger be entertained in the house for one night only; he must be detained for a second night to complete an even period. If an eclipse occurs, the woman on whose account these observances are necessary must be taken into the *penangga* (kitchen) and placed beneath the shelf or platform (*para*) on which the domestic utensils are kept. A spoon is put into her hand. If these precautions are not taken, the child, when born, will be deformed.

To trip on the steps, or to knock one's head against the lintel (Malay door-ways are always inconveniently low) on leaving a house, is unlucky, and if the person to whom this happens is starting upon any business, it must be postponed, and he must stay at home, for the accidents mentioned forbode death. It is also unlucky to start on a journey when rain is falling, for the rain signifies *ayer mata* (tears).

It is unlucky for any one to stand with his arms resting on the steps of a ladder going up to a house for the purpose of talking to one of the inmates. The reason is, that if a corpse is carried out of the house, there must be a man below in this position to receive it. To assume this attitude unnecessarily, therefore, is to wish for a death in the family (*menyuroh hap*).

Langkah.

The Malays share with most other Eastern nations the superstiti-

Singha-buana is the name of its blade,
The peeling-knife with a long handle
Is to split in twain the fibrous betel-nut;
Here is a knife from Maharaja Guru
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different qualifications are attributed. Good or evil fortune may be expected according as the various periods fall to the various portions of the design. Numerous Malay treatises on this, to them all-important, subject exist. One well-known one is called *Sedang Budiman*. The most popular, perhaps, are those which treat of the five ominous times (*katika lima*) and the seven ominous times (*katika tujoh*). The latter are ruled by the *bintang tujoh* (the seven planets), which the Malays enumerate as follows: *Shems*, the sun; *Kamr*, the moon; *Marik*, Mars; *Utarid*, Mercury; *Zahrat*, Venus; *Mustari*, Jupiter; *Zahal*, Saturn. Tables are drawn up assigning the influence of one of these to every hour of the week, and the nature of the influence which each planet is supposed to exercise is fully explained.

The Rainbow.

Palangi, the usual Malay word for the rainbow, means "striped." The name varies, however, in different localities. In Pêrak it is called *palangi minum* (from a belief that it is the path by which spirits descend to the earth to drink), while in Penang it is known as *ular dandi** ("the snake *dandi*"). In Pêrak, a rainbow which stretches in an arch across the sky is called *bantal* ("the pillow") for some reason which I have been unable to ascertain. When only a small portion of a rainbow is visible, which seems to touch the earth, it is called *tunggul* ("the flag"), and if this is seen at some particular point of the compass—the West, I think,—it betokens, the Pêrak Malays say, the approaching death of a Raja.

Another popular belief is that the ends of the rainbow rest on the earth, and that if one could dig at the exact spot covered by one end of it, an untold treasure would be found there. Unfortunately, no one can ever arrive at the place.

Sunset.

Sunset is the hour when evil spirits of all kinds have most power. In Pêrak, children are often called indoors at this time to save them from unseen dangers. Sometimes, with the same object, a

* *Dhanuk*, in Hindustani, means "a bow" and is a common term in India, among Hindus, for the rainbow; *dhanu* and *dhanush* also signify "a bow," *dhanu* is used for the sign Sagittarius. All these words are of Sanskrit origin.

woman belonging to a house where there are young children will chew up *kuniet těrus* (an evil-smelling root, supposed to be much disliked by demons of all kinds) and spit it out at seven different points as she walks round the house.

The yellow glow which spreads over the western sky, when it is lighted up with the last rays of the dying sun, is called *mambang kuning* ("the yellow deity"), a term indicative of the superstitious dread associated with this particular period. The fact that a Sanskrit phrase *senja kala (samdhya kala)* is employed in Malay to describe the evening twilight, is not without significance in connection with some of these superstitions.

Avoidance of Cow-Beef.

Among the modern Malays, avoidance of the flesh of swine, and of contact with anything connected with the unclean animal is, of course, universal. No tenet of El-Islam is more rigidly enforced than this. It is singular to notice, among a people governed by the ordinances of the Prophet, traces of the observance of another form of abstinence enjoined by a different religion. The universal preference of the flesh of the buffalo to that of the ox, in Malay countries, is evidently a prejudice bequeathed to modern times by a period when cow-beef was as much an abomination to Malays as it is to the Hindus of India at the present day. This is not admitted or suspected by ordinary Malays, who would probably have some reason, based on the relative wholesomeness of buffalo and cow-beef, to allege in defence of their preference of the latter to the former.

Animals.

The wild animals which inhabit the forests of the Peninsula have naturally enough an important place in the folklore of the Malays. The tiger is sometimes believed to be a man or demon in the form of a wild beast, and to the numerous aboriginal superstitions which attach to this dreaded animal, Muhammadanism has added the notion which connects the tiger with the Khalif Ali. One of Ali's titles throughout the Moslem world is "the victorious Lion of the Lord," and in Asiatic countries where the lion is unknown, the *tiger* generally takes the place of the king of beasts.

The bear is believed to be the mortal foe of the tiger, which he sometimes defeats in single combat. (*Bruang*, the Malay word for "bear," has a curious resemblance to our word "Bruin.") A story is told of a tame bear which a Malay left in charge of his house and of his sleeping child while he was absent from home. On his return, he missed his child, the house was in disorder as if some struggle had taken place, and the bear was covered with blood. Hastily drawing the conclusion that the bear had killed and devoured the child, the enraged father slew the animal with his spear, but almost immediately afterwards he found the carcase of a tiger, which the faithful bear had defeated and killed, and the child emerged unharmed from the jungle where she had taken refuge. It is unnecessary to point out the similarity of this story to the legend of Beth-Gelert.* It is evidently a local version of the story of the Ichneumon and the Snake in the Pancha-tantra.

A mischievous tiger is said sometimes to have broken loose from its pen or fold (*pechah kandang*). This is in allusion to an extraordinary belief that, in parts of the Peninsula, there are regular enclosures where tigers possessed by human souls live in association. During the day they roam where they please, but return to the *kandang* at night!

The superstitious dread entertained by Malays for the larger animals, is the result of ideas regarding them, which have been inherited from the primitive tribes of Eastern Asia. Muhammadanism has not been able to stamp out the deep-rooted feelings which prompted the savage to invest the wild beasts which he dreaded with the character of malignant deities. The tiger, elephant, and rhinoceros were not mere brutes to be attacked and destroyed. The immense advantages which their strength and bulk gave them over the feebly armed savage of the most primitive tribes, naturally suggested the possession of supernatural powers; and propitiation, not force, was the system by which it was hoped to repel them. The Malay addresses the tiger as *Datoh* (grand-father), and believes that many tigers are inhabited by human souls. Though he reduces the elephant to subjection, and uses him as a beast of

* Similar Gelert stories are current in Sind. BURTON—Sind Re-visited, II., 89, 303.

burden, it is universally believed that the observance of particular ceremonies, and the repetition of prescribed formulas, are necessary before wild elephants can be entrapped and tamed. Some of these spells and charms *(mantra)* are supposed to have extraordinary potency, and I have in my possession a curious collection of them, regarding which, it was told me seriously by a Malay, that in consequence of their being read aloud in his house three times, all the hens stopped laying! The spells in this collection are nearly all in the Siamese language, and there is reason to believe that the modern Malays owe most of their ideas on the subject of taming and driving elephants to the Siamese. Those, however, who had no idea of making use of the elephant, but who feared him as an enemy, were doubtless the first to devise the idea of influencing him by invocations. This idea is inherited, both by Malays and Siamese, from common ancestry.

In the case of the crocodile, again, we find an instance of a dangerous animal being regarded by Malays as possessed of mysterious powers, which distinguish him from most of the brute creation, and class him with the tiger and elephant. Just as in some parts of India sacred crocodiles are protected and fed in tanks set apart for them by Hindus, so in Malay rivers here and there, particular crocodiles are considered *kramat* (sacred), and are safe from molestation. On a river in the interior of Malacca, I have had my gun-barrels knocked up when taking aim at a crocodile, the Malay who did it immediately falling on his knees in the bottom of the boat and entreating forgiveness on the ground that the individual reptile aimed at was *kramat*, and that the speaker's family would not be safe if it were injured. The source of ideas like this lies far deeper in the Malay mind than his Muhammadanism, but the new creed has, in many instances, appropriated and accounted for them. The connection of the tiger with ALI, the uncle of the prophet, has already been explained. A grosser Muhammadan fable has been invented regarding the crocodile.

This reptile, say the Pêrak Malays, was first created in the following manner:—

There was once upon a time a woman called *Putri Padang Geriasing*, whose petitions found great favour and acceptance with the Almighty. She it was who had the care of SITI FATIMA, the

daughter of the prophet. One day she took some clay and fashioned it into the likeness of what is now the crocodile. The material on which she moulded the clay was a sheet of *upih* (the sheath of the betel-nut palm). This became the covering of the crocodile's under-surface. When she attempted to make the mass breathe it broke in pieces. This happened twice. Now it chanced that the Tuan PUTRI had just been eating sugar-cane, so she arranged a number of sugar-cane joints to serve as a backbone, and the peelings of the rind she utilised as ribs. On its head she placed a sharp stone and she made eyes out of bits of saffron *(kuniet)*; the tail was made of the mid-rib and leaves of a betel-nut frond. She prayed to God Almighty that the creature might have life, and it at once commenced to breathe and move. For a long time it was a plaything of the prophet's daughter, SITI FATIMA, but it at length became treacherous and faithless to Tuan PUTRI PADANG GERINSING, who had grown old and feeble. Then FATIMA cursed it saying: "Thou shalt be the crocodile of the sea, no enjoyment shall be thine, and thou shalt not know lust or desire." She then deprived it of its teeth and tongue, and drove nails into its jaws to close them. It is these nails which serve the crocodile as teeth to this day.

Malay Pawangs in Pèrak observe the following methods of proceeding when it is desired to hook a crocodile. To commence with, a white fowl must be slain in the orthodox way by cutting its throat, and some of its blood must be rubbed on the line (usually formed of rattan) to which the fowl itself is attached as bait. The dying struggles of the fowl in the water are closely watched and conclusions are drawn from them as to the probable behaviour of the crocodile when hooked. If the fowl goes to a considerable distance, the crocodile will most likely endeavour to make off, but it will be otherwise if the fowl moves a little way only up and down, or across the stream. When the line is set, the following spell must be repeated: "*Aur Dangsari kamala sari, sambut kirim Tuan Putri Padang Gerinsing tidak di sambut mata angkan chabut.*" ("O Dangsari, lotus, flower, receive what is sent thee by the Lady Princess Padang Gerinsing; if thou receivest it not, may thy eyes be torn out"). As the bait is thrown into the water the operator must blow on it three times, stroke it three times, and thrice

a baby, and a Malay will employ some purely nonsensical word, or convey his meaning in a roundabout form, rather than incur possible misfortune by using the actual word "fat." "*Ai bukan -nia poh-poh gental budak ini*" ("Isn't this child nice and round?") is the sort of phrase which is permissible.

If a woman dies in child-birth, either before delivery, or after the birth of a child and before the forty days of uncleanness have expired, she is popularly supposed to become a *langsuyar*, a flying demon of the nature of the "white lady" or "*banshee*." To prevent this, the following precautions are sometimes taken in Pêrak: a quantity of glass beads are put in the mouth of the corpse, a hen's egg is put under each arm-pit and needles are placed in the palms of the hands. It is believed that if this is done the dead woman cannot become a *langsuyar*, as she cannot open her mouth to shriek *(ngilai)*, or wave her arms as wings, or open and shut her hands to assist her flight.

Bujang ("single," "solitary," and hence in a secondary sense "un-married") is the Sanskrit word *bhujangga* "a dragon". "Bujang Malaka," a mountain in Pêrak, is said by the Malays of that State to have been so called because it stands *alone*, and could be seen from the sea by traders who plied in old days between the the Pêrak river and the once-flourishing port of Malacca. But it is just as likely to have been named from some forgotten legend in which a dragon played a part. Dragons and mountains are generally connected in Malay ideas. The caves in the limestone hill, Gunong Pondok, in Pêrak, are said to be haunted by a *genius loci* in the form of a snake who is popularly called *Si Bujang*. This seems to prove beyond doubt the identity of *bujang* with *bhujangga*. The snake-spirit of Gunong Pondok is sometimes as small as a viper and sometimes as large as a python, but he may always be identified by his spotted neck, which resembles that of the wood-pigeon *(tekukur)*. Landslips on the mountains, which are tolerably frequent during very heavy rains, and which, being produced by the same cause, are often simultaneous with the flooding of rivers and the destruction of property, are attributed by the natives to the sudden breaking forth of dragons *(naga)* which have been performing religious penance *(ber-tapa)* * in the mountains, and which are making their way to the sea.

* Sanskrit *tapasya*.

The foregoing are only a few specimens of the legends, sayings, superstitions, and peculiarities of the Malays, which may be collected by any one who is resident among them and conversant with their language. Though, in many instances, they are puerile and foolish, they are not without value for the sake of comparison with the superstitious beliefs of other races.

There would be more observers of curious customs and beliefs among the Malays if Englishmen in these latitudes would get out of the habit of regarding the Malays simply as a Muhammadan people inhabiting the countries in the vicinity of the Straits of Malacca. Let them regard the Muhammadanism of the Malay as an accident not to be taken into account in studying the character and tracing the origin of the people. The Asiatic Malay is physically the same, from Sumatra eastward to Borneo, and many legends, customs, and superstitions which are found among the heathen Bataks of Sumatra, the wild tribes of the Peninsula, and the Dayaks of Borneo, belong equally to the more civilised Malay tribes, those who have accepted Muhammadanism, and who, on that account, are popularly and erroneously supposed to be a different race.

NOTES ON THE RAINFALL OF SINGAPORE.

BY J. J. L. WHEATLEY.

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The amount of Rainfall in Singapore having been a topic very frequently discussed, it is with some diffidence the accompanying tables are submitted. Any one who applies himself to the study of this subject, cannot but feel, at the very threshold of his labours, how little he has to help him, and how difficult it is to arrive at any definite conclusion.

For some years back, I have tried to collect as much information as was possible on the rainfall of this Settlement, but find that very little indeed can be done in this matter. Whatever records of rainfall may have been kept in times past, all that are at present available, are:—

1.—Statements of the number of rainy days in each year, from 1820 to 1825.

2.—A Statement of Rainfall for the year 1835.

3.—Observations made at the Singapore Observatory, for the years 1841 to 1844, and for the first nine months of 1845.

4.—After a large gap of seventeen years, Mr. J. D. VAUGHAN'S Observations, from 1862 to 1866, whose returns were published quarterly in the local *Government Gazette.*

5.—Meteorological Observations, which were commenced by the late Dr. RANDELL, Principal Civil Medical Officer, Straits Settlements, in 1869, and which are maintained to the present time. The Monthly Returns of these were published for many years in the *Government Gazette*, but of late years they have been discontinued. The P. C. M. O., however, supplies the press, public institutions, &c., with a yearly copy of Monthly Returns, both of Meteorological Observa-

tions, and of the Rainfall, which is now registered at seven stations. Annual Returns are also to be found in the Blue Books.

6.—Lastly, but not least, a Register of Rainfall kept by Mr. A. KNIGHT, since 1864, at Mount Pleasant, Thompson Road (about three miles distant from Town), and I must here express my deep obligation to him for his kindness in supplying me with the required information, and for revising the Tables of his range.

Though the rainfall at Singapore is now registered at seven stations, it is not intended to notice the whole of them, nor to act on the *means* of the total registered rainfall, but only to take the returns of the Criminal Prison, extending over a period of twelve years, as a register of rainfall in the town; and Mr. KNIGHT's returns, extending over a period of seventeen years, as a register of rainfall in the country; as they are the two best sources of information for the consideration of this question.

From time to time, letters have appeared in the local newspaper, asserting that the extensive clearing of forests in Singapore, and the adjoining mainland of Johor has materially affected the rainfall. In proof of this, the experience of the "oldest inhabitant" is appealed to, to bear testimony to the incessant daily fall of rain of former years, and the conclusion is hence drawn, that the rainfall will be altogether suspended if something be not, without delay, undertaken to stop this disafforestment of the island and peninsula.

It is not the object of the writer to enter into any lengthy discussion on this point. The sole object of this compilation of tables is, to bring together sources of information on this subject which are of value, but are now scattered, extending over many books and Gazettes, buried out of sight, and thus practically lost for convenient reference and research under this head in the future.

But, it may be safely advanced, that Singapore is *not* dependent on its extent of forests, or contiguity to forests, for its rain supply, but to its geographical position. In the Journal of the Indian Archipelago, vol. 2, page 457, Dr. LITTLE, writing on the Medical Topography of Singapore so far back as 1848—thirty-three years ago,—gives the average annual rainfall as being 92.697 inches; arriving at this conclusion from the records of the Singapore

Observatory during 1841 to 1844—a period of four consecutive years; and the average annual number of wet days was set down at 185 days, or a little over one-half the year, this last conclusion being drawn from the observations of broken periods as below:—

During	1820	there were	229	wet days*
„	1821	„	203	„
„	1824	„	133	„
„	1825	„	171	„
			739	„

185 average of 4 years,

but searching for information on this point, I am enabled to fill up the break, and we have:—

During	1820	there were	229	wet days
„	1821	„	203	„
„	1822	„	218	„
„	1823	„	208	„
	1824	„	136	„
„	1825	„	171	„
			1,165	„

giving 194 as the average of 6 years.

It would appear, that during the early days of the Settlement, which only dates from 1819, from want of a rain guage (due to the difficulties attendant on first occupation, and of getting things from India), all that was attempted, was, to keep a register of the readings of the thermometer and barometer (which every ship carried), and a note only made of the number of fair days and wet days. The earliest record of a register of rainfall that can be traced is that of 1835.

It is, however, interesting to note that the accepted average annual rainfall of 1841 to 1844, has not been affected notwithstanding the extensive clearing of forest that must have taken place during the past forty years, for the average of Mr. KNIGHT's register (Table III.) keeps a little above it, viz., 93.94 inches, while the

*By *wet or rainy days*, is understood days on which rain in more or less varying quantities from one-hundredth of an inch has been registered.

average of the Prison register is more markedly in excess, being 99.96 inches (Table II.). The average annual number of wet days, as will be seen from Tables IV. and V., has only to a small extent been diminished in the Prison Register, but exceeded in Mr KNIGHT'S. That there are seasons of marked falling off of the rainy season, is noticeable so early as 1824; and the order of their recurrence is worth studying. The *smallest* number of wet days, as recorded, is 109 in 1877, during which year, as will be seen on referring to Table VIII., the second half of the South-West monsoon was almost a complete failure, while the *greatest* number of wet days in recent years was 212 days in 1871, and 244 in 1879 at Mr. KNIGHT'S place: this last even exceeding that given for 1820.

The heavy falls of rain do not appear to be confined to any particular month. They are most frequent during the first half of the North-East monsoon, that is, the months of November, December and January. There are no recorded heavy rainfalls for February or July, and, but for one instance recorded by Mr. VAUGHAN, none in March also. These are best shown as below:—

	Mr. VAUGHAN'S register.	Prison register.	Mr. KNIGHT'S register.
January, ...	1	2	4
February, ...	...	...	...
March, ...	1	...	...
April, ...	1	...	1
May, ...	...	2	2
June, ...	...	1	1
July, ...	...	...	...
August, ...	...	2	2
September, ..	...	1	1
October, ...	...	1	...
November, ..	...	2	1
December, ..	2	1	5

DROUGHTS.—This word must be used guardedly, and can only apply in a limited sense. I have, therefore, shown it in Tables VI. and VII. as *the greatest consecutive number of days without rain in each month.* According to Table VI., the greatest interval without

rain has been only seventeen days; but in considering this, allowance has to be made liberally; for instance, from the 22nd September, 1877, to 8th October, there was no rain, but between 9th and 23rd October, there were small drizzlings of rain, viz.:—

On the	9th	to the extent of	0.09 inches.
„	10th	„	0.03 „
„	14th	„	0.03 „
„	22nd	„	0.05 „

the first shower being on 23rd, when 0.35 was registered, so that though there were days of small droppings of rain which intervened, the season of dryness was actually from 22nd September to 23rd October; and, in like manner, other instances may be adduced. But even with this drawback, these tables will, I think, be found of value, as they give a fair representation. The greatest interval without rain ranging from 7 to 17 days in town, and from 7 to 23 days in the country.

It is not possible to obtain information of this nature from condensed annual tabulated statements of former years. Mr. VAUGHAN's are the earliest available for this sort of analysis, and from them I gather, that the longest interval recorded by him as being without rain, was from 27th January to 2nd March, 1864, or 35 days; during which period *no* rainfall was registered, though on the 23rd and 26th February there was a "small sprinkling," but nothing appreciable by the gauge. Mr. KNIGHT, whose register commences at this time, also notes this extended drought of 35 days, the showers registered during this interval being two, viz., one to the extent of 0.03 inches, and the other to the extent of 0.14 inches, this last only reaching Mr. VAUGHAN, at River Valley Road, as a "small sprinkling," not appreciable. Mr. KNIGHT, in a note when returning his tables which were sent for his revision says: "Your table has the disadvantage of not showing droughts when "they extend from one month to another." This is fully admitted, and, as explained above, the tables are only to give an idea of the ordinary number of consecutive days without rain.

SEASONS.—In 1874, the late Dr. RANDELL, P. C. M. O., in submitting his Meteorological Report for 1873, proposed that, for the sake of convenience, the year should be divided into three periods of four months each; which he designated as *variable* for the first third, *dry* for the second third, and *wet* for the remaining portion.

With all deference for the opinion thus expressed, I am sure it will be evident to all who consider the subject, that the wisest plan is not to force or mould natural operations to artificial arrangements, but by studying Nature's plans, and, basing our calculations thereon, to get some insight (small though it be) into the wondrous and wise laws which govern this world.

We find one great influence at work, viz., the *Monsoons*, and in any observations from which correct inferences are intended to be drawn, this must not be lost sight of. The difficulty that one meets at the very beginning of this enquiry, arises from the questions—"When do the monsoons commence?" "Is there a fixed day?" "How are they governed?" MAURY, in his Physical Geography of the Sea, says: "Monsoons are, for the most part, trade winds deflected, when, at stated seasons of the year, a trade wind is turned out "of its regular course, as from one quadrant to another, it is regarded "as a monsoon." *What then is the stated season?* This has engaged the attention of many; the "Wiseman" said "The wind goeth toward "the South, and turneth about unto the North; it whirleth about "continually, and the wind returneth again according to his circuits;" but, *when* that stated season actually commences, is still beyond our telling.

The monsoons we have to deal with, are the North-East and South-West. To quote again from MAURY: "A force is exerted "upon the North-East trade winds of that sea by the disturbance "which the heat of summer creates in the atmosphere over the interior plains of Asia, which is more than sufficient to neutralize the "forces which cause those winds to blow as trade-winds, it arrests "them and turns them back." "These remarkable winds blow over "all that expanse of Northern water that lies between Africa and "the Philippine islands. Throughout this vast expanse, the winds "that are known in other parts of the world as the North-East trades "are here called monsoons, because, instead of blowing from that "quarter for twelve months as in other seas, they only blow for six. "During the remaining six months they are turned back as it were, "for instead of blowing towards the Equator, they blow away from "it, and instead of North-East trades we have South-West monsoon."

But, although the day of the commencement of either monsoon is not a fixed one, as far as is at present known, there is a time

when there is a turn, a "backing down" and "back to back" of the North-East and South-West winds, which differs, of course, according to latitude. In higher latitudes, the North-East monsoon may be said to have fairly set in during October, but for our low latitude it may roughly be put down as being established only in November. From November to the end of January, the North-East wind is blowing steadily; from February to April the struggle between North-East and South-West monsoons commences, and the result is *variable* breezes; from May to July, the South-West monsoon is the prevailing wind, losing its steadiness from August, till it is lost again in the next North-East monsoon by the end of October.*

Acting, therefore, on this natural division of seasons, a table has been prepared shewing the rainfall of each quarter (Table VIII.) thus arranged, and it will be noticeable, that the fall of the first portion of the North-East monsoon is (with only one exception in eleven years' registration) uniformly *greater* than the corresponding portion of the South-West monsoon; while the second half of the North-East monsoon is *less* than the corresponding season of the South-West; and that the fall of rain for the entire North-East monsoon is on the whole *greater* than that during the entire South-West: which may perhaps be accounted for by the North-East monsoon coming over a large watery expanse, unbroken by any high lands, whereas the rain-bearing clouds of the South-West monsoon are intercepted to a great extent by the island of Sumatra in our Southern and Western vicinity.

Under the present limited knowledge of Meteorology, it is almost impossible to lay down definite rules for guidance in making forecasts of weather except with the aid of the telegraph.† Men of science with skilfully arranged, delicate, sensitive instruments to detect every change of weather, &c., have devoted many years to its study, only to find themselves baffled. The Astronomer is far

* If it were possible to keep a constant hourly register of the wind as regards its direction, &c., the duration of each monsoon, and the changings from one to the other would be better understood.

† In merica (United States) and in Europe, telegraphic reports of the state of the weather from various parts are received hourly at the head offices, and sometimes preparations can be made against impending bad weather. Some years back, a proposal was made from Amoy to arrange for a daily telegraphic report from Singapore and Batavia, but it has not come to anything.

ahead of the Meteorologist, in that he can foretell with wonderful precision the movements of the stars and planets, proving thereby of great assistance to the navigator, who determines his position at sea, by night as well as by day, with the aid of the carefully prepared tables of the Nautical Almanac.

The Astronomer knows what influences the planets bear on one another, and on this globe; singly, or in conjunction during their movements through space; but the Meteorologist is still only on the borders of the vast unknown, and cannot compete with the Astronomer; he is still only a recorder of events passing and past, and not a diviner of events to come. Though the barometer is, in some latitudes, a faithful monitor, too often, the change predicted comes about faster than it was anticipated, and he is left only to register that which *has* happened.

Notwithstanding all that has been done to get together such information as may help to unravel the mystery of the laws which govern Nature, there is much more still wanting; but we may entertain the hope, that in the perhaps not distant future, by the aid of faithfully recorded meteorological registers which at present seem of little value, some KEPLER or NEWTON will yet arise, and discover the effects of solar spots, and the influences of the celestial objects on our atmosphere from *without;* and the workings of this vast globe, generating, and maintaining electricity, magnetism and and a host of other operations from *within*,* causes which operate no doubt in some recurrent order, guided and governed by solar and lunar cycles.† We may hope, that when it is understood how these causes act and react on one another, certain rules will be

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*In Astronomy, KEPLER in 1609-1618 could never have arrived at the conclusions known as his LAWS, but for the labours of TYCO BRAHE, who, about fifty years previously, laboured to collect a large amount of correct, trustworthy, facts uninteresting perhaps to many, but invaluable to KEPLER. With the advantage of the labours of these two, NEWTON, about fifty years later, was enabled to announce his Laws of Gravitation and the movements of the planets, &c., in their orbits; laws which have proved to be so correct, that about a hundred and fifty years later, with the Laws of NEWTON as the basis of operation, ADAMS in England, and LEVERRIER in France, fixed the position of an unknown disturber of the movements of *Uranus*, and discovered it to be the planet which has been named *Neptune*.

† Herr SCHWABE of Dessau calculates the recurrent cycles of Solar Spots at eleven years. A *solar cycle* is 28 years, and a *lunar cycle* 19 years.

framed, as has been done for the Astronomer, whereby that which now appears dark, doubtful and difficult, will be made clear, certain and simple; and the perils of the navigator at sea, the devastating effects of hurricanes on land, and the distress and want of famines will be foreseen and provided against with certainty.

Admiral FITZROY, in his Weather Book, says: "Having accurate "statistical observations of the various currents of air at selected "outlying stations shewing pressure or tension, temperature and rela- "tive dryness, with the direction and estimated horizontal force of "wind at *each place simultaneously*, the dynamic consequences are "already measurable approximately on geometric principles, and, "judging by the past, there appears to be reasonable ground for "expectation that meteorologic dynamics will soon be subjected to "mathematical analysis and accurate formulas." And again: "Certain "it is, that although our conclusions may be incorrect and our judg- "ment erroneous, the laws of Nature and the signs afforded to man "are invariably true. Accurate interpretation is the real deficiency."

It appears from superficial observations, and the inferences one can draw from having only a very faint idea of this subject, that until at least there are trustworthy records of periods extending over two or three solar cycles, it would be futile to hazard, even by guessing, a rule by which the Rainfall of Singapore can be calculated upon. If, therefore, this Society will endeavour to collect all possibly accurate returns of the rainfall, &c., it will be doing great service to those who may study the Meteorology of this part of the world from the tables thus preserved, when this generation shall have passed away.

Nothing in this paper is intended to dispute or question the accepted and well known fact, that disafforestment of a country *does* bring about a change of climate by diminishing rainfall, but before concluding, it would be well to urge, for the consideration of those who may be interested, the advisability of providing against another result of extensive clearings of forests, viz., the failure of the supply of fuel, not to speak of the timber supply for building, &c., in the future. If disafforestment does not influence the rainfall of this Settlement, it will certainly have some influence on the supply for the above-mentioned demands. The number of local steam engines on land and at sea, consuming large

TABLE IV.

Table shewing the number of Rainy Days according to the Registers noted below.

	Various.							Mr. J. D. Vaughan's Register.				
	1820	1821	1822	1823	1824	1825	Average.	1863	1864	1865	1866	Average.
January, ...	Details not procurable.		16	21	Details not procurable.			22	20	13	17	18
February, ...			17	18				16	0	10	14	10
March, ...			17	11				10	8	8	8	8
April, ...			16	15				15	11	15	13	14
May, ...			15	20				13	10	11	14	12
June, ...			20	17				11	14	14	6	11
July, ...			11	14				10	16	17	19	15
August, ...			21	17				12	14	20	16	16
September, ...			13	15				15	15	13	14	14
October, ...			22	19				21	22	17	19	20
November, ...			26	23				13	18	17	16	16
December, ...			24	18				26	19	18	12	19
Total, ...	229	203	218	208	136	171	194	184	167	173	168	173

Smallest number in any year, 136 days in 1824.
Greatest do., 229 „ 1820.

Smallest number, 167 days in 1864.
Greatest do., 184 „ 1863.

TABLE IV,—*Continued.*

Table shewing the number of Rainy Days according to the Registers noted below,—Continued.

Registered at the Criminal Prison.

	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	Average.
January, ...	12	24	19	6	18	16	9	11	4	21	24	15	15
February, ...	12	21	21	20	18	10	13	7	10	13	14	13	14
March, ...	8	14	22	11	18	15	22	9	9	5	15	16	14
April, ...	16	17	8	13	18	12	16	11	7	13	13	15	13
May, ...	16	10	14	12	14	13	16	10	10	17	15	13	13
June, ...	11	17	13	16	13	10	14	17	12	8	8	12	12
July, ..	13	11	19	17	11	16	9	7	13	12	10	13	13
August, ...	18	17	20	14	13	15	14	11	6	16	13	15	14
September,...	12	18	20	17	11	14	12	14	2	7	11	18	13
October, ...	15	17	20	19	22	12	14	16	8	11	18	14	16
November,...	21	25	20	23	23	22	18	18	12	17	16	19	20
December,...	26	18	16	18	20	17	15	15	16	21	18	16	18
Total,...	180	209	212	186	199	172	172	146	109	161	175	179	175

Smallest number in any year 109 days in 1877.
Greatest do. 212 „ 1871.

TABLE V.

Table shewing the number of Rainy Days from 1864 to 1880, as recorded by A. Knight, Esq., at Mount Pleasant, Thompson Road.

	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	Average.
January,...	19	14	21	15	15	15	25	24	4	16	19	11	14	7	22	28	21	17
February,	2	12	17	19	9	12	25	21	17	19	15	14	7	20	18	17	14	15
March, ...	12	9	14	8	13	15	17	26	11	19	20	24	18	14	6	25	18	16
April, ...	11	22	17	22	22	22	18	15	16	20	21	21	15	5	22	18	16	18
May, ...	13	15	19	12	16	24	12	14	13	14	18	17	17	15	22	20	20	17
June, ...	13	15	9	15	11	14	20	18	20	13	16	13	17	13	20	15	18	15
July, ...	16	16	17	19	24	13	9	20	19	13	20	9	12	10	15	20	13	16
August, ...	16	22	18	11	15	20	19	20	20	15	19	15	14	9	21	21	18	17
September,	17	13	11	18	14	15	24	21	18	7	16	13	16	7	13	13	20	15
October,...	24	20	18	25	17	15	15	18	27	18	18	23	22	8	14	27	15	19
November,	25	19	22	24	26	26	27	23	27	22	25	24	23	15	18	19	24	23
December,	24	24	11	21	26	29	21	18	19	23	20	19	25	21	24	21	20	21
Total,...	192	201	194	209	208	220	232	238	211	199	227	203	200	144	215	244	217	209

Smallest number in any year, 144 days in 1877.
Greatest do., 244 „ 1879.

TABLE VI.

Table shewing the greatest Consecutive Number of Days without Rain, in each month, as observed at the Criminal Prison, from 1869 to 1880.

	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	Average.
January, ...	7	2	3	9	4	4	11	11	14	5	2	5	7
February, ...	4	2	4	4	4	7	7	11	12	5	5	7	6
March, ...	12	7	3	8	8	8	2	9	13	9	6	4	7
April, ...	2	4	13	10	3	6	4	4	7	4	7	3	5
May, ...	2	9	4	5	3	4	8	6	12	4	7	6	6
June, ...	5	6	3	4	7	8	5	4	8	13	9	5	6
July, ...	5	15	3	6	5	3	11	7	4	5	9	5	7
August,...	3	4	2	6	10	4	7	11	17	4	3	5	6
September, ...	6	5	2	6	8	4	9	7	12	8	7	3	7
October, ...	4	6	4	4	2	4	4	7	17	14	4	6	6
November, ...	2	2	2	2	2	2	4	3	4	4	7	3	3
December, ...	1	3	8	4	3	4	10	4	5	3	4	4	4
Longest period during the year,	12	15	13	10	10	8	11	11	17	14	9	7	

TABLE VII.

Table shewing the greatest Consecutive Number of Days without Rain, in each month, as observed by A. Knight, Esq., *from 1864 to 1880, at Mount Pleasant, Thompson Road.*

	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	Average
January, ...	6	6	2	6	6	5	3	4	13	6	3	10	10	8	4	2	5	5
February, ...	10	12	3	6	13	1	1	3	4	4	8	4	11	8	2	4	8	6
March,	10	8	5	23	4	9	5	1	5	8	7	2	5	8	9	2	3	7
April, ...	6	2	3	3	6	2	4	7	4	3	2	5	4	6	3	7	3	4
May, ...	4	7	4	5	5	2	8	4	6	3	5	7	3	8	2	5	3	5
June, ..	5	7	18	3	11	5	1	5	3	9	9	5	2	8	4	7	4	6
July, ...	7	5	3	6	3	7	15	3	5	4	5	10	5	4	4	5	6	6
August, .	3	2	5	6	5	3	3	2	4	6	4	7	6	9	3	2	4	4
September, ..	3	7	5	6	9	5	2	2	5	11	4	7	7	7	6	7	4	6
October, ...	2	3	5	2	5	5	8	4	1	3	4	4	4	11	6	2	6	5
November, ...	1	2	2	2	2	2	1	3	1	3	2	1	3	4	4	2	1	2
December, ...	2	4	7	5	2	1	4	7	4	2	3	5	2	3	2	3	2	3
Longest period during the year,	19	12	18	23	13	9	15	7	13	11	9	10	11	11	9	7	8	

TABLE VIII.

Arrangement of the Rainfall registered at the Colombani Prison by Monsoons.

North-East Monsoon.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	Aver. age of 11 years.	Remarks.
	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	
November,	0·21	0·20	11·60	11·60	0·00	0·00	0·00	0·00	0·00	0·00	1·21	
December,	00·00	0·00	18·12	16·10	0·00	0·00	0·00	0·00	0·00	0·00	3·02	
January,	18·25	0·00	11·50	2·83	2·81	0·00	0·00	0·00	0·00	0·00	4·16	
Total of half of N. E. Monsoon	17·15	0·20	41·22	30·53	2·81	0·00	0·00	0·00	0·00	0·00	8·39	
February,	2·30	0·00	2·07	8·15	10·01	0·00	0·00	0·00	0·00	0·00	2·25	
March,	21·15	0·00	11·05	11·30	11·11	0·00	0·00	0·00	0·00	0·00	5·46	
April,	8·81	0·00	3·33	3·02	10·00	0·00	0·00	0·00	0·00	0·00	2·41	
Total 3rd half	10·26	0·00	24·05	22·47	31·12	0·00	0·00	0·00	0·00	0·00	10·12	
Total N. E. Monsoon	00·01	0·20	65·27	53·00	33·93	0·00	0·00	0·00	0·00	0·00	18·51	

TABLE VIII.—*Continued.*

Arrangement of the Rainfall registered at the Criminal Prison by Monsoons.—Continued.

		1869.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	Average of 11 years.	Remarks.
		inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	
South-West Monsoon.	May, ...	9.19	5.01	4.13	6.13	8.13	4.54	5.69	7.95	3.60	11.17	12.00	8.53	6.99	
	June, ...	6.81	11.51	5.56	5.03	5.54	5.91	8.14	13.34	13.53	4.13	9.16	5.74	7.96	
	July, ...	5.42	5.11	12.17	5.44	3.14	5.92	4.53	4.51	7.21	5.14	4.57	8.86	6.06	
	Total 1st half of S.W. Monsoon		21.63	21.86	16.60	16.81	16.37	18.36	25.80	24.34	20.44	25.73	23.13	21.01	
	August, ...	12.31	11.36	8.51	9.27	6.55	11.82	9.41	9.84	4.78	17.36	8.42	9.10	9.68	
	September,	3.13	12.62	9.12	12.82	3.05	9.74	9.58	7.72	3.27	3.27	6.48	4.20	7.43	
	October, ...	5.11	9.99	14.92	6.22	8.30	8.83	9.74	12.55	1.68	6.57	14.21	8.86	9.26	
	Total 2nd half		33.97	32.55	28.31	17.90	30.39	28.73	30.11	9.73	27.20	29.11	22.16	26.37	
	Total S. W. Monsoon		55.60	54.41	44.91	34.71	46.76	47.09	55.91	34.07	47.64	54.84	45.29	47.38	
	Total both Monsoons ...		122.51	120.25	93.14	97.30	82.77	113.68	98.58	76.28	90.15	122.79	94.73	101.11	

JOURNAL

OF A VOYAGE THROUGH THE

STRAITS OF MALACCA

ON AN EXPEDITION TO THE

MOLUCCA ISLANDS

UNDER THE COMMAND OF

ADMIRAL RAINIER

WITH SOME ACCOUNT OF THOSE ISLANDS AT THE TIME OF THEIR FALLING INTO OUR HANDS, AND LIKEWISE SUGGESTIONS RELATIVE TO THEIR FUTURE BETTER MANAGEMENT IN CASE OF BEING RETAINED IN OUR PERMANENT POSSESSION,

BY

CAPTAIN WALTER CAULFIELD LENNON,

PRINCIPAL ENGINEER AND SECRETARY TO THE EXPEDITION.

1796.

Madras, October 12th, 1795. I this day embarked on His Majesty's ship *Suffolk* as Principal Engineer and Secretary to the Expedition.

13th.—Seventy-eight minute guns were this day fired from the Fort and *Suffolk* on account of the death of His Highness the Nabob of Arcott, who departed this life last night.

14th.—Threatening appearances of a gathering monsoon, heavy rain with violent thunders and lightning. A royal salute was fired on account of the capture of Malacca, the intelligence of which arrived this morning.

Madras to Pulo Penang.

15th.—The Admiral having come on board this day we sailed about 5 in the afternoon in company with the *Centurion*, *Arniston*, Indiaman, *Surprize*, galley, and *Mary*, transport.

18th.—By the chronometer and meridian observations we seem to have had a current a little to the North-East, exactly contrary to what it is natural to expect at this season.

19th.—Some signs of discontent appeared amongst the soldiers on board, on account of the difference of their victualling from the sailors, but were soon put a stop to.

22nd.—These last three days, observations confirm the opinion of a North-East current of about 14′ per day. Received a copy of signals for the Military, which was communicated to the different corps.

28th.—A vast deal of rain with short squalls and very close weather in general. One of the soldiers detected in stealing was punished by the Naval Articles of War.

29th.—Light winds and hazy weather, very extraordinary ripplings for these two days, we meet them in a line of turbulent waves at the distance of about a mile from each other, extending from Nort-East to South-West as far as we can see. Two large ships appeared in sight to-day standing to the Northward, which seemed to be Indiamen bound to Bengal.

November 2nd.—Carnicobar plainly in view this morning. From its bearing and distance when sights were taken for the chronometer this morning, the Longitude of that island appears to be 11′ 58′ East of Madras Observatory, or in 92° 19′ East of Greenwich; Latitude, North end, 9° 18′.

11th.—For two days after we lost sight of the Carnicobar, we had a great sett to the Southward, 80′ or 90′ ahead of our reckoning, by which we made Pulo Lando unexpectedly, and next day Pulo Way, with the mainland of Sumatra. From thence we found a strong current against us out of the Straits of Malacca, so much so that, though for the last four days we have been working to the Eastward, with intervals of favourable winds, we have lost in Longitude by the chronometer since the 8th. We now find a strong North-Westerly current out of the straits, very hard rain

with violent squalls attended with thunders and lightning.

13th.—Last night the *Centurion* made the signal for seeing land, on which we lay to; it proved, as we supposed to be, Pulo Pera, a small island quite bare, with good soundings all round. Last night a soldier of Captain MEULH'S company died, and our sick list amounts to 78. About 3 P.M. we made Pulo Penang, but the wind falling scant, we anchored in 7 fathoms water off the North-West point.

14th.— Scarce any wind at all. We weighed anchor about 10 o'clock and with the tide crossed over the long flat shoal which lays off the North part of the island, on which we had only 4½ fathoms water, but the bottom is soft mud, and as this happened to be low water at the lowest tides here, and the water always smooth, it can never be dangerous. Captain NEWCOME of the *Orpheus* and Captain PACKENHAM of the *Resistance* came on board and dined with us. We did not get to our anchors in the harbour until 4 o'clock. The *Swift*, sloop, with Major VIGORS, who is to command the land troops of our expedition, arrived this evening from Madras, which she left the 24th ultimo. Learned this day from the Admiral the manner of getting possession of Malacca, and the intention of annulling the present Government.

Pulo Penang.

15th.—Went ashore this day with the Admiral, who introduced me to Mr. MANNINGTON, the Chief, and other gentlemen of the Island. This day received information of the whole state of affairs at Malacca, and the chief objects of our present expedition. Dined and spent the evening with Captain GLASS.

16th.—We this day had a large party at Mr. SCOTT'S. This gentleman has lived here since the first establishment of the Island. He had formerly been a Captain in the country trade, but being unfortunate, was obliged to live chiefly amongst the Malays, on the Island Junkceylon. He has since made a handsome fortune, and very honorably discharged all his former debts. His house is built of wood in the Malay fashion upon posts raised about 5 feet from the ground. Several of the houses here are built in the same way, which, however well adapted to the situation Malays in

general are fond of, over swamps, or water, and always near it, does not appear to be the most secure or convenient for Europeans.

22nd.—Finding my time likely to be short here, I spent the last five or six days in riding about the Island to see every part of it that was accessible, but was unable to accomplish as much as I wished, from the weak state of my health. Received notice from the Admiral of his intention to proceed to Malacca on Tuesday next in the *Orpheus* with direction to hold myself in readiness to attend him.

23rd.—This morning went to see the waterfall, which is about six miles from the town, with a road for carriages for about four of the way, the rest I walked, and after climbing the latter part of it up a very steep and jungly path, at last arrived at the foot of the waterfall, and was exceedingly struck with the grandeur and magnificence it exhibited. It is above 300 feet high and falls in a broken cataract from an opening in the hill about half way up according to the view. The scenery round is true nature in its most sublime aspect, and with the expense of a little labour in clearing away some of the trees about it, would afford one of the most beautiful views possible. At present to get a sight of it you are obliged to come so near that the effect is almost lost.

I am informed by Mr. MANNINGTON that the population of Pulo Penang exceeds 20,000 souls, consisting of Chulears, Chinese, Malays, Bengallies, Portuguese, and Europeans; the first bear the greatest proportion in number and are chiefly the boatmen and fishers, and some of the richest traders are of this cast; they are originally all from the Malabar and Coromandel coasts. The artificers and most of the shop-keepers are Chinese, whose daily hire in the former capacity is very dear, being half a Spanish dollar per day. The persons who are generally employed in clearing the ground and cutting down trees for timber are Malays, who work by contract, and with their little axes with long handles, cut down or sit idle at their pleasure. Their manner of cutting differs from what is generally practised; if the lower part of the trunk of a tree be much thicker, as it for the most part is, than at the height of 6 or 8 feet, they erect a stage and cut it that height where it is least trouble, then clearing away the underwood they take advantage of the wind and cutting nearly through several trees in its direc-

tion, they fairly fell the first which in its fall brings down all the others to leeward of it. After the trees are somewhat dry, they are set fire to, but seldom that I could perceive, were entirely consumed; very large timbers still lying in the direction they chanced to fall. This and the quantity of ground lost by the stumps still remaining, if left to nature to decay, as is usually the case, impedes the cultivation for not less than six years and sometimes ten. I am, therefore, of opinion that it would be more advantageous to dig the trees at first fairly out of the ground, at least to cut all the roots that spread, and then ropes fixed to the top could easily bring down the trees by tackles attached to the bases of the adjoining trees, and when this was insufficient the aid of the axe and mamooty could soon effect it. Rice is generally cultivated after the wood is cut down, but from the ground not being effectually cleared there is full a third part of it lost, for at least six years, and the standing stumps give it the most barbarous appearance possible. The first expense and trouble is greater in the way that I conceive best, but the surface gained must more than counterbalance it; for in the present manner there is the profit of two entire years' cultivation of the whole lost in the first six years. The variety and luxuriance of the trees over this island, as over all the Malay islands, is very great, timber very plenty and good; but they have no teak, which is the best wood in India; Poon grows to an immense size, and one tree large enough for the *Suffolk*'s main mast, for which I am told it was intended, now lays upon the beach.

The soil about the town itself is sandy and very disagreeable, being quite loose sand, or overgrown with a kind of long grass, the seeds of which stick in one's stockings and are very troublesome. The inland part of the island is very high, covered with wood and as yet unexplored, except a path which is cut to the signal house on the highest point of the island. The pepper plantations here flourish extremely well, and I am told that the pepper is of a better quality than at Bencoolen, which has diminished in the quantity of its produce considerably for some years past. Perhaps this circumstance may be the means of encouraging Pulo Penang, which it certainly wants very much at present, though it thrives fast notwithstanding: but there is a doubt in the minds of the inha-

bitants whether it is to be kept in the hands of the Company, from the unjust and extraordinary preference given to the Andamans by Admiral CORNWALLIS, that deters them from embarking any considerable capitals in clearing the grounds and making plantations which require several years before they can derive any material returns from. It is, therefore, imagined that it would be much more to the advantage of the Company to withdraw the establishments both of Bencoolen and Andamans and bestow their attentions on this island: as the general opinion of the Andamans proves that it never can answer the idea of Admiral CORNWALLIS, the propriety of adding the garrison and establishment there to Pulo Penang is acknowleged by every person acquainted with its situation and the circumstances attending. This addition alone would be sufficient encouragement and security to Penang. As to Bencoolen, since it is only kept up for the purpose of collecting the pepper on the West coast of Sumatra, and seeing that the quantity produced has gradually diminished for some years past, it is a question, with very little doubt, if the whole of this pepper would not just as certainly be brought to the English at Penang, where the Malays could sell it at a price, not so much above the contract price of Bencoolen, as to equal the expense of that Settlement now.

The harbour of Penang is proved to be safe and capable of holding all the ships of our Navy in the East, and affording them and any other ships every requisite assistance at all times. There is now a shipwright established, who built four ships here, and from the cheapness of timber, if encouragement was given to artificers, ships might be built cheaper here than anywhere in India, and docks for the largest ships could be formed almost by the simple excavation of the rock of Pulo Juaja* where the Chinese now manufacture chunam very cheap and good. It is, therefore, a good situation for establishing a Naval Arsenal as the most central to all the trade between India and China and all the islands to the Eastward, which there are now hopes may be carried to an extent much beyond what it has been hitherto, and this in all probability could be done without any, or at most a very trifling, expense to the Company; since if they would only avow their encouragement and support of the Settlement, in the manner before-mentioned, its being continued a free port would secure it such a resource of

* Jerájah or Jerjah.

shipping and trade as would tempt the speculation of individuals to these undertakings. The watering of ships at Penang at present is by no means convenient, but might easily be made so, at a much less expense than has been proposed by some schemers, whose plan I have heard of, but who don't seem to understand the subject; though perhaps it may some day happen that, being proposed by some person with interest, it may become an expensive job to the Company without much advantage to the public.

The Fort is situated in the North-East point of the island, which I think the best, but it is in itself so childish a plan and scale, so near the sea, so ill-executed, and so crowded on by the town and houses adjoining, that I fancy, to afford a real security to their possessions, it will be found necessary to build another in a different place. I am told the best place for the purpose is about six miles South, near where the Chinese have their pepper gardens, and where there is an inner harbour, which might, as far as I can judge, from the plan of it, be improved to the reception of large ships. The tree or plant which yields that curious substance, the elastic gum, grows here in abundance; its juice, when cut or broken, resembles milk, which, when suffered to remain exposed to the air, coagulates into the substance we see it without any chemical process whatever. Bullocks and sheep are very scarce and poor here; the beef is generally buffalo, chiefly from the opposite shore of Queda, and sheep come from Bengal. Poultry are plenty and cheap: the market being supplied by Malay prows, besides what are bred on the island, which are every day increasing; vegetables are cultivated in great plenty by the Chinese, who, wherever they settle, are industrious and orderly. I am told that there are at present for sale in Queda, twenty very fine elephants, which might be bought and embarked for 500 Spanish dollars each, which would be worth from 1,000 to 1,500 or even 2,000 Pagodas each on the coast of Coromandel, this breed of elephants being much more esteemed than any in India. Having received orders from the Admiral for the embarkation of the troops, communicated the same to Major VIGORS.

Pulo Penang to Malacca.

24th.—This morning embarked with the Admiral on board the *Orpheus*, weighed anchor at 10 o'clock, and sailed through the

southern passage, in which we had rather more water than on the flat to the Northward, but the channel is more intricate, though perfectly safe with a leading wind.

25th.—Fell in with four China ships bound for Bengal and Bombay. By one of the latter we sent despatches to be landed at Anjango. We steered South after clearing the shoal, which extends to near Saddle Island, and the 26th made Pulo Jarra. We then steered South-East, and the next day, 27th, made the Sambelans or Nine Islands. Two more China ships passed us. 28th, very light airs, but fine weather: this evening made the Aroas, and anchored for the night.

29th.—Steering due East from the Aroas, we sailed with a fine breeze through the Sand Heads to Parcelar Hill, from whence the course to Malacca, South-East is without danger, Point Rachardo, half way, being a very safe mark. All these islands and points are like so many mile-stones or guide posts for this little voyage.

Malacca.

30th.—Our wind very faint and the tide against us for a great part of this day: we did not anchor in Malacca road until 5 o'clock in the evening. Immediately went on shore with the despatches from the Admiral intimating his intention to dissolve the Dutch Government.

December 1st.—Went on board this morning to attend the Admiral, as Mr. Couperus told me last night that the Council intended sending a deputation this day on board to compliment His Excellency. Shortly after, two members of the Dutch Council and an Interpreter came on board, when the business proved a mere compliment of congratulation on his arrival and nothing more.

The Admiral soon after went on shore, and was received by the Governor, Mr. Couperus, Major Brown and all the Officers of the Garrison. He was conducted to the Government House, whence after a short stay we went to the house inhabited by Major Brown. Some other houses the Admiral looked at, but they all appeared too hot and confined, and at last he resolved on going into Captain Newcome's house on North-West side of the town just outside the Tranquera bridge, Mr. Couperus never once having offered the

Government House, though the only one proper for his residence. We dined this day with Mr. COUPERUS; there was a large company, and not a bad dinner, allowing for Dutch cooking, of which I have not the most delicate idea. Madam COUPERUS was dressed in the most unbecoming manner possible, a mixture between the Malay and Portuguese, her outward garment being made exactly like a shift, she looked as if she reversed the order of her dress altogether. Her hair was drawn so tight to the crown of her head, and the skin of her forehead so stretched, that she could scarce wink her eyelids; she seemed however very affable and well bred for a person never out of Malacca. In the evening she played on the harp, a plain instrument without pedals and only capable of a natural key, made at Batavia; she was accompanied by some of her slaves on violins; and altogether made very good music for a Dutchman to sleep to: she chewed betel incessantly, as did the other ladies in company, and every chair in the room was furnished with a cuspidor to spit in, for while the ladies chewed and played, the Dutchmen smoked their long pipes and drank Klein beer, which is some of the best malt liquor I ever tasted. We were attended at dinner and during the evening by Malay slaves, male and female, some of the latter rather pretty, considering the general cast of Malay features. COUPERUS, I am told, has above 130 slaves, which must be a vast expense to him, and he never sells one.

December 2nd.—The declaration to dissolve the Dutch Government, which is to be made in Council, was this day prepared.

3rd.—After a conference of considerable length between the Admiral and Major BROWN, the latter was taken ill, and therefore no decision took place respecting the declaration. The Convoy arrived this day from Penang; Major VIGORS and most of the Officers landed.

4th.—The Admiral, finding Major BROWN unable to attend business this day, convened the Dutch Council and dissolved the Government as it stood since our possessing the place, having entered the declaration as a minute in their proceedings. Captain NEWCOME was in the ridiculous predicament of sitting as a Member during the dissolution of the Government, though the mode of forming it was partly a measure of his own; however, I believe he concurred much more heartily in its dissolution than establishment,

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4th.—The Admiral, finding Major BROWN unable to attend business this day, convened the Dutch Council and dissolved the Government as it stood since our possessing the place, having entered the declaration as a minute in their proceedings. Captain NEWCOME was in the ridiculous predicament of sitting as a Member during the dissolution of the Government, though the mode of forming it was partly a measure of his own; however, I believe he concurred much more heartily in its dissolution than establishment,

and swamps, from the small proportion of sick in Hospital, it may be reckoned healthy for Europeans, though, since our possession of it, the rains have been very constant. This is probably owing to the effect of putrid vegetation being washed away as soon as formed.

Though situated in the most favourable way for uniting all the resources of a rich country with an easy communication by sea to foreign markets, Malacca now labours under every inconvenience that an island does, without its advantages, and though it has adjoining a soil capable of yielding the richest productions of every kind, and though under the dominion of an European power for about 250 years, it remains, even to the foot of the lines of the town, as wild and uncultivated as if there had never been a settlement formed here: and except by the small river that passes between the fort and town, you cannot penetrate into the country in any direction, above a few miles: nor is even this extent general, being confined to the roads that run along the sea shore about two miles each way, and one that goes inland. Mr. COUPERUS has a country house about four miles on this latter road: and there were, some time ago, gambier gardens, about seven miles inland, to which this road led, but it is not at present cleared farther than Mr. COUPERUS's house. There is no cultivation at present round Malacca but the gardens of the Chinese, and a few of the Malays, who supply the town with great abundance of vegetables and fruits, the varieties of which are reckoned at upwards of 100, few of which are indebted, however, to cultivation, being mostly the spontaneous productions of Nature. The gardens immediately next the town are so choaked up with cocoanut trees that even from Bocca China you can hardly see a house: they grow indeed so thick as very much to obstruct the free circulation of the air, and almost entirely to keep off the land wind, which at this season is the prevailing one, and very cool and pleasant. This extraordinary want of cultivation, I am informed, is the consequence of the restrictive policy of the Dutch Government of Batavia, who make a point of discouraging it, in all their Settlements, the more effectually to render them dependant on Java, where alone they promote cultivation and improvement, and from whence they supply all the other Settlements, even with the common necessaries of life. Sugar might be cultivated here to great advantage, the cli-

day the pleasure to obtain very satisfactory information relative to the situation, strength and disposition of the Natives of Amboina, from which I have great hopes the task of reducing it, if necessary, will not prove very arduous.

The arrangement being somewhat out of the regular line of roster, has occasioned a good deal of discontent and representations from the officers left behind, but has not caused any change in the orders.

17th.—By an English ship arrived from China, we learn that there were no French ships at Batavia on the 1st of November, as three Portuguese ships left it on that date and arrived at Macao December 3rd. These Portuguese may account for the white flags that we have frequent reports of as French in that quarter.

19th.—The *Suffolk*, *Centurion* and *Hobart* arrived this morning from Pulo Penang. By them we learn the news of an action in the Mediterranean, in which we were decidedly victorious; that a successful descent has been made on the coast of France; that the Bill for Relief of the Army in India was at last before Parliament; and several other pieces of intelligence.

21st.—The *Alniston*, Indiaman, was this day despatched on her voyage to China.

25th.—Chiefly engaged in completing the survey of Malacca. The Prize Agents employed in taking accounts of all the public effects, Major Brown having resigned the Government of Malacca, and Major Vigors having preferred going on the expedition, Captain Parr, next in seniority, was put in orders for the Government of Malacca. Lieutenant Heitland was also ordered for the expedition.

30th.—As it appeared to the Admiral that we were scarce in tonnage, the *Armenia*, Captain Sands, of 300 tons, was this day taken up at four Pagodas a ton per month for six weeks certain.

31st.—Several of the seamen being in a very sickly state were sent on shore under the charge of Doctor Harris's Assistant here, as being unfit for immediate service, but as there was a great want of wholesome accommodation for them, I made, by the Admiral's order, a plan of a temporary hospital for the sick of the Navy, the execution of which I left to Lieutenant Farquhar. Notwithstanding that his town is surrounded on the land side with impenetrable jungles

and swamps, from the small proportion of sick in Hospital, it may be reckoned healthy for Europeans, though, since our possession of it, the rains have been very constant. This is probably owing to the effect of putrid vegetation being washed away as soon as formed.

Though situated in the most favourable way for uniting all the resources of a rich country with an easy communication by sea to foreign markets, Malacca now labours under every inconvenience that an island does, without its advantages, and though it has adjoining a soil capable of yielding the richest productions of every kind, and though under the dominion of an European power for about 250 years, it remains, even to the foot of the lines of the town, as wild and uncultivated as if there had never been a settlement formed here; and except by the small river that passes between the fort and town, you cannot penetrate into the country in any direction, above a few miles; nor is even this extent general, being confined to the roads that run along the sea shore about two miles each way, and one that goes inland. Mr. COUPERUS has a country house about four miles on this latter road; and there were, some time ago, gambier gardens, about seven miles inland, to which this road led, but it is not at present cleared farther than Mr. COUPERUS'S house. There is no cultivation at present round Malacca but the gardens of the Chinese, and a few of the Malays, who supply the town with great abundance of vegetables and fruits, the varieties of which are reckoned at upwards of 100, few of which are indebted, however, to cultivation, being mostly the spontaneous productions of Nature. The gardens immediately next the town are so choaked up with cocoanut trees that even from Bocca China you can hardly see a house; they grow indeed so thick as very much to obstruct the free circulation of the air, and almost entirely to keep off the land wind, which at this season is the prevailing one, and very cool and pleasant. This extraordinary want of cultivation, I am informed, is the consequence of the restrictive policy of the Dutch Government of Batavia, who make a point of discouraging it, in all their Settlements, the more effectually to render them dependant on Java, where alone they promote cultivation and improvement, and from whence they supply all the other Settlements, even with the common necessaries of life. Sugar might be cultivated here to great advantage, the cli-

sity to piracy, so common among the Malays; and here, having mentioned this propensity for piracy, it may not be improper to remark, that it would be a most meritorious work to put a stop to it, should we have an opportunity, by gaining possession of all the Dutch Settlements to the Eastward: which might in some time be effected by a couple of frigates stationed in the Straits of Malacca and Sunda or Bally, and four or five sloops of war or armed brigs of a small draft of water, and made for sailing into the creeks where the prows of the pirates generally rendezvous. The sloops to have ranges alloted to them, and then publishing, in all the islands and chief towns of the Malays, Badjoos, and Buggesses, that the English are determined to destroy the towns where or under whose jurisdiction piracies are committed, and all prows armed beyond a certain scale. After a few examples should have been made, nations the most savage would soon cease practices so ruinous to their interest. This undertaking, which would add dignity and respect to the English flag, and promote the cause of humanity, and social intercourse with nations now unacquainted with such sentiments, might, I should hope, be accomplished at no very considerable expense, as a certain duty of tonnage might be well afforded, by all ships trading to the Eastward, for that security to their lives and properties, which they are now under the necessity of guarding, each separately, at a very great additional expense of men and guns, exclusive of the constant apprehensions under which they carry on all their connections with those islands; besides which, as the intercourse of trade would by this means very much increase, an inconceivably greater field would open for the sale of British manufactures of all kinds; for the safety of trade once established, the prices paid for European articles by those nations would fall to that just rate, which would enable them to purchase infinitely *greater quantities* with more certain advantage to us than we now derive from extraordinary profits attended with great risks.

Abundance and great variety of timber fit for ship-building is to be got both here and at Penang. Masts of the largest size are got very cheap from the opposite side at Syac,* and are sent annually to Batavia. It was for the purpose of carrying a cargo now ready here, that the *Constantia*, an old Indiaman, was sent here. A

* Siak.

74-gun ship's mast may be bought for two hundred dollars.

The population of Malacca does not exceed 14,000 or 15,000, which is calculated from the quantity of rice imported, and may be tolerably exact; they consist of Malays, Chinese, Chulcars and Europeans; and as there is nothing bearing any resemblance to a Raja or Supreme Head among them from the interior part of the country, each caste has its own Chief or Captain as he is called, who are all subordinate to the Government.

The disposition of the Malays about Malacca is quite inoffensive, nor has there been any act of treachery, that I could learn, committed by them for a considerable time past. In their domestic habits they are free from the prejudices of the Hindoos, and are reckoned Mahomedans, though I fancy their chief tenet is abstaining from swine's flesh. They are extremely indolent, and, if not tempted by the hope of gain, would never exert themselves. Though very muscular in their make, and better formed for strength and activity than any of the Natives of India, they are passionately addicted to gaming and cock-fighting, which are their chief amusements. Creese-fighting is the principal public exhibition I could observe, in which the combatants pride themselves, not in the boldness of attack, and manly agility, but in the wily approach of a tiger, where their greatest merit lies in getting unawares behind their antagonist, and surprising him by a stab in the back; and this circumstance I look upon as strongly indicative of the general disposition of the Malays.

The Chinese are equally addicted to gaming with the Malays, and have here and at Penang licensed houses where they play with dice, a kind of hazard that seems to have a good deal more variety than ours. They are also fond of theatrical exhibitions in which their merit is considerable; their chief performers are carpenters and other artificers, and I doubt not if people of the same rank in life, in a distant country town in England, were to attempt getting up a play, they could hardly outdo the exhibition of the sort we saw at Penang, on a stage erected for the purpose in the streets. The spectators sat on chairs and benches in the open air and were refreshed with tea and sweetmeats; their music is certainly very disagreeable, being composed of gongs and very harsh hautboys. They are very industrious, almost all of them keep little shops

and sell groceries of all sorts. They all hitherto sold arrack, and the consequent drunkenness of the place was abominable. I am happy to observe now, however, that by the new regulations with respect to the duties, this article is put under limitation, and taxed as it should be. The Chinese, when they arrive at a certain age, always prepare their coffins, as a memorandum of the end they must sooner or later necessarily arrive at, and a stimulus to the observance of morality during life; and certainly they are in general a very orderly well-behaved people. At every man's door you accordingly see four or five immensely thick planks of which their coffins are to be made. Their burying ground they always choose on a hill, and that called Bocca China derives its name from being chiefly devoted to that purpose. Their tombs are of a particular construction, being surrounded by a considerable space open on one side and semicircular on the other; some of them formed at a great expense. They always enclose with the dead body, a certain quantity of provision, and sometimes money. From their industry and ingenuity they are very useful to new settlements, and deserve to be delivered from those oppressive impositions which the Admiral has very wisely put an end to. They are great breeders of hogs, and are generally the persons who slaughter them; but why the privilege of doing so should become a subject of taxation as in the Dutch Government, and still continued, more than beef, I don't understand; unless it be that they have a particular method of increasing the weight of the pork by introducing water into all its pores, similar to the cheat butchers at home sometimes practise of blowing up meat to make it look well, but still more effectual. They kill beef too, which is very coarse and bad, being all buffalo. There are bullocks and cows here, but very scarce and poor, and the milk and butter, both here and at Penang, are very bad; the cause is the same in both places; the soil not being sufficiently cleared, the natural grass in the swamps and jungles is too coarse for bullocks, but is the best for buffaloes, which here grow to a great size and strength, and when taken are very fierce. For the same reason sheep cannot thrive, there is therefore no mutton but from Bengal.

Almost all the mountains in the Peninsula of Malacca as well as those on Sumatra are impregnated more or less with gold, and

many of them go by the name of Mount Ophir; that inland from this place is about twenty-six miles, the communication to it being from the river that disembogues near Point Sisa. The Malays who go there are under no restraint, nor pay any duty, but enclose with stakes a certain extent of ground where they think convenient, work until they procure the quantity they want, and then return to dispose of it. I am informed the richest gold mine in the world is the black mountain in Cochin-China, the working of which having been interrupted by civil wars for four years together sometime back, the price of gold dust in China rose twenty-five per cent. higher than its general rate, and upon its being again opened, gold dust, throughout that immense empire, fell to its former standard.

Concerning the works of the fort of the town of Malacca, according to the plan they are built upon, they are in tolerably good repair, and capable of considerable defence; though should it remain eventually in our possession, which is not unlikely, and a strong garrison be established in it, I think it would be absolutely necessary to modernize the whole river face of the fort, and enlarge the two adjoining bastions; to open the streets of the town to the enfilading fire of the fort; to deepen the ditch and complete the lines round the town; to erect an outwork before the salient angle next the sea, to open a communication with Bocca China, and to erect two small regular redoubts thereon connected by a strong stockade well scarped on the outside, and lastly to clear the ground at least the distance of four hundred yards, for an esplanade. A magazine for powder is indispensably necessary, no secure building for that purpose having hitherto existed. The severity which the Dutch have constantly exercised in this Government has impressed itself so forcibly on the minds of the inhabitants of all denominations, that they can hardly conceive the English to be now their rulers, from the mildness of our administration and the politeness we show to the Dutch, which is attended with the ill effect of their influence being still so great as to keep back every kind of information and assistance that we might naturally expect; it therefore becomes the more necessary to adopt decisive measures, and the Admiral has accordingly resolved to send away the late Governor and Dutch soldiers who have hitherto been kept in contradiction to the orders

from Madras. However, as there has been a sort of interregnum with regard to the Administration of Justice, it was judged necessary to continue in office the Members of the former Court of Judicature, which some of them seemed not over willing to comply with, until they were given to understand, that the alternative was being sent to Madras; accordingly a commission of justice was made out and issued. The Fiscal is the Acting Member upon all occasions of small import, and in the Dutch Government, his fees always bore proportion to the rigour of the punishment. This stimulus to cruelty neither the general disposition of the Dutch, nor the particular temper of Mr. RHUDÉ required, and it was but a short time before our arrival that a young woman with child was whipped so unmercifully that she died in a short time. They sometimes proportion the punishment to the time of smoking their pipes; and it is not uncommon to say give him one or two pipes, according to the magnitude of the offence; meaning that the criminal is to be flogged during the time that the phlegmatic Fiscal smokes one or two pipes of tobacco.

The investigation of the public accounts and revenue has been a source of great trouble, and until the determination to send away Mr. COUPERUS and the Dutch soldiers was understood, every possible difficulty was thrown in the way. It now appears that several things were omitted in the statement of public property first sent. The account of the salaries and emoluments of the Dutch servants seem to be loaded with a great many more charges than is natural to conceive would be allowed; but there seems to have been a great deal of peculation in practice, particularly in one article, the share of 25 per cent. on the revenue, that was allowed to the Civil Servants; the consequence of which was, that the Government tempted the Chinese farmers of the revenue, to bid a vast deal more than they were really worth, from the first fruits of which their share were regularly paid; but the balance was more than could be collected; and they were therefore obliged to write to Batavia for a remission of it altogether, which I am informed was never refused. After the resignation of Major BROWN, the Admiral found himself freed from the promise he had made to continue the monopoly, and therefore the public sale of the revenue, some days ago advertised for this day, is on the principle

of a trade open to all, upon certain fixed duties, which perhaps may be more profitable in the end, than the monopoly.

January 3rd, 1796.—The order issued some days ago for the embarkation of the troops, was necessarily changed on the Admiral resolving to leave behind the *Centurion*, for the defence of the Straits and Settlement of Malacca, as we have lately heard frequent reports of the French and Dutch Cruizers being out. From this and the great increase of stores and baggage, all the ships are very much crowded.

4th.—Mr. COUPERUS having had orders to prepare himself to go to Madras on this day on board the *Swallow*, as he had a large family, and vessel of his own, which has hitherto passed for a brig belonging to the King of Cochin, commanded by a French officer, he requested permission to proceed in her; and having reported himself ready and obtained his passport from the Admiral, he embarked accordingly.

From Malacca Eastward.

5th.—The troops and stores being all on board the respective ships, instructions were drawn out for the guidance of Captain PARR, on which he was directed to build a temporary hospital. The sick of the Dutch soldiers were placed under the care of Dr. HARRIS'S Assistant, and the Pioneers left at Malacca and public artificers put under charge of Lieutenant FARQUHAR, also the work on Bocca China ordered to be discontinued.

6th.—Embarked this morning with the Admiral, being now provided with such interpreters and guides as I could procure.

Sailed from the Road of Malacca about 12 o'clock, having closed the despatches for Madras per *Swallow*, passed the Water Islands with a light air, but the tide towards night making against us we brought to near Mount Formosa.

7th.—Weighed anchor this morning, the wind rather against us, but with the aid of the tide we passed Pulo Pisang and anchored near Pulo Cocup in sight of the Carrimons. The 8th, taking advantage of the tides, for the winds were by no means favorable, we got on to near One-tree Island, when we anchored. This is a very dangerous shoal and reef, extending full three miles in nearly an

East and West direction, and, at high water, only a few of the rocks above water, and a single tree from which it derives its name. The 9th, though the winds were still contrary, we worked on with the tides, and passed Red Island on the right and Barn Island and the Rabbit and Coney on the left, and several other nameless islands besides. The working of the different ships through these narrow channels was extremely beautiful, the islands being clothed with the richest luxuriance. The *Surprize* got a turtle from a prow that came off one of the islands. We passed the island St. John's and anchored for the night in sight of Point Romania. The *Suffolk's* launch, the *Mary* and *Armonia* were very far astern on the 10th, though the wind was tolerably fair; the Transports were so far astern that it was one o'clock before we could get under weigh. We then made sail, but were soon after again obliged to come to near Point Romania. These straits are by no means well laid down, as it is impossible to know the different islands and headlands from any chart of them yet published. It certainly would be a very desirable circumstance, to have a complete regular survey of them, as from the number of different islands, channels might be discovered, that would favour the passage of ships in either direction, and with any winds, as I am informed there is a deep water and good anchorage through almost all of them, but from want of knowledge of them, ships being afraid of exploring new passages, loose a vast deal of time. The tides here are very irregular, but in general, in North-East monsoons, are observed to flow eighteen hours and ebb six. The flood on the Eastern side of the strait, I am told, is from the Eastward, and I am told these circumstances are reversed in the opposite monsoon. It is certainly a subject well worth observation to examine into the effects of the tides in these straits, which must be liable to great variations in different parts, from the multiplicity of islands and channels, and should become an essential part of the duty of any person appointed to survey them.

Straits of Singapore.

11th.—A sail in sight to the Southward, which proved, as was supposed, to be the *Transfer*, Captain ELMORE. We stood on with the tide, but not being able to weather Pedra Branca, were obliged

to return and again anchor under Point Romania; the *Transfer* also joined us.

12th.—Captain NEWCOME came on board this morning, and brought us a fine turtle; he also gave us the intelligence, from the Mate of the *Transfer*, who was on shore at Rhio, that on the 7th instant a prow arrived there from Banca, the Noqueda* or Malay Commander of which reported to the Sultan of Rhio, that there were on the Straits of Banca three French and two Dutch Ships-of-war (cepal praou,† in the Malay tongue); and that the Sultan advised him not to proceed by that passage on that account. The Mate, who came on board, thinks the report well founded, as the forfeiture of his life, he says, would be the consequence to the Noqueda, of false information. The Admiral on this resolved to return as far as the little Carimon Island, and send into Malacca for the *Centurion*; and, after giving the requisite warning to the Settlement of Malacca, to proceed by the Straits of Durion and Banca, in order, if possible, to intercept this force, which may be an armament destined either for the recovery of Malacca, or to distress our trade in these Straits: and there is some reason to suspect Mr. COUPERUS may have given intelligence to Batavia of the exact situation of the garrison of Malacca, and likewise of the probable time of our departure. For upon further enquiry, it appears that he had some idea of a force on these Straits, as he warned Captain SANDS of the *Armenia*, with whom he had some connection in trade, immediately on his arrival at Malacca, and before he was taken up as a Transport, to avoid the Straits of Banca, knowing or suspecting danger there. Captain NEWCOME dined with us to-day, and mentions that the soldiers on board the *Orpheus* are very discontented, on account of the difference of provisions with which they are served from that of the sailors. On long voyages like the present, when the services of men are to be immediately called for, and every exertion expected from them, there should certainly be more attention and liberality shewn to their provisions, on which their health so materially depends. They are denied the little gratifications of flour, peas, sugar, &c., and only served biscuits and salt beef, 1lb of each per day to each man; the consequent sickness, or at least weakness, of the men, after a voyage of six weeks, must surely be a much greater

* Nakhoda.
† Kapal prang.

loss to the public service than those little allowances; which would not only gratify their pride as well as palate, but keep up that efficient vigour necessary on their arrival at their destined scene of action, for supposing only five in a hundred to suffer by the saving, exclusive of the idea of humanity, that of economy will make it evidently appear that it is cheaper to employ one hundred stout healthy well fed men, than one hundred and five supported on this curtailed allowance, five of whom are sure to become unserviceable thereby.

Off Carimon Island.

13th.—As if the winds were determined to oppose us, the moment yesterday we resolved on returning, it chopped about, and was still against us, so that our progress back promises to be as tedious as when coming.

14th.—Having come to an anchor off the little Carimon island, the Admiral despatched the *Hobart* and prow to Malacca, with orders for the *Centurion* and *Swift* to join us. I wrote to Captain PARR an account of the information which caused our return, and the Admiral's intention to proceed by the Straits of Banca, to clear it of any enemy that may be there.

15th.—A large ship appeared coming from the Eastward, which proved to be the *Phœnix*, Captain HAY, from Manila, the same that was sometime ago guilty of piracy not far from hence, in having plundered and burned a Dutch snow and plundered a vessel under Arab colours. The Admiral sent for him, but as he shewed rather an inclination to prosecute his voyage, the *Resistance* was sent in chase.

16th.—The Seapoys and pioneers were landed at a very good watering place on the great Carimon Island, to refresh themselves, while the Transports were well washed and cleaned, which, from being so crowded, could not be done while they were on board, and was therefore necessary to their health and comfort. We also changed our place and anchored near to the watering place.

17th.—This day joined us from Malacca, the *Centurion*, *Hobart* and *Swift*. They inform us of the loss of the *Shah-Munshy* of Bombay, from China, on the rocks of Pedra Branca on the 8th instant; the

crew were all saved in their boats, but the ship went to pieces immediately, and nothing but their lives saved; the boats must have passed us in the night of the ninth. The loss of this fine ship is the consequence of the want of proper survey of these straits, with proper remarks on the tides and currents. From the *Phœnix* we this day learn by our boat which returned from her, that there are two Spanish Frigates at Manila, both sickly, bound shortly to Spain by way of Cape Horn. That the forces of Manila are considerably increased, and great pains taken in their discipline. That the fort is put into a very respectable state of defence, the works being new modelled and repaired. The present Governor is reckoned an active clever man, who encourages cultivation and trade. Some specimens of a white rope made of grass, and some of the material itself prepared for twisting, were brought us, which seem to be very strong, but I understand decays in fresh water. They make a very good sort of canvass of it. I am inclined to think that if the long grass, which grows on the beds of all the great rivers on the coast, was properly prepared, it is the same, or at least would be equivalent to it, in strength and durability, as it possesses a remarkably strong fibre, very fine and silky. We also got a small supply of chocolate and biscuits from the *Phœnix*. This day a duel was fought between Ensign DEACON, of the 17th Battalion, and Captain TURNBULL of the *Mary*, Transport.

[The Straits Branch of the Royal Asiatic Society is indebted to Mr. W. E. MAXWELL for the above interesting paper. Mr. MAXWELL found it when looking through some papers at the India Office Library, and copied that part of Captain LENNON'S Journal which describes the passage of the Expedition through the Straits of Malacca.—ED.]

A SKETCH OF THE CAREER

OF THE LATE

JAMES RICHARDSON LOGAN,

OF PENANG AND SINGAPORE.

BY

J. TURNBULL THOMSON.

In perusing the first number of your publication, I observe the high terms in which my friend the late JAMES RICHARDSON LOGAN is noticed by your Vice-President, the Ven'ble Archdeacon HOSE, M.A. This induces me to forward to you a few reminiscences of him, for, coming from one who knew him from boyhood, and who had the privilege of being his intimate friend for many years when residing in the Straits, what I have to relate, I venture to anticipate, will be of some interest to your readers.

He was the son of Mr. THOMAS LOGAN, of Berrywell, Berwickshire, Scotland, who had married his cousin, also a LOGAN, and to his mother my friend bore a strong resemblance. His superior intellectual faculties were also inherited from this source, hers being of a high order. His parents belonged to a family which, in their country, were and are eminent as agriculturists, but at the time I first knew him, Mr. THOMAS LOGAN had retired from business.

I met the subject of this notice as a boy when he was attending the Academy of Dunse, conducted by the late Mr. THOMAS MAULE. He was there what was called an extra scholar, sitting with others at a table in the centre of the school apart from the ordinary classical benches. At the table at which J. R. LOGAN sat, he and others were brought forward in the several branches of education by special teaching. From this Academy many men of note have emanated; amongst those that I can call to memory are the late Professor CUNNINGHAM of Edinburgh, Captain BAIRD SMITH of Bengal, and Dr. ROBERT HOGG of London.

J. R. LOGAN was some three years older than myself; hence during the years 1830, 31 and 32, when we sat in the same school-room as boys, we arrived at no close intimacy. But the course of events brought us together in another part of the globe, by different routes and dissimilar adventure, it is true, yet the year 1839 found us as guests of the late amiable and kind-hearted proprietor of Glugor, Penang, and Longformacus, Berwickshire—the late DAVID WARDLAW BROWN, Esquire. Here a friendship and mutual confidence was established, that flagged not till death.

After leaving Dunse Academy, J. R. LOGAN proceeded to Edinburgh as pupil to a cousin of the same name, by profession an Advocate or Barrister. After fulfilling his time, he proceeded to Bengal, at the invitation of another cousin named DANIEL LOGAN, of whom he used always to speak with the highest regard, where he was engaged in indigo-planting for a short time, after which he accepted the invitation of his friend and schoolfellow, the late Mr. FORBES SCOTT BROWN, to join him at Penang. Here he soon found an opening in his profession by the departure for Europe of a Mr. BELHETCHET, Solicitor, who practised in the Penang Courts.

But an obstacle in the way of his entering the Bar suddenly and unexpectedly presented itself in the shape of a most extraordinary freak on the part of the political rulers, who were at that time officials of the Hon'ble East India Company. The then Governor, Mr. BONHAM, and his coadjutors, taking advantage of the absence of the Judge, Sir WILLIAM NORRIS, abolished the Bar with three objects in view. First, retrenchment; secondly, an addition to their power; and thirdly, a saving of trouble to themselves. On these three grounds the young Advocate was refused admission. But so well was he supported, and so highly were his abilities appreciated by the inhabitants of the Settlement—European and Native—that the authorities had to give way, and thenceforward he became a Member of the Straits Bar.

In our frequent intercourse at Penang, I early observed his habits of close application and enquiry, the first instance of which was his sitting down beside a Kling shop at Sungei Kluang and obtaining from the owner, not only a list of all the various native products sold, but an account of their uses, places of growth,

prices, &c. In preparing himself also for the practice of English law (he having been trained in Scotland), I did not fail to notice with astonishment the intense continued application he gave to the contents of huge tomes, which, to me, were as "dry as dust" and as indigestible as sand.

During my residence at Penang, which continued for over three years—in 1838 to 1841—he was a frequent visitor to my solitary bungalow situated in the interior. His company was never more charming than on such occasions. Making but few friends in society, and being of a particularly retiring disposition, he seemed to reserve an overfull share of his attractions for those that could heartily sympathise with him in old fellowship. I remember particularly one occasion when I asked him to join me in an expedition to the interior of Sabrang Prye. Exploring the sources of the Junjong Idup, probably now covered with cultivation, but, at that time, under primitive forests, waste and unoccupied, except by the tiger or the *jakun*, we were detained for three days by a constant downpour and flooded rivers, having taken refuge in a deserted *pondoh*. Here his versatile talent came to our aid in wiling away the long, dark, dreary hours, whose melancholy and tediousness was enhanced by the wail of the *unku*. I never heard Shakespeare read with greater effect, vigour, or thorough appreciation.

Even in those his very young years, I found him a safe councillor and adviser in matters important to myself, where a false step might have been irretrievable. In my heart I was thankful to him for this. We met again at Singapore in 1843-4, where his elder brother ABRAHAM had joined me in my own house as *chum*. A falling off in practice at Penang made a change advisable for the younger LOGAN also, and with us he took up his residence.

For several years, the busy practice of his profession seemed to engage his whole attention, but early in 1847 I had an indication of coming events; not that there had not been abundant indications before this, for while he conducted the *Gazette* at Penang he drew out originality and latent talent from many of the residents—European and Asiatic—which that paper had never shown before, and he himself illuminated it with many powerful leaders.

The occasion of this direct indication occurred when he had preceded me to Malacca on law business. I had followed in the gun-

boat on survey duty. Here it was difficult to find quarters, so he carried me to Kampong Illier, where he had hired a bungalow. In the evening he invited me to accompany him to St. John's mount, where, he said, we should enjoy a most glorious sunset. While sitting on the old Dutch ramparts his first hint of a scientific journal was made to me, by his asking my co-operation—not that he seriously intended this, but as an indirect way of letting me know of a somewhat (as it would appear to me) ambitious project. At the time, I personally thought little more of it, but of his seriousness (if I had any doubts on the subject) he gave ample proof in his devotion of every spare moment to an examination of the geology of Malacca and its neighbourhood, exposing himself in this pursuit the live long day to the full rays of the tropical sun. Few men were gifted with such intense energy. Alas! the spirit was strong, but a delicate constitution denied to him the full exercise of his abilities.

The establishment of the "Journal of the Indian Archipelago and Eastern Asia" duly took place in 1847, as mentioned by Archdeacon HOSE, who remarks that it was a bold enterprise for a single individual to undertake. I may also add that, continued as it was for so many years, it was also a most public spirited one, for such a work was necessarily mainly supported at the private expense of the proprietor. And as the Archdeacon justly states, the continuance of the Journal evidenced a time of great scientific power and literary activity in the Straits. To LOGAN is the credit due not only of evoking this power, but of having personally contributed so largely by his papers to its scientific objects.

If my remembrance serves me aright, LOGAN, while influencing all that were willing to aid, himself engaged first in geological enquiry; next in geographical exploration; and then in philological studies: and, to my mind, it is on the latter that his reputation will mainly rest.

During these few recent years, I have given some of my attention to one of the branches coming under the scope of his studies, and in reading the disquisitions of HODGSON on Asia, BLACK on Africa, ANDREWS on Polynesia, with others, I find his elucidation of many remote and subtle points in the linguistic peculiarities of nations most respectfully quoted or referred to. Indeed, he is generally known as Dr. LOGAN—a title too often detained from those who

deserve it best. On this subject, it is now many years ago that I had the pleasure of the company of Sir WILLIAM MARTIN, Chief Justice of New Zealand, when I was surprised to learn of the familiar knowledge which that learned lawyer had of the minute Analysis by LOGAN of the Polynesian languages.

LOGAN, in first applying himself to the geology of the Malayan Peninsula, displayed great fortitude and contempt of danger, proceeding as he did in his excursions in a small *sampan* into coves and creeks notoriously infested with pirates. But even more so did he display these admirable qualities when penetrating the wilds of Johor, Pahang and Kedah. About this period he had removed to Sungei Kallang, near Singapore, while I, bound by my official duty, remained in town.

I remember, after he had been on one of those expeditions for several weeks, I was suddenly aroused late in the evening by what appeared to be his spectre. The next moment I saw him tottering, when I rushed forward and grasped my friend, leading him to a chair.

He had just returned from exploring the Indau, Johor, and Muar, crossing the jungles of the interior, and after many adventures amongst the wild tribes and escapes from flooded rivers, alligators, &c., he found means to return to Singapore. Weak, weary and sick, he made his way to my house, as the nearest one, likely to administer to his immediate wants. In this, I need not say there was no laxity.

In the latter years of our intercourse, I observed him to be principally devoted to philology. On this subject, his range of enquiry was as wide as it was persevering. I finally left the Far East in 1855, before he had entered into the midst of his labours in this direction; yet I had had fair opportunity of seeing his close application to the science of language. All languages were equally attacked by him—European, Asian, African, American, and Polynesian—in their glossarial, phonetic and idiomatic phases, and particularly the latter. The extent of the learning evidenced by his papers is surprising, even now after the lapse of a quarter of a century, if we consider that they were published before the present facilities were offered or at hand to the student, which are now so abundantly provided by the publication of the vocabularies and grammars of HODGSON, KOELLE, BLACK, CAMPBELL, and a host of others.

I may mention one incident which occurred at this period as exemplifying his devotion to his favourite pursuit. In the year 1849-50 I was surveying the Johor River, when I asked him to accompany me for change of air. I had at my service a small gunboat well over well provided with *kadjangs*. Anchoring in the evening, I turned in after the fatigues of the day and fell asleep, but was awoke at midnight by a sudden turmoil. This proved to be a *Sumatra*, bringing with it the usual squalls and rain. On looking for my friend, I found him perched on the top of the powder cannister to save himself from the wet, close by a lamp at which he was, and had been all night, closely analysing the construction of the Dutch language. Such enthusiasm surely deserved unalloyed success and the applause of mankind. But the inscrutable ways of Providence brought not about the reward that his friends would have entirely desired, or which would have been entirely gratifying, to them. *Sic transit gloria mundi!* LOGAN is variously and at different times mentioned along with MARSDEN, LEYDEN, RAFFLES, and CRAWFURD. For my part, I would class him alone with LEYDEN. But in doing so, even here there is considerable qualification. Both were borderers, both men of intense energy and great powers of application. With all this LEYDEN was a poet, a poet above mediocrity. I am not aware that LOGAN ever wrote a verse. It is in the science of language that LEYDEN and LOGAN are akin in genius, but LEYDEN's sphere was translation, LOGAN's analysis and comparison. LEYDEN was an antiquarian, LOGAN an explorer of things as they are, a far more difficult and deeper subject than the former, requiring great and comprehensive knowledge, a highly matured judgment, and close acuteness of critical powers.

Fate was adverse to both; neither brought their labours to full consumation. Under happier circumstances, both would have illuminated the world with best stores of yet dormant mysteries, wherein the complex skein of human races on this earth would have been disentangled and brought within our ken. While I mention LEYDEN and LOGAN as being men of much the same genius and power, it would be neglectful not to denote their differences. LEYDEN was born of the humbler classes, LOGAN of the middle. This is only interesting in so far as it points a moral and illustrates life's antithesis. In India, JOHN LEYDEN, the shepherd's son, was the pu-

vileged companion and favoured protegé of the most illustrious men in power, by whose interest and support he had unstinted facilities given him in his special and peculiar pursuits. LOGAN, the son of a gentlman, had none of this. What he attained was due solely to his own labour and indomitable perserverance; these being exercised at the same time under the distracting influences of a laborious profession by which he honourably maintained himself.

Under these circumstances, probably LEYDEN would have accomplished more; indeed he must have done so, but an early death overtook him, as we all know, caused by exposure to the malaria of Batavia.

What LEYDEN accomplished, therefore, was small as compared with LOGAN. In the science of races and languages, LOGAN'S grasp was almost universal, enabling him to collate the lexicons, vocabularies and grammars of nations and tribes in the most distant parts of the globe, and elucidate their systems and constructions. Of this vast enquiry, LEYDEN may be said to have had time only to approach the portal.

But, as I have suggested before, LOGAN'S work was also incomplete. Ten years of learned leisure in his native country would have enabled him to work wonders. But this was not vouchsafed to him. Borne down by weak health, far from his native land, he was taken from us at the age when man's intellect is in its full vigour. And we live to lament unfulfilled hopes, disappointed aspirations, and useful labour ceased, to be no more.

INVERCARGILL, NEW ZEALAND,
20th May, 1881.

MEMORANDUM

ON

THE VARIOUS TRIBES INHABITING

PENANG AND PROVINCE WELLESLEY

BY THE LATE

J. R. LOGAN.

[On the 30th November, 1880, the late Mr. DAVID AITKEN wrote to the Government stating that the late Mr. JAMES RICHARDSON LOGAN had written, for the Government, a paper on the Wild Tribes of Penang and Province Wellesley, which Mr. AITKEN believed would be found in the records of the Lieutenant-Governor's Office, Penang.

A search was made, and the paper was found. It has never before been published, and, coming from the pen of such an authority as Mr. J. R. LOGAN, will be read with great interest.—ED.]

THE native races of the Malay Peninsula are the Simang, the Binua, the Malay, and the Siamese.

Simang.

The Simang are scattered in small disconnected herds throughout the forests of the broadest part of the Peninsula, comprising the Malay States of Kedah, Pĕrak and Tringganu. They are the sole aborigines of Kedah, including Province Wellesley, in the vicinity of which some families continued to wander until the increasing denseness of the Malay, Samsam, and Chinese popula-

tion, and the felling of the forests, drove them further inland. At present the nearest groups are those on the river Krîan, above the British boundary.

The Simang are a variety of the Papuan branch of the oldest race of India, Ultra-India, and the Indo-Pacific Islands, the other branch being the Draviro-Australian.

The Papuans are distinguished from the lower Dravirian tribes and castes, and from the Australians, more by the spiral growth of the hair than by any other constant physical characters. From the second great race of this ethnographical province—the Himalaic—both branches are well differentiated by the non-Mongolic shape of the head and by the comparative slenderness of the trunk and limbs, and darkness of the skin. The most striking and general peculiarity of the head is the pyramidal form of the nose, caused by the root sinking deeply in below, or forming an acute angle with the base of the prominent brow ridge.

In the Simang, the head is small, the forehead low, rounded, narrow and projecting over the root of the nose; the corona ridged or obtusely wedge-shaped; the occiput rounded and somewhat swelling; the lower part of the face oval or ovoid; the cheek bones broad, but not remarkably prominent, except with reference to the narrow forehead; the upper jaw not prognathous; the nose short and somewhat sharp at the point and often turned up, also spreading; the mouth large, but lips not thick; the projecting brow nearly on the same vertical line with the nose, mouth and chin; hair spiral and tufted; the beard of much stronger growth than with the Himalaic race; the eyes fine, middle-sized and straight; the iris large, black and piercing; the conjunctive membrane yellow; the person slender; the belly protuberant; the skin fine and soft, varying in colour from yellowish brown and dark-brown to black; average height about four feet eight inches.

The Papuan race exhibits great variety throughout its range from the Andamans to the Viti-Archipelago, New Caledonia and Tasmania. Some tribes are more Australoid than others; some are more Mongolic, especially where there has been intermixture with the Himalaic race; and some approach the more debased and prognathous varieties of the African Negro, but, as a whole, the race is much more akin to the Dravirian (where the latter has not been

improved by Iranian crossing), and to the East African, than to the Himalaic. While the Australian branch, protected from the Malayo Polynesian by the character of the Southern Continent, preserves a distinct form of language, which connects it with Dravirian. No example has yet been brought to light of a Papuan tongue possessing distinct pronouns and a distinct structure from the Malayo-Polynesian or Himalayan. Some of the vocabularies contain many upper Asiatic words not found in Malayo-Polynesian dialects. The Simang dialects, while containing a large number of Malayo-Polynesian vocables, are more Himalaic than the Malayo-Polynesian glossaries. The pronouns have the peculiar forms that were current in the dialects of that branch of the Himalaic people which predominated in the Gangetic basin and its confines before the Arians advanced into it, and which spread its language and civilization eastward till they prevailed from Guzerat to Tonquin. These pronouns and many other common vocables are still used by the Kol or Southal tribes on the Ganges, the Kyi or Kasia in the Brahmaputra basin, the Palaong and the Mon or Peguans on the Irawadi, the Kambojans on the Mekong, and the Anamese on the Tonquin. The Simang and some of the Binua tribes appear to have obtained them at the time when the Mon-Kambojan nation was established on the Irawadi, the Menam and the Mekong, before the Burmans rose into power, and long before the Shans or Siamese advanced westward into Assam and southward down the Menam, separating the Mons from the Kambojans. That a Mon Colony continued to flourish on the Muda down to a period long subsequent to the intrusion of the Arians into India, is evidenced by the rock inscriptions in characters similar to the ancient Mon, which are found in Province Wellesley and on Bukit Mariam.

The Simang are about the least civilised of the tribes of the Indian Archipelago. They wander in the forest, preying on wild animals, which they kill with spears, arrows and darts from the blow pipes; their only clothing, a piece of bark round the middle; and their temporary lairs only protected from the weather by a few branches or leaves hung over two or three sticks.

Binua.

These tribes, Himalaic in race, are scattered over the Southern

nose palder, and the eye brighter, straight and more liquid. The Malay is good-natured, courteous, sociable, gregarious and gossiping, finding unfailing amusement in very small talk, jokes and pleasantries. To superiors, he is extremely deferential, but with no taint of the abject or fawning Asiatics of higher civilization. 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, when his interests are involved, his promises and professions are not to be trusted. His habitual courtesy and reticence and the influence of his religion mask the sway of passions to which he may be secretly yielding and under which he sometimes becomes rapacious, 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 land covered with forest and swamp—trusting to his kris and spear for self-defence, holding in traditional respect the powers of the pirate and robber, and putting little value on life, the Malay became proverbial for feline treachery and bloodthirstiness. Under the Government to which Malays have been subjected in Province Wellesley, and which has certainly not erred on the side of paternal interference, for it has left them as free as English yeomen, they now form a community as settled, contented, peaceable and free from serious crime as any to be found in British India—a result due to the clearing of forests, the formation of roads, the establishment of a regular Police, and the honest administration of the law.

The Malay treats his children with great affection and an indolent indulgence. Women are not secluded, and the freedom which they enjoy in their paternal homes is little abridged in after-life. Early marriage is customary and necessary, for if it were long postponed after puberty, they would not be restrained by their religion 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 which it is availed of renders marriage in practice 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, enable them to purchase their divorce, or worry their husbands into granting it, whenever they wish to change them.

Siamese.

The Siamese do not differ much from the Malays in their physical characters. The person has much the same height and form. The remarkable flatness of the back of the head is more generally present, the profile is also more vertical, the nose is more often slightly arched, the mouth smaller and firmer. The chief peculiarities are the lowness of the hairy scalp and the staring expression of the eye, caused by the retraction of the upper eyelid.

The Siamese belong to that branch of the Himalaic race which preceded the Tibeto-Burman on this side of the Himalayas. At a very remote period in the history of this branch, the progenitors of the Lau migrated to what afterwards became the Chinese province of Yun-nan, and thus became, in a large degree, isolated from the influence of the sister tribes who spread over the Gangetic basin and Ultra-India, while the Mons and Kambojans became the great maritime nations from the Irawadi to the Mekong, and the Anamese occupied the borders of the China Sea as far North as Tonquin. The Lau retained their sequestered inland position until the Chinese pushed their conquests and settlements into Yun-nan, when between the 7th and 8th centuries hordes of the Lau re-entered the basin of the Irawadi, established themselves at Moung-Goung and gradually subjected and partially occupied Assam. Thus in the 7th and 8th centuries, and subsequently in A.D. 1224, when

* But if the master avails himself of his power, in the case of a debt-slave, he does it at the sacrifice of the debt.—ED.

they founded the Assam rule, a large part of Manipar and the territory now known as the Shan States, their language and civilisation had been considerably modified by the influence of the Chinese. It was not till many centuries later that they succeeded in expelling the Kambojans from the lower basin of the Menam and reaching the sea. From Siam they spread down the Peninsula, and all the Malay States appear to have successively been forced or persuaded to acknowledge their suzerainty. At the end of last century, the inhabitants of the territory between Siam and Kedah were almost purely Siamese. In 1821, they expelled the Malay Chiefs and the greater part of the Malay population from Kedah and occupied that country until about 1842, when it was restored to its Native rulers, but as a dependency on Siam. The Southern progress of the race led to parties of Siamese settling in various parts of Kedah and in the N.E. districts of Province Wellesley, in which Siamese was till lately, and is still to a considerable extent, the current language of the oldest settlers, being Samsam, *i.e.*, Islamised descendants of Siamese with some intermixture of Malay blood.

The Siamese language is radically Himalaic, but owing chiefly, it is probable, to the influence of Chinese, it has been transformed, like some of its sister tongues, from a dissyllabic to a monosyllabic structure. Remnants of the Himalaic prefixes are found in the initial consonants of several words. The forms of the common Himalaic vocables are often broader and more consonantal in Siamese and the sister Mon-Anam languages than in the Tibeto-Burman, and they retain a similar Archaic character in many of the Malayo-Polynesian vocabularies.

These brief notes will be rendered more intelligible by a reference to the general history of the linguistic family to which the languages of the Papuans, the Binua, the Malays, and the Siamese alike belong.

The Archaic-Himalayo-Polynesian formation was related to the Scythic on the one side and the Chinese on the other. It possessed a system of minutely differentiated formatives and pronouns and

a tendency to harmonic agglutination and dissyllableism like the Archaic Scythic and proto-Scythic tongues. Its present representatives may be divided into three branches. The first to separate from the Tibetan or Himalayan mother stem was the Malayo-Polynesian. In the great Asiatic Archipelago it has preserved more of the Archaic structure than the continental branches, and has developed the original phonetic tendencies until it has become highly harmonic, and, in one of its leading and most influential varieties, very vocalic. The next branch that left the Himalayan cradle was the East Tibetan or Mon-Anam. It retains the direct collocation and many of the Archaic forms of the common roots that are found in Malayo-Polynesian. The third branch was the West Tibetan or Tibeto-Burman, to which the present Tibetan and sub-Himalayan, with many of the Ultra-Indian dialects, including Burman, belong. Its distinctive trait is an inverse collocation which may be safely attributed to its immemorial contact with the dialects of the Scythic hordes, who have, from time to time, intruded into Tibet. Both of the continental branches are very impoverished forms of the Archaic-Himalayo-Polynesian. They are distinguished from the insular branch by the decay and in many of them the loss of the ancient phonology. From the influence of the conterminous and intrusive Chinese, or at least from a tendency which is common to them with it, they now partake in various degrees of the crude monosyllabic and tonic phonology which characterises that language. The dialects that have had the longest and closest contact with Chinese, *e.g.*, the Anam and Siamese of the Mon-Anam branch, the Burmese and Karin of the Tibeto-Burman, are now monosyllabic and present so great a contrast to the harmonic languages of the islands, that it is not surprising that Dr. PRITCHARD and other ethnologists have classed them with the Chinese. On the other hand, many of the Gangetic dialects that have not been exposed to contact with Chinese, or with their eastern sisters since their transformation, retain harmonic and agglutinative traits, similar to those that are found with a much more free and powerful development in the Oceanic tongues.

The foreign races found in the Straits Settlements are very numerous, but to describe them, however briefly, would be to enter on

the ethnology of a large portion of Asia and Europe. Chine Kuantung and Hok-kien furnish a large portion of our popu and Chinese from other provinces are found either amon general population, or at the Roman Catholic Mission C Anamese, Kambojans, Burmese and natives of various pa India, Persia, Arabia, Eastern Africa and Europe represent nental ethnography, while, in addition to the Malays—Ac Battas, Javanese and Bugis represent the Oceanic. In Sing Dayaks, natives of the Moluccas and other eastern islands also to be found. There has also been more or less admix blood among all these races, with various results. The m tinct classes thus produced are the Portuguese of Malacc from the non-renewal of European blood are now more Mal Portuguese; the native Chinese of Penang and Malacca, wh constant intermarriage with fresh immigrants from Chin nearly lost all trace of their Malay ancestry on the femal and the so-called Jawi Pakan, a class between the Kling Malay which retains its distinctive characters by a continue mixture with both races of its progenitors.

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THE ĔNDAU AND ITS TRIBUTARIES.

BY

D. F. A. HERVEY.

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

1st January, 1882.]

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

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

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

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

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

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

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

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

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

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

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

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

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

(2) "Tânah Abang," red earth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(1) Malay "Satu" (?).

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

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

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

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

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

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

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

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

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

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

while the following shew signs of connection:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(1) "Bâong," usually a fish in Malay.

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

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

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

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

literal meaning is "aunt.")

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Under the second I would place :—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(1) A foaming yellow stool.

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

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

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

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

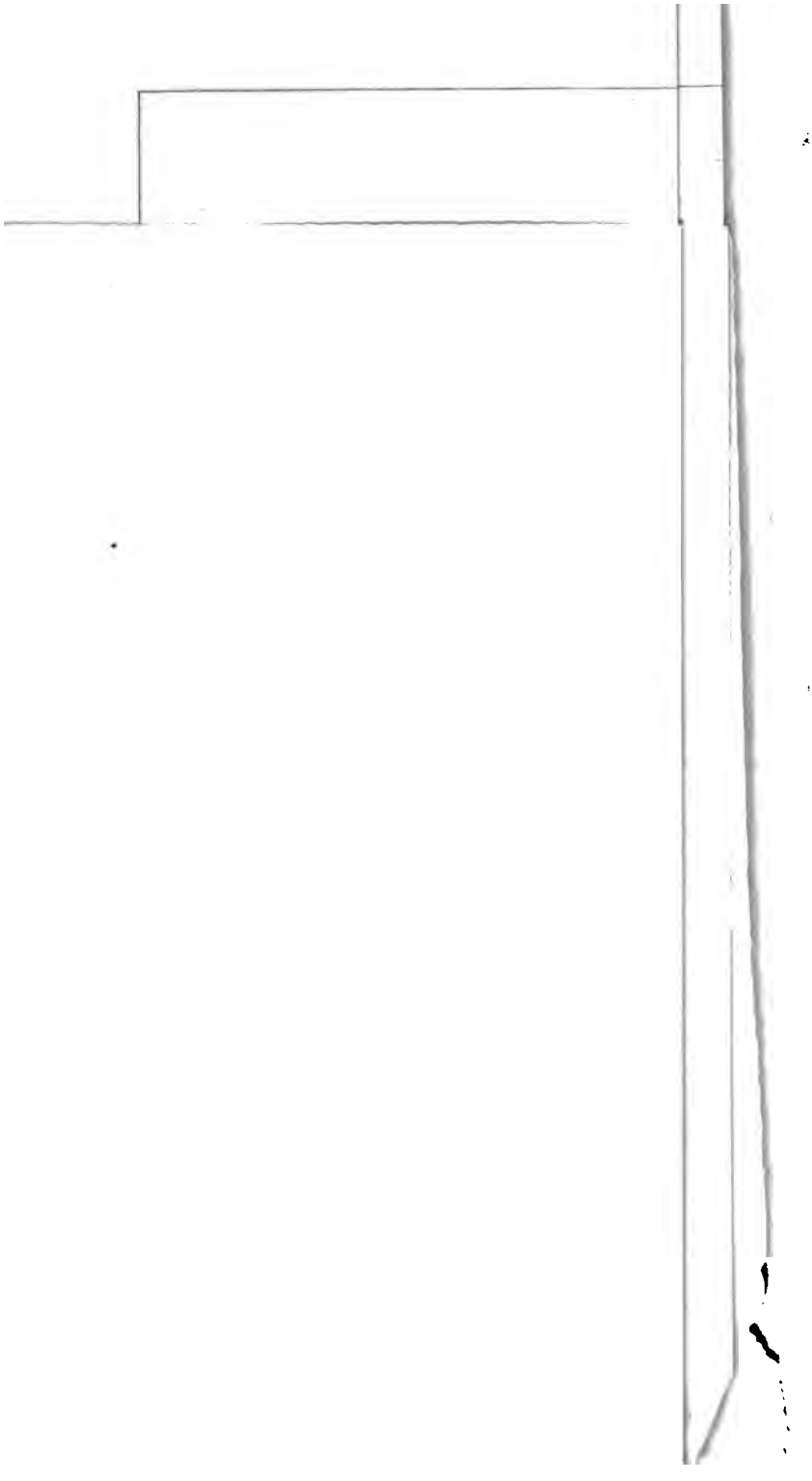
On the 8th September we left our Bâtu Bahara friend in possession of the *jalor* at Chĕndia Bĕmban, and six hours' walking brought us to Âyĕr Jamban, our resting place for the night. Our course for the first hour or so was in a South-East direction, it then turned South, and later South-South-West. The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

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

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

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

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



ITINERARY FROM SINGAPORE

TO THE SOURCE

OF THE SĔMBRONG AND UP THE MÂDEK.

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

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

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

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

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

(3). "Mĕrĕsing," smelling offensively.

(4) "Sĕtindan," a row, a series.

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

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

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

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

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

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

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

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

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

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

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

Right bank :—

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

Left bank :—

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

(1). "Bĕsut," to strike.

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

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

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

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

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

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

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

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

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

(1). "Kĕndok" a grass.

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

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

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

(5). "Ôlak," ripple, or agitation.

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

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

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

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

كونغ جانيغ تمڤق ملنتغ تمڤق دري تنجوغ فلندوق

فوته كونيغ سڠكول ترلنتغ تمڤت بوجغ برسندر مابوق

(10). A creek.

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

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

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

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

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

Left bank:—

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

The 21st we passed the following places:—

Right bank:—

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

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

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

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

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

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

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

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

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

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

Left bank :—

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

22*nd*. Left bank :—

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

Right bank :—

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

23*rd*. Left bank :—

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

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

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

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

(4) A fish.

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

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

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

Right bank :—

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

24th. Right bank :—

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

Left bank :—

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

25th. Left bank :—

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

2nd September. (From Kwâla Kahang).

Right bank :—

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

4th. (Ascending Kahang.)

Right bank :—

Trûsan or channel from Kahang leading into Mâdek, which we

(1) "Kochek," pocket.

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

(3) "Châong," a useful wood.

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

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

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

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

(8) A variety of bambu.

(9) A tree used for firewood.

(10) A tree used for firewood.

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

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

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

Left bank :—

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

5th. Right bank :—

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

Left bank :—

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

6th. Right bank :—

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

7th. Left bank :—

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

Right bank :—

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

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

PETARA, OR SEA DYAK GODS.

BY

THE REV. J. PERHAM.

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

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

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

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

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

Patu, nadai apai
Endang nadai indai.

An orphan, without father,
Ever without mother.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sengungong who has charge of the full grown knotted branches.

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

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

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

Bemata Raja Petara bla ngelala sampol nilik.

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

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

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

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

Ari bulan bla nampai Petara Tebaran, betempan kaki subang.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pupus Petara puchok kaiyu,
Nelah Petara tengah tanah.

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

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

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

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

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

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

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

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

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

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

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

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

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

"You give us rice,
"You give us cakes;
"You give us rice-beer,
"You give us spirit;
"You give us an offering,
"You give us a spread.

"If you farm, all alike shall get padi.
"If you go to war, all alike shall get a head.
"If you sleep, all alike shall have good dreams.
"If you trade, all alike shall be skilful in selling.
"In your hands, all alike shall be effective.
"In just dealing, all alike shall have the same heart.
"In discourse, all alike shall be skilful and connected.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

KLOUWANG AND ITS CAVES,

WEST COAST OF ATCHIN.

TRAVELLING NOTES OF

M. L. H. WALLON,

Civil Engineer of Mines.

TRANSLATED BY

D. F. A. HERVEY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MISCELLANEOUS NOTES.

VARIETIES OF "GĔTAH" AND "RÔTAN."

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

D. F. A. H.

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

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

The "Ipoh" Tree—Pêrak.

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

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

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

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

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

"The Pêrak specimens are without flower or fruit."

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

COMPARATIVE VOCABULARY.

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

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

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

(3) A Chief=Turañga.

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

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

(6) =They who lie together.

(7) =Her man.

(8) =His woman.

(9) =Male parent.

(10) =Female parent.

(11) Girl=Tamahine.

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

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

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

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

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

(3) Firewood=Mbuka.

(4) Firewood=Wahié.

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

---

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

COMPARATIVE VOCABULARY.

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

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

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

(1) Mate also means sick.

(2) Wera also means red.

(3) Roa=long, large, strong.

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

(5)=Proceed *hither*.

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

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

(8) The latter is the more usual.

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

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

NOTE BY MR. THURSTON.

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

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

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

NOTE BY SIR F. A. WELD.

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

9.]

Hugh Low
1910

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

COUNCIL FOR 1832.

The Hon'ble CECIL CLEMENTI SMITH, C.M.G., *President.*

E. BIEBER, Esquire, LL.D., *Vice-President, Singapore.*

G. W. LAVINO, Esquire, *Vice-President, Penang.*

F. A. SWETTENHAM, Esquire, *Honorary Secretary.*

EDWIN KOEK, Esquire, *Honorary Treasurer.*

The Hon'ble A. M. SKINNER,
The Hon'ble JAMES GRAHAM,
A. DUFF, Esquire,
Dr. C. TREDING,
C. STRINGER, Esquire. } *Councillors.*

ADAMSON, Mr. W.
ANSON, Mr. A.
ARMSTRONG, Mr. A.

BAUMGARTEN, Mr. C.
BENTLEY, Dr. H. E.
BERNARD, Mr. F. G.
BIEBER, Dr. F.
BIGGS, Revd. L. C.
BIRCH, Mr. E. W.
BIRCH, Mr. J. K.
BOND, The Hon'ble I. S.
BOULTBEE, Mr. F. R.
BROWN, Mr. D.
BROWN, Mr. L. C.
BRUCE, Mr. Robt. R.
BURKINSHAW, Mr. J.

CAVENAGH, General ORFEUR

DALMANN, Mr. C. B.
DALY, Mr. D. D.
DENISON, Mr. N.
DENNYS, Dr. N. B.
DENT, Mr. ALFRED
DOUGLAS, Captain B.
DUFF, Mr. A.
DUNLOP, Lieut.-Colonel S.
DUNLOP, Mr. C.

EMMERSON, Mr. C.
EVERETT, Mr. A. HART

FAVRE, Revd. L'Abbé
(Honorary Member.)
FERGUSON, Mr. A. M., Jr.
FRANK, Mr. H.
FRASER, Mr. J.

GILFILLAN, Mr. S.
GRAHAM, The Hon'ble JAMES
GRAY, Mr. A.

HERVEY, Mr. D. F. A.
HERWIG, Mr. H.
HEWETT, Mr. R. D.
HILL, Mr. E. C.
HOLE, Mr. W.
HOSE, The Right Revd. G. F.
(Honorary Member.)
HULLETT, Mr. R. W.

INCHI IBRAHIM BIN ABDULLA
IRVING, The Hon'ble C. J
C.M.G.

JOAQUIM, Mr. J. P.
JOHOR, H. H. The Maharaja
(Honorary Member.)

KEHDING, Mr. F.
KELLMANN, Mr. E.
KER, Mr. T. RAWSON
KOEK, Mr. EDWIN
KROHN, Mr. W.
KYNNERSLEY, Mr. C. W. S.

LAMBERT, Mr. J. R.
LAVINO, Mr. G.
LEECH, Mr. H. R. C.
LEMPRIERE, Mr. E.
LOGAN, Mr. D.
LOW, Mr. HUGH, C.M.G.

MACKAY, Revd. J. ABERIGH
MAN, General H.
MANSFIELD, Mr. G.
MAXWELL, Mr. R. W.
MAXWELL, Mr. W. E.
MILLER, Mr. JAMES
MIKLUHO-MACLAY, Baron
(Honorary Member.)
MOHAMED BIN MAHBOOB, M
MOHAMED SAID, Mr.
MUHRY, Mr. O.

NORONHA, Mr. H. L.
NUT, Mr. P.

ORD, Sir HARRY ST. GEORGE, K.C.M.G., C.B.

PALGRAVE, Mr. F. GIFFORD, (Honorary Member.)
PAUL, Mr. W. F. B.
PELL, Mr. BENNETT
PERHAM, Revd. J. (Honorary Member.)
PICKERING, Mr. W. A.

READ, The Hon'ble W. H.
RITTER, Mr. E.
ROSS, Mr. J. D., Jr.
ROWELL, Dr. T. I.

SARAWAK, H. H. The Raja of (Honorary Member.)
SCHAALJE, Mr. M.
SERGEL, Mr. V.
SHELFORD, Mr. THOMAS
SKINNER, The Hon'ble A. M.
SMITH, The Hon'ble CECIL C., C.M.G.
SOHST, Mr. T.
SOURINDRO MOHUN TAGORE, Raja, MUS. D.
STIVEN, Mr. R. G.
STRINGER, Mr. C.
SWETTENHAM, Mr. F. A.
SYED ABOO BAKAR BIN OMAR AL JUNIED, Mr.
SYED MOHAMED BIN AHMED AL SAGOFF, Mr.
SYERS, Mr. H. C.

TALBOT, Mr. A. P.
TAN KIM CHENG, Mr.
THOMPSON, Mr. A. B.
THOMPSON, Mr. H. A.
THOMSON, Mr. J. TURNBULL
TOLSON, Mr. G. P.
TRACHSLER, Mr. H.
TREACHER, The Hon'ble H. W.
TREBING, Dr. C.
TRÜBNER & Co., Messrs.

VERMONT, Mr. J. M. B.

WALKER, Capt. R. S. F.
WATSON, Mr. EDWIN A.
WHAMPOA, Mr. (Hoo Ah Yii)
WHEATLEY, Mr. J. J. L.

PROCEEDINGS
OF THE
GENERAL MEETING
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
HELD AT THE
EXCHANGE ROOMS.

MONDAY, 30TH JANUARY, 1882.

PRESENT:

E. BIEBER, Esquire, LL.D., *Vice-President.*
F. A. SWETTENHAM, Esquire, *Honorary Secretary.*
EDWIN KOEK, Esquire, *Honorary Treasurer.*
W. KROHN, Esquire, } *Councillors.*
C. STRINGER, Esquire, }

and the following Members:—

F. G. BERNARD, Esquire.
C. B. DALMAN, Esquire.
C. DUNLOP, Esquire.
J. FRASER, Esquire.
A. DUFF, Esquire.
MAHOMED SAID.
H. L. NORONHA, Esquire.
V. SERGEL, Esquire.
The Hon'ble A. M. SKINNER.
Dr. C. TREBING.

The Vice-President, in the unavoidable absence of the President the Hon'ble CECIL C. SMITH, C.M.G., took the Chair.

The Minutes of the last Meeting were read and confirmed.

The Vice-President then explained the object of the present Meeting.

The following gentlemen, recommended by the Council, were elected Members :—

ALFRED DENT, Esquire.
HOO AH YIP, (WHAMPOA), Esquire.
EDWIN A. WATSON, Esquire.
A. B. THOMPSON, Esquire.

The Right Revd. Bishop HOSE was elected an Honorary Member.

The Honorary Secretary laid upon the table proofs of the papers to form Vol. VIII. of the Society's Journal.

A proposal of the Council to amend Rule 12 of the Rules of the Society is considered, and the following Rule is unanimously adopted to take the place of Rule 12, viz. :—

12. "The Council shall meet for the transaction of business once a month, or oftener if necessary. At Council Meetings, three Officers shall constitute a quorum."

The Honorary Secretary read the Annual Report of the Council for 1881.

The Honorary Treasurer read his Annual Report.

The election, by ballot, of Officers for the year 1882 was then proceeded with, with the following result :—

The Hon'ble CECIL C. SMITH, C.M.G., *President.*
ERNEST BIEBER, Esquire, LL.D., *Vice-President, Singapore.*
G. W. LAVINO, Esquire, *Vice-President, Penang.*
F. A. SWETTENHAM, Esquire, *Honorary Secretary.*
EDWIN KOEK, Esquire, *Honorary Treasurer.*

The Hon'ble A. M. SKINNER,
The Hon'ble JAMES GRAHAM,
A. DUFF, Esquire,
Dr. C. TREBING.
C. STRINGER, Esquire,
} *Councillors.*

On the motion of C. DUNLOP, Esquire, a cordial vote of thanks to the Chairman was unanimously agreed to.

ANNUAL REPORT

OF THE

COUNCIL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

FOR THE YEAR 1881.

THE Report of the Council of the Straits Branch of the Royal Asiatic Society for the year 1881, though unsatisfactory from its necessary brevity, and the fact that it records only one meeting of the members of the Society during the year, is satisfactory as shewing that the publications of the Society are regularly issued, and contain matter as interesting as those which preceded them, that the finances of the Society are in a healthy state, and that the interchange of publications with foreign Societies is increasing.

It has been found so difficult to obtain the attendance of a quorum at a general meeting, and failure to secure even that limited number having dissolved more than one proposed meeting of the Society's members, the Council was compelled, with regret, to abandon the idea of monthly or even two-monthly réunions for the purpose of hearing read the papers offered for publication in the Journal of the Society.

It is satisfactory to be able to report that the new map of the Malay Peninsula, published under the auspices of this Society, was received from the lithographers early in the year, and issued to members at half the price at which it was offered to the public.

A considerable number of copies have been disposed of, both here and in England, while a few have been presented to important learned Societies in Europe and the East.

Though this map cannot pretend to either completeness or accuracy, it is very far in advance of anything hitherto published, and, with it as a base to work upon, it may be reasonably expected that, within a few years, the many blanks will be filled in and inaccuracies corrected.

The Council takes this opportunity of appealing to all members who are in a position to furnish interesting information—and there must be many such—to exert themselves in the cause of learning and in support of the literary reputation of the Society by contributing papers for publication in our Journal.

Our best thanks are due to those who have hitherto contributed, and who, in many instances, continue to do so, but there are many other members of the Society who are equally able to furnish papers of great interest, and to these we appeal.

Singapore, 30th January, 1882.

THE TREASURER'S REPORT.

In submitting to the General Meeting my statement of Cash Accounts for 1881, I am glad to state that the Receipts amounted to $1,759.21, and the Expenditure to $961.56, shewing a balance of $797.65 in my hands.

On the 31st December, 1881, the outstanding subscriptions were as follows :—

For 1879,	...	...	$ 42.00
,, 1880,	...	...	48.00
,, 1881,	...	...	120.00
		Total,...	$210.00

Since then, a sum of $24 has been received to account of the subscriptions for 1879, 1880 and 1881, and there has been a sale of 14 numbers of the Journal, amounting to $28. There were bills for 1881, outstanding at the end of the year, amounting to $59.46, which have since been paid. Out of the $59.46, a sum of $48.50 was paid for two packages of paper which will be used for the No. 8 Journal of the Society. There is now in the hands of the Treasurer $790.19, which, with the outstanding subscriptions for 1879, 1880 and 1881, shew a balance to the credit of the Society of $976.19. In addition to this balance, there is a sum in the hands of our Agents in London and Paris, which cannot now be accurately stated.

I regret to state that several Members have been lost to the Society by death and retirement since the last Annual General Meeting, and that the new admissions have not been proportionately numerous. Four Ordinary Members have been lost by death and seventeen Members have retired, whilst no more than one

Honorary Member and six Ordinary Members have joined the Society in the same period, so that the losses exceeded the accessions by fourteen.

The following is a list of the deceased, retired, and elected Members :—

DECEASED.

The Hon'ble R. CAMPBELL.
Capt. P. J. MURRAY.
H. HEWETSON, Esq.
The Hon'ble J. LAMB.

RETIREMENTS.

Resident.	*Non-resident.*
THOMAS CARGILL, Esq.	The Chevalier FESTA.
B. M. A. CORNELIUS, Esq.	JAMES INNES, Esq.
Revd. W. H. GOMES.	Sir P. BENSON MAXWELL.
H. F. MAACK, Esq.	F. MAXWELL, Esq.
C. SCHOMBURGK, Esq.	H. A. O'BRIEN, Esq.
E. HAZLE, Esq.	G. A. REMÉ, Esq.
	R. L. SYMES, Esq.
	E. LAMBERT, Esq.
	A. F. BLACK, Esq.
	Lieutenant HAVER DROEZE.
	Major SWINBURNE.

ELECTED.

Resident.	*Non-resident.*
BENNETT PELL, Esq.	General ORFEUIL CAVENAGH.
V. SERGEL, Esq.	R. D. HEWETT, Esq.
	E. KELLMANN, Esq.
	Revd. J. A. MACKAY.
	F. GIFFORD PALGRAVE, Esq., (Honorary Member.)

I also regret to state that nineteen Members have failed to pay their subscriptions. Of this number, twelve are considered as having resigned their Membership in accordance with Rule 6, but

the operation of this rule is suspended in the case of the remaining six Members, who are likely to pay their subscriptions.

The list for 1882 contains 109 Members, that is to say, 7 Honorary and 102 Ordinary Members.

EDWIN KOEK,
Honorary Treasurer.

Singapore, 20th January, 1882.

STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.

Treasurer's Cash Account for the year 1881.

1881.		$	c.	1881.		$	c.
	Balance of last account brought forward, ...	205	89		Paid for publication of Journal No. 6, ...	106	35
	Subscriptions for 1879. ...	24	00		Paid for publication of Journal No. 7, ...	88	00
	Do. for 1880, ...	111	31		Paid for Albumenized Paper for Photographs for Journal No. 6,	9	60
	Do. for 1881, ...	594	00		Paid for 500 Photo-Lithographs and Drawings for Journals,	18	67
	Do. for 1882, 1883, 1884, 1885, 1886, 1887, and part of 1888 in advance,	51	67		Paid Mr. EDWARD STANFORD, London, to account of Map of Malay Peninsula, ...	527	47
	Sale of Journals,... ...	105	34		Ditto, for Maps to accompany Journals, ...	37	54
	Sale of Maps of the Malay Peninsula, ...	667	00		Paid Salary of Clerk. ...	120	00
					Paid Postage, &c., ...	20	37
					Paid Stationery, ...	6	40
					Paid Miscellaneous, ...	27	16
						961	56
					Balance, ...	797	65
	$	1,759	21		$	1,759	21

ASSETS AND LIABILITIES.

1881.		$ c.	1881.		$ c.
December 31	Subscriptions 1879 outstanding,	42 00	December 31	Probable Cost of publication of Journal No. 8,... ...	75 00
	Do. 1880 do.,	48 00			
	Do. 1881 do.,	120 00			
1882.	Balance in hand on 31st December, 1881, ...	$ c. 797 65	1882. January 3	Paid Clerk's Salary for December, 1881, &c., ...	$ c. 10 63
January 6	Subscriptions for 1879 & 1880,	12 00	January 12	Paid Messrs. Spicer Bros. for	
	Do. for 1881, ...	12 00		Paper for Journals. ...	48 83
January 19	Sale of Journals,... ...	28 00		Balance to date, ...	790 19
		$ 849 65			$ 849 65

Singapore,
20th January, 1882.

EDWIN KOEK,
Honorary Treasurer.

LIST OF
SCIENTIFIC SOCIETIES
WITH WHICH
THE STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY
EXCHANGES
PUBLICATIONS.

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1. Royal Geographical Society, London.
2. Royal Asiatic Society, London.
3. North China Branch of the Royal Asiatic Society.
4. Asiatic Society of Japan.
5. Ceylon Branch of the Royal Asiatic Society.
6. The Geological Survey Office, Calcutta.

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7. La Société de Géographie, Paris.
8. La Société de Géographie Commerciale de Paris.
9. La Société de Géographie de Marseille.
10. La Société Académique Indo-Chinoise de Paris.

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11. Reale Societa Geografica Italiana.
12. Instituto Geografico Guido Cora, Torino.

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13. Gesellschaft für Erdkunde, Berlin.
14. Geographische Gesellschaft in Hamburg.
15. Geographische Gesellschaft in Bremen.
16. Museum für Völkerkunde, Leipzig.

17. Oberhessische Gesellschaft für Natur und Heilkunde, Giessen.
18. Deutsche Gesellschaft für Natur und Völkerkunde Ostasiens, Yokohama.

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19. Orientalische Museum, Wien.

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20. Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.
21. Indisch Landbouw Gennootschap, Samarang.
22. Het Koninklyk Instituut van taal-land-en Volkenkunde van Ned. Indie.
23. Nederlandsch-Indische Maatschappy van Nyverhüd en Landbouw, Batavia.

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24. La Société des Sciences de Finlande, Helsingfors.

RULES

OF THE

STRAITS ASIATIC SOCIETY.

I.—Name and Objects.

1. The name of the Society shall be "THE STRAITS ASIATIC SOCIETY."

2. The Objects of the Society shall be—

a. The investigation of subjects connected with the Straits of Malacca and the neighbouring Countries.

b. The publication of papers in a Journal.

c. The formation of a Library of books bearing on the objects of the Society.

II.—Membership.

3. Members shall be classed as Ordinary and Honorary.

4. Ordinary Members shall pay an annual subscription of $6, payable in advance on the 1st January of each year.

5. Honorary Members shall pay no subscription.

6. On or about the 30th June of every year, the Honorary Treasurer shall prepare a list of those Members whose subscriptions for the current year remain unpaid, and such persons shall be deemed to have resigned their Membership. But the operation of this rule, in any particular case, may be suspended by a vote of the Council of the Society.

7. Candidates for admission as Members shall be proposed by one and seconded by another Member of the Society and if agreed

to by a majority of the Council shall be deemed to be duly elected.

8. Honorary Members must be proposed for election by the Council at a general meeting of the Society.

III.—Officers.

9. The Officers of the Society shall be:—

A President;

Two Vice-Presidents, one of whom shall be selected from amongst the members resident in Penang:

An Honorary Secretary and Librarian;

An Honorary Treasurer, and

Five Councillors.

Those Officers shall hold office until their successors are chosen.

10. Vacancies in the above offices shall be filled for the current year by a vote of the remaining Officers.

IV.—Council.

11. The Council of the Society shall be composed of the Officers for the current year, and its duties shall be:—

a. To administer the affairs, property and trusts of the Society.

b. To recommend members for election by the Society.

c. To decide on the eligibility of papers to be read before general meetings.

d. To select papers for publication in the Journal, and to supervise the printing and distribution of the said Journal.

e. To select and purchase books for the Library.

f. To accept or decline donations on behalf of the Society.

g. To present to the Annual Meeting at the expiration of their term of office a Report of the proceedings and condition of the Society.

12. The Council shall meet for the transaction of business once a month, or oftener if necessary. At Council meetings, three Officers shall constitute a quorum.

13. The Council shall have authority, subject to confirmation by a general meeting, to make and enforce such by-laws and regulations for the proper conduct of the Society's affairs as may, from time to time, be expedient.

V.—Meetings.

14. The Annual General Meeting shall be held in January of each year.

15. General Meetings shall be held, when practicable, once in every month, and oftener if expedient, at such hour as the Council may appoint.

16. At Meetings of the Society, eleven members shall form a quorum for the transaction of business.

17. At all Meetings, the Chairman shall, in case of an equality of votes, be entitled to a casting vote in addition to his own.

18. At the Annual General Meeting, the Council shall present a Report for the preceding year, and the Treasurer shall render an account of the financial condition of the Society. Officers for the current year shall also be chosen.

19. The work of Ordinary General Meetings shall be the transaction of routine business, the reading of papers approved by the Council, and the discussion of topics connected with the general objects of the Society.

20. Notice of the subjects intended to be introduced for discussion by any member of the Society should be handed in to the Secretary before the Meeting.

Visitors may be admitted to the Meetings of the Society, but no one who is not a member shall be allowed to address the Meeting, except by invitation or permission of the Chairman.

VI.—Publications of the Society.

21. A Journal shall be published, when practicable, every six months, under the supervision of the Council. It shall comprise a selection of the papers read before the Society, the Report of the

Council and Treasurer, and such other matter as the Council may deem it expedient to publish.

22. Every member of the Society shall be entitled to one copy of the Journal, deliverable at the place of publication. The Council shall have power to present copies to other Societies and to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall, from time to time, direct.

23. Twenty-four copies of each paper published in the Journal shall be placed at the disposal of the Author.

24. The Council shall have power to sanction the publication, in a separate form, of papers or documents laid before the Society, if in their opinion practicable and expedient.

VII.—Popular Lectures.

25. Occasional Popular Lectures upon literary or scientific subjects may be delivered, under the sanction of the Council, on evenings other than those appointed for General Meetings of the Society.

VIII.—Amendments.

26. Amendments to these Rules must be proposed in writing to the Council, who shall, after notice given, lay them before a General Meeting of the Society. A Committee of Resident Members shall thereupon be appointed, in conjunction with the Council, to report on the proposed Amendments to the General Meeting next ensuing, when a decision may be taken.

A

JOURNEY ON FOOT

TO THE

PATANI FRONTIER

IN 1876

BEING

A Journal kept during an Expedition undertaken to capture Datoh Maharaja Lela of Perak.

IN the autumn of 1875, when the recent purchase of the Suez Canal shares was the topic of the day, an event occurred which temporarily turned public attention upon a very remote part of Her Majesty's dominions in the East. The Colony of the Straits Settlements (Singapore, Penang and Malacca) had, a year or two before, undertaken new responsibilities by extending its political influence among the Independent States on the West coast of the Malay Peninsula. In October, 1874, a British Resident (Mr. BIRCH) had been stationed in Perak. In November, 1875, after little more than a year of office, he was murdered by Malay subjects of the State. The crime was distinctly political, and it was followed immediately by the despatch of a military and naval force to Perak.

A column under General COLBORNE (now Sir FRANCIS COLBORNE, K.C.B.) advanced up the country from the South and penetrated as far as Kinta—Sultan ISMAIL's capital—which that

Chief abandoned on their approach. A second column under Brigadier-General Ross (now Sir JOHN ROSS, K.C.B.) had advanced as far as Kwala Kangsa in the North, when the capture of Kinta in December, 1875, and the flight of ISMAIL, rendered all further movement of troops unnecessary. Two or three months of inactivity followed, the troops occupying numerous posts throughout the country.

The chief object of the Colonial Government, namely, the capture of those responsible for the murder of the Resident, had not, however, been attained. Sultan ISMAIL was a fugitive in the North of Perak, accompanied by Maharaja LELA (who was believed to be the actual instigator of the murder) and other influential chiefs. The part of the country in which he had taken refuge was entirely unknown to Europeans. Rapids rendered the Perak river almost altogether unavailable for the transport of stores in this part of its course, and the nature of the country, thick forest with a very sparse population on the river banks, was not favourable for the operations of civilized troops.

During January, 1876, the conduct of the Malays of Kota Lama and adjacent villages rendered necessary repressive measures on the part of the Field Force encamped at Kwala Kangsa, but after February 5th, all hostile movements of troops ceased. Proclamations issued by His Excellency the Governor offered large rewards for the capture of the murderers of Mr. BIRCH, still at large, namely, $6,000 for Maharaja LELA and $3,000 for each of five others suspected of being implicated.

In January, a Police expedition was sent from Province Wellesley to attempt the capture of Sultan ISMAIL at his hiding-place—Jambai, on the Perak river. It failed, for ISMAIL and his retinue, chiefly women and children, fled further North as soon as they heard of the approach of the native auxiliaries (Sumatrans furnished by CHE ABDUL KARIM of Salama) who preceded the Police. The expedition returned from Batu Berdinding (where a Chief bearing the title of Sri Adika Raja had been killed by the advance guard) without encountering ISMAIL's party. The latter made their way to the frontier and thence into the neighbouring State of Kedah, to the Raja of which they surrendered.

Maharaja LELA and the other proscribed offenders still remained

at large in Ulu Perak,* the most inaccessible part of the country. All sorts of contradictory rumours about their movements were received from time to time by the British officers serving in different parts of Perak. At the time that PANDAK INDUT, one of the proscribed persons, was reported to have been killed in Ulu Perak, information, which proved better founded, was received at Kwala Kangsa that he was living in Lower Perak more than one hundred miles from the scene of his supposed death. In March, Datoh SAGOR was captured, but, so far, the large reward offered for the principal offender. Maharaja LELA, had been inefficacious.

The Larut Field Force, which had been organised in Calcutta and despatched to the Straits in November, 1875, was recalled in March, and Kwala Kangsa, which had for some months been the head-quarters of a Brigadier-General and a force composed of detachments of two Regiments (1st Battalion "The Buffs" and 1st Ghoorkhas) besides Artillery, Madras Sappers and a Naval Brigade (H. M. S. *Modeste* and *Philomel*) was comparatively deserted, the place of the departing troops being taken by a small detachment 1st Battalion 10th Regiment.

While the Larut Field Force remained in Perak, I had the honour of being attached to it as a political officer, and it was my duty to obtain information of all kinds bearing upon the objects of the expedition. By the orders of the Governor of the Straits Settlements, I had taken with me from the district (Province Wellesley), in which I had served for two years as Stipendiary Magistrate, a small body of Malays (British subjects) to facilitate communications with the Malays of Perak. These men had willingly enlisted for temporary employment without regular pay, a trifle of money in hand to leave with their families and their daily

* *Ulu* in this context signifies "upper" "up country" "interior."
Other Malay words which will be used in connection with the names of places are:—

Gunong, mountain.
Sungei, river.
Kwala, mouth of a river.
Bukit, hill.
Ayer, water, stream.
Pangkalan, place of landing and embarkation.
Kampong, village, hamlet, plantation.
Dusun, grove.

rations were all that they received. The conduct of most of them was excellent throughout, and their merits are borne witness to by a recent writer on Perak.*

Early in March, information reached me which described Maharaja LELA as living with a few followers at a place called Kwala Piah in the North of the State. He was said to be in straightened circumstances and reduced to pawning valuables in order to procure food. The information was communicated at once to the Governor at Singapore, and I received orders to attempt the capture of the fugitive.

Several difficulties had to be surmounted. The country North of Kwala Kangsa was little known to Europeans. Chigar Gala was the furthest point reached by officers of the Field Force, though the late Mr. BIRCH had penetrated as far as Buluh Miniak, several miles further North. It would have been useless to attempt a march from the British camp as a starting point, for the route lay through *kampongs* inhabited by Malays friendly to the men of Kota Lama who had lately been in arms against us. Through them warning would certainly have reached Kwala Piah, even if armed resistance were not made to the advance of any party towards that place. It seemed, therefore, advisable to take the same route as that followed by the Police expedition by whom the capture of ISMAIL had been attempted in January, and this having been decided on, a trusty messenger was despatched to Province Wellesley to collect a few men who could be depended on. At Kwala Kangsa all mention of the intended expedition was of course carefully avoided.

A week was spent in Penang and Province Wellesley busily enough in collecting men, buying provisions, arranging for transport and obtaining information. Two days after the troop-ships with the late garrison of Kwala Kangsa had left for India, I started with forty Malays on my return to Perak. How we fared the following journal will tell.

Friday, March 24th, 1876. I left Butterworth, Province Wellesley, at 8 A.M. in the Government Steam-Launch *Mata Mata* (Watchman), and steamed southwards for the mouth of the river

* Sarong and Kris, or Perak and the Malays, by Major MCNAIR, R.A., p. 263.

Krian, from the head of which we were to strike across country and gain the interior of the Peninsula. The Malays engaged for the expedition were all on board, and, including my one-armed servant MASTAN, numbered exactly forty. By midday we reached Nibong Tabal, a large village on the right bank of the river. This was our frontier station before the recent accession to our territory of a strip on the left bank of the river. The station is a substantial building surrounded by a loop-holed wall, a necessary precaution here, for the Kedah and Perak frontiers are close by and the Malays on the borders have never borne a good character. At Nibong Tabal we learned that only the night before our arrival a gang of Malays had attacked and robbed a house in the village and that one life had been lost in the affray.

A short halt only was made at Nibong Tabal and then continuing our journey up the river we passed the brick pillar which marks the British and Kedah boundary. Above the boundary pillar the Krian river divides two Malay States—Kedah on the right bank and Perak on the left.

Padang Lalang, the first halting place, was reached towards evening. Here four Malay boats awaited us, as the bed of the river is much obstructed higher up by fallen trees and sunken logs and is not navigable by craft of the size of the *Mata Mata*. To them, men, baggage and arms were transferred, and during this process I landed on the Kedah bank of the river on a spot where the forest had been cleared at some time or other, and where a field of the coarse grass called *lalang* had taken its place. Fires were lighted and the evening meal was soon in course of preparation; at nightfall we were once more afloat. The Krian boatmen are skilful polers and know every bend of the river and every snag in it, so, notwithstanding the darkness, our progress was tolerably rapid. My boat had a roof of palm thatch aft, under which my servant had made a luxurious bed of rugs and wraps. The regular splash of the poles, the tramp of the four boatmen along the light bamboo grating forward as they propelled their craft along, and the shouts of the look-out man in the bow as he gave voluble directions to the steersman, were the only sounds that disturbed the stillness of the night and did not long interfere with my slumbers.

March 25th. Morning found us stationary at the mouth of a

tributary stream—the Serdang, on the Kedah side of the river. At this place there are a few Malay huts, the inhabitants of which made us welcome. Here a fine fish (called *tapa** by the Malays) of ten or twelve pounds weight was shewn to me. It had been caught with a night line in a deep pool.

The greater part of the day was spent on the river, the scenery being much the same as on the previous afternoon. About 3 P. M. we reached Salama, the terminus of our river journey.

Salama consists of two substantial villages, one at the mouth of the Salama river (a tributary of the Krian) where the tin produced from the mines is stored and shipped, and another higher up on the Krian river, where CHE ABDUL KARIM and the bulk of the mining population live. We landed at the former and took temporary possession of some wooden buildings, erected originally for the accommodation of a small body of police, who were stationed here until the outbreak of hostilities in Perak.

CHE ABDUL KARIM soon made his appearance with a few followers, and offered me the hospitalities of his own house. I was obliged to refuse, as much had to be done in preparation for next morning's march, but promised to pay him a visit next day before leaving his village.

He was a bright and intelligent little man, rather dark for a Malay, and with a larger share of moustache and whiskers than usually falls to the lot of his race. He came over from Sumatra in his youth, and spent several years in the employment of the Mantri of Larut and of his father CHE LONG JAFAR.

This night the arms, ammunition and rations for the next three or four days were distributed. Out of forty men, about fifteen carried smooth-bore carbines, others had spears or *ladings* (a formidable short sword); all carried the national kris. They arranged among themselves who should carry the cooking pots of each mess; the betel-nut, *sirih*, tobacco and other luxuries were entrusted to the leaders. It may be useful to the future traveller in Malay countries who has to trust to his own legs for means of locomo-

* *Tapa*, the recluse, or ascetic. (Sanskrit, *tapasya*, religious penance.) This fish is said to be found, always alone, in the deepest and darkest pools.

tion and to a party of Malays for escort, if I describe my own preparations for the journey. A rope hammock and a waterproof sheet in case of rain, a couple of changes of clothes, a boat lamp which would burn in a gale of wind, a rough map of the country in a bamboo case, a few tins of provisions, chiefly Liebig's extract and chocolate and milk, a couple of small copper cooking pots of native manufacture and a small hand-bag containing toilet necessaries and writing materials composed my equipment. Rice and fowls can be purchased at any Malay hut, if the proprietor is friendly, but in view of possible difficulties, I had a few tins of hermetically sealed provisions. Native cooking pots are much more convenient in the jungle than English saucepans, the handles of which stick out inconveniently; beer, wine and spirits were luxuries which the difficulty of transport compelled me to leave behind, but a small stock of tea and sugar was taken. Costume it is unnecessary to describe, as every traveller or sportsman has his own ideas on the subject, but thick leather boots (English shooting boots or Army *ammunition* boots) and flax leggings may be mentioned as indispensable for protection against the thorns and leeches of a Malay jungle. As for arms, I burdened myself unnecessarily with a short Snider carbine (cavalry pattern) and twenty rounds of ammunition (in addition to a Colt's revolver which I carried as a matter of precaution), but was not rewarded by any sport. An elephant, cow and calf were the only wild animals which I saw on the journey, except pigs, from first to last.

It was nearly midnight before Haji Abubakar finished doling out cartridges and rice to my followers, enjoining upon them care of the former and sparing consumption of the latter. Che Karim sent down an addition to our *matériel* in the shape of a Spencer repeating rifle, which was appropriated by the Haji and carried by him, till our return to Province Wellesley. The Salama Malays seemed to take much interest in our proceedings, and I got much well-meant advice and not a little useful information about the route to the Perak river. At length they took their departure, and left me to the peaceful enjoyment of the hardest wooden bedstead ever contrived by perverse human ingenuity, a legacy from the last European occupant of the quarters.

March 26th. We were on the move betimes, and after a very

early breakfast, everything was packed, and the party moved off in single file to CHE ABDUL KARIM'S *kampong*, on the Krian river. The path lay through recently cleared land, on which the stumps of trees still stuck up in all directions. Plantains and Indian corn seemed to flourish remarkably well. A bridge formed by the trunk of a tree, felled so as to rest on either bank of the Salama river, leads into CHE KARIM'S village. He had promised to have guides and two or three coolies ready at his house in the morning, so thither we repaired accordingly; externally the dwelling in question is not more pretentious than most of the other houses in the village, being built simply of wood and *atap* (palm-leave thatch). I fulfilled my promise of paying the owner a visit, while waiting for the guides, who were as unpunctual as most Malays.

Sitting on a comfortable carpet spread in the narrow room, or verandah, which forms the front of most Malay houses, CHE KARIM and I discussed native politics to the accompaniment of some very good tea (the milk was Swiss, the biscuits English). The lower end of the verandah was gradually filled with Malays, and if I did not misconstrue certain whisperings and the agitation of a curtain before the door-way which communicated with the inner rooms, the ladies of the house were also interested spectators of the interview.

About five years ago, when Larut, the principal tin-producing district of Perak, was the scene of a desultory conflict between rival factions of Chinese professedly supporting rival Malay interests, CHE ABDUL KARIM emigrated with a number of his countrymen from Larut, where all mining operations were at a standstill, and sought a new sphere of industry. They found what they wanted at Salama, then unexplored, for the place, besides possessing valuable deposits of tin ore, has good soil and climate and easy water-communication with Penang. Mines were established, and a flourishing settlement soon sprung up. But with the restoration of peace and order in Larut early in 1874, there came fresh anxieties for the miners of Salama, for the neighbouring native potentates who had not troubled their heads about the place when it was undistinguishable jungle, took a deep interest in the prosperous mining district which was capable of contributing a handsome addition to the revenue of a Malay Raja in the shape of the custo-

mary royalty on the gross produce. CHE ABDUL KARIM made haste to invoke the powerful protection of the Governor of the Straits Settlements, by whose influence the troubles in Larut had been brought to an end, and was thus able to keep his place and to reap the reward of his enterprise without molestation.

Mining at Salama, and indeed in all parts of the Peninsula, is carried on by the Malays and Chinese in a primitive way. The ore is generally found at no great distance below the surface, and, after being washed and freed from the surrounding earth, stones and sand, has the appearance of black shining sand or fine gravel.

The smelting furnace is built of brick or clay and is often protected outside by a casing of wood—rough upright posts placed close to each other and bound by rattan hoops. At the foot of it there is a small hole on one side, through which the molten metal finds its way into a hollow scooped in the ground. Charcoal, of which the surrounding forest yields any quantity, is the fuel used. A hollowed log in which a wooden piston coated with cock's feathers fits closely answers the purpose of bellows. The piston is worked backwards and forwards by hand, producing a double current of air, one for each motion. The draught reaches the furnace by a nozzle fixed in the side of the log about the middle. This ingenious contrivance is a Chinese invention, and is probably as old as TUBAL CAIN or the personage who corresponds to him in Chinese mythology. I have seen a somewhat similar arrangement for producing a continuous current of air in use in the forge of a Malay iron-worker in Perak. This consisted of two upright wooden cylinders about 2½ feet high placed side by side. A piston, similar to that described above, was worked perpendicularly in each by a man standing behind them. He grasped a handle in each hand and worked them up and down quickly, one rising as the other descended. Both cylinders communicated with the furnace by the same nozzle, and the effect seemed to be all that could be desired.*

* This is the national Malay bellows. From the fact that it is found among the Hovas of Madagascar, it has been concluded that the colonization of that island was subsequent to the practice of the art of iron-working in the Eastern Archipelago. (*Peschel*, The Races of Man, 355; *Tylor*, Early History of Mankind, 215.) It is found also in India in the Khasi Hills, in the Kuki and Naga villages, and also in Arakan and Burma, in Sumatra, Java and Philippine Islands. (Journal Anthrop. Inst., 1880.)

But to return to the mines. When the furnace has been heated to the proper pitch, and every blast of the bellows is sending out flames from the charcoal piled high on the top and a sharp jet of fire from the small opening below, the head workman in the smelting house takes a shovelful of ore from a box and after the proper incantations to propitiate evil spirits deposits it on the top of the furnace. Another and another follow; the men at the bellows pull the long piston with redoubled energy and send showers of sparks flying about in all directions. Presently a thin stream, red and glowing like the fire within, commences to run from the hole at the foot of the furnace and one of the Chinese workmen, shading his eyes with his hand to protect them from the fierce glare, pokes away at the hole with a rod to assist the passage of the metal. More ore and more fuel are heaped on the furnace, the molten stream continues to pour, and the men at the bellows to tramp up and down their beat, the hollow into which the liquid metal falls becomes full, it is poured into moulds made in a bed of sand close by and is cast in slabs in which shape it is taken to Penang for sale.

In the East, as in the West, miners are the most superstitious of mortals. No iron implements or weapons may be taken into a Chinese smelting house under pain of the displeasure of the spirits who preside over smelting operations and consequent loss to the miner. At the mines in Larut, visitors, if they wish to descend, must take off their shoes, the *genius loci* having an antipathy to leather! Umbrellas are also forbidden within the limits of the workings.* The rites and ceremonies which have to be gone through before a new mine can be opened with any chance of success would occupy pages in description. Among the Malays no such enterprise would be undertaken except under the auspices of a *Pawang*, or wise man, whose professional familiarity with demons and spirits procures him the deepest respect of his countrymen and is also the source of a comfortable income.

Che Abdul Karim's relations with his miners are peculiar. Within the district in which he claims the sole right of mining, he

* The prejudices have, to a great extent, disappeared since British influence has been paramount at the mines in Larut, but a few years ago they were frequently the cause of quarrels and assaults.

clears from time to time a few acres of jungle and lays open the tract for intending selectors. Any one may select a spot and commence to dig for tin on condition that he sells all the ore obtained to the lord-paramount at a fixed price. The miner usually runs into debt with his landlord for the necessaries of life, during the infancy of his mine and until a vein of ore has been struck. In that case, the value of the ore, instead of being paid for in cash, is deducted from the miner's advance account. In fact the truck system flourishes in Salama as it does in most native mining districts, where the owner grows rich at the expense of the coolies by charging exorbitant prices for all the staple articles of food. But as the Salama mines are supported by borrowed capital, their profits are burdened with a ruinous rate of interest to Penang money-lenders.

The population of Salama seemed to be about two thousand.

It was getting very hot when MAT DAHARI, the Penghulu or headman of Ulu Salama, the village which was to be our first halting place, arrived with a few ryots. CHE KARIM'S cordial "may thy journey be prosperous" was responded to by an equally cordial "may thy tarrying be peaceful," and then we filed out of the village. As the sun got higher it was a relief to get out of the clearings and to plunge into the shady forest. There was nothing new or striking about the scenery. The narrow path winding along between lofty trees and flanked on each side by a thick undergrowth of brushwood, palms, ferns and creepers might be matched in any State in the Peninsula, and probably in Ceylon, Sumatra and Borneo. Though the forest has many beauties, its density and stillness are depressing, and the general impression left on the mind after much jungle walking is one of monotony. We met no one during our first day's journey and saw little sign of man's presence, except here and there traces of charcoal burning and sometimes long lines of rollers by means of which some dug-out canoe fashioned in the jungle had been dragged down to the river; not a bird was to be seen or heard, except perhaps when the curious cry of the hornbill (*enggang*) broke the silence.

In the course of the day we crossed two streams, tributaries of the Salama—Sungei Kinalau and Sungei Rambutan. In the afternoon we reached Ulu Salama, a small hamlet near the foot of the

mountains where the river takes its rise. The houses are on the left bank; there are well-grown cocoanut trees near them, a fact which shows that this little settlement is of much older date than CHE KARIM'S villages. MAT DAHARI invited me to his house, and here, after a bath in the river, we proceeded to make ourselves comfortable. There was a herd of twenty or thirty head of cattle in the *kampong*, which their owners, Patani Malays, were taking to Ijuk and thence to Larut. Large fires were kept burning under the cocoanut trees all night to keep away tigers.

March 27th. After an early breakfast we started for Ijuk. The herdsmen and their cattle had preceded us, and my companions vowed that the beasts were stolen, or so much expedition would not be used in driving them off, but I believe that they took away the characters of the Patanis quite unnecessarily. The day's march was entirely through forest, and there was little in it to chronicle except the streams crossed. On leaving Ulu Salama we struck the Sungei Nur, which, owing to its windings, we had to cross three times. Further on we reached another stream, the Sungei Brah, which runs into the Sungei Mangkwang. The country is undulating and abounds in these little mountain streams which are feeders of the Salama and, therefore, more remotely, of the Krian. Sometimes the path disappeared and then we followed the bed of the stream. Walking in the cool water was a welcome change, except when the bottom was stony, on which occasions the men exhausted their most scathing invective on Perak roads and their authors. We halted for some time at an open glade on the Sungei Brah, which seemed to be a recognised resting place for travellers. Fragments of broken bottles gave unmistakeable proof of a previous visit of an European. They were perhaps relics of the Police expedition after ISMAIL, undertaken two or three months before. Leaving the Sungei Brah we crossed a low range of hills which is the watershed between the Salama and Ijuk rivers. The Sungei Lepong and the Sungei Trah, both tributaries of the Ijuk, were successively reached, and eventually, after crossing some open fields, the Ijuk itself. Wading through it we soon reached the house of WAN ABUBAKAR, the headman of the Ijuk valley. By this time it was 4 P.M., and as we had been walking since 7.30 A.M., and it was raining hard, we were not sorry to take possession of WAN

ABUBAKAR'S *balei* (outer reception room). To be hungry, wet and dirty are physical conditions which the traveller in the Malay Peninsula must make up his mind to endure frequently. The distances between settlements have not been accommodated to the cravings of the inner man. To stop to cook may result in being late at the intended halting place, or in being overtaken by darkness and having to camp out for the night, so the only remedy is to acquire a Malay facility for eating whenever it is convenient, and during this expedition it was my usual custom to breakfast at 6 A.M., and to walk all day until the evening halt without further food.

WAN ABUBAKAR was a man of good Patani family, and slow, deliberate and carefully courteous in manner. His voice was low, his delivery measured, and his language almost pedantically pure. He did the honours of his house perfectly, insisted on adding a present of some poultry to the commissariat supplies and looked after the comfort of the men. Four Malay policemen detached from Larut were stationed at his house to keep up communication between this part of the country and British authorities in Perak, and I found here an elephant-load of rice awaiting my arrival. It had been sent at my request by Captain SPEEDY, the Assistant Resident at Larut, for it was impossible to ascertain whether fresh supplies of food could be procured in the interior of Perak. Poor PENDEK ("the short one"), a diminutive Mandheling Malay who was in charge of the elephant, was mysteriously murdered in Larut a year later; the motive was said to be jealousy, but never did man look less like a disturber of conjugal peace.

March 28th. WAN ABUBAKAR had incautiously promised in the evening that he would send an elephant or two to help in transporting our baggage over the pass (*Bukit tiga puloh tiga*, "the thirty-three hills") which leads from Ijuk to the Perak valley. But when morning came and all were ready for the road the unpleasant truth became apparent that no elephants were forthcoming. It was in vain that our host pressed us to remain at his *kampong* for a day or two while the stray animals were being caught. It was essential that no time should be lost, the baggage was divided among the men and we started at last. PENDEK and the Larut elephant laden with rice bringing up the rear. Our way lay at

first through fields and clearings. As we approached the foot of the range the path was much obstructed by felled timber, and in some places, where the wood had been burned on the ground, was obliterated altogether. Indian corn and plantains, the first crops generally taken off new land by Malays, were growing luxuriantly, but their owners were invisible, probably from a fear of being impressed as baggage-carriers. At length the ascent was commenced. "The thirty-three hills" is the name of a pass, not of a range. The range runs nearly North and South; we were travelling from West to East. The pass follows the course of the river Ijuk to its source; a ridge, Bukit Kubu, is then crossed and the watershed of the Krian river is left behind. The streams further on run down to the river Perak. This is not the only pass where the Malays gravely assert that there are thirty-three hills to cross. To the East of Tasek in Province Wellesley there is a path over a low range of hills near the Kedah frontier by which Sardang, Mahang and Dingin (all in Kedah) can be reached. Taking this route once, on the way to Salama, I was informed that there were thirty-three hills to climb and thirty-three rivers to wade, but these obstacles resolved themselves into the usual ups and downs of a mountain path, which repeatedly crossed and recrossed a mountain torrent. The use of the number *thirty-three* is perhaps referable to a much more remote origin than the caprice of Malay peasants. Malay folk-lore is deeply tinged with Hindu superstitions, the survival of a worship which must at one time have been established in Malay countries, though Islamism supplanted it six centuries ago. The heavens of the Hindus are populated by 330,000,000 deities, though the origin of all is traceable to the three principal gods. Buddhism also affords instances of the use of the mystic number. Travellers in Japan will remember the temple of the 33,000 Buddhas. Ninety-nine, too, is a popular number. The river Dinding in Perak is credited locally with ninety-nine tributaries. Among Muhammadans there are ninety-nine names or epithets of God and the same number of names or titles of the Prophet.

On the way to Perak from Ijuk we failed to identify the popular number of hills in the pass. I took down the names of twenty-six, however, from a guide who seemed to have a name for every rock

and tree he met with. BURTON (Pilgrimage to El Medinah and Meccah) mentions the ingenuity shown by the Bedouins in distinguishing between places the most similar, and says that it is the result of a high organisation of the perceptive faculties, perfected by the practice of observing a recurrence of landscape features few in number and varying but little among themselves. The same faculty is to be found among Malays. They name localities after little peculiarities, hardly recognisable except by a practised eye; and on a frequented route, even through forest or on a river, the names often follow each other in such rapid succession that the traveller puts up his note book in despair.

We reached at about 2 P. M. a spot near the top of the pass which seemed by the presence of a rude hut and traces of fires for cooking purposes, to be the usual halting place on this route. The Ijuk, diminished to the proportions of a little mountain stream, is here seen for the last time. Beyond lies the ridge which marks the watershed. As the men came up, one after another, several lagging behind, and all more or less knocked up, it became evident that it would be unwise to attempt to push on to Tampan in one day as we had hoped to do. The approach of rain decided me to camp where we were for the night. A second hut was hastily improvised and roofed with a waterproof sheet. We were hardly under cover when the rain came down in torrents and all annoyance at the delay vanished before the reflection that our discomfort would have been increased tenfold if we had gone on.

Rest and food had an exhilarating effect upon the men, who huddled together under the scanty shelter of the huts and enlivened the evening by relating all sorts of adventures, the point of the stories generally being the perfidy of Perak Malays, or the iniquity of Malay Rajas. Some were going to Perak for the first time, others were old acquaintances and had travelled with me frequently before. To some of them the fame of former exploits had attached nicknames by which they were known to friends and admirers. MAT LINCHIN or *Slippery Mat* was one of these, but whether he had earned his title in eluding private enemies or escaping from the officers of justice, I cannot say. Another was MAT SALEH *Lima Puloh* (fifty) and this was the history of his nickname. He and some of his neighbours had a dispute once upon a

time about a piece of land. MAT SALEH was in possession, and defied any number of rival claimants. These took counsel together, and, with friends and sympathisers to the number of fifty, went off one day to surprise their opponent. They found him on the land in question engaged in some agricultural pursuit; his wife was also there helping him, and between two posts swung the cradle of the baby who, it was natural to suppose, could not well be left at home. The brave fifty advanced with shouts and threats looking on the land as already theirs, but MAT SALEH instead of flying peacefully rocked the cradle. No sooner had the first of the half hundred put his foot across the boundary than the anxious father put his hands into the cradle and lifted out, not a Malay baby, but a mighty blunderbuss with which he threatened to do for the first man who trespassed on his ground. The fifty aggressors, so the story ran, retired incontinently, none wishing to test the sincerity of the threat. "Therefore," said the historian of the chronicles of this village hero, "was MAT SALEH called 'Fifty,' because fifty men went up against "him and returned without having accomplished anything!" HAJI ABUBAKAR, the headman of my party, deserves a paragraph to himself. He was a good specimen of the native lawyer and politician (I was nearly saying *agitator*, but well-to-do Malays are too imbued with Muhammadan solemnity of demeanour to agitate), one of a class created by English civilization and law courts. On the passive cunning of his race, many years of intercourse with Europeans and of loitering in the passages and verandahs of the Colonial Courts have grafted much worldly wisdom and not a little familiarity with business. A journey to Mecca gave him a title and a turban, and added polish to his manners. He had a fluent tongue and a lively imagination, knew the weaknesses of his countrymen well, and was not slow to turn them to his own pecuniary advantage; finally, he was one of the most original and entertaining companions I ever met with among Malays, though, I fear, he was not burdened with too much principle. "In base times," says Lord BACON, "active men are of more use than virtuous!" LEBAI ABDUL MANAN was the Imam of the party, and led the devotions when any one could be persuaded to pray with him, which, I am afraid, was not often; with the Malay love for abbreviation, his friends generally spoke of him as LEBBY NAN. So MUHAMMAD

becomes MAT; OSMAN is shortened to SMAN; and SULEIMAN is barely recognisable in LEMAN and sometimes MAN. The only others of my companions, whom I need mention by name, are Penghulu SALAM, a sturdy little Patani Malay, who was headman of a village in the Krian district; DEMAN, a Perak Malay, who had joined me at Kwala Kangsa some months before; and MUSTAN, valet, cook and cashier, a Muhammadan of Indian descent, who lost a hand by some gun-accident, and yet managed to get on as well as most men do with two. The temperature at Teratah Dagong, the site of our camp at the top of the pass, was pleasantly cool, and the consoling thought that our next halt would be on the banks of the Perak river was conducive to sound slumber, even under less comfortable conditions.

March 29th. Soon after seven o'clock A.M. we were breasting the steep ascent which leads to the top of Bukit Kubu. Then began the descent on the eastern side of the range, which was easy work compared with yesterday's climb. Lofty trees obstructed the view on all sides, and, though we were travelling over high ground, not a glimpse of the surrounding country could be seen. About midday we reached the foot of the range, and emerging from the forest found ourselves at a small *kampong* called Batu Berdinding inhabited by Patani peasants. The headmen of this and two other villages were waiting here to receive me, notice having been sent to them from Ijuk. While I was waiting for some of the men who had lagged behind, the natives of the place related the circumstances under which the Chief, called Sri Adika Raja, one of the eight Perak Chiefs of the second rank, had met his death at this village two months before. I was shown the house in which he was sitting when shot by CHE KARIM'S men. It had been left uninhabited ever since, for the Malays are very superstitious and often believe a place where a man has met a violent death to be haunted by his spirit. The Sri Adika Raja was in the neighbourhood of Kwala Kangsa when the headquarters of the Indian column first reached that place in December, 1875. In company with the Orang Kaya Besar, one of the four Chiefs of the first rank, he fled up the river immediately on the arrival of the troops, and remained in hiding in Ulu Perak until the arrival of Sultan ISMAIL in that part of the

country, when both Chiefs joined their fallen master. The Sri Adika Raja was at Batu Berdinding impressing the Patani peasants as labourers for the purpose of closing the pass to Ijuk by felling trees across the path, when he was surprised and killed by the scouts of the police expedition already mentioned. After this collision with the natives, the Police fell back on Teratah Dagong and the main object of the expedition, the capture of ISMAIL, was abandoned.* The natives declared to me that the closing of the pass had no hostile signification, but was intended to prevent the escape of the Sultan's elephants, some of which belonged to the Ijuk district.

After an hour's rest at Batu Berdinding, all my followers having come up, we resumed our march to Kota Tampan under the guidance of the friendly Patani Penghulus. A good path led in a south-easterly direction through fields and *kampongs*, the Perak river being still shut out from view by a low ridge which gives the name Batu Berdinding ("the rock which forms a wall") to the locality. The grave of the unfortunate Sri Adika Raja and a house belonging to our late host, WAN ABUBAKAR, at Bangul Blimbing, were the only objects of interest pointed out to us. Kota Tampan, which we reached in the afternoon, is a small hill on the right bank of the Perak river, the value of which as a strategic position in Malay warfare is well known to the Ulu (up-country) Chiefs. It has often been stockaded and held by hostile parties in the little wars which Malay Chiefs wage with each other, but had never, I believe, been reached by any European before my visit. On the land side, the approach to the hill is hidden by thick brushwood, or protected by a little stream, Ayer Tampan, which runs into the Perak river just below. On the top of the knoll I found a neat

* It was reported on their return that the Police expedition had captured ISMAIL'S seventeen elephants, which, however, had somehow escaped from their captors! The Malays on the spot assured me that no such capture had been made, or any elephants seen by the force. It was officially reported, too, that PANDAK INDUT (one of the men charged with the murder of Mr. BIRCH) had been killed; but PANDAK INDUT was captured several months later, and was subsequently executed for the murder. It would be unnecessary to refer to the elephant story, but for the fresh authority given to it by the gallant author of "Sarong and Kris" (pp. 396, 405) who must have been misled.

little hut erected inside a bamboo stockade overlooking the river. A flight of rough-steps cut in the steep bank led down to the water. The fort was occupied by a number of Mandheling men under one JAH DESA, who had established himself here immediately after the Batu Berdinding affair above related. Supplied with money, arms and ammunition by the Assistant Resident at Larut, he had secured this outpost for the British authorities, and was warmly supported by the Patani inhabitants of the neighbouring districts, who welcomed protection from the exactions of Perak Chiefs.

The view up-stream from Tampan is lovely. The broad, shining river stretches away in the distance till it seems to reach the background of the picture, ranges of lofty wooded hills. When I first saw it, the afternoon sun was giving full effect to the contrasts of light and shade, and the shadows cast by the tall trees on the right bank only brought out in greater relief the clear outlines of purple mountains far away. Not a habitation was to be seen, no sight or sound, beyond our own little encampment, betokened the presence of man. In the fore-ground the smooth surface of the water was broken by a few rocks against which the current spent itself fruitlessly. The country seemed fresh from the hands of nature and still unsullied by the touch of mankind, and yet a glance round at the scene on the bamboo floor of the hut, where Malays and their weapons and baggage lay scattered about in picturesque confusion, was quite enough to dispel the illusion.

When it was cool enough, boats were procured, and, with a few men, I paddled up to the rocks in mid-stream where we bathed, and some of the more devout said their evening prayers. Then we returned to the Mandheling stockade, where culinary operations were in full swing. Haji ABUBAKAR, whose love of good living is strong, announced piously that, please God, he intended to rest to-morrow and taste Patani buffalo, a sentiment which seemed to command universal acceptance. The only stranger who visited us was one DOLAH, Penghulu of a Perak village called Beah, lower down the river. He was inquisitive as to our numbers and intentions, probably in the interests of the Kota Lama Malays, who, though scattered by the destruction of their villages, were hostile and ill-

disposed. He informed us that Raja Muda YUSUF was at Chigar Gala organising fishing operations on a large scale.

March 30th. After four days of incessant tramping through jungle, it was a relief on getting up in the morning to remember that there was to be no march to-day. Some of the men set to work to improve our temporary quarters. The steps leading down to the river were rendered safe, and a bamboo bedstead for myself was constructed under the direction of Penghulu SALAM. Indoors letters were written for transmission to Kwala Kangsa under the charge of men of the Mandheling garrison, who were waiting below in a long canoe. Mine were to let the persons most concerned in the success of the expedition know that we had reached the Perak river, but the Haji's correspondence was much more practical, being in fact an order for sugar, tobacco, opium, and other delicacies of which the chief caterer stood in need. This was a day of visits. Datoh AMAR, the Penghulu of Tampan, was the first to arrive and made himself acceptable by bringing a buffalo and some rice, which he presented to me. Most of the Malays of this part of Perak are Patani men, and are honest, quiet, and fairly industrious. Some have been settled here for generations, others are recent immigrants from the other side of the border. They dislike the Perak Malays, by whom they have been systematically oppressed and misgoverned. Datoh AMAR and his Patani brethren had some experience of the acquisitive propensities of Perak Chiefs while ISMAIL was encamped in this neighbourhood, and he groaned as he related the exactions of the Sultan's followers.

I had been making enquiries on the previous day for guides to the Patani frontier, and to-day when most of the men were occupied in the interesting task of cutting up and distributing buffalo meat, JAH DESAH mysteriously introduced a man who was willing, he said, to take me to Maharaja LELA's retreat.

ETAM was a thorough specimen of the Malay freebooter. According to his own account of himself he had made several parts of the country too hot to hold him, and he spoke of the crimes he had committed with a modesty and candour hardly to be expected from one who so evidently excelled in his own particular line. He was a big man, darker than the average Malay, with a thick moustache

and a strong Patani accent. He was naked from the waist upwards, but for a handkerchief knotted round his head, and he deposited a musket outside the door as he entered with a glance round to make sure that the avenger of blood was not one of the company. Then we proceeded to business. ETAM had lately been up to the Patani frontier, and now informed me that since the date of my last information Maharaja LELA had shifted his quarters from Kwala Piah to a place called Banai, further up the river, and had now probably crossed the frontier. Nothing could be finally settled at once, so ETAM was left to ponder for another day over his own plan for the capture of LELA, which was simply to lie in wait for him, and to shoot him with three golden bullets which a confiding Englishman was to furnish for the purpose. Other visitors soon thronged the bamboo floor, for the news of the white man's arrival had evidently spread rapidly. Datoh TUN LELA SETIA (commonly called TOH TÛN), the headman of Lunggong, a neighbouring village, and an old Malay from Tumulung with the Siamese title of Mengkong, were the chief of these. The latter wore a striped silk jacket, which, in virtue of his official position, he had received on the occasion of some festivity in Siamese territory, where changes of raiment are still bestowed on those "whom the king delighteth to honour." Another visitor who deserves mention was IPUT, a Burmese, who gave the following account of himself:—Thirty years before, he had sailed from Rangoon in a native craft bound for Penang. She was driven out of her course in a storm and was wrecked on the coast of Perak, where IPUT and one or two companions landed. They wandered for ten days without falling in with a habitation, and had to support life as well as they could on such leaves and fruit as the forest supplies. When they were almost dead from exhaustion and fatigue they reached the district of Kinta, and were kindly received by the natives. There, in process of time, the narrator married a daughter of the soil and adopted her country and religion. He had not seen a white man since he had left Rangoon thirty years before. He said that he had forgotten his native language but bared his legs, and showed his tattooing in evidence of his Burmese birth.

That evening was enlivened by a second visit from the Meng-

kong, who, having got over his shyness at the presence of so many strangers, became most friendly and communicative. His stories of the Sakai tribes in the interior were as new to the Province Wellesley men as they were to me, and we sat listening for hours to descriptions of curious customs and wonderful adventures, traditions of fabulous mines guarded by the wild tribes to which no Malay can gain access, and tales of Sakai medical skill and familiarity with the occult sciences. I puzzled the old man not a little by exhibiting a map of Ulu Perak (prepared a month or two before at Kwala Kangsa from native description) from which I read off the names of *kampongs*, hills and rivers never yet visited by any European. I have an idea that he believed it to be directly referable to one of the many "Sheitan," whom the English have at their command.

March 31*st*. We had cultivated friendly relations with the people of the land, we had eaten buffalo and were satisfied. But there was one thing I wanted to do before we set our faces northward, and that was to visit Jambai which had been the temporary refuge of the old Sultan (Ismail) and his patriarchal following of women and slaves. Another day's detention was unavoidable, as Etam and his friends had not yet joined us, and I was expecting visits from some Perak Chiefs who were reported to be coming in to see me. So this day was devoted to sight-seeing. Sending on some of the men on foot along the river bank, I started up the river in a dug-out canoe poled by a Malay in the bow and steered by another in the stern. Haji Abubakar was in another, assuming vast importance on the strength of having tempted the perils of the rapids once before, and explaining the *modus operandi* as if he had originally designed the rapids of the Perak river for his private pastime.

The *anak jĕram* (children of the rapids), as the boatmen of this part of the world are called, standing in the bow, took us into midstream with a few vigorous strokes of their light bamboo poles, and as we glided along against the current, I questioned the steersman about names and localities. He was to the full as fruitful in proper names of the places as my guide on the "thirty-three hills." Every pool, rock, bend, eddy had its title as my note-book bears witness, but they are not worth transcribing here.

Troubled water betokened that we had commenced the passage of the rapids called Jeram Kling, and the exertions of the polers were redoubled. Every effort was required to keep the head of the canoe against the stream and nothing but marvellous intimacy with the different passages could have kept us clear of the rocks over which the river was bubbling and boiling.

Evidence is not wanting that the country about here was at one time more thickly populated than it is at present. A grove of fine old *durian* trees on the left bank and a fringe of lighter green in front of them where the bamboos bent gracefully over the water, told of former cultivators, victims or fugitives, perhaps, in one of the unchronicled wars of former years. Here Datoh SANHALU, the grandfather of the late Sri Adika Raja, once lived and ruled, and a grim memorial of departed power, the *batu pembunoh* (execution rock), was pointed out further on, on the opposite bank. But it was in vain to ask for stories of naughty wives, incautious lovers, or faithless slaves who may have perished here. The silent river itself could not more effectually conceal all evidence of sins and sinners than the mist of years their memory. Jambai, too, was empty and desolate, a few charred remains of ISMAIL'S huts, which had been burnt after his departure by the Salama men, and the deep footprints of his elephants in the sand being the only traces left of his sojourn. Yet Jambai was once the abode of a celebrated family, if Perak legends have any foundation, and I affirm that if the following story seems uninteresting in its English dress, it is because the adjuncts of open air and Malay scenery are wanting.

CHE PUTEH JAMBAI and his wife were very poor people, who lived many generations ago at Pulo Kambiri on the Perak river. They had so few clothes between them that when one went out the other had to stay at home.* Nothing seemed to prosper with them, so leaving Pulo Kambiri, where their poverty made them ashamed to meet their neighbours, they moved up the river to the spot since called Jambai. Shortly after they had settled here CHE PUTEH was

* The solar myth is plainly recognisable here. The husband and wife who are not seen together, but one of whom remains concealed when the other comes out, are evidently the sun and moon. I have heard the same incidents introduced in legends in other parts of Perak.

again. "Just a very little more," thought the fisherman, and he still continued dragging up the chain. Again and again the warning note sounded, but in vain, and suddenly a strong pull from the bottom of the pool dragged back the chain, and before the Malay had time to divide it with his tweezers, the last link of it had disappeared beneath the waters. A warning to all persons guilty of avarice and covetousness! The pools of the gong and the golden flute still, for ought I know to the contrary, preserve their treasures. Time pressed, and we did not seek to explore their depths.

While at Jambai I was visited by KULUP MOHAMED (a nephew of the Panglima Kinta), who was on his way to Tampan with several followers to see me. At his invitation, I made the return journey down-stream on his bamboo raft. The centre of the raft, which was of an oblong shape, was occupied by a raised bamboo platform walled on three sides and roofed like a hut. Inside, comfortable mats were spread, handsome spears and krisses were slung to rattan loops on the walls and roof, and a neat little tray containing pipes, a lamp and a small horn box of *chandoo* proclaimed that my host indulged a weakness for opium. Two men, squatted in the forepart of the raft just in front of the little stage on which we sat, plied their paddles lustily, and a third between them wielded a pole with marvellous activity. Behind, two or three more with paddles or poles worked incessantly to keep the raft straight with the current, yelling directions of all kinds to their brethren in front, for to shoot a rapid broadside on would be an experiment attended with several inconveniences and some little danger. One brawny fellow in front of me got literally red with his exertions in spite of his brown skin, when we commenced at last to slide down a long reach of troubled water perceptibly out of the horizontal. The raft buried itself under the surface, leaving dry only our little stage, and the whole fabric shook and trembled as if it were about to break up. Yelling "*Sambut, sambut*" (Receive, receive) to the spirits of the stream, whom KULUP MOHAMED was propitiating with small offerings of rice and leaves, the panting boatmen continued their struggles until we shot out once more into smooth deep water and all danger was over. "Isn't he like a buffalo?" said KULUP MO-

HAMED, pointing to the broad back and muscular neck of my brawny friend. So we parted with Jeram Kling.

The raft was moored by the steps below the stockade at Tampan, and our new friends were admitted to a share of the rice and buffalo meat of the camp. At night KULUP MOHAMED came up to the hut and told me what he knew of affairs in Ulu Perak. Sayyid MAHMUD (*Orang Kaya Besar*) was, he said, at Tumulong, not very far off, and anxious to come in and be friendly, if sure of his reception. Maharaja Lela was said to be at Kwala Kendrong, on the other side of the Patani frontier, where no Perak Malays need hope to follow him, for KULUP MOHAMED and his men had been turned back from the border. Encouraged by the reward offered by Government, they had, it seemed, been watching the proscribed Chief in the hopes of finding means to earn it. I sent civil messages to Sayyid MAHMUD, and accepted, not without some misgivings, the offer of KULUP MOHAMED to accompany me up-country with his men.

April 1st. The first thing I encountered was the familiar face of an old Malay of Kubang Boya where the Larut Field Force had encamped at one time. PANDAK KETAH was distinguishable above his fellows by a total absence of teeth, and a habit of opening his mouth very wide at the conclusion of each sentence, as if to punctuate his remarks. Furthermore, he was perhaps more shameless in asking for small loans or presents than the generality of his countrymen. He was the bearer of a letter from Captain SPEEDY to the Orang Kaya Besar, whom he hoped to take back to a disconsolate wife and family at Kwala Kangsa. He was fed and speeded on his way, but an application for a small donation of three dollars was mildly but firmly refused.

Lunggong is a village about five miles to the North of Tampan, but, unlike the camp which we were quitting, it is at some distance from the river. It nestles under the lee of some low limestone hills, a curious mixture of white cliff and green foliage.

Reinforced by seven Mandheling men, whose service JAH DESA pressed upon me, we commenced our march northward. Delay was still unavoidable, as it was desirable to have a good understanding with Sayyid MAHMUD before leaving him in our rear, but

at all events Lunggong was one stage in the right direction, and I had promised Datoh TÛN to be his guest.

The Penghulu must have borne testimony to the peaceable intentions of our party, for I observed none of that panic on the part of women and children which I had sometimes unwittingly caused in Perak hamlets. I am reluctantly compelled to bear witness that the ladies whom I saw at Lunggong were not one whit better looking than the specimens of womanhood whom I had seen from time to time in other parts of the country. Kota Lama and Kampar have the reputation of producing the best favoured damsels in Perak, but to the Western imagination it seems that even those happy spots have earned their fame too cheaply.

While a house was being prepared for my reception, and while MASTAN looked on in a superior kind of way as much as to say "Do you really expect my master to sleep here?" the Penghulu invited me into his house. Various elders were introduced, and the politest of small talk was interchanged for a time. Presently refreshments were served, consisting of bullets of dough in a molten sea of brown sugar. My host and his brother, with true Malay hospitality, shared this delicacy with me, no doubt for the usual unspoken reason—to prove that no poison was to be feared. I was glad to fall back on some excellent plantains and to leave the *bubur* to those more capable of appreciating it.

It was all very well to lie *perdu* in a hammock in my new quarters all the afternoon, but the villagers were not to be cheated in that way, and when with one or two "faithfuls" I started in the evening to bathe in a little stream which flows past the *kampong*, the whole population turned out to assist. To attend another to the bath is a polite attention among Malays!

KULUP MOHAMED brought unsatisfactory accounts of Sayyid MAHMUD. The latter, so far from meeting me at Lunggong, as I had reason to hope he would do, had written to say that illness detained him at Tumulong. It was time to settle definitely what our movements were to be, without further reference to this man, so I told my people to be ready to march on the morning of the 3rd. The neighbouring Penghulus mustered strong in our hut that evening, each with his grievance. One had been squeezed

and pillaged by CHE KARIM's men in January; another had relatives in captivity at Salama, and there was a general wail over the exactions of the Perak Malays of Chigar Gala, whose devices for extorting supplies of rice from the Patani planters seemed to be conceived with more talent than honesty. I could do little for them then, but promised enquiry and redress at some future time.

ETAM unfolded the details of the route we were to pursue, and promised the services of three other guides and some coolies. So the day ended hopefully, and lighted by the Mandheling sentry. I picked my way over the bodies of sleeping Malays to my hammock.

It requires practice to be able to sleep in a Malay hut of the humbler sort if the lodgers be numerous and the entertainer's family large. All kinds of sounds conspired to "murder sleep" on this particular night, a middle aged *bourdon* snore imported, I think, by our own party, an intermittent infantile wail, a purely local production, and expostulation, coaxing at first but ending in wrath, of sleepy matrons; then somebody got up in the middle of the night and said his prayers aloud, and the man on guard crooned little songs to himself. Never was daylight more welcome.

April 2nd. Detention at Lunggong being unavoidable, the only thing to do was to see something of the country; the people of the place took me in the morning to Bukit Kajang, the limestone range which had attracted my attention the day before. These limestone hills occur in several parts of Perak and are generally honey-combed with caves and peopled by bats. We had to pass through a belt of low dark jungle, where everything was very damp and earthy, before reaching the foot of the hill and the mouth of the first cave. The latter was not of great extent, but a number of narrow dark passages branched off from it. In exploring these, our torches set in motion dozens of bats, which flitted along the low galleries just over our heads. The Malays pointed out one or two curious stalagmites, which they had honoured with names. One, I remember, bore a rough resemblance to the shape of a crocodile.

Then we went higher up the hill to a second range of galleries bearing the poetical name *Goah Putri*, or the "Cave of the

Princess." It was easy to appreciate here the imagination which had discovered in beautiful stalagmites, fashioned by ages in the likeness of drapery, the *kalambu*, or bed-curtains, of the invisible lady. They reached nearly from the floor to the arched roof where stalactites hung to meet them. Close at hand was a small chamber known locally as the bathing-apartment, in which a step led up to a bath formed in the rock. I almost wondered at not finding the looking-glass or other toilette necessaries of the tenant! But such a discovery would have involved a search for the owner at the cost of unknown delay to the expedition. I know a Malay Raja who spent many days once in searching for some fair spirit in the mountains of the interior of Kedah, guided only by the report of some ryots who had disturbed her at her toilette besides a stream. I think they brought back a magic comb to witness if they lied.

Chinese come to Malay countries and ruin by their prosaic commercial habits all the association of caves with princesses and other agreeable ideas. These caverns are carpeted with the article of commerce known as *tahi kalawa*, guano, the droppings of innumerable bats. In connection with caves, the Chinaman knows of nothing more ethereal than bats' dung!

Penghulu DOLAH and some of his friends were to have met us at the caves, but they did not appear, and we returned to Lunggong. There we found out the cause of their failure in their engagement. Even in this secluded district there were to be found men capable of carrying out a housebreaking job in a fairly workmanlike manner, and it seemed that a house had been robbed the night before in the most civilized way in the world. The discovery of the loss and the subsequent search had detained our friends. I only mention this incident, because we were instrumental in arresting the offenders afterwards.

Two Sayyids of Chigar Gala to whom I had written (at the entreaty of Haji ABUBAKAR who was tired of walking) asking for the loan of two elephants, appeared to-day. They related with much *empressement* how they had hastened from their village at my call, only too honoured at being asked to lend their beasts. But where were the elephants? Alas! did not the Tuan (Master) know

that this was the *ninring* * season, and that all the male elephants were *gila*? Allah! Such a misfortune! Hardly had the descendants of the Prophet got one stage beyond their village than their elephants strayed into a herd of wild ones, and if it pleased God they might be caught again in a week! I was sufficiently versed in the guile of the Perak Malay to know how much to believe of this story, and though I dismissed them civilly, I was not at all surprised to hear, after my return to Kwala Kangsa a month later, that these two rogues had left their elephants at Beong when they came on to see me, and rejoined them there on their return!

The day was spent in TOH TÛN'S house, and the only important event was the receipt of a piece of information about one of the proscribed offenders of whom we were in search, which rather surprised me. It leaked out through some of the Malays in the place, who had made friends with my men, that SI TUAH, one of the persons mentioned in the Governor's proclamation, had fallen into the hands of CHE KARIM'S men after ISMAIL'S flight from Jambai. They had scoured the country round Jambai for two or three weeks, and had picked up several slaves, chiefly women. TUAH had successfully concealed his identity, so said my informants, by giving his name as UNTONG, but before he had been taken over the hills to SALAMA, his master, Maharaja Lela himself, had offered to pay thirty dollars to the people in whose village TUAH was detained if they would bring about his escape. The man was said to be still in captivity at Salama, with other slaves.

JAH DESA had sent me a letter that morning warning me that a noted robber, named RAJA ABBAS † with five companions was out in the district South of Tampan; his messenger took back from me a letter, written in Haji ABUBAKAR'S most flowing Malay, asking CHE KARIM of Salama, to send to Kwala Kangsa, to await my return, the person of SI UNTONG, said to be a captive in his village.

* *Ninring*, a kind of fruit. The condition, called *musth* in India, to which the male elephant is subject periodically is attributed by the natives of Perak to this fruit, which, they say, is greedily eaten, when ripe, by elephants.

† Raja Abbas was a freebooter of Bugis origin, but a native of Krian. He had escaped a few years before from the Penang Prison, where he was confined on a charge of gang-robbery and murder. He was eventually killed (in 1876) resisting an attempt to capture him.

April 3rd.—A wizened little old man named ABDUL RAOF, a messenger from KULUP MOHAMED, arrived early in the morning with the news that Sayyid MAHMUD (Orang Kaya Besar) was on his way to see me. Shortly afterwards he arrived, attended by KULUP MOHAMED and the old Mengkong of Tumulong, and followed by a string of spear-men and hangers-on. He was elaborately dressed in a green silk jacket flowered with gold, and was obsequiously addressed as "Tunku" by all his attendants.

The interview which followed took place in the Penghulu's house. Sayyid MAHMUD professed the utmost friendliness, said that as long as Sultan ISMAIL had remained in Perak he had felt bound to follow him, but that since the ex-Sultan had passed over into Kedah, he was free to bestow his political allegiance elsewhere. He spoke feelingly of the distress which the fugitives in Ulu Perak, himself among the number, had suffered during ther flight, in consequence of the scarcity of provisions. Various agricultural occupations were taking him, he said, up to the North, his people having settled temporarily near Jeram Panjang ("the long rapids"), so he could not accept Captain SPEEDY's invitation to go to Kwala Kangsa. This was an opportunity of avoiding several days' marching, which did not escape Haji ABUBAKAR, and at his suggestion it was arranged that he and one or two others should accompany Sayyid MAHMUD in his boat up the river and rejoin me at Kwala Kendrong. Then, with many speeches of a reassuring nature to my new ally, and many farewells to TOH TÛN and the Malays of Lunggong, I left their hospitable *kampong*. The order of march was much the same as it had been between Salama and Tampan, the men having to carry their rations and cooking-pots besides their arms, but our numbers were augmented by five guides and three coolies (Patani Malays) and the seven Mandheling men from the Tampan stockade whom I have already mentioned. The path which we followed leads in a N. W. direction through the *kampongs* and *padi* fields of Gelok and Sumpitan. All the inhabitants were in the fields busy with the *padi* harvest, and the houses stood empty, a fact which seemed to the Province Wellesley men to speak volumes for the honesty of Patani Malays. Sumpitan boasts of a tin mine, which is worked by a few Chinese, but I did not see it, for we crossed

the Sumpitan river far below the workings. After leaving Sumpitan, cultivation ceased, and the rest of the day's journey was performed through forest. Ayer Labu, Bukit Sirai, Ayer Ninring and Siro Talak are the names of localities which we successively passed, the last-named being a kind of "salt-lick" much resorted to, according to the guides, by wild animals, a fact to which abundant footprints bore testimony. The attraction seemed to be earth of a low mound which was scratched up or otherwise disturbed in several places. Elephant tracks were numerous. In the afternoon we camped at a stream called Ayer Membalik. My hammock was slung between two trees, and above it a water-proof sheet stretched over a line and tied down to pegs in the ground formed an excellent substitute for a hut. The stream was dammed up to make a bath, and while some of the men rapidly improvised a hut of sticks and branches, others lit fires and commenced cooking operations. The only drawback to enjoyment was the persistent assault of a small kind of bee called by the Malays *peningat*, "the stinger," or *apit-apit*, a nest of them having been disturbed incautiously just after we had made ourselves comfortable.

The regular camping ground for travellers between Perak and Patani used to be, the guides informed me, at Ayer Bah, a little further on, but this place has a bad name, owing to a tragedy which occurred there a few years ago. A Malay and his wife and child, who stopped there one night, were surprised by a tiger which sprang in among them as they sat round their camp-fire and carried off the woman. The man ran away, and the child, left to itself, wandered into the forest in search of its parents. In the morning, when the father returned with assistance, the child was nowhere to be found and was never recovered. The spot is now shunned, and no one ever camps there.

This and other stories served to pass an hour or two after darkness had set in. The stillness in the forest was intense, the only sounds being the occasional call of an argus pheasant or the cry of the *wah-wah* ape.

April 4th.—This day's march began and ended in the forest, and we did not see an inhabited house or meet a human being all day. The main route between Perak and Patani is nothing but a track

through the jungle and the Semang tribes and wild animals, the rightful owners of the forest, seemed to be little disturbed by travellers. Frequently during the day, my attention was called to traces of the Semangs; now it was a path or a small clearing, now it was a hole dug at the foot of a tree from which an esculent root had been taken, and so on.

Shortly after starting, we passed Ayer Bah, the scene of the tiger story which had been related the night before, and later in the day we made a short halt at Sungei Kenering. For the rest of the day, we followed this river upstream, crossing it and recrossing it repeatedly, when a short cut could be made and a long detour avoided. The Kenering is the first considerable tributary of the Perak river (on its right bank) North of the Dedap. It rises in the mountains on the Kedah frontier and runs into the Perak several hours' journey below the place where I first crossed it.

At Padang Puroh, a clearing on the left bank of the Kenering, which seems to be a usual camping ground, we fell in with the tracks of Ismail's elephants (which we had last seen at Jambai) and followed all day the route which had been taken by the ex-Sultan. From Padang Puroh, I could see to the eastward the top of Gunong Lunei, which is on the other side of the Perak river. Sungei Pari, a little stream which runs into the Kenering, is said to be a great place for wild elephants, as it possesses a *siro*, where they and other wild animals, so the Malays rightly or wrongly declare, find some earth which they like to "eat" (lick?). We passed a deserted settlement at Sungei Pari. The houses were falling to ruin and the patch once cultivated was being invaded by jungle. Some of the men discovered some bushes of the bird pepper and helped themselves liberally.

Sungei Leweng was the name of the next stream crossed, and from an open field of *lalang* here there is a good view of Gunong Inas, looking West. This same range is one of the principal features of the landscape at Salama looking East.

These open patches were a welcome relief to the monotony of the forest, enabling me, as they did, to guess our position and direction of march from occasional glimpses of well-known peaks or ranges. Further on, at Padang Pulo Sari, Bukit Naksa, the

present boundary between Perak and Patani, was pointed out. The tracks of elephants were everywhere extremely numerous, the *lalang* was tramped down in many places, and here and there wild fruit of different kinds partially eaten lay scattered on the ground. When we had crossed the Kenering river—it seemed for the fiftieth time—at Padang Langkuas, the men in front shouted out that there were elephants in sight, and I hurried forward just in time to see a female elephant and a young one standing knee deep in the *lalang* on the edge of the forest. They were not a hundred yards from us; the cow stood still facing us, while the calf trotted round her. There were no weapons among the party fit for elephant shooting, even if I had felt inclined to try to bag a female which has no tusks, so both mother and young one were allowed to disappear into the jungle uninjured, though several of the men would have tried the effect of smooth-bore carbines if permitted to do so!

In the afternoon we camped at Ayer Jiri, a stream which runs into the Kenering. Traces were not wanting of Sultan Ismail's temporary encampment here. Relics were picked up and brought to me by the men—the rattan ring of a shield, the *sengkala* or hobbles of an elephant, a vessel made of bark for cooking *pulut* rice, &c., &c.

By the time that the huts were ready, the hammock slung, and dinner in course of preparation, I received a welcome surprise in the arrival of messengers from Kwala Kangsa, who brought me letters and the supplies for which Haji Abubakar had written while we were at Tampan. They had been following in our wake all day. These messengers fared better than others subsequently sent off by Captain Speedy, with letters, &c., for me, who were surprised and disarmed by Raja Abbas and his party, and only got away with the loss of their rifles and despatches.

The letters, curiously enough, reached me months later, having been again stolen in Kedah from the original robbers and taken to some one who could read English through whose means they were ultimately forwarded to their destination.

April 5th.—Soon after leaving camp this morning, we crossed the Kenering river for the last time and struck a much smaller

stream, the Ayer Naksa, which we followed up to its source in the hills of the same name. The general direction was North. At the summit of Bukit Naksa I found myself at the place popularly assigned as the boundary between Perak and Patani.

In all the Native States of the Peninsula, the interior of the country is under forest, roads are almost unknown, and communication by land difficult. The rivers are the main arteries by which trade is carried on, and it is on the banks of rivers and on the sea coast that the bulk of the Malay inhabitants are to be found. It follows, therefore, that the inland boundaries of the various States generally have reference to the watershed, a particular river being generally found to belong in its whole course to one particular State. Thus the State of Kedah, or rather the southern portion of it which is nearest to Penang, extends as far to the East as the sources of the Muda and the Krian. So Perak owns all the territory through which the Kinta river flows, right up to the source of that river in the mountains, beyond which is Pahang. Reasoning from this analogy one would expect to find the Perak river, in its whole length contained in one kingdom, and there is no doubt that at no distant time Perak jurisdiction extended much further to the North and North-east than Bukit Naksa and Jeram Panjang.*

The ancient boundary, say the Perak Malays, was at Gunong Jambul Mrak† (Peacock's crest mountain). Here, before the sins of mankind caused such prodigies to disappear, the Creator had, out of solicitude for the peace of Perak and Patani, placed a miraculous tree (*kakabut*), the blossoms of which were white on the side turned towards Perak and red on the side turned towards Patani. This, it is to be feared, no longer exists.

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* "Malay Kingdoms are agglomerations of river settlements, and I doubt if a single instance can be found where a river district is politically divided by the river."—J. R. Logan, Jour. Ind. Arch., vol. v., p. 64.

† Anderson, in his Considerations, calls this mountain *Sablah*. Speaking of the river Muda he says: "Its source is at the foot of the mountain "Sablah" in the Patani country. On the opposite side, the Patani river, which empties itself on the eastern side of the Peninsula, also takes its rise, and it is positively asserted by the Malays that the Perak river has its source at the base of the same mountain, which is remarkable, the mouth of the two rivers being distant about a degree and a half of latitude."

Gunong Jambul Mrak is the water-parting between Patani and Perak. From it the Patani river, the river Sah (which runs into the Patani river) and the Kalantan river are said to flow eastward, while the Perak river takes a westward course.

But the Perak river has an important tributary, the "Rui," which runs into the main river many miles West of Gunong Jambul Mrak. The whole of the country watered by this stream was once Perak territory and the boundary with Patani was *Lobang Gandang*, a subterranean stream (a feeder of the Rui), which is said by the Malays to disappear under ground for several hundred yards. Nor are these the only defined boundaries. The inland boundary between the heads of the rivers was "Padang Limau Nipis" ("the plain of the Orange"), and here Perak Chiefs had a stockade within the present century. The ancient frontier may, therefore, be said to be a line drawn from Lobang Gandang to Padang Limau Nipis and thence to Gunong Jambul Mrak. The tin-mines of Intan and Endah were then within Perak territory. They were opened originally by a Perak Malay "PAWANG SERING," son of the Chief of the northern district "TOH LALANG." The durian trees at Dusun Kalik were planted by him. After his death, the mines were a constant source of discord between his cousin TOH LAMPOH (who had then become Sri Adika Raja) and the Patani Chiefs and a petty border warfare was the result. Sometimes one party got possession of the mines and sometimes the other. The same sort of thing went on in the time of TOH TORSOH, the next Sri Adika Raja. Then came the war with Kedah (1817-8) and the mines passed into Patani hands. Since then the Patani Malays have practically owned the country down to Bukit Naksa and Berlah Bujuk at the head of Jeram Panjang ("*long rapids*"). The Perak Chiefs and ryots have had to acquiesce tacitly in this arrangement, but they have always, when possible, asserted their right to the ancient boundary, though they have not been able to enforce it. Many years have passed since the Intan and Endah mines paid a royalty to Perak and since their produce was taken on elephants to Lubok Goloh and sent down to the Perak river. But the claims of Perak are not forgotten by the men of the Ulu, and this boundary question was one of the first points on which

the assistance of the first British Resident was asked. I shall return to this subject again when describing the Intan mines.*

We descended Bukit Naksa on the Patani side and camped about eleven o'clock beside a stream called Ayer Kulim. We were getting short of rice, and the men were on half-rations on this day. By pushing on we could have reached the first Patani kampongs easily, but it was important to us to obtain information, if possible, regarding the object of the expedition before our presence in the neighbourhood became known. So I sent ETAM and two other men on to obtain information and to buy a few gantangs of rice. A shorter march than usual and a longer rest were not unacceptable. At Ayer Kulim we were overtaken, in the course of the day, by KULUP MOHAMED and his party, who brought me some deer's-meat. They had been more fortunate than we had been in falling with game. Penghulu DOLAH produced another addition to jungle fare in the shape of a basket of fish which he had caught among the boulders in the little river, much as trout are tickled in a stream on Dartmoor. He also eclipsed all his previous performances as a *raconteur* after dinner, and told story after story, traditions of early kings and legends which would have rejoiced the hearts of lovers of folk-lore.

April 6th.—ETAM arrived early in the morning reporting Maharaja LELA to be at Kwala Kendrong with thirty men. We accordingly set out, as soon as breakfast had been despatched and baggage repacked, for Bêtang, the first Patani village beyond the frontier. We passed some hot wells called Seah Kulim, which, under any other circumstances, I should have liked to have examined. The water was uncomfortably warm to the hand when plunged into it. Crossing an open clearing (Padang Kuniet) and then a streamlet (Ayer Bêtang), we came in sight of a few houses and buffalo pens and were guided to the house of LEBBY KASIM, the headman of the place. He was suffering from severe injuries received in an endeavour to escape from an enraged elephant, one of Sultan ISMAIL'S herd. He had guided the Perak Raja in the

* Since the period of my visit to the frontier, two Siamese Officials have been sent there (by orders from Bangkok) and have surveyed the Bukit Naksa and Jeram Panjang line, which was pointed out to them by the Raja of Reman's people. A copy of their map has been sent to Singapore

latter part of his flight towards the Kedah border, and had been attacked by the male elephant on which he rode, dragged along the ground and trampled on. He was lucky to have escaped with his life. No bone was broken, but the whole of the calf of one leg had been nearly torn away from the bone. A month or two had elapsed since the accident, and the patient seemed to be getting on fairly well under rude Malay treatment; the usual native remedy, fire, had been used to some extent apparently, for the limb was scorched and blackened. Leaning against the fence outside Lebby Kasim's house was a Sakai youth, whose appearance seemed to interest my Province Wellesley men very much. He had the restless eyes of a wild animal and never kept them fixed upon any person or object; in fact he seemed to look right and left or up and down without moving his head. He gave his name as Lecha (*mud*), people of his race being generally named from some characteristic of the locality in which they happen to be born.

No rice or information was to be got at Bêtang, so we went on, after only a short delay, to Kampong Padang, a considerable hamlet in a pretty grove of fruit trees adjoining extensive rice-fields which seemed to be excellently cultivated. All the men of the village were assembled under the trees near the Penghulu's house, and seemed to await our approach somewhat uneasily. Most of them were armed with spears or krises, a few only had firearms. There was a sulky silence when I asked for the Penghulu, and when at length he was identified, he seemed anything but disposed to give us a friendly reception. The most civil explanations that we wanted shelter and rice and were willing to pay for both met with the unpromising reply that there was no house which we could have and no rice for sale. My conversation with the Penghulu was broken short by high words in another part of the group where some of the Malays who were with me, disgusted with the attitude of the villagers, had begun to use strong language and had started a very promising quarrel. Nothing would have been more unwelcome to me than any collision in Patani, where I probably had little right to be, and the suppression of the incipient disturbance had an excellent effect, for the Penghulu began to believe that our intentions were not hostile after

all. The minds of the villagers were set at ease when I offered to write a letter then and there to their Chief, Tuan Prang, who lived at Kernei a few miles off, and while the letter was being written by LEBBY NÂN in the Penghulu's house, a house was cleared out for our reception. It was not a very big one, and was not given very willingly. The suggestion that we should have to appropriate the Penghulu's house and help ourselves to provisions, if quarters and rice were not forthcoming, probably had something to do with the eventual compliance with both demands. I had anticipated no difficulty with the natives of this part of the country, having experienced so much attention and kindness from Patani Malays in Perak, and the delay at Kampong Padang was a great annoyance and disappointment. An understanding with the people of the place was, however, essential before I could safely divide our party and leave our baggage there. About two hours were thus wasted, but after the letter to Tuan Prang had been written, signed and handed over to Penghulu LUDIN for delivery, I left a party to look after the arrangement of quarters and the bestowal of baggage and went on with twenty picked men to Kwala Kendrong. A good path led along the bank of the Kendrong river, and this we followed in single file, two men and CHE MAT ALI, a Patani guide, preceding me. As we neared the Perak river, into which the Kendrong flows, the guide pointed out a path which turned off to the right, and said that Maharaja LELA's retreat lay in that direction. By this time it had commenced to rain in torrents; we had not met a soul in the path, and I had every hope of reaching the house unperceived. We went on silently until only a turn of the path concealed us from a house which we could distinctly see through the bamboos. It was an admirable hiding place and an exceedingly pretty spot. A small hill sloped down sheer to the water's edge and was clothed from base to summit with the large bamboo, except where a small clearing had been made and plantains and Indian corn had been planted. Two or three men crept forward to reconnoitre and returned saying that they had seen three men with muskets, but that none of them were the men we wanted. Suddenly a man behind (I found out afterwards that he was one of KULUP MOHAMED's Perak men) shouted out that

he saw people running down to the river. An advance was immediately made and the house surrounded. No fugitives were in sight and none could have been seen. The only defenders of the place were three Malays armed with muskets, who stood at bay on the far side of a low platform used for drying grain. It is much to the credit of the Malays who were with me that these men were not shot. I had given orders on starting that no shot should be fired without express direction, but I had little hope that undisciplined men would obey them implicitly in a moment of excitement. The Mandheling men who had joined me at Tampan brandished their rifles and yelled to me to let them fire, and the three men opposite seemed for a second inclined to take the initiative themselves. But, though probably Maharaja LELA's slaves or followers, they were not the men we were in search of, and a few words sent them off into the jungle unharmed, much to the disgust of some of my party. We then overhauled the house, which had evidently been very recently evacuated. One or two bundles of clothes hastily tied up for flight had been dropped outside and a few arms and some powder and bullets were secured. A path led down to the shingly bed of the river, but no boats or rafts were to be seen. The house stood quite alone, and there was nothing to shew what route the fugitives had taken. After a thorough search, therefore, we reluctantly turned back *re infectâ*, and after another miserable walk through the pouring rain reached the inhospitable *kampong* which we had left a few hours before. A supply of rice had been obtained, and there was food for everybody, but none of the villagers came near us, and the depression consequent on failure was aggravated by the inclemency of the weather and the croaking of one or two of the guides who prophesied a night attack by the people of the *kampong*.

April 7th,—Kampong Padang and its inhabitants improved upon better acquaintance. After last night's rain the fields through which I walked in the morning were cool and glistening; teal flew up out of the ripe padi and gave prospect of sport; among the native, curiosity had evidently succeeded to fear, and my men were making acquaintances on all sides. We by no means gave up hope of gaining the object of our long journey, and ETAM and the other

Patani guides went off at an early hour to try to get information in the neighbourhood as to the whereabouts of the fugitives. In the course of the morning Haji ABUBAKAR arrived, having left Sayyid MAHMUD in his boat at Kwala Kendrong. He had heard before he saw me that we had made our attempt and had failed, and pursuit being out of the question as long as we did not know the direction taken by Maharaja LELA and his companions, philosophically occupied himself during the day in conciliating our new acquaintances in the *kampong* and actively reorganising the commissariat. Many of the villagers came to see me in the course of the day, each with a little offering of rice, fruits, or eggs, &c. They seemed sorry and ashamed that their reception of me on the day before had been so unfriendly, but explained the fact by saying that they were utterly unprepared for the sudden appearance of a white man and a body of armed followers, and suspected hostile intentions. They had received strict orders (sent through Siam) that they were not to receive any persons from Perak into Patani territory, and had on this account already refused a passage to Sultan ISMAIL; they would, therefore, have sent us back again into the forest without any supplies if our numbers had been less formidable. I heard to-day an unfortunate circumstance which had materially assisted in defeating my plans. We had happened to enter the *kampong* on a day fixed for a feast, given by the Penghulu in observance of the seventh day from the death of some near relation who had been drowned in descending the Berhala rapids. A buffalo had been killed and the people from several neighbouring villages had flocked in, when the ceremonies were brought to a standstill by our arrival. Some of the slaves and followers of Maharaja LELA had been actually in the *kampong* when we arrived and had hastened at once to Kwala Kendrong to give the alarm. We were shewn the loads of *padi* in mat bags which they had been carrying home and which they had thrown down in the fields when hurrying off to warn their Chief. (I learned later that the person who actually carried the warning and enabled Maharaja LELA to escape us, was one SIRAT, son of the Penghulu of Grik, a village close by: he was one of those invited to the feast and would not have been at Kampong Padang on ordinary days.)

It was annoying to think that all our calculations had been upset by the unlucky chance which had made our arrival coincide with a village festivity. It was an accident which could not have been guarded against.

Intervals of leisure which the curiosity of our visitors left me were bestowed in writting letters reporting progress for the information of Government and others. Haji ABUBAKAR superintended the transformation of our ball of opium into *chandoo*, the form in which the drug is used by smokers. This was effected by cooking the raw opium in a copper vessel with the addition of a little molasses and other ingredients. It was a task which seemed to require the undivided attention of several men for a good many hours and resulted in the production of a large bottle full of a brown semi-liquid substance of the consistency of treacle. It was very useful afterwards in dealing with Sayyid MAHMUD and Kulup MOHAMED, both devoted to opium-smoking.

I saw to-day a Sakai girl who had been adopted by a Patani family. She was dressed in all respects like Malay girls, but differed a good deal from them in height and features. She wore a pair of huge silver earrings, which I was told are a national characteristic of Patani costume. As an illustration of the size of the holes which Patani women produce in the lobes of their ears by the use of these enormous earrings, I was told by some old inhabitants that many women taken prisoners by the Siamese in Tunku KUDIN's war (1831), were tied together on the march by long lines of *rotan seni* (a fine kind of rattan) passed through the holes in their ears.

ETAM returned in the afternoon and announced that Maharaja LELA and his people were certainly on the other side of the Perak river, most likely at Berkuning, just opposite the mouth of the Rui river.

At night the Penghulu paid me a visit to inform me that he had received intelligence from Kernei, where Tuan Prang resides, that WAN MOHBIN, the brother-in-law of this Chief, would come and see me to-morrow. Tuan Prang's wife is the sister of the Raja of Reman and is credited with much power and influence. Penghulu LUDIN evidently and very naturally did not like his position. He

was afraid that any friendliness towards us might be an offence in the eyes of his Raja and was determined to do as little for us as he could until he should see his way clearer. In the meantime supplies were plentiful, as everything was paid for promptly and liberally.

There are generally numbers of Sakai in this neighbourhood, but the Penghulu declares that the sight of so many armed men alarmed them, and that they have moved five days' journey off. He gave me some interesting details about some of the customs of the Sakai tribes. I also ascertained from him the names of the principal neighbouring Patani Chiefs. They are MENGKONG CHI of Betong, TOH TIANG of Tumungau, and MENGKONG JAMA, his son.

April 8th.—The Malay Kingdom of Patani is divided into seven districts, each governed by a Raja or Chief, subordinate to the Siamese Governor of Sangora. The district or petty kingdom adjacent to the Perak frontier in which I now found myself is called Reman, and its Raja lives at Kota Bahru, six or seven days' journey to the North-east. The Penghulus or village headmen of the neighbouring hamlets stand in great awe of the Raja of Reman, who in his turn has, no doubt, a wholesome dread of Siamese severity. Hence it became daily more apparent that I should get no local assistance in tracing and arresting the Perak fugitives until an understanding should be arrived at with the Raja, the distance of whose capital (Kota Bahru) from the Perak border makes communication difficult. Any move on our part towards Kota Bahru with a view of opening personal negotiations with the Raja would be treated as an act of hostility, and would be promptly resisted. It was impossible to form any plans until the promised interview with WAN MOHBIN had taken place, and to this I looked forward with great interest.

This morning a long lithe Malay lad carrying a *chandong*, a formidable weapon curved like a reaping hook, introduced himself as the bearer of news from Kernei, the residence of the nearest Patani Chief, Tuan Prang. He had lately come from Baling in Kedah, and gave me a most intelligent description of the route, which was the one I intended to pursue on the homeward journey.

WAN MOHBIN arrived in the middle of the day attended by

Haji Dai, the Kazi of an adjoining village, and Penghulu Pah Sirat, the father of the youth who had warned Maharaja Lela two days before. In Patani a man often drops his name as soon as he becomes a father, and is thenceforth known as the father of such-a-one, son or daughter as the case may be. Tuan Prang's brother-in-law and envoy was not a prepossessing person. He was spare and thin, had a restless, suspicious look, and was very guarded and cautious in his remarks. I explained to him that I had ascertained that certain enemies of the British Government had been received in Patani territory, in spite of the strict orders of the Siamese Government to the contrary, and that I believed them to be still in the neighbourhood. Under these circumstances, it was expected that he and other influential men in Reman would lose no time in tracking the fugitives and giving me full information of their movements, besides actively co-operating, if necessary, in effecting their capture. Wan Mohbin was not at all prepared to accept this programme, and with much shrewdness commenced by disputing my premises. Neither he nor Tuan Prang, he declared, had any knowledge that Maharaja Lela or other fugitives had been received in Patani territory, and he appealed to the Penghulus who were present for confirmation of this assertion of his absolute ignorance on the subject. Of course the Penghulus were equally ignorant and had no information whatever on the subject of political offenders. I hinted that I had excellent reason to believe that Maharaja Lela had been supplied with rice from the very village in which we were then sitting, and that he had also been received at Kernei. Wan Mohbin shuffled uneasily when any attempt was made to persuade him to adopt any definite line. He would willingly communicate all my wishes to the Raja of Reman, but until an answer came from Kota Bahru he could not promise to do anything. He had no men to follow up the fugitives, he did not know where they were, and he had no arms. He could give orders that no more rice or other provisions should be sold to them by Patani ryots, but that was all that could be got out of him. The only point on which he was really candid was in his reply to a question of mine whether I could go on to Kota Bahru and see the Raja of Reman. He very emphatically assured me

that this was out of the question, unless the Raja's leave was first obtained. Before he left, I handed him an open letter addressed to the Rajas and Chiefs of Patani demanding, in the name of the Governor of the Straits Settlements, the surrender of the Perak refugees. The result of the interview was not altogether satisfactory, but every allowance had to be made for one of the high contracting parties, who had, very likely, never seen an Englishman before and suspected treachery in every sentence. That a man should march about the country with a number of armed followers, and yet have no intention of killing men, capturing women, and burning villages, was not to be explained by any ordinary Malay reasoning.

Rather a singular incident occurred in our little camp in the evening. I have mentioned a robbery which took place near Lunggong on the day before we left that place. I had not connected with that occurrence the casual appearance of two men at Sumpitan the next day, who asked to be allowed to travel North with us. To-day, however, I received a letter from JAH DESA charging two men named SULIMAN and DOLAH with the offence, and stating that he understood that they had joined my party. Haji ABUBAKAR at once undertook their arrest. They were beguiled into friendly conversation and then deprived of their krises suddenly. Then there being no bloodshed to be feared they were secured and brought to me. Both confessed their guilt, and several small articles of jewellery were found on their persons. Then the question arose: How were we to secure them for the night in a land which did not offer the usual facilities of civilization—stocks, handcuffs, or iron bars? Let me explain how this little difficulty is surmounted in a Malay State. A long bamboo pole is split up the middle, and the neck, wrists and ankles of the criminal (who is placed in a sitting position) are fastened between the two halves of the pole. He is thus trussed in a most effectual manner and escape is impossible, for he cannot rise. The people of the village thought the arrest of two of my own followers a a most unaccountable proceeding, it being sufficient usually in Malay countries to be a great man's adherent to have the right to commit every ordinary crime with impunity.

The man on whose information I had originally proposed the expedition, made his appearance for the first time this evening. He could give me no certain tidings of the fugitives, and did not console me much by the assurance that we had been very close upon them on the 6th, many having had to wade the river to get away, leaving the greater part of their property behind.

Their plight in the jungle must be most lamentable, for it has rained steadily ever since the 6th, and all the rivers are rising.

April 9th.—All preparations were made this morning for breaking up our camp here as soon as possible, neither information nor assistance being obtainable from the Patani authorities. Pending reference to the Raja of Reman, I decided to return to Penang through Kedah territory, travelling down the Muda river to the sea. I selected twenty men to accompany me, and ordered the rest to remain here with Haji ABUBAKAR and get information, it being my intention to return, if necessary, after reporting the situation of affairs and getting further orders from Singapore. A messenger was despatched to Tuan Prang at Kernei to say that he might expect to see us there on the following day, but our departure was postponed in consequence of a letter from Tuan Prang which I received that evening. In it he said that he would come and see me on the following day, and would work with me to get what I wanted "if it were to be found in the land of Reman."

One of the men produced this afternoon a *sumpitam*, or blow-pipe, the weapon of the aborigines, and some of the natives of the place made some very good practice with it. The mouth-piece is put *into* the mouth, not merely to the lips, and then by a sudden puff the poisoned dart may be propelled for a considerable distance. The blow-pipe itself is formed of two tubes of bamboo, both perfectly straight and one fitting inside the other. The poisoned darts are carried in a kind of quiver attached to a belt which goes round the waist. Some tribes use the bow and arrow in preference to the blow-pipe.

April 10th.—Imprisonment under the cocoa-nut trees of Kampong Padang, which a steady downpour of three days' duration rendered unavoidable, began to get rather tedious, and I took advantage of a fine morning to visit the junction of the Kendrong

and Perak rivers. The Kendrong river, which we followed down to its confluence with the parent stream, was an angry yellow flood, and it was hard to recognize in it the clear, sparkling, well-behaved little river which we had passed on the 6th. The path unfortunately does not follow one bank of the stream the whole way, and we had to cross the Kendrong six times, wading waist deep at an imminent risk of being carried off our legs by the force of the current. The Perak river even as far up the country as this, nearly two hundred miles from its mouth, is still a noble stream. The left bank is high and steep, while the right bank on which we stood is a long stretch of pebbles and shingle. With the exception of an unimportant village at the mouth of the Kendrong, there is no sign of life or cultivation. Here, as lower down, every reach has its legend. A little further up-stream two rocks facing each other, one on each side of the river, are said to have been the forts of two rival tribes of monkeys, the Mawah (*Simia lar*) and the Siamang (*Simia syndactyla*) in a terrible war which was waged between them in a bygone age. The Siamangs defeated their adversaries, whom they have ever since confined to the right bank of the river. If any matter-of-fact person should doubt the truth of this tradition, are there not two facts for the discomfiture of scepticism—the monkey forts (called Batu Mawah to this day) threatening each other from opposite banks of the river, and the assurance of all Perak Malays that no Mawah is to be found on the left bank?

A journey of two days further up this beautiful river brings the traveller to Tumungau, in the neighbourhood of which is the Belong gold mine. Here gold dust is the currency, and silver dollars are scarce. I am not aware that this place has ever been visited by an European. The writer of a work on the Peninsula, published in Penang in 1824, (Anderson), mentions Belong, of which he had heard from native report. He states the probable yield in his day to have been about ten *catties* (about thirteen pounds avoirdupois) annually, not a very startling quantity.

A Malay opium-smoker is not an early riser. He begins to live about the middle of the day and is probably at his best late in the afternoon. He will sit up to any hour at night and is then

less drowsy than the non-smoker, but morning finds him a very poor creature. Sayyid MAHMUD was no exception to this rule. No one was stirring at the chief's house when we reached Kuala Kendrong, and when at length he appeared he was shaky and unstrung. We visited the house which had harboured Maharaja LELA and which he had so suddenly vacated a few days before. It was a much better dwelling than my hut at Kampong Padang, and if I had contemplated remaining longer in the country I should have shifted my quarters. As it was, I put ten men in it, to be in the way of getting information if any were to be obtained in the neighbourhood.

On my return to Kampong Padang I found that the indefatigable Haji had adorned the hut with clean mats and hangings borrowed from the villagers in anticipation of Tuan Prang's visit. A messenger had reported the arrival of the chief at Grih, the next village, but the latter, with a deliberation of movement which befitted his rank, did not put in an appearance for some hours. Nothing is more undignified in the eyes of a Malay, or indeed of any Mohamedan, than hurry. Haste is discountenanced in an increasing ratio as you ascend the social scale, till a royal wedding has become a proverbial illustration of Malay procrastination. "Put off again and again, as if a Raja were being married" is a homely smile well-known to the Perak peasant. A feverish impetuosity and anything approaching to fussiness often procure for Englishmen in the East the hearty contempt and pity of Orientals.

Haji ABUBAKAR did not allow the process of waiting for our visitor to become tedious. His stories were numerous and excellently told, but alas! Oriental humour is not always suited to the sober pages of an English journal. One, however, I will transcribe here because I recognised in it an old Indian fable and it was interesting to find it domesticated among Malays.

"A certain crane (*burong pala*) who had long found his living in a pool which was well supplied with fish, began to feel the approach of old age. He was no longer as active as he had been and the fish were too quick for him. In vain he stalked round the pond; the fish sought refuge in the middle before he could snap one up and he was in imminent danger of perishing of hun-

ger. In this difficulty he bethought himself of a plan. He persuaded the fish to give him one little fish of the smallest kind (*anak sampilei*) and he flew off with him to a neighbouring pond, where there were no fish, and put him into the water. The little fish enjoyed himself amazingly, having no big fish to dispute it with him. After a time the crane carried him back to the original pool, and before long all the fish in it had heard glowing descriptions of the delights of the new pond and all wanted to go there. The crane very kindly promised to take them there one by one and the confiding fish believed in him. Every day he came for a fish, and, when he had carried him a little way, of course, he ate him up. At last all the fish were finished and nothing eatable was left except an old crab at the bottom of the pond. The crane carried him off also with his usual evil intention. But the crab, suspecting that all was not right, laid hold of the crane's neck with one of his claws and put an end to him." From this let all men learn that fraud and cunning, though they may be temporarily successful, bring their own punishment or discomfiture in the end! *

Tuan Prang appeared at last attended by the Penghulus and a number of followers. He wore a tight fitting blue jacket and a short *sarong* which left his legs bare from the knee downwards. His hair which was cut in the Siamese fashion stood straight up on his head in a tuft like a shaving-brush. He was not so intelligent as Wan Mohbin, but much more open and straight-forward. He did not attempt to deny that Maharaja Lela had been in the neighbourhood, but lamented that he had not had private intimation of what I wanted before I appeared on the scene in person. I explained that when I started I believed the man to be still in Perak territory and that if I had known all along that he was in Patani my journey would probably not have been undertaken.

* Dr. Backer has noticed theparallel between this fable, which the Siamese possess in the collection called *Nonthuk Pakkaranam* (the Prudent Ox) and La Fontaine's fable of the Heron. Is it not probably to be found in the Malay *Kalila wa Damnah* (also called *Hakayat Si teruboh* after the bull who became the lion's friend) and, therefore, to go further back, in the *Hitopadesa* and *Panchatantra*? See Dr. Backer's translation of the Malay poem *Bidasari*, Introduction, p. 42. I have not got a copy of the *Anwar-i-Suhaili* to which to refer.

The question now was would Tuan Prang give me active assistance in tracking and following up the fugitives if they were still in Patani territory? The advantages to be gained by performing a signal service for the British Government were placed prominently before him. Would he assemble some men and co-operate with me, or would he undertake himself the seizure and surrender of the proscribed persons? Tuan Prang vowed and declared that he was powerless and that he could not move hand or foot without orders from his Raja. He would not help the Perak men, but at the same time he could not act against them without orders.

After this, it was of no use to remain longer at Kampong Padang, and I told the Chief that I should now return to Penang to report to my Government. I asked his permission to travel through Patani territory to the Kedah frontier, as my intention was to return by a shorter and less fatiguing route than that by which we had come. Tuan Prang made no objection to this, stipulating only that I should not take more than twenty men with me, as a larger number might alarm his people. Before leaving, Tuan Prang presented me with an elephant load of rice, and we parted with mutual protestations of friendship, he to pass the night at the house of PAH SIRAT in trying to conjecture whether our intentions were really as peaceful as described, and I to make all arrangements for an early move on the morrow.

April 11th.—"The *pelandok* (mouse-deer) may forget the net, but the net does not forget the *pelandok*." So quoted Haji ABUBAKAR sententiously in reply to farewell wishes for our ultimate success. He and about twenty men were to move to-day to the empty house by the river side and were to report all movements of Maharaja LELA and his followers to me at Kuala Kangsa, where I hoped to be in a week or so. LEBBY NAN and some invalids were sent down the river on a raft, preferring the perils of the rapids to another long jungle tramp. The rest of the men, numbering with the guides about twenty, started with me about 7 A.M. on the first stage of our homeward journey. A good path through comparatively open ground led us to Grih, PAH SIRAT'S *kampong*, where we stopped for a moment to exchange farewells with Tuan Prang, who was sitting at the door of the Penghulu's house. He

was in undress, the blue jacket of the day before being dispensed with, and the shaving-brush was more striking than ever. He had sent on messengers to his own village, he said, to let the people know that we should pass by, and he hoped that I was not taking more than twenty men. Heads were counted, and it was found that the number agreed upon had not been exceeded. The peaks of Gunong Kendrong and Gunong Kernei are very striking features in the landscape as viewed from this village. Their steep conical peaks are very unlike the rounded undulating ranges (granitic) elsewhere so common. I should imagine that they are composed of limestone, but they were too distant to allow of my visiting them Seen from some points, the two peaks appear to be close together, but I was assured that they are a long distance apart.

After leaving Grih we entered the forest and struggled for some hours over one of the worst jungle paths that I can imagine possible even in a Malay jungle. It may be described as a network of roots of trees separated from each other by deep elephant tracks which the recent rains had filled with water. There was hardly a square yard of sound footing in a mile of it. At last, crossing a little river (Ayer Kernei), we reached open ground again, and, passing through some fields, came in sight of a grove of fruit trees, which concealed from view the houses of Kernei. At the entrance of the village we became aware of the presence of three or four armed men at a stile across the path. They told us that we were to take the lower path, and must not march through the *kampong*. This was altogether too unfriendly, and I heard significant growls behind me at this latest evidence of Patani suspicion. We did *not* take the lower path through the *padi* fields, and the few lads with *ladings* (Malay swords) who guarded the entrance moved aside with some alacrity when we made for the opening. They made no rejoinder to a good-humoured remark that we had come too far to be willing to return without having a look at Kernei, of which we had heard so much. There was not much to see. There was the usual group of atap houses scattered about irregularly under the cocoanut trees; the Chief's own house was not distinguishable from the others by any architectural pretensions. My excellent

acquaintance, WAN MOHBIN, who had visited me in the character of an envoy only a few days before, now came hurrying down a sidepath in a very bad temper carrying a Snider rifle in his hands. He made no salutation, and did not reply to my polite greeting. Evidently he did not approve of our presence in Kernei, but this mattered little as the Chief's permission had been obtained. His wrath had a visible effect on the villagers, however, who would not enter into conversation with my men or tell them anything. At the other end of the village we met some Malay acquaintances, British subjects of Province Wellesley, of whom some were here on a quest similar to ours and others were temporarily settled in Patani territory. British law occasionally obliges even prominent citizens to remove for a time from the shadow of the British flag, and to seek an asylum in lands where more liberal views are entertained on the subject of penal legislation. A polite and hospitable outlaw supplied us with green cocoanuts, and sent us on our way refreshed.

Kernei is on the river Rui, which runs into the Perak river some distance above Kuala Kendrong. For the rest of the day we travelled up the right bank of the Rui, crossing several minor streams which run into it. For some way the country was open and shewed signs of considerable cultivation. Acres of *lalang* grass had in some places covered ground formerly cleared for upland *padi*, but in others there were promising plantations. Rain overtook us at Kampong Jong soon after we quitted Kernei, and left me little inclination to observe beauties of scenery. A range of seven peaks (Bukit Tujoh) on the other side of the Rui did not fail, however, to impress me with its beauty.

Our halting place for the night was the deserted village of Plan. It was a group of half-a-dozen houses, some in good preservation, others falling into ruin, surrounded by fruit trees. It had been abandoned by its inhabitants, because they found that living on the main route between Kernei and Baling exposed them to the exactions of too many travellers. Hospitality is a virtue when exercised voluntarily, but the perpetual involuntary harbouring of strangers is apt to try the temper. The inhabitants of Plan came back periodically, I was told, when their fruit ripened, but at other

seasons the desolation which we now encountered was the normal condition of the Settlement. We took possession of the principal house, not sorry to get under cover after an afternoon of incessant rain. The abandoned gardens supplied us liberally with vegetables of various kinds, but leeches, mosquitoes, and sand-flies made us regret the departure of the Malay owners. Rank vegetation grew right up to the houses, and, of course, harboured an undesirable quantity of insect life.

April 12th.—"Before the flies were astir," as the Malays say, we were up and preparing for an onward movement. The decaying huts of Plan were soon left behind, and we went forward with the energy of men whose faces are turned towards home. During the early part of the day we were still marching up the valley of the Rui river, through the usual jungle scenery, silent forest and running water. Five times did we wade through the Rui, which, even as far up as this, is no inconsiderable stream. Groves of ancient *durian* trees, telling of former cultivators, long dead and gone, fringed the river bank in places, but no hut or column of smoke betokened human life anywhere. Crossing over a hill (Bukit Berapit), which overhangs the river, we descended to a stream, Lubok Golok, which runs into the Rui close by. Here, in former days of Perak supremacy, the tin produced from the mines of Intan and Endah was put into boats for conveyance down the Rui to the Perak river. But all signs of trade have long disappeared, for the Patani rulers find a nearer market for their metal at Baling in Kedah than at any point in Ulu Perak. At Kuala Kapayang signs of cultivation were apparent. A field or two of Indian corn and a few Siamese and Malay kampongs in the vicinity—the first inhabited places we had fallen in with since leaving Kernei—were a relief after miles of undisturbed jungle. A woman who stood in her corn-patch, astonished at the sight of so many strangers, said, in answer to questions, that there were six or seven houses (Siamese) about here. Wondering what induced people to settle in this remote place, we went on again along the forest track which we had followed since the morning. Truly, Malay travelling, if one travels as a Malay, is a rough experience. The jungle abounds in traps for the unwary, tangled nets of roots which catch

the feet and disturb the centre of gravity, long graceful fronds of the *rotan* cane armed with a series of claws which claim a portion of everything in which they fix their hold, fallen logs which have to be climbed over wearily and painfully when a break in the pace is an additional exertion. Here the torrents of the rainy season have worn the path into a minor watercourse, high and slippery on the sides, rough and uneven at the bottom; would you walk on the sides you can get no footing and slip at every step; you follow the centre of the track, and the result is a series of jars decidedly trying to the vertebræ. Rivers and streams must be crossed by wading, except when a bridge of, perhaps, a single narrow log offers a dry passage. While in the forest you are stifled for want of air, when you emerge into the plain you are roasted for want of shade. Arms and impediments of any sort become a burden, and I often thought when we halted late in the day, tired, hungry and half-blinded with the glare of the sun, that men in our position were not exactly in the trim to offer a very effectual resistance in case of attack. But all hostile possibilities had been left behind when we quitted Kernei and another day would see us in Kedah territory.

As we approached the famous Intan mines we passed the scenes of other unsuccessful mining adventures. A drove of wild pigs scampered across the path as we neared Galian Che Drahman, where the remains of an old smelting house and furnace were slowly mouldering into decay amid the ever encroaching vegetation. The story of this mine is not an uncommon one in Malay mining districts; the discovery of a lode of ore, the opening of a mine by a party of Malays, a quarrel about shares, a fatal blow with a *kris*, the flight of the murderers and abandonment of the works. The story was told as we followed the little river, *Ayer Kapayang*, up-stream. Passing another abandoned mine, Galian Isang, which had once been worked by Chinese, we emerged from the forest at an old clearing, Padang Kalik, beyond which is a fine grove of *durian* trees. Then, descending into a valley at the foot of a steep hill, we came upon the small colony of Chinese who work the Kalik mine. Here we sat and rested for a while, and I talked to the Chinese headman about his prospects. The majority

of his men looked ill and anything but hopeful or prosperous. The *towkay* said that he had worked here for ten years, and, though he found it difficult to make money now, he could not find it in his heart to abandon the place, and was working on in hope of better times. His name was BOEY TAH. He said that the terms on which he held his mine from the Patani Chief of the district were terribly high, that he had to give the Raja half of his produce and to pay an extortionate price for opium. All that he saw of the outside world was comprised in a monthly visit to Baling, with an elephant hired from MENGKONG CHI, to convey his tin to market and to buy rice and other provisions for his coolies. Once there were a good many people living at Kuala Kapayang, and rice could be obtained there, but now nothing to eat can be got nearer than Baling, almost all the former inhabitants of Kuala Kapayang having left it. His monthly output, he said, is, in good months, two or three *bharas*; sometimes it does not exceed two or three slabs (*jungkong*). He had about twelve coolies altogether.

It was rather a melancholy tale, and I could not help feeling sorry for the man when we rose to continue our journey, leaving him at the bottom of his cheerless valley to pursue the chimæra of making a fortune as well as Malay rapacity will let him. The enterprise of the ubiquitous Chinaman is very great, and there are few places in the Peninsula where trade is possible to which he has not penetrated. It is a pity that he cannot teach the Malay to imitate his industry as well as his vices. But gambling and opium-smoking are more easily domesticated in a Malay *kampong* than a taste for hard work and a dogged perseverance that overcomes all obstacles.

The pull up to the top of Bukit Intan is a very steep one, but fortunately the hill is not very high. From the top of it we caught a farewell glimpse of the distant peak of Gunong Kendrong. Descending on the other side we soon reached a cluster of houses and a smelting-house which constitute the mining village of Intan. The inhabitants—Chinese, Siamese, and a few Malays—were full of curiosity, but very civil. We were shewn a hut usually assigned to the use of travellers between Kedah and Patani which was placed at our disposal. While some of the men got it ready for

occupation I stopped with some of the others at the smelting-house where the furnace was being prepared for the night's operations. Smelting is always carried on at night, principally, I fancy, because it is cooler at night than during the day. While looking on I was amused at the request of the Chinese operators that I would send away one of my men who was carrying a musket, as no iron or steel instrument was allowed inside the smelting-house. Of course this concession to superstition was readily made and the forbidden metal was removed. The head of the village, or Panglima as he is called, is an intelligent Chinese called CHWANG. He paid me every attention, and willingly gave me all the information I asked for. At night I sat for hours, in such a scene as I have before described in Salama, watching the molten metal running out of the glowing mouth of the furnace and listening to the Chinese complaints of the hard terms on which they hold their mines from Patani.

The Perak Malays claim that the mines of Intan were originally opened by men of their country under the auspices of the Sri Adika Raja, Chief of Ulu Perak. The first allusion to these mines which I have found in any European author occurs in ANDERSON'S "Considerations" (p. 168) where he mentions a letter written by the Raja of Perak to the Raja of Kedah in 1814 containing the following passage: "The Patani people have attacked our country and taken possession of our tin-mines." After this occurrence considerable exertions seem to have been made by the Government of Penang to facilitate intercourse with Patani and to encourage the export of tin with the view of benefiting the trade of their Settlement. Among the objects of Mr. CRAWFORD'S mission to Siam in 1822 was an effort "to open free intercourse with the tin-mines of Patani, whence large supplies were offered to Colonel BANNERMAN (Governor of Penang) and where there is no doubt almost any quantity may be derived through the Murbow, Muda and Prye rivers." *

Mr. ANDERSON, who was in the service of the East India Company at Penang, appears to have employed every means, short of visiting the localities himself, to obtain information about the

* ANDERSON'S "Considerations," p. 97.

mines of Kroh, Intan and others. Perhaps the most interesting statement he makes regarding them is that "a very intelligent native who came from Banca and surveyed the tin-mines up the Kuala Muda declared that the produce might, in a few years, be rendered fully equal to Banca, and offered to establish a colony of miners, but was prevented by the exorbitant demands of the King, who wished to have one half of all the produce." The monthly produce of the mines seems to have been, prior to 1824, about 50 bharas from Kroh and 200 from Intan. These two mines, together with Galian Mas and Ampat Ayer, are described by ANDERSON as being "the principal tin-mines in the Patani country." In his time, as at the present day, the tin exported from this district was taken on elephants over the hills to Pulai and thence sent down the river to Kuala Muda in small boats.

I gather from observations in some of Colonel Low's contributions to the Journal of the Indian Archipelago * that he visited these mines in 1836, but I am not aware that he ever published any account of his journey.

At the period of my visit, the miners at Intan numbered about 40 persons, all being under the control of Panglima CHWANG, who seems to share the Banca man's opinion as to the value of the mines, for he told me that, if the term were easier, he would have no difficulty in getting 1,000 men to work there. The Raja of Reman and his Mengkongs certainly seem determined to kill the goose with the golden eggs. The title on which Panglima CHWANG holds his mine was shewn to me and I read it aloud to a group in the smelting house amid various expressions of opinion not favourable to the dynasty of Reman. It was a long Malay document with the Raja's seal stamped in red upon it in the upper right hand corner. The conditions were that all the tin produced from the mines should be delivered to the Mengkong of Betong at the rate of [illegible] bara. No smelting was to be carried on [illegible] an agent sent by the Mengkong, who [illegible] of tin produced. Opium was to be sup- [illegible]ef at $24 a ball, and provisions of various

* Dissertation on Province Wellesley, 228*n*.

The Mengkong of Betong receives the tin at the mines and conveys it on elephants to Baling in Kedah, where the market price is usually $22 less than the price ruling in Penang. This is accounted for by the fact that the Raja of Kedah imposes a tax of $20 per bhara on all tin brought down the Muda river. Six slabs, or one bhara, more or less, form an elephant's load. When I was at Intan the price of tin in Penang was $62 a bhara, and at Baling $40, so the Patani Government made a profit of $16 a bhara upon their sales at the latter place.

The water used for washing the ore obtained at Intan is the stream called Ayer Kwah, which runs into the Rui near Bukit Berapit already mentioned. I had no opportunity of examining the workings in the valley, but it is clear that the ore must be obtained with great facility to enable men to produce tin, at a point so remote from supplies, at the price of $24 per bhara. The mines at Kroh mentioned by ANDERSON are now abandoned, probably the result of the illiberal Malay policy of driving the hardest possible bargain with the Chinese.*

There can be little doubt that, under proper management, and a government which would give some security for life and property, these mines might be rendered very productive and remunerative. Whether the Patani Malays will ever see the wisdom of encouraging Chinese miners by the offer of better terms, it is impossible to say; the Perak claim, which has been dormant since the war between that State and Kedah in 1818, may perhaps some day receive consideration, and its recognition would probably be the best security for the future prosperity of the Intan tin industry.

April 13th.—This morning, while preparations were being made for quitting our temporary lodging, a friendly Chinese presented himself for an interview. He gave his name as FONG KWI, and had many questions to ask as to the object of our visit. His curiosity having been satisfied on this head, he volunteered much interesting information about Intan and its neighbourhood. Two Siamese, he informed me, passed yesterday on their way to Betong, commissioned by Tuan Prang to inform the MENGKONG that I had insisted upon passing through Patani territory and was even now

* I heard in 1881 that they were again being worked.

on my way. They were the bearers of a letter of which this was said to be the purport. Malays, unlike us, do not put in a letter all that they have to say; the despatch of a letter usually involves a special messenger, and to him are confided *viva voce* most of the requests, commissions or information, which we should entrust to the penny post. The letter itself often contains little beyond complimentary phrases, and is useful rather as evidence of the genuineness of the errand than anything else. This accounts for Tuan Prang's messengers being able to tell the Chinese of Intan the nature of the communication of which they were the bearers. Fong Kwi was anxious to know if there was any chance that this part of the Peninsula would come under British rule. The progress of events in Perak was evidently being closely watched by the Chinese in Patani who would like to find themselves independent of the Malays.

When all was ready for the start, a financial difficulty had to be encountered. Various purchases had been made on the evening before, and dollars were now tendered in payment. Copper coin, however, was terribly scarce and change was not to be had. The shopkeeper proved to be the gainer by this, for additional articles had to be bought to bring the account up to an even sum in silver.

From Intan there is a path towards the N. E. which goes to Endah and Kroh. Avoiding this, we commenced the day's march by a short but steep ascent which took us to the top of a hill W. of the mines. At the foot of it, on the other side, the path crosses Ayer Kajang, a stream which runs into the river Kwah, one of the tributaries of the Rui. From this point the ground again rises and several slight elevations have to be crossed before the Kedah frontier is reached. From two of these—Bukit Petai and Bukit Daru—good views of the white cliffs of Gunong Wang near Baling were obtained. Monkeys were numerous on this part of the track and we repeatedly encountered troops of them (a long-tailed species) leaping and chattering among the trees to which wild fruit of some kind had probably attracted them. At one point the monotony of the march through the never-ending forest was broken by the appearance of two men coming from the direc-

tion in which we were going. They were Malays, and both were armed with *kris* and spear. The usual enquiry "where are you going?" which among Malays is a mark of polite solicitude, not of ill-bred curiosity, elicited the information that they were bound from Baling to Kernei. Shortly afterwards we reached an opening in the forest which was occupied by a pool of dark-coloured water. It was a sombre, uninviting looking place, but is dignified by the Malays by the name of Tasek, or "the lake." This is the boundary between the States of Patani and Kedah.

"The lake" did not present sufficient attractions to induce us to prolong our stay there, and after a brief halt the journey was resumed. High ground was again in front of us, and two hills—Bukit Tumsu and Bukit Sempang—were successively passed. *Sempang* means "cross-road" and at the hill so called a path branches off to the right, which leads, I was told, to Percha Deredah, a Siamese hamlet of some fourteen or fifteen houses on the Patani side of the border. Leaving the hills at last, we descended to a clearing occupied by Siamese peasants. We were now fairly out of the forest, and evidences of life and industry were to be seen on every side. At a Siamese kampong called Ayer Juang, we crossed a river (Sungei Rambong) by a good plank bridge and followed a path which intersected a wide expanse of open *padi* fields. The village of Rambong, which we did not visit, was left on our right when we passed Ayer Juang. Right ahead of us, and seen to great advantage beyond an open foreground of green fields, was the singularly shaped mass of Gunong Wang, a large limestone mountain which dominates Baling. It stands alone and seems to rise abruptly from the plain, its white, precipitous sides being in places altogether free from vegetation for hundreds of feet while the summit and slopes are covered with a thick forest of stunted trees.

The path seemed to improve as we proceeded, especially after we had passed a junction at which the track from Kroh and that from Intau (which we had been following) unite. Presently the river Baling was reached and crossed, and we entered a Siamese kampong. Comfortable looking houses, flourishing plantations and a stone causeway, which led through the hamlet, gave this place an air of long-established prosperity such as I had not seen since

leaving British territory. A Siamese priest in his yellow robes sauntering about idly under the trees had evidently chosen an exceedingly pleasant spot for his meditations on the virtues of Buddha.

Our march was now nearly ended. At a short distance further on we came to a Chinese village built of sun-dried bricks, where a small crowd turned out to look at us as we passed, and thence my guide piloted me to the house of the Malay Penghulu, which we reached at 1 P.M.

MAT ARIS, the Penghulu of Baling, who governs this district for the Raja of Kedah, presently appeared and made us welcome. Green cocoa-nuts were produced and soon emptied of their refreshing contents. Declining all hospitable invitations to prolong my stay, I opened negotiations at once on the subject of boats for the river journey to Kuala Muda. I thought at one time that Malay procrastination would be too strong for me, but I formed an unexpected ally in a Penang acquaintance, MAT ARIF by name, whom an approaching wedding, the preparations for which were going forward in the Penghulu's house, had brought to Baling. He undertook to engage a boat and polers, and in the meantime I visited the Chinese quarter with the Penghulu. The right to keep a gaming house and the privilege of selling opium and spirits are farmed out to monopolists, and we visited their establishments in turn. The only foreign spirit obtainable was a vile concoction known in the British Settlements as "Eagle Brandy," which is imported, I believe, from Hamburg or some other German town. It is sold wholesale in the towns of the Straits Settlements at a price which, when the cost of bottles, corks, capsules, labels, case, packing and freight is deducted, seems to leave little for the liquid. There can be little doubt that it is a most deleterious compound, but either the state of the Colonial law, or the inaction of the authorities, permits our soldiers and sailors to be poisoned with it in the streets of our own sea-ports. HUNTLEY & PALMER'S biscuits in tins and some bundles of Burmah cigars also formed part of the stock-in-trade of the spirit-seller. Fowls were cheap, and a number were secured by my people at five cents (about 2½*d*) a piece. In Patani, the Penghulu told me, they are much cheaper and can be

obtained for one cent each, or eight cents a dozen. Bullocks and buffaloes seemed to be plentiful in Baling, and altogether it is a thriving place. The Chinese traders there purchase the tin produced at Intan and all kinds of produce from the Malays and send periodical cargoes to Penang.

Several individuals of the aboriginal tribe called Sakai were noticed by my people at Baling. Some of them are slaves in the houses of Malays, by whom they have been brought up from childhood.

In the evening, after an infinity of trouble, I succeeded in obtaining a covered boat, large enough to convey my whole party of 20 men, with the requisite number of polers. Our few possessions were put on board, and we were soon floating down the Giti river on our way to the Muda. The Baling river, which I have previously mentioned, is a minor stream which joins the Giti near the town. The latter river winds in the most picturesque manner round the base of Gunong Wang, at the gigantic cliffs of which we gazed up as we passed. All these limestone mountains abound in caves, the homes of bats and of the swallows which furnish the edible bird's nests of Chinese commerce. Gunong Wang is honeycomed with caves, and so are Gunong Geriyang* (commonly known as the "Elephant" mountain) near the Kedah capital, and Gunong Pondoh and others in Perak. It is only on the crags and peaks of mountains of this formation that the *kambing gurun* ("wild goat") is found. It is as shy and active as the chamois, and rarely falls into the hands of the Malays. I have, however, seen specimens of the horns in Perak, and Colonel Low mentions having seen a live one on the very mountain which I was passing.†

* *Geriyang*, "the mountain of the Divinity," from *giri* (Sansk.), a mountain, and *hyang*, godhead or divinity in the ancient religion of the Javanese and Malays. So *Chenderiang*, the name of a river and district in Perak, is derived from *chandra* (Sansk.), the moon, and *hyang*. Other Malay words of similar derivation are *kayangan*, the heavens, (*ka-hyangan*, of or belonging to the deities) and *sembahyang*, to pray (from *sembah*, to pay homage, and *hyang*).

† "I observed one of these animals far above my head standing on the point of the perpendicular limestone rock of *Khow Wong* near the frontier of Patani." Colonel Low, Journal Indian Archipelago, III., 23 (1849).

Pulai was the first settlement on the river bank which I noticed. The population seemed to be numerous and a good many groups assembled at the river side to stare at us. At Kampong Datoh a little lower down the river we stopped for the night. Penghulu Che Wang, the headman of the place, came on board to see me and to offer his services and the resources of his village such as they were. It was dark by this time and it was not worth while to land, I remained on board the boat for the night, while most of my people billeted themselves on the villagers.

April 14th. The Giti is terribly obstructed in the whole of its course by fallen timber. The conservancy of rivers is not understood in Malay forests, and where every successive rainy season, by the undermining of the river-banks by floods, causes the fall of numbers of trees into the stream below, the state of the navigable highway may be conceived. Just enough is cleared away to permit boats to pass, but in going down-stream, even by daylight, the most skilful steering is required to avoid contact with snags, and at night progress is almost impossible except in very small boats. Ours was one of the largest boats in use on the river and the bumps which she received in the course of the day were so numerous and severe that it was wonderful how she held together. Before the day was over we had lost a great part of the framework in the stern, which formed a sort of deck-house and supported a palm-thatch roof or awning. After a very winding course of a good many miles, the Giti joins the river Soh and from the junction the broad placid stream which flows down to the sea is known as the Muda River.

I was determined not to spend another night on the Giti river, but to push on to the Muda in one day, so before daylight everybody was on board and we were under weigh. The history of this day would only be an account of the exertions made to keep the polers at work and to prevent them from idling and losing time. From the first they declared that it was quite impossible to reach Kuala Giti in one day, that it had never been done in their recollection except by small boats and that we should be overtaken by darkness and capsized by collision with snags. No halt was permitted for cooking; our morning meal was prepared on board, and

we stopped once all day. The principal places passed were Sungei Limau and Kubang Panjang (right bank); Kuala Kupang (mouth of the Kupang river); Kamoong Lela, where there was a considerable patch of sugar-cane; Kuala Pegang;* Kotumbah; Kuala Balu; Mangkwang; Kuala Kijang (river and village); Tawah; Sungei Soh Kudong (a clearing on the left bank); Besah; Kuala Injun; Kampong Tiban and Padang Gias.

At Mangkwang our boat was for a few moments a scene of the liveliest commotion. From my place, under the mat-awning aft, I heard shouts of alarm forward. All the men yelled to one another at once so that I could catch no intelligible words at first, and, the view ahead of me being interrupted by squatting figures and hanging clothes and weapons, it was impossible to see what the impending danger was. When, however, those nearest to me caught the infection, and, yelling *lĕbah* (bees), threw themselves down and pulled their jackets or the nearest garments available over their heads, I understood that we had encountered a swarm of bees and lost no time in seeking shelter under the mosquito curtain. The swarm was following the course of the river upstream, finding no doubt that the open passage through the forest, formed by the channel of the river, afforded an easy route for emigration. They passed right over our boat from stem to stern. A few of the men were stung, but the unfortunate steersman suffered most, for he could not leave the rudder to seek protection.

At Tiban the river winds so much as to form a loop, and, in order to avoid the fatigue and delay of going a long distance only to return to nearly the same point again, the Malays have cut an artificial channel connecting the two sides of the loop. This cutting is called Sungei Trus, and the reach at which we emerged at the other end bears the name of Rantau Goah Petai. Both at Tiban and at Padang Gias the boatmen made strenuous efforts to soften my determination to proceed, but I was inexorable. It was pitch-dark before we reached Padang Gias, the last place on the Giti at which camping was possible, there being no other clearing until

* At Kuala Pegang and other places there were rafts of telegraph poles destined for the construction of a line of telegraph from Kedah to Siam, a useful work, which has never, I believe, been carried out.

the junction of the two rivers is reached; snags were still numerous and repeated bumps warned us that the boatmen had reason on their side in representing that there was danger to a large boat proceeding down the river by night. The poler who stood in the bow directing the boat's course solemnly disclaimed all responsibility and declared that he could see nothing ahead and could not therefore avoid obstacles. Still we proceeded and were rewarded at last about 9 P.M. by quitting the tortuous and timber-choked Giti for the broad, smoothly-flowing Muda. The tired boatmen were now permitted to lie down and rest, the poles were laid aside, and half a dozen of my own men took up the paddles. We paddled all night, and before daylight on the 15th, landed at Pangkalam Bongoh in Province Wellesley, in British territory once more.

* * * * *

A few words are wanting to complete the narrative. The expedition, though it failed in its primary object—the surprise and capture of Maharaja LELA—was not altogether barren of result. The man TUAH, who, it has already been mentioned, had been taken to Salama as a captive of their bow and spear by CHE KARIM'S followers, had been sent down to Province Wellesley with other slaves at the request of the Lieutenant-Governor of Penang. The latter had interfered in the interests of humanity to free these captives from slavery, but no one suspected that one of them was the person for whom a reward of $3,000 had been offered as one of the principal actors in the tragedy of Pasir Sala. In anticipation of this, and acting on the information which I had obtained at Lunggong, I had brought with me to Province Wellesley the Patani Penghulu DOLAH, who, when confronted with TUAH, identified him at once. He was eventually tried with the other prisoners and condemned to death, but reprieved on the ground of weakness of intellect.

The detachment of twenty men whom I left behind at Kendrong, occupied the house which our arrival had compelled Maharaja LELA to quit, and their presence effectually prevented his return to the right bank of the Perak river. There was no safety for him in Patani, for Tuan Prang and other chiefs to whom I had applied for assistance were now afraid to harbour him. He was,

therefore, obliged to retrace his steps and to take refuge at a place called Kota Lama on the Perak river, where he eventually surrendered. He and others were tried for the murder of Mr. BIRCH, convicted and executed.

The passage of the expedition through a part of the country, never previously visited by a European, had its interesting side from a geographical point of view. I had no instruments of any kind with me, and the service on which I was engaged did not permit of any delay for exploring or map-making. The knowledge gained, however, led in 1877 to the despatch of a government surveyor to Ulu Perak by whom part of the route has been laid down in the new map of the Peninsula lately published by STANFORD & Co.

W. E. MAXWELL.

A FEW IDEAS

ON THE

PROBABLE ORIGIN

OF THE

HILL TRIBES OF FORMOSA.

BY

JOHN DODD,

Formosa.

IN China and in all parts of Asia, there are to be found not only in remote regions high up in the mountains, but even in less wild districts, types of men who have defied for ages the march of civilization. It would be a very difficult task to write the early history of any of these savages, or to trace their origin with any feelings of certainty. Traditionary reports, handed down from one generation to another, cannot be believed implicitly, and, if followed up, are often found to be very conflicting and almost invariably lead the enquirer into a land of doubt and speculation.

In handing to the Straits Branch of Royal Asiatic Society a short vocabulary of words used by the Tangão tribes, I have thought that perhaps a few ideas of mine on the probable origin of these tribes, who now occupy the lofty mountain ranges of North Formosa, might be acceptable. The tribes in question, who differ very materially in appearance, language, manners, &c., from the tribes of the plain called Peppowhans, have, I should imagine, the credit of being the first arrivals in this beautiful

island. Craniologists alone would be able to trace the section of the human family to which they belong, but I should be inclined to doubt if they decided that all the various tribes, numbering, I should think, over one hundred, spread over a wild and mountainous country some two hundred miles long by fifty to sixty miles in its broadest part, were descended from one pure stock. I have, for many years, held the opinion that the hill tribes are descended from a mixture of sources, but chiefly Malayan. It is very probable that the earliest inhabitants of this island were of an Indian type—short in stature, but not very dark-skinned—the descendants of a very ancient race, the origin of which is lost in obscurity. Subsequently, the Malayan element must have appeared, many centuries ago, for the Malays were found by the Spaniards as far North as the Philippines as early as A.D. 1521, at which date the principal islands were almost entirely occupied by them, and it is very likely that those islands, as well as Formosa, had been colonised by them many hundred of years before.

The various dialects spoken, especially in the Southern half of the island, lead one to suppose that the Formosan Hill Tribes are descended from several sources.

Some of the dialects contain undoubtedly words of Malayan origin, but the bulk of them do not resemble, as far as I have been able to ascertain, any language spoken in the East, and although there are many Chinese words now in use amongst the tribes residing on the Western border-land, such words are only used to describe articles obtained from Chinese hillmen, for which these border savages have no names.

It is generally supposed by those who have carefully observed the hill savages called Chin Wans that they are not direct descendants of Chinese, for they do not resemble Chinese of the present day in any point, except perhaps in the high cheek-bone, which many of them have, in common with Malays, Siamese, Japanese and other Eastern races. In many savage tribes in the North of Formosa—and all our remarks refer to them—prominent cheek-bones are not the rule, but the exception, and the contour of the face and the small round-shaped head at once proclaim them to be children of another race. Their eyes, which are straight cut, have a widely

different appearance from the eyes of Chinamen, and the way in which they wear their hair—parted in the middle, and tied at the back of the head, or worn sometimes loose, hanging down the back of the neck, but kept off the forehead by a string of beads or plain piece of hempen string—at once decides that they are not of Chinese origin, but more like Malays than any other Asiatic people.

Ever since I first made the acquaintance of the hill tribes of North Formosa—as far back as December, 1864—I have been strongly of opinion that they were, for the most part, sprung from an offshoot of the Malayan race, and it is not inconsistent to suppose that such daring pirates and buccaneers as the Malays then occupying the Malay Peninsula, the East of Borneo, and Islands belonging to the Philippine group, should have found their way in numbers to Formosa. It may be that they visited for the purpose of settling here, or simply as traders, or explorers, but it is more likely that, whilst pursuing their piratical courses in the South, their vessels were driven by storms to the coast of Formosa, and were either wrecked or found shelter there, eventuating perhaps in the survivors deciding to remain in the island.

It is only about thirteen or fourteen years ago that a number of Bashee islanders drifted in their boats to the South Cape, and were rescued by Mr. Pickering, (who was then in the South of the island) from the savages, and were sent back to their homes. Under other circumstances, they might have been compelled to take up their quarters for good in Formosa.

During my residence here there have been numerous wrecks of Lû Chiun junks in the Northern and Eastern Coast, the crews of which, in one instance, might have been known to remain all their lives in the island if not put to death by Chinese wreckers, who were not many years ago wont to murder in such occasions. In previous years similar wrecks of Lû Chiun vessels might have taken place, and the crews may have remained in the island and may have settled down amongst and with them a curious mixed progeny.

Previous to my arrival here, and when living at Tâmkang, I was taught to many people that certain vessels which had left Hongkong and other ports in China had been cut in the Straits

of Formosa, and that the crews and passengers, in some instances, had been murdered, but, in other cases, had been taken into the interior and there made to work underground in certain mines. In 1865, I was requested to make enquiries of the savages, wherever I might go, as to the truth of the supposition, and, after travelling all through the North of the island, and as far South as Lat. 24°, I could find no trace of mines in the interior, neither could I hear of the presence, amongst savages, of any foreigners. It is, however, very likely that people wrecked on the Western or Chinese side of the island were not only robbed, but, in many cases, murdered or starved to death. Chinese wreckers on the North and West Coast, in my own time, were not above taking advantage of the helpless state of either Lû Chûan or European wrecked mariners, and many, no doubt, would never have been again heard of, if strenuous exertions had not been made by foreign residents, who appeared on the scene, protected the crews, and, on several occasions, saved the ships from plunder and fire—the usual finale to a successful raid by Chinese wreckers.

On the savages' side of the island, or what is called the East Coast, many ships must have been lost.

Some ten or twelve years ago, an American vessel was wrecked on the South-east Coast, and the unfortunate crew was murdered. The savages were punished, to some extent, by the H. B. M.'s gunboat *Cormorant*, I think it was, and subsequently the American Flagship, with Admiral BELL on board, anchored off the place, and landed Marines and Sailors with the view of punishing the savages, but, after eight hours' march through forest and over hills, they returned without having effected much damage. On this occasion, Lieutenant MACKENZIE, U.S.N., lost his life, and several of the men suffered from effects of the sun. After this, General LE GENDRE, U. S. Consul at Amoy, proceeded across country from Takao, accompanied by Mr. PICKERING (now Protector of Chinese at Singapore), Mr. A. U. BAIN and, I believe, Mr. J. F. HUGHES of the Imperial Maritime Customs, to interview the Principal Savage Chief in that part of the island.

I believe his name was TOK I TOK. He was previously known to MR. PICKERING and to General LE GENDRE, and being friendly

disposed towards foreigners, they succeeded in extracting a promise, that in the event of European ships landing their crews to obtain water, or in the case of wrecked mariners being cast on shore, they were, in future, to be well treated and taken care of, &c. One stipulation of Tok ĭ Tok's was, that vessels anchoring there must fly a red flag, boats landing men and people wrecked in that neighbourhood must shew a red flag, and Tok ĭ Tok and his tribe would not molest them. It is to be hoped that Tok ĭ Tok and his successors will abide by the terms of this important little treaty.

There was also the case of a Lû Chûan junk lost higher up on the East Coast, the crew of which was supposed by the Japanese Government to have been murdered by the savages. The event led to a serious misunderstanding between China and Japan, which was patched up by the payment to the Japanese of a heavy indemnity.

The chances, in recent times, of wrecked people being allowed to settle in the country, especially on the East Coast, seem to have been very slight, but, in earlier times, many unfortunate castaways may have been permitted to retain a footing in the island, and may have been strong enough to establish one, and, in course of time, may have married into a tribe and become amalgamated with it.

In continuation of the subject, and bearing very closely on the general idea that the population of the island has been mixed up by the periodical advent of castaways, it is probably in the recollection of one or two residents in the island that, on a certain day not many years ago, two or three savage-looking canoes of a huge catamaran type suddenly made their appearance in the bay of Kelung, and, on being encouraged to land, out jumped a dozen or more of half-starved men, who proved to be Pellew islanders. On looking at the Map of Asia and Pacific Ocean, it will be seen what an enormous distance these men must have come in these open boats. They were a dark-skinned frizzly-haired lot, a half-starved, wild-looking set of men, and were anxious to engratiate themselves with the friendly foreigners and inquisitive Chinamen whom they found on shore. Attempts were made to interrogate them in many different dialects, but not a single word except one struck the ear as being familiar, and that was the word

"Pellew." It was very singular that an officer on board the British gunboat then in port, who was struck with the appearance of the men, and who had been at the Pellew Islands, at once recognised their resemblance to the natives of those parts. It was subsequently ascertained that these men had been driven by bad weather from their fishing grounds, had drifted about for some time, had finally been caught in a storm lasting twelve days at a stretch, had been carried before the wind all that time, had subsisted chiefly on cocoa-nuts and fish, and had finally, after many days—how many was never definitely understood—arrived within sight of the inviting and pretty harbour of Kelung. It was very fortunate that they landed at Kelung, for they found friends who were so interested in them as to furnish them with food and clothing; a subscription was started, and they were forwarded eventually to Hongkong, then to their own country, in rather a roundabout way, but, as far as I know, they were taken back to the Pellew Islands.

It struck me very forcibly at the time that if Pellew Islanders in open boats could fetch Formosa, the island might not have looked, in former years, so far for an addition to its population. Had these men been wrecked on the East Coast, or had they sought shelter where savages lived, they might, if their lives had been spared, have settled down, they might have intermarried and assisted more than ever in mixing and confusing the breed of the island, or rather that part of it occupied by the hill tribes on the East Coast and central Mountains.

In addition to the foregoing instances of how the island population may have originated and subsequently become intermixed by various accidental causes, there is still one other important point to be considered. It is well known to Captains of vessels who have sailed past the South Cape of Formosa and along the East Coast on their way to Kelung or Tamsui, that, at no great distance from the shore, a warm current of varying breadth, called the Black Stream, or Ku-ro-si-wo, sweeps along at a good pace towards the North, assisting very materially vessels bound in that direction. In fact, in what is called the "old schooner days" (when steamers were almost unknown at Tamsui), sailing vessels were fre-

quently carried by the force of the Ku-ro-si-wo from the neighbourhood of the South Cape of Formosa to the North-east end of the island, in perfectly calm weather, without any assistance of sails. This fact is well known to mariners, and, in certain seasons of the year (North-east Monsoon), it is considered often advisable to go to the Eastward of the island rather than to beat up the Formosa Channel—the "Black Stream," as it is called, being nothing more nor less than a strong tide running in a Northerly direction.

This current, flowing as it does past the Philippines, directly towards Formosa, possibly, in the far away past, brought to the island the first specimens of humanity. It is not unlikely that boats containing fishermen, perhaps their wives or daughters and sons, engaged in fishing on the Coast of Luzon or Mindanão or even further South, have, on numerous occasions, been carried away by the force of the Ku-ro-si-wo Northward, and, like the fishermen of the Bashee Island, been taken to the Coast of Formosa. It is indeed most probable that the force of the storm drove the Pellew Islanders right into this current, for, without the assistance of some such aid, it is hard to understand how, after the gale had abated, they were able to propel their canoes to such a distance as Kelung. It will be seen from the foregoing, that a separate creation of man was not absolutely necessary in this Eden of islands.

On questioning the aborigines of the hills, as to where they originally came from, they invariably pointed Southwards, remarking that the place was distant very many "sun-go-downs," meaning many days' journey Southward. The expression "Jib wâ gêi," our day of twenty-four hours, timing from sunset to sunset, is a common mode of expressing the distance, or time it would take to go from one place to another. I feel convinced that the hill tribes originally came from the South and gradually extended themselves Northward, keeping always to the mountains in preference to the plains. I do not believe that any body of them were the offspring of men from the Eastern and Northern islands of Mei-a-co-si-ma, Lû Chû, or Japan, although it is said that a Japanese Colony once existed at Kelung, and at a time when perhaps the savages, and certainly the Peppowhans, resided there (as many of the latter do to this day) though their numbers are very insignificant.

If Northern castaways or colonists came in former times to Formosa, the Lû Chûan or Japanese type would appear in some shape to the present moment, but all the tribes of the North which have come under my observation, resemble the Japanese and Lû Chûans in nothing, but their short stature, and dark straight hair: and in their mode of dress, or manner of arranging their hair, there are no similarities whatever. Japanese tattoo their bodies, and so do savages, to some extent, but, as far as I have been able to judge, there is no resemblance even in this point. The knowledge possessed by certain tribes of *weaving*, and of the art of embroidering their coats, of carving their pipes, scabbards of their knives, &c., would make one believe that the first occupants of this island brought with them certain arts, not generally known by uncivilised peoples of a low type. If the art of weaving, possessed not only by the Peppowhan women, but by the hill squaws, was not introduced by the original or subsequent settlers, but was discovered by the aborigines themselves, it goes to prove that, although wild and untamed as they are, and to this day without any written language, they have at least inventive powers of no mean order. The knowledge of weaving may have been acquired first of all from the Dutch or Spanish, both nations having had a footing in the island in the 16th century, but it is more likely to have been learned from the Dutch, who had extensive settlements in the South, about Taiwanfoo, and who, it is said, were on very friendly terms with the Peppowhans (lit., half-cooked or half-civilised natives), about whom I shall have to write separately at some future date. If the knowledge of weaving was acquired by the Peppowhans first, it might have been imparted to the hill tribes by women taken prisoners in tribal battles, which must have been frequent between the plain and hill savages in earlier times.

The loom and shuttle used by the women are of the most primitive shape and construction, but the work turned out in the shape of bleached hempen cloth, and which I have seen in the process of manufacture, is more finely made and far more durable than the Chinese made cloth. Some of the dresses, the mantilla of the women especially, are of fine and close texture, of well-bleached hemp, and are embroidered with strips of scarlet and blue Long

Ells, obtained in barter from Chinese bordermen, when friendly relations exist between the aborigines and the wily invader. Their curious taste in colours and the shape of their clothes would lead one to conclude that such fashions came from the Philippines. The mantilla, often worn over the head by old women, at other times over the shoulders, must have come from the South, and the cut of the lower garment, worn at times by both men and women, very much resembles the *sarong* of the Malays, only it is not worn so long as the *sarong*.

(To be continued.)

List of Words of Tangão Dialect, North Formosa.

N.B.—Words or syllables with ˘ over them mean that quick pronunciation is required.

English.	*Tribe of Tangão.**	*Remarks.*
I.—		
Man	Kaw tŏh hĉî	Meaning "One Man." English pronunciation of man, "Hay."
Woman	Kâ nî dîin	Often, Kâ nî dî it.
Husband	Bâd li kûi	
Wife	Kûi ying kâ nî dîin	
Father	Yâ bâ	
Mother	Yâ yâ	
Boy	Wû lâ kî *or* Wû lâ kĉ.	
Girl	Wû lâ kî kû nî dîin	
II.—		
Teats	Môbû	
Blood	Nâm mû *and* Lâ-bu.	
Lips	Pârâhûm	
Knee	Târrî	Strong accent on double *r*.
Ear	Pâ pâck	
Eye	Lão yiek	English pronunciation, "Low yĕck."

*Accent on last syllable.

English.	*Tribe of Tangão.*	*Remarks.*
Eyelids	Pû oû lû lão yiek	
Finger	T'lû lieng	
Foot	Kâh pâhl	
Hair (human)	Sĭ niŭ rŏok	"Pi" is often affixed, in that case accent on penultimate.
„ (of other animals)	Kâb bock	
Hand	Kâb bâh	
Head	Töh noch	"Noch" like Scotch "Loch."
Mouth	Lâ quâck	Often, Lâ quâss.
Nail	Kâh mîl	
Nose	Ngŏ hŏh	
Skin	Kiâ hêll	Strong accent "Hêll."
Tongue	Mâ lê	
Tooth or Teeth	Gûn noch	"Noch" like Scotch "Loch."
III.—		
Bird	Kâ pâu niĕk	
Fish	Ngo lê	
Capon	Gâ lûn bûd gâk yêng â tâh	Lit., Cut-stones hen.
Fowl (Hen)	Yêng â tâh	
Partridge	Yêng â tâh bâd lâ hûi	
IV.—		
Alligator	.....	Does not exist in Formosa.

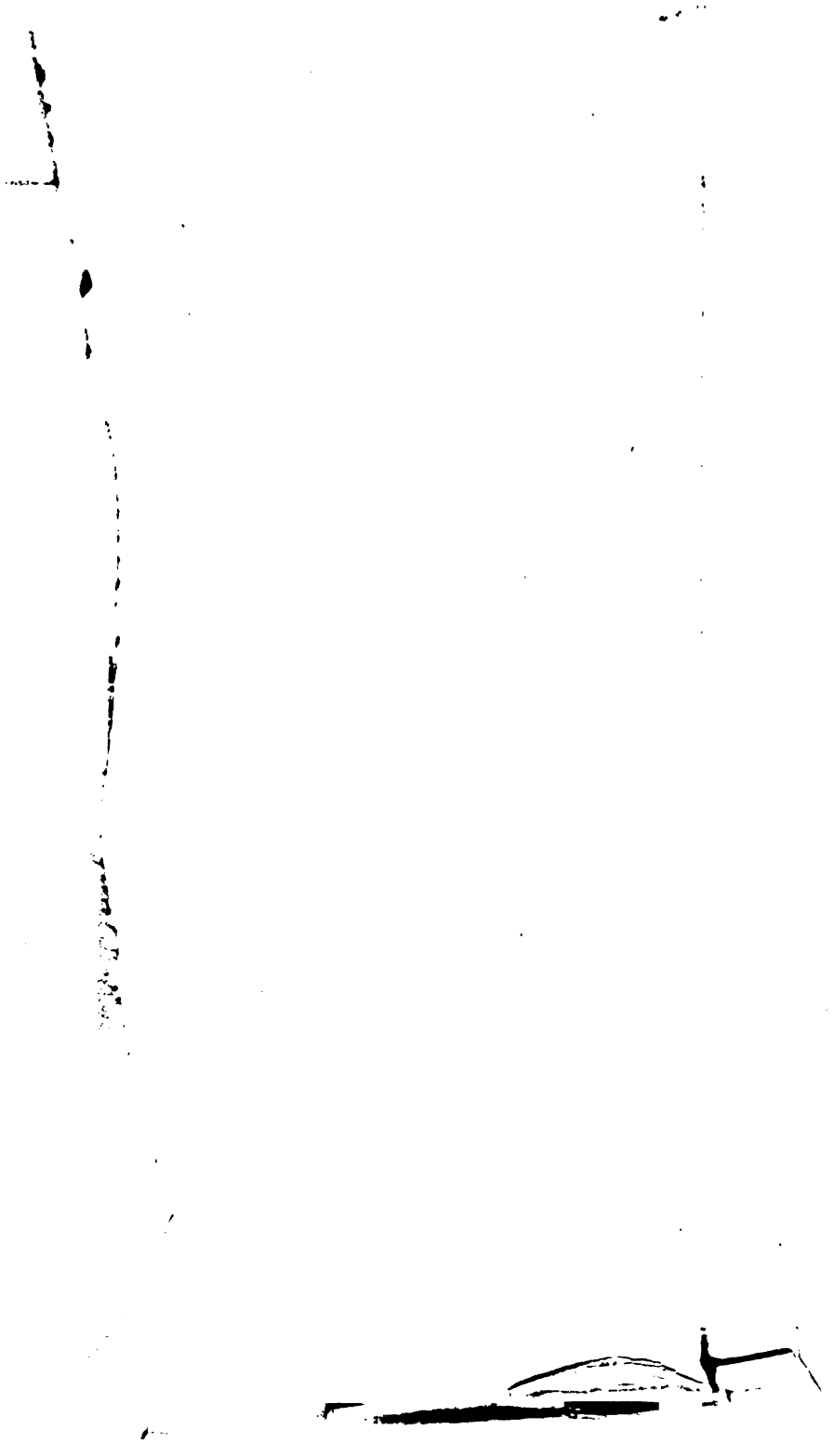
English.	*Tribe of Tangão.*	*Remarks.*
Turtle	Kû kâl âkût	
Deer	Mâ gâu lock, *or* Mâ ngâ rû, *also* Mâh hâh.	
Dog	Hû yin	
Elephant	.....	Does not exist in Formosa.
Pig (Wild Hog)	Bî wâk bâd lâ hûi	
Pheasant	Chiâ kong	
Rhinoceros	.....	Does not exist in Formosa.
Squirrel	Kão lî	
Flying Squirrel	Kão lî bâhd lâck kâh	
Monkey	Liong-ai	
V.—		
Flower	Pâ pâ	
Tree fern	Nû henúg	Strong prolonged accent on last syllable.
Bamboo	Tâh kân	
Rattan	Kwâ yû	
Tree	Po kieng kûnnûs	"Kûn" like "kŏon."
Wood	Hûn nĭck	"Hûn" like "hŏon."
Timber	Po kieng hûn nĭck	
Camphor Tree	Pâ lâh kûi po kieng kûnnûs.	
VI.—		
Banana	Kô kô	

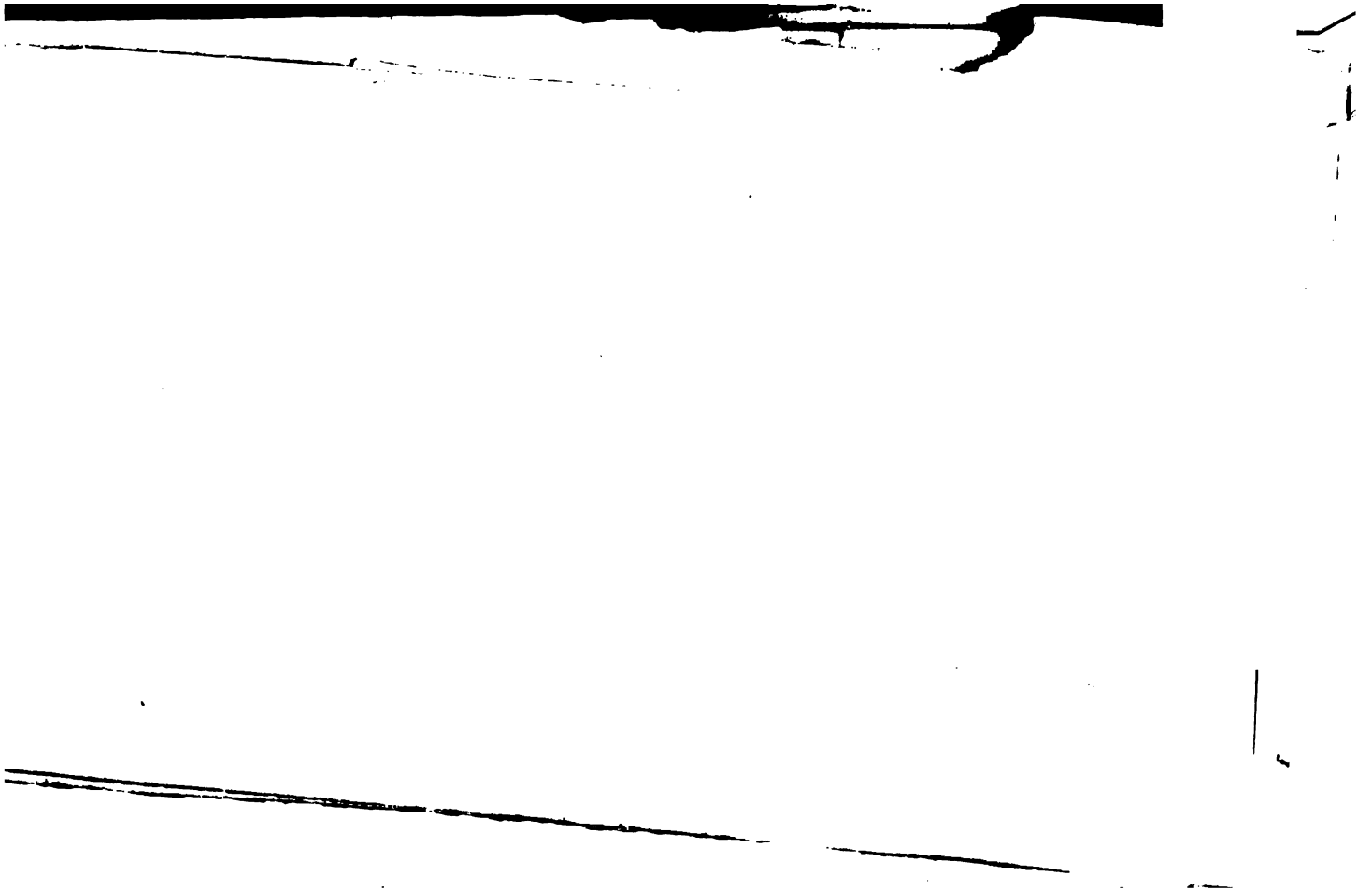
English.	*Tribe of Tangão.*	*Remarks.*
Orange	Ctâck	
Rice	Mân mê	
VII.—		
Hemp	Hâb-ão	
Indigo	Lão-whâ	
Potatoe	Mâu gâh hêi	
Tobacco	Tâ mâ kû	Both Savages and Pepowhans use this word.
Sugar	Kum siă	
Grass	Kâm mân	
VIII.—		
Gold	Hâd lâk ît	
Gold Dust	Bû nâkî hâd lâk ît	
Silver	Pìd lâh	Often, Pî lâh.
Copper	Kû lû whân mâck tâ lah	
IX.—		
Arrow	Pin nî lawk	
Bow	Hûn nîûk	
Boat	Kâh sû	
Mat	Loh pêi	
Gun	Pâh tûs	Chinese hillmen always make mistake and pronounce "Pah tût."
Powder	Kão bûdî	

English.	*Tribe of Tangão.*	*Remarks.*
Large Knife	Lâ tao	
Arrow belt	Tû bieng	Made of hide generally.
Waist cloth	Hâb bock	Sort of girdle of hempen cloth between which and the body the Lalão (knife) is inserted.
To shoot or fire gun	Mûn pâh tûs	
X.—		
Mountain	Bâd lâ hûi	Meaning hill or wild.
XI.—		
Earth	Ûrão	Meaning, mud or dirt. No name for the world.
Sky	Kân yât	
Sun	Whâ gêi	Pronounce "Wha gay."
Moon	Pû yât ching	
Star	Pû âng âh	
XII.—		
Thunder	Bî sû	
Lightning	Awe toh pûn niek	Meaning God or Devil of Fire.
Wind, Air	Tû long	
Clouds	Shin lock *or* Bieu gât	
Rain	Kwâ lâck	
Fire	Pûn niek	"Pun" pronounced like "Poŏn."
Water	K'tsiâ *or* Kŭt siâ	The "kŭt" short.

English.	*Tribe of Tangão.*	*Remarks.*
XIII.—		
Day	Jib wha gei	Meaning "sun go down" or one day.
Night	Bâd lâh hûng ân	
To-day	Pî lão	Pronounce "Pee low."
To-morrow	Sâh sân	
Yesterday	Sêh sân hêi lâh	"Hêi lah" pronounced "Haylah."
XIV.—		
To live	Kî ân *or* Mâh kî	
To kill	Kû tân	
Dead	Hô kê it	
Cold	Hâh yâck	
Hot	Kî lok	
Large	Hû pâh *or* Hû ɻâk.	
Small	Chî bûk	
Black	Mâ kâ lock	
White	Pû lâ kûi	
Green	Kâ lâ siek	
Red	Mâck tâ lâh	
XV.—		
Come	Mwâ *or* Mõa	Mwâ lût ni = Come here.
Go	Hâh tâck *also* Kwâ yât.	

English.	*Tribe of Tangão.*	*Remarks.*
East }	Mâu niek	For to eat, to drink, and to smoke, the same word is used.
Drink }	*or* Ngun niek	
Sleep	Mâ bêi	"Bêi" pronounced like "Way."
Awake	Ongât mâ bêi	
XVI.—		
1	Kaw tôh	
2	Sâ dîing *or* Sâ ying.	
3	Chiu gân	
4	Pâi yât	
5	Mân gân	
6	Tai yiu	
7	Pî tu	
8	Sî pât	
9	Tai sô	
10	Mou pôh *or* Pong.	
11	Mou pôh kaw tôh *or* Pong kaw tôh.	
12	Mou poh sâ dîing *or* Pong sâ ying.	
20	Sâ dîing mou pôh *or* Sâ ying pong.	
30	Chiû gân mou pôh *or* Chiu gân pong.	
100	Kaw toh kâ pût	"Put" pronounced as in "Foot."





THE HISTORY OF PERAK FROM NATIVE SOURCES.

BY

W. E. MAXWELL.

EXTRACT FROM THE *Marong Mahawangsa* RELATING TO THE FOUNDING OF A KINGDOM CALLED PERAK.

"One day Raja MARONG MAHA PODISAT went into his outer audience hall, where all his ministers, warriors and officers were in attendance, and commanded the four *Mantris* to equip an expedition with all the necessary officers and armed men, and with horses and elephants, arms and accoutrements. The four *Mantris* did as they were ordered, and when all was ready they informed the Raja. The latter waited for a lucky day and an auspicious moment, and then desired his second son to set out. The Prince took leave after saluting his father and mother, and all the ministers, officers and warriors who followed him performed obeisance before the Raja. They then set out in search of a place of settlement, directing their course between South and East intending to select a place with good soil and there to build a town with fort' moat, palace and *balei*. They amused themselves in every forest, wood and thicket through which they passed, crossing numbers of hills and mountains, and stopping here and there to hunt wild beasts, or to fish if they happened to fall in with a pool or lake.

"After they had pursued their quest for some time, they came to the tributary of a large river which flowed down to the sea. Further on they came to a large sheet of water, in the midst of which were four islands. The Prince was much pleased with the appearance of the islands, and straightway took a silver arrow and fitted it to his bow named *Indra Sakti* and said: 'O arrow of the bow *Indra Sakti*, fall thou on good soil in this group of islands; wherever thou mayest chance to fall, there will I make a palace in

which to live.' He then drew his bow and discharged the arrow, which flew upwards with the rapidity of lightning and with a humming sound like that made by a beetle as it flies round a flower, and went out of sight. Presently it came in sight again, and fell upon one of the islands, which, on that account, was called *Pulau Indra Sakti*. On that spot was erected a town with fort, palace and *balei*, and all the people who were living scattered about in the vicinity were collected together, and set to work on the various buildings. The Prince reigned here with great justice and generosity, and all the poor and indigent prayed for him that he might be preserved in his state and dignity. And Raja MARONG MAHA PODISAT and his Counsellors called this country *Negri Perak*, from its connection with the silver arrow. The Prince was then formally established as Raja in Perak, and he sent an embassy to inform the King, his father, of the fact, and his power increased, and numbers of people flocked to Perak on account of the justice and liberality of his administration."(1)

Of this story, it is necessary to say that it has no local currency in Perak, and that the Perak Malay commences the history of his country with the legend of the white Semang.(2) I have, however, heard an attempt to reconcile both legends by the statement that it was after the dynasty founded by the son of the Kedah Raja had died out, that the new line of kings from Johor was brought in.

It is not easy to name any spot in Perak which corresponds in the least with the lake and islands described in the text. Colonel Low suggests the Dindings, or some tract near the Bruas river. The latter is probably the oldest settled district in Perak. The *Sajarah Malayu* mentions a "Raja of Bruas" before there was a Raja of Perak of the Johor line. Local traditions, too, all speak of Bruas as the ancient seat of government. Localities on that river

(1) Translated from a copy of the *Marong Mahawangsa* in my possession. *See* also Colonel Low's translation, Journal of the Indian Archipelago, III., 176.

(2) I have given this legend at length in a paper recently contributed to the Journal of the Royal Asiatic Society, N. S., Vol. XIII., Part IV.

are identified by natives as the scenes of the fabulous adventures described in the *Hikayat Shamsu-l-bahrin* (1), and it is traditionally related that the Bruas was formerly connected with the Perak river at a place now called Tepus, but then called Tumbus. An-

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(1) See a short description of this work in VAN DER TUUK'S account of the Malay M.S.S. belonging to the Royal Asiatic Society, No. 61.

The following extract is translated from a copy in my possession. It is the opening passage, and summarises the adventures described in the body of the work. The mixture of Hindu and Muhammadan names is very characteristic of Malay Romances:—

"In the name of God, the Compassionate, the Merciful. God knoweth the truth.

"This is the tale of *Shamsu-l-bahrin*, the incidents of which are related by the author in the most elegant language. This prince was descended on the male side from the posterity of God's Prophet ADAM, on whom be blessings and peace, and on the female side from the stock of Raja INDRA.* He it was who was famed for his nobility, beauty of form, benevolence, wisdom, and fidelity. And it was he who was endowed with the twelve virtues, and who had exceeding compassion for those servants of God who suffered injustice, and who aided them to the utmost of his power wherever he might be. This was the prince who was widely renowned in the lands of the Jin, and the Peri, the Dewa, Mambang, Indra, and Chandra. Even down to mankind all feared and admired and stood astonished at his wisdom and prudence, to which must be added his boldness and courage and his supernatural power and knowledge of all the secret sciences and arts. He it was who possessed himself of the bow of *Rama Bisnu*, † called *Kinduwan Braksana*,‡ (of exceeding virtue not to be surpassed in those days), having taken

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* In Hindu mythology, *Indra* is the king of heaven.

† *Bisnu*=*Vishnu*, one of the gods of the Hindu Triad. *Rama* is one of the incarnations of *Vishnu*.

‡ *Rama*'s bow and arrows are famed in the *Rámáyana*.

cient tombs at Bruas support the popular tradition of its importance as a settlement in former times. The most venerable spot in

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it from *Yan al Jan*. He it was who rode upon the horse named *Mardan Darakas*, the offspring of *Yan al Jan*; and it was he who slew the Jin called *Mula Bazat*, who dwelt on the mountain *Maha Prabat* guarding the sword of *Yapat*,* the son of the Prophet *Noah*, on whom be peace; and who possessed himself of the sword of *Yapat*, the son of *Noah*, which is not to be surpassed in this world. He it was who was a pupil of *Brama Sakti*,† whose like there was not for supernatural virtues. He too it was who slit the nose of the son of the Raja *Mambang Gangga Mahadira*, and who cut off the ears of the son of Raja *Dewa Mahajata*. It was he who slew the demon *Daniawa*, whose bulk was that of a mountain, and the *Dewa Puteh* who had fifty heads and one hundred arms. He too, took the ivory tablet bearing the picture of the princess *Chandra Nulela* from the hands of the Jin whose name is *Samu*. It was he who killed Raja *Dewa*, in the world called *Harmandan Dewa*, and also the Raja of the Spirits of the Green Sea, whose name was *Chakra Kahana*. He it was who was imprisoned by *Chakra Kahana* for the space of a year and seven months in an iron prison, and yet came to no harm. It was he who slew the dragon in the sea of *Para-Lankapuri*, and who took the princess *Langli Ilang* at the lake of the four brothers; and he also took the jewelled bracelet, the workmanship of Raja *Jemshid*, which was wonderful to behold, and, over and above that, of magic power and virtue. He it was who slew the spirit of the sea of *Para-Lankapuri*, whose name was *Darma Gangga* and the demon *Hasta Brama*, whose body was two hundred fathoms long, whose skin was red like fire, whose hair fell down to his ancles, whose tongue reached to his knees, and who had tusks seven fathoms in length. And it was he who slew the Jin that dwelt below the earth whose name was *Patlamah Sakti*, and whose supernatural power was such that his brightness reached to the heavens. He it was who killed the Raja of all the *Dewa* and

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* *Yapat*=Japhet.

† *Brama Sakti* is described as an ascetic living a life of religious austerity. Possibly the incident has been derived from some one of the *puranas* in which god *Brama's* appearances on earth in the character of a religious mendicant are related.

Perak, however, is Tumung on the Perak river, a few miles North of Kwala Kangsa which is the scene of the legend of the white Semang already alluded to.

The Legend of the White Semang.

(Reprinted from the Journal of the Royal Asiatic Society, N. S. XIII., Part IV.)

"Baginda Dai reigned in Johor Lama.(1) He despatched a trusted counsellor, one Nakhodah Kasim, to sail forth and look for a suitable place for a settlement, for there were plenty of willing emigrants. Nakhodah Kasim got ready a fleet of prahus and sailed up the Straits of Malacca, hugging the coast, till he reached Bruas (a district and river in Perak). While there, he saw that a brisk trade was being carried on between the coast and the interior, imported goods being despatched up the country and native produce brought down from the inland districts. He made inquiries and was told that there was a big river in the interior. His curiosity was now aroused and he penetrated on foot into the interior and discovered the Perak river. Here he traded, like the natives of the country, making trips up and down the river, and selling salt and tobacco(2) at the villages by the river-side. On one of these trips he reached Tumung in the North of Perak, and made fast his boat

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the spirits of the sea, the land and the water, whose name was, Raja *Baranggi*, whose sway extended from the East to the West from the South to the North, and to whom all spirits were subject. God knoweth the truth!"

(1) Johor Lama was the old capital of the State of Johor, which is the southernmost of the Malay States of the Peninsula.

(2) Tobacco was first introduced into the Eastern Archipelago by the Portuguese at Malacca in the sixteenth century. Anachronisms of this kind are common in native histories.

to the bank. After a few days the Semangs (Perak was not yet populated by Malays) came down from their hills to buy salt. They came loaded with the produce of their gardens—sugar-canes, plantains and edible roots—and brought their wives and families with them.

"A Semang girl, while her father was bargaining at the boat, took up a sugar-cane and commenced to strip off the rind with a knife; in doing so she accidentally cut her hand. Blood issued from the wound, but what was the astonishment of all around her when they saw that its colour was not red but pure white! A report of this prodigy quickly spread from mouth to mouth, and Nakhodah KASIM landed from his boat to see it with his own eyes. It occurred to him that this was a family not to be lost sight of, he loaded the father with presents, and, in a month's time, by dint of constant attentions, he had so far won the confidence of the shy Semangs that he was able to ask for the girl in marriage. The father agreed and Nakhodah KASIM and his wife settled at Kuala Tumung, where they built a house and planted fruit-trees.

"Now, the Perak river overflows its banks once a year, and sometimes there are very great floods. Soon after the marriage of Nakhodah KASIM with the white Semang, an unprecedented flood occurred and quantities of foam came down the river. Round the piles of the bathing-house, which, in accordance with Malay custom, stood in the bed of the river close to the bank in front of the house, the floating volumes of foam collected in a mass the size of an elephant. Nakhodah KASIM's wife went to bathe, and finding this island of froth in her way she attempted to move it away with a stick; she removed the upper portion of it and disclosed a female infant sitting in the midst of it enveloped all round with cloud-like foam. The child showed no fear and the white Semang, carefully lifting her, carried her up to the house, heralding her discovery by loud shouts to her husband. The couple adopted the child willingly, for they had no children, and they treated her thenceforward as their own. They assembled the villagers and gave them a feast, solemnly announcing their adoption of the daughter of the river and their intention of leaving to her everything that they possessed.

"The child was called TAN PUTEH, but her father gave her the

name of TEH PURBA.(1) As she grew up the wealth of her foster-parents increased; the village grew in extent and population, and gradually became an important place.

"One day some Semangs were hunting at a hill near the river Plus, called Bukit Pasir Puteh, or Bukit Pelandok. They heard their dogs barking furiously, but, on following them up, found no quarry, only a large bamboo (*buluh bĕtong*), small at the top and bottom, and having one large thick joint, which seemed to be attracting the attention of the dogs. They split open the thick part of the stem and found in it a male child, whom they forthwith took to Nakhodah KASIM. The latter adopted him as his son, and when the two children were grown up they were betrothed, and in due time were married. The marriage was, however, merely nominal, for TAN PUTEH PURBA preserved her virginity, and TOH CHANGKAT PELANDOK, her husband, returned to his native district, Plus. Nakhodah KASIM at length died, leaving TAN PUTEH mistress of the whole of Perak. As he lay dying, he told her his history, how he had come from the land of Johor, of the Raja of which he was an attendant, and how he had been despatched to find a suitable place for a settlement. He declared the name of his master to be Sultan MAHMUD of Johor, and with his dying breath directed that a Raja for Perak should be asked for from that country.

"TAN PUTEH now called one of her ministers, TAN SABAN, whom she had adopted in his childhood. He came of a noble family, and belonged to the district called *Tanah Merah* (Red Earth). A wife had been found for him by TAN PUTEH, and he had two children, both girls. TAN SABAN was commanded by his mistress to open negotiations with Johor, and this having been done, a prince of the royal house of that kingdom, who traced his descent from the old line of Menangkaban, sailed for Perak to assume the sovereignty. He brought with him the insignia of royalty, namely, the royal drums (*gandang nobat*), the pipes (*nafiri*), the flutes (*sarunei* and *baugsi*), the betel-box (*puan naga taru*), the sword

(1) *Teh*, short for *Puteh*, white; *Púrba*, or *púrva*, Sanskrit "first." This name is also given to the first Malay Raja in the *Sajarah Malayu*.

(*chora mandakini*), the sword (*perbujang*), the sceptre (*kaya gamit*), the jewel (*kamala*), the '*surat chiri*,' the seal of state (*chap halilintar*), and the umbrella (*ubar-ubar*). All these were inclosed in a box called *Baninan*.

"One his way up the Perak river the new Raja stopped at Selat Lembajayan for amusement. One of his attendants happened to point out some fish in the water, and, in leaning over the boat's side to look at them, the Raja lost his crown, which fell from his head and immediately sank. His people dived in vain for it, and from that day to this no Sultan of Perak has had a crown. Near Kota Setia the Raja was received by TAN PUTEH, TAN SABAN and all the chief men of the country, who escorted him to Kota Lumut. Here he was formally installed as Sultan of Perak under the title of AHAMAD TAJ-UDDIN SHAH, and one of the daughters of TAN SABAN was given to him in marriage. It is this Raja to whom the Perak Malays popularly ascribe the political organization of the country under the control of chiefs of various ranks, each having definite duties to perform. After a short reign, AHAMAD TAJ-UDDIN SHAH died, leaving one son about two years old.

"As soon as the Sultan's death was known in Johor, a nephew of his (who was afterwards known as Sultan MALIK SHAH) started at once for Perak. Having reached his late uncle's *astana* (palace) at Tanah Abang, to which place the capital had been removed from Kota Lumut, he called for the nurses and attendants of the infant Raja and demanded permission to visit his young cousin. He was accordingly introduced into the prince's apartment, and seizing the child by violence broke his neck and killed him. He then seized the royal sword and other insignia and established himself as Raja under the title of Sultan MALIK SHAH. By degrees all the chiefs and people came in and accepted the usurper as their sovereign, with the single exception of TAN SABAN, the grandfather of the murdered boy. His obstinate refusal to recognize MALIK SHAH led to a sanguinary war, which lasted for three years. TAN SABAN was gradually driven further and further up the Perak river. He fortified numerous places on its banks, but his forts were taken one after another, and on each occasion he retreated to another stronghold. His most determined stand was made Kota Lama, where he

fortified a strong position. This was closely invested by the Sultan's forces, and a long siege ensued. During the siege an unknown warrior joined the Sultan's army. He came from Pagaruyong in Menangkabau and was the illegitimate son of the Great Sultan of that country, by a concubine. In consequence of his illegitimate birth, he was driven forth from his native country, having for his sole fortune a matchlock (*istinggarda*) (1) and four bullets, on each of which was inscribed the words, 'This is the son of the concubine of the Raja of Pagaruyong; his name is MAGAT TERAWIS;(2) wherever his bullet falls he will become a chief.' MAGAT TERAWIS did not declare his name or origin to the Perak men, but served with them as an obscure soldier. At length, having selected an auspicious day, he asked one of the Sultan's followers to point out TAN SABAN to him. This the man had no difficulty in doing, for TAN SABAN was frequently to be seen on the outworks of his fort across the river dressed in garments of conspicuous colours. In the morning he wore red, at midday yellow, and in the evening his clothes were green.(3) When he was pointed out to MAGAT

(1) Another anachronism. So, cannons are mentioned in several places in the Thousand and One Nights. See LANE's translation, vol. ii., p. 329, note 100. The *istinggarda* (Portuguese *espingarda*) is the old-fashioned matchlock, specimens of which may still be found in use among the Malays. In former times a bow and four arrows may probably have occupied the place given to the matchlock and bullets in this narrative.

(2) *Magat*, a Malay title of Sanskrit origin. *Mágadha* (Sansk.)= the son of a Vaiçya by a Kshatriya woman. In Malay, *magat* is applied to a chief who is noble on one side only.

(3) A superstitious observance found among more than one Indo-Chinese nation. "Le général en chef doit se conformer à plusieurs coutumes et observances superstitieuses; par example, il faut qu'il mette une robe de couleur différente pour chaque jour de la semaine; le dimanche il s'habille en blanc, le lundi en jaune, le mardi en vert, le mercredi en rouge, le jeudi en bleu, le vendredi en noir, et le samedi en violet."—PALLEGOIX, Description de Siam, vol. i., p. 319.

Regarding the signification attached to various colours by the Turks and Arabs, see LANE's Thousand and One Nights, vol. ii., p. 326, note 78.

TERAWIS, it was the morning, and he was dressed in red. MAGAT TERAWIS levelled his matchlock and fired, and his bullet struck TAN SABAN'S leg. The skin was hardly broken and the bullet fell to the ground at the chief's feet; but, on taking it up and reading the inscription, he knew that he had received his death-wound. He retired to his house, and, after ordering his flag to be hauled down, despatched a messenger to the opposite camp to call the warrior whose name he had read on the bullet. Inquiries for MAGAT TERAWIS were fruitless at first, for no one knew the name. At length he declared himself and went across the river with TAN SABAN'S messenger, who brought him into the presence of the dying man. The latter said to him, 'MAGAT TERAWIS, thou art my son in this world and the next, and my property is thine. I likewise give thee my daughter in marriage, and do thou serve the Raja faithfully in my place, and not be rebellious as I have been.' TAN SABAN then sued for the Sultan's pardon, which was granted to him, and the marriage of his daughter with MAGAT TERAWIS was permitted to take place. Then TAN SABAN died, and he was buried with all the honours due to a Malay chief.(1) MAGAT TERAWIS was raised to the rank of a chief, and one account says that he became Bandahara.(2)

"Not long after this, the Sultan, taking MAGAT TERAWIS with him, ascended the Perak river to its source, in order to fix the boundary between Perak and Patani. At the foot of the mountain Titi Wangsa they found a great rock in the middle of the stream, from beneath which the water issued, and there was a wild cotton-tree upon the mountain, which bore both red and white flowers, the white flowers being on the side facing Perak, and the red ones on the side turned towards Patani. Then the

(1) This legendary war of TAN SABAN with the second king of Perak owes its origin probably to mythological accounts of the wars of Salivahana and Vikramaditya, which Hindu settlers, not improbably, brought to Malay countries. *Saban* is a natural corruption of Salivahana.

(2) *Bandahara*, treasurer. (Sansk. *bhandagara*, treasure), the highest title given to a subject in a Malay State.

Sultan climbed up upon the big rock in the middle of the river, and drawing forth his sword *Perbujang*, he smote the rock and clove it in two, so that the water ran down in one direction to Perak and in the other to Patani. This was declared to be the boundary between the two countries.

"On their return down-stream, the Raja and his followers halted at Chigar Galah, where a small stream runs into the river Perak. They were struck with astonishment at finding the water of this stream as white as *santan* (the grated pulp of the cocoanut mixed with water). MAGAT TERAWIS, who was despatched to the source of the stream to discover the cause of this phenomenon, found there a large fish of the kind called *haruan* engaged in suckling her young one. She had large white breasts from which milk issued.(1)

"He returned and told the Raja, who called the river 'Perak' ('silver'), in allusion to its exceeding whiteness. Then he returned to Kota Lama."

TRANSLATION OF PART OF PERAK SALSILA, OR "BOOK OF DESCENT," OF THE ROYAL FAMILY, COMMENCING WITH THE DEATH OF SULTAN MAHMUD, THE LAST KING OF MALACCA.

"Sultan MAHMUD fell sick, and in his illness he gave orders that the Bandahara, Paduka Tuan, the Sri Nara Diraja, and two or three other Chiefs should be summoned. And the King leaned on

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(1) This recalls the account in Northern mythology of the four rivers which are said to flow from the teats of the cow Audhumla.

In a great many Malay myths the colour *white* is an all-important feature. In this legend we have the white Semang and the white river. In others white animals and white birds are introduced.

the shoulder of Sri Nara Diraja, so that his forehead touched that of the latter, and Sultan MAHMUD SHAH said: 'In my belief my sickness is unto death, therefore I give the Sultan Muda into the charge of ye all, for he is yet a boy.' Then the Bandahara and all the Chiefs said: 'Tuanku, may God avert from your Highness all evil, nevertheless, if the grass should wither in the court-yard of your Highness, we will by no means do ought in breach of your commands,' and the King was greatly comforted by the assurance of the Bandahara and the Chiefs.

"And after a few days Sultan MAHMUD SHAH died, and his body was buried by the people with all the honours customary in burying Rajas when they are dead. It was this Sultan who was called after his death *Marhum Kampar*, and the time that he had reigned in Malacca was thirty years, and at the end of that time Malacca was conquered by MOR (1) and he fled to Pahang for a year, and thence to Bentan, where he spent twelve years, and thence to Kampar, where he remained for five years. Thus the whole time that he was Raja was forty-eight years. (2) As soon as *Marhum Kampar* was dead the Sultan Muda was made Raja under the title of Sultan ALA-EDDIN AYAT SHAH. Raja MOZAFAR was driven out by the Bandahara and all the Chiefs, and he said: 'Why am I driven out? Am I going to wrest the sovereignty from Inche TAN (3) by force?' All the Chiefs said: 'Away with Raja MOZAFAR SHAH from this country.' Then said Raja MOZAFAR SHAH: 'Wait a while, for my rice is still on the fire and is not yet cooked.' But the Chiefs said: 'Of what use is it to wait longer? Go down now without de-

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(1) ملك ملاك الهله دري مور The capture of Malacca by the Portuguese under ALBUQUERQUE is of course the event alluded to. The *Sajarah Malayu* mentions a Portuguese "Captain Mor." LEYDEN'S Malay Annals, p. 326. I am indebted to Mr. NORONHA for the information that "Capitão-mór" (literally Captain-in-Chief) was an ancient rank in the Portuguese Navy corresponding more or less nearly with "Admiral of the Fleet."

(2) See Journal of the Indian Archipelago, Vol. IX., p. 68.

(3) This is an allusion to TAN FATIMA, the favourite wife of Sultan MAHMUD SHAH, in favour of whose son ALA-EDDIN (according to this account) the real heir MOZAFAR SHAH was disinherited.

lay.' So Raja MOZAFAR SHAH went down with his wife TAN TRANG and one of the late King's sons, Raja MANSUR, who lived with him. And Raja MOZAFAR SHAH said to the Chiefs: 'Take word to Inche TAN that if I die, SI MANSUR must be received back by her.' And the Chiefs said: 'Very well.' Then Raja MOZAFAR SHAH took a passage on board a vessel—*baluk*—(1) and went to Siak, and thence to Kalang where he dwelt quietly. And there was a certain man of *Manjong*, (2) SIU-MIA by name, who was constantly trading between Perak and Kalang. And he saw Raja MOZAFAR SHAH at Kalang and he brought him to Perak and made him Raja there, and the King took the title of Sultan MOZAFAR SHAH. (3)

"His younger brother (who inherited the throne of Johor) was entitled Sultan ALA-EDDIN AYAT SHAH. He dwelt at Johor, fixing his capital at Pasir Raja. He had two daughters, the elder of whom was married to Raja JALIL, a grandson of Sultan MAHMUD SHAH (his mother having been a daughter of the late Sultan). His father was one Raja TUNGGAL, who was not of the line of the Malay Kings.

"When Sultan ALA-EDDIN died, he was called by the people *Mar-*

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(1) *Baluk*. The Arabic *fulk*, which signifies a ship or other vessel; whence "felucca."

(2) *Manjong*. This name appears to have been given in old times to some portion of the State of Perak, but I can get no information about it in Perak itself. The *Sajarah Malayu* contains an account of an expedition against *Manjong* despatched by Sultan MAHMUD of Malacca. There was then a "Raja of Bruas." "*Manjong* was formerly a great country and was not on friendly terms with Bruas." LEYDEN'S Malay Annals, p. 264. The name of the trader SIU-MIA seems to be Indian.

(3) According to the *Sajarah Malayu*, the Sultan MOZAFAR SHAH who became Raja of Perak was quite a different person from Raja MOZAFAR, the son of the last Sultan of Malacca. The former was nephew of the Raja of Bruas and became Bandahara of Johor. His name was TUN VIAJET, and he took the title of Sultan MOZAFAR SHAH on becoming Raja of Perak. LEYDEN'S Malay Annals, p. 265.

hum Sayyid Mangkat di Acheh (1). Then Raja JALIL became Raja; he had two sons by a concubine. He it was who had the *nobat*, or royal drum, both in his own right and in that of his wife. When he died the people named him *Marhum Batu*. And his consort, after her death, was called *Marhum Bukit*. Then the eldest son of Raja JALIL became Raja, and he begot Raja BUJANG. And when this King died, he was called *Marhum Kampar*.

"And his younger brother succeeded him and had a son callep Raja BAJAU. When this King died the people called him *Marhum Tembalan*. Then Raja BUJANG became Raja, and Raja BAJAU became Raja Muda. The Raja Muda had a son called Raja IBRAHIM, who was adopted by Raja BUJANG. When Raja BUJANG died the people called him *Marhum Mangkat di Pahang*. Then Raja IBRAHIM was made Raja, and when he died he was called *Marhum Bongsu*. Then the son of Raja IBRAHIM became Raja; it was this sovereign who was called *Marhum Mangkat di Kota Tinggi*. He had no offspring, and with him ended the line of Malay Kings in Johor.

"But his Bandahara had many children and grandchildren, and

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(1) "MARHUM SAYYID who died at Acheh."

Marhum, one who has found mercy, *i.e.*, the deceased. It is the custom of Malays to discontinue after the death of a King the use of the title which he bore during his life. A new title is invented for the deceased monarch by which he is ever afterwards known. The existence of a similar custom among other Indo-Chinese races has been noticed by Colonel YULE: "There is also a custom of dropping or concealing the proper name of the King. This exists in Burma and (according to LA LOUBERE) in Siam. The various Kings of those countries are generally distinguished by some nick-name derived from facts in their reign or personal relations *and applied to them after their decease*. Thus we hear among the Burmese Kings of "The King dethroned by foreigners," "The King who fled from the Chinese," "The grandfather King," and even "the King thrown into the water." Now this has a close parallel in the Archipelago. Among the Kings of Macassar, we find one King known only as the "Throat-cutter;" another as "He who ran amuck;" a third, "The beheaded;" a fourth, "He who was beaten to death on his own staircase." Colonel YULE ascribes the origin of this custom to Ancient India. Journal Anthrop. Institute.

this Johor Bandahara was of the same stock as the Malay Kings, for the origin of the Malay Bandaharas was in Singapura. The King of Singapura was Raja SINGA, (1) who came out of the sea, and who married a princess, the daughter of DEMANG LEBAR DAUN; he reigned at Singapura, and had two sons, the elder of whom became Raja and the younger Bandahara. It was ordained by the Malay Rajas, as to the male descendants of the Bandahara, that they could not intermarry with the family of the Raja, but must seek wives elsewhere. They were, however, entitled to be addressed with respect, and it was lawful for the members of the royal family to take wives of the descendants of the Bandahara, and these were addressed as Raja also (2). This is the account of the descent of the Malay Rajas and Bandaharas of the line of Singapura down to that of Johor.

"After the death of *Marhum Mangkat di Kota Tinggi*, the Johor Bandahara became Raja. Raja MOZAFAR SHAH, who had gone to Perak, had a son named Raja MANSUR (3) who remained behind at Johor when his father went to Perak, and who married a sister of *Marhum Bukit*.

"Raja MOZAFAR SHAH, when he became Raja of Perak, established his capital at Tanah Abang, and after his death he became known as *Marhum di Tanah Abang*. Then Raja MANSUR and his wife were sent by Sultan ALA-EDDIN of Johor to Perak, and they were established in the sovereignty there. They made their capital at Kota Lama. They had sixteen children, three of whom were sons.

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(1). No Raja SINGA is mentioned in the *Sejarah Malayu*, but the name of the mythical founder of Singapura matters little, for the whole account of it is mythological not historical. The table of the genealogy of the early Malay Kings, which will be found in Vol. IX. of the Journal of the Indian Archipelago, p. 66, assumes the historical accuracy of Malay chronicles, though the early portions of them belong entirely to the domain of mythology.

(2). See LEYDEN's Malay Annals, p. 48.

(3). Raja MANSUR is mentioned in the *Sejarah Malayu* as "he who reigns at present," an allusion which supplies some evidence of the date of that work. Raja MANSUR was the father of Sultan MANSUR SHAH of Acheen who, when he died in A. H. 993, was old enough to have a grandson to succeed him.

When Raja MANSUR died the people called him *Marhum di Kota Lama*.

"After this the country was conquered by the men of Acheh, and the widow of *Marhum di Kota Lama* and her sixteen children were taken as captives to Acheh. After their arrival there, the eldest son of *Marhum di Kota Lama* was taken by ABD-EL-KHANA as her husband and became Raja of Acheh.(1) During his reign he sent his next younger brother to Perak, and installed him there as Raja, with his capital at Julang. That place having been inundated by floods seven times, the Raja moved his residence to Garonggong.

"And the Raja of Acheh went across to Perak to amuse himself and to visit his brother, on whom he had bestowed the kingdom. On his return from his visit to Perak, he had just reached Kuala Acheh when he died.(2) He was called by the people *Sri Pada Mangkat di Kuala*.(3)

"After that the mother of *Sri Pada Mangkat di Kuala* returned to Perak with all her family; one of his sisters had in the meantime married at Acheh and had given birth to a daughter who accompanied her mother to Perak.

"And the brother of *Sri Pada Mangkat di Kuala*, who reigned in Perak, begot a son named Raja KECHIL. After this King died he was spoken of by the people as *Marhum Muda*. His younger brother then became Raja. It was at that time that *Marhum Pahang* created his son Raja Muda (of Pahang) because he was about to

(1). It is interesting to compare this with the genealogy of the the Kings of Acheh. Paduka Sri Sultan MANSUR SHAH, described as the King of Perak, reigned in Acheh for 8 years 3 months and 3 days, and was killed on Monday, the 17th Muharram, A. H. 993 (A.D. 1585). *See* Journal of the Indian Archipelago, IV., 599; CRAWFURD, Hist. Indian Archipelago, II., 506.

(2). According to CRAWFURD, MANSUR SHAH, his queen and many of the principal nobility, were murdered by the Commander-in-Chief of the Army. A grandson of MANSUR SHAH, known as Sultan BUJANG, who succeeded him, was murdered three years later by the same Chief, who then usurped the throne.

(3). "Sri PADA who died at the mouth of the river." Çri-pâda, "Holy feet," is by Buddhists employed as a title of Buddha. Malays, though Muhammadans, are not particular as to the origin of the Sanskrit titles they adopt.

ask in marriage for him a princess of the royal family of Perak. The object of this was to take advantage of the custom which requires reigning sovereigns to take their wives with them into their own countries. After *Marhum Muda* of Pahang had made his son Raja Muda, he sent to Perak to demand in marriage for him the niece of *Sri Pada Mangkat di Kuala*, who had come from Acheh. The Pahang escort came as far as Kuala Tambalang at the head of the river Sak. And the Raja Muda of Pahang was installed as Raja by his father [who abdicated in his favour?] in order to complete the happiness of the royal couple. And he returned to Pahang and reigned there, and begot two daughters. And when he died the people [of Perak?] called him *Marhum Muda Pahang*, After his death his widow and his two children were sent back to Perak by his successor.

"And after a time the brother of *Marhum Muda* of Perak died, and the people called him *Marhum Muda Mangkat di Tebing* (1).

"Then the son of Raja KECHIL, who was also the grandson of *Marhum Muda*, became Raja. He was known after his death as *Marhum Mangkat di Darat* (2).

"A sister of *Marhum Sri Pada Mangkat di Kuala* had borne two sons in Perak, one of whom was called Tunku TUAH, and the other Raja BONGSU, Tunku TUAH now became Raja. In his time the country was again conquered by *Marhum Makota 'Alam* (3) of Acheh. Tunku TUAH and Raja BONGSU and all the members of the royal family and all the Chiefs were carried captive to Acheh. And the two daughters of *Marhum Muda Pahang* were made captive also with their mother. But Raja MANSUR, son of Raja KECHIL

(1). "The younger, who died on the river-bank."

(2). "He who died in the country."

(3). Although I do not find the title *Marhum Makota 'Alam*, "Crown of the World" in the Acheh Annals, there can be little doubt that the sovereign meant is Sultan ISKANDAR MUDA, the greatest of all the Kings of Acheh, who, during his long reign, conquered most of the neighbouring States. It was to him that JAMES I. sent a letter and presents (including two brass guns) by Captain BEST. LOUIS XIII. of France sent Commodore BEAULIEU with letters and presents to him in 1621. Journal of the Indian Archipelago, IV., 603, note 8.

and brother of *Marhum Mangkat di Darat*, made his escape to Johor. And there were left in Perak only Maharaja Lela and Paduka Raja, the former of whom went to Johor to fetch Raja MANSUR. The latter, while in Johor, had married Raja AMPUN JAMBI. Paduka Raja, on the other hand, went to Acheh to fetch Raja BONGSU. The first to arrive in Perak was Maharaja Lela bringing Raja MANSUR, whom he proclaimed Raja of Perak with his Court at Semat. Raja AMPUN JAMBI was left behind in Johor, and while they were arranging to send for her, Paduka Raja arrived with an army from Acheh, and brought Raja BONGSU and established him as Raja in Perak under the title of Sultan MAHMUD SHAH. Raja MANSUR was taken away to Acheh. When Sultan MAHMUD SHAH died he was named *Marhum Mangkat di Baroh*.(1)

"Then Raja KUBAT, the son of *Marhum Mangkat di Baroh*, became Raja, and took the title of Sultan SALA-EDDIN. And after a time he presented himself at Acheh and there died, and people speak of him since as *Marhum Mangkat di Acheh*.(2)

"Now among the captives at Acheh, there was a son of Raja MAHMUD, grandson of *Marhum Kasab* of Siak (his mother was a daughter of Bandahara Paduka Raja, and her name was TANDA MAPALA JOHARA). His name was Raja SULONG. He had married at Acheh, where Sultan MUKAL (3) had given him as a wife a daughter of *Marhum Muda Pahang*, herself also a captive at Acheh. Raja SULONG and his wife were sent over by Sultan MUKAL to Perak, where he (Raja SULONG) was installed as Raja and took the royal title of Sultan MOZAFAR SHAH.

"This sovereign was father of the Yang-di-per-tuan of Perak, afterwards known as Sultan MAHMUD SHAH. The mother of the latter was daughter of *Marhum Muda Pahang*, grand-niece of *Marhum Mangkat di Tebing*, grand-daughter of *Marhum Kota Lama*, and great-grand-daughter of *Marhum Tanah Abang*.

"Sultan MAHMUD SHAH had six brothers and sisters, four of the

(1). "He who died by the river-side."
(2). "He who died at Acheh."
(3). This is evidently Sultan MAGHUL, who succeeded his father-in-law Sultan ISKANDAR MUDA of Acheh, in A.H. 1045 (A.D. 1635).

full blood, namely two brothers and two sisters, and two of the half-blood on the father's side. His full brother, Raja MANSUR, was called Yang-di-per-tuan Muda, and had ten children—seven sons and three daughters. And when Sultan MAHMUD SHAH died, the people called him *Marhum Besar*.

"During his life-time, *Marhum Besar* had adopted three of his nephews—Raja RADIN, Raja INU and Raja BISNU. (1) Raja RADIN was created Raja Muda, and was afterwards called Sultan Muda. Raja INU was made Raja at Bernam under the title of Sultan MOZAFAR SHAH and was honoured with the insignia of royalty and with a following of warriors and officers according to custom.

"After *Marhum Besar* had returned to the mercy of God, Sultan Muda was made Raja of Perak, and took the title of Sultan ALA-EDDIN GHRAYAT SHAH. His younger brother, Raja BISNU became Raja Muda, and carried on the government under his brother the Sultan.

"After Sultan ALA-EDDIN had been Sultan for some time, Sultan MOZAFAR SHAH came from Bernam and invaded Perak. And by the decree of God most high, who executes his will upon all his creatures by any means that he may choose, there was dissension among the Chiefs of Perak. And there was war between the Raja of Bernam and the Toh Bandahara and the Chiefs of Perak and all was fighting and confusion, one with another. And the Yang-di-per-tuan of Bernam was defeated, and after a battle he had to move down the river. After this the Laksamana reinforced the Raja of Bernam and his *penglimas*, and brought them up the river to Bandar. Again there was a battle with the Toh Bandahara of Perak and the Chiefs, and the latter were worsted and had to retreat up the river.

"The Laksamana halted below Bandar, and sent forward an agent to present himself before the Yang-di-per-tuan of Perak with a respectful message to His Highness and the Raja Muda to the effect that he (the Laksamana) had no intention of being disloyal to the three royal brothers, but that his only desire was to meet with the Datoh Bandahara and his warriors, for it seemed as if they wished to make themselves equal to their Highnesses. 'And so,' said the

(1). Vishnu.

messenger, 'I have come up the river and have presented myself before the Yang-di-per-tuan, and the Raja Muda and have respectfully made known to them all that the Laksamana has bid me communicate.'

"Then the Sultan and the Raja Muda reflected and took counsel about the matter saying: 'If we allow this to take place (*i.e.*, a war between the Bandahara and Laksamana) the quarrel will spread all over the country.' And when the Sultan had decided what to do, he went hastily to look for his younger brother at the elephant yard. And when he arrived there, the three royal brothers embraced and kissed each other. After this the Yang-di-per-tuan of Perak started up the river for Sayong, where he abode for a long time, and where the royal drums *(nobat)* (1) of Sultan ALA-EDDIN were heard for many a day.

"After a time the Bandahara, MAGAT ISKANDAR, disappeared, and was succeeded by MAGAT TERAWIH, who became Bandahara. And all parties agreed to return to the old order of things; the Yang-di-per-tuan of Perak returned to Kota Garonggong, and the Yang-di-per-tuan of Bernam returned to Bernam. So the three brothers were all firmly established in their respective jurisdictions. Some time afterwards Sultan ALA-EDDIN made a journey to Bernam to amuse himself and to visit his younger brother, Sultan MOZAFAR SHAH. On his arrival at Bernam, he joined his brother, and they enjoyed themselves after the manner of Malay Rajas, and after a time he returned with safety to Perak. And it pleased God, who is ever to be praised and most high, to bestow the blessing of peace upon the rule of the Raja Muda, the King's brother, who administered the government under his elder brother in concert with the Ministers and Officers of State, the warriors and chamberlains, who

(1) *Naubat* (Hindustani, from Arabic), "Instruments of music sounding at the gate of a great man at certain intervals." Shakespear's Hindustani Dictionary. Among the Malays, the use of the *naubat* is confined to the reigning Rajas of a few States, and the privilege is one of the most valued insignia of royalty. In Perak, the office of musician used to be an hereditary one, the performers were called *orang kalau*, and a special tax was levied for their support. The instruments are of several kinds; the great drum is called *gendang naubat*.

were organised in accordance with the customs of Malay Kings.

"Sultan ALA-EDDIN had two children—one son and one daughter. The name of his son was Raja KECHIK BONGSU, and the princess was called Raja KECHIK AMPUN. The Raja Muda had eight children—five sons and three daughters—by several mothers. The only two who had the same father and mother were two sons, the elder of whom was called Raja ISKANDAR and the younger Raja KEI AMAS. By other mothers there were three more—Raja ALA-EDDIN, Raja INU and Raja KECHIK. And the Yang-di-per-tuan and his brother, the Raja Muda, agreed upon a marriage between Raja KEI AMAS and Raja KECHIK AMPUN.

"After Sultan ALA-EDDIN had been on the throne of Perak for about seven years, there came a revolution of the world, when he died. Sultan MOZAFAR SHAH then removed from Bernam to Perak and from being Yang-di-per-tuan in Bernam became Raja of Perak. His brother, the Raja Muda, continued to act in that capacity and to govern the country on behalf of his elder brother. After the death of Sultan ALA-EDDIN he was called *Marhum Sulong*. The Bandahara, too, died and was succeeded by Sri Dewa Raja, who became Bandahara. Order was established, and the country was at rest, and the port was populous and frequented by traders.

"There is a tributary stream below the fort called Bidor and this, too, was a populous place. The Laksamana was ordered by the two Rajas (the Sultan and the Raja Muda) to take charge of this place. And after a time he died, and their Highnesses created his son Laksamana in his stead. About this time, by the will of God, the country was thrown into confusion, and tumult was caused among the people by the invasion of a Bugis named KLANA. This, however, by the help of God and the blessing and intercession of the Prophet, came to nothing, and the enemy departed. But some time afterwards there came a fresh invasion of Bugis men under DAING CHELAK. All the Chiefs of Perak were at enmity one with another, so there was fresh confusion and commotion in the country until it was impossible to tell friends from foes, and even the regalia were nearly being endangered.

"As for the Yang-di-per-tuan, his condition was indescribable, not so much on account of the fighting as on account of the want

of any unanimity among his counsellors, everyone working against everyone else.

"At last some of the Chiefs joined the Bugis, and destruction was near at hand, for the Bugis took possession of the regalia in consequence of the quarrels between the Chiefs of the country. Then the Toh Bandahara and the Chiefs made the Raja Muda Sultan. And the King knew not what to think, such was the confusion owing to the conduct of the Chiefs which had nearly led to the loss of the regalia.

"The investment of the Raja Muda with the *nobat* was duly celebrated by the Chiefs and the warriors and officers of Perak; and, by the decree of God, the reign of Sultan MOZAFAR SHAH ceased, and his brother, the Raja Muda, became Raja and was duly installed by the Chiefs under the title of Sultan MUHAMMAD SHAH. Raja ISKANDAR, the younger brother of the Raja, became his Raja Bandahara, and Chiefs, warriors and officers were appointed.

"For about seven years Sultan MUHAMMAD SHAH was established in his sovereignty, and then he returned to the mercy of God, and was called *Marhum Aminullah*.(1) The insignia of royalty were then returned to Sultan MOZAFAR SHAH, whose son was confirmed as Raja Muda. And the country was at peace, and Tanjong Putus was populous, and the Dutch too were permitted to live and build a fort at Tanjong Putus and to buy tin and to trade.

"And there came a time when the Raja thought of a certain project which he discussed with his Chiefs and the members of the royal family, and when it was agreed upon he sanctioned it. He had a daughter named Raja BUDAK RASUL and it was his desire to give her in marriage to the Raja Muda. Every one was pleased with the arrangement, for every one in the State, from the Yang-di-per-tuan downwards, was agreed in the opinion that the Raja Muda was the pillar on whom the royal succession depended. So the King made every preparation for the marriage, and after wait-

(1). It was probably the tomb of *Marhum Aminullah* that Colonel Low saw near Pulo Tiga in 1826, and described as the tomb of AMINA, a female. Journal of the Indian Archipelago, IV., 501.

ing for an auspicious day, the princess was married to the Raja Muda.

"After Sultan MOZAFAR SHAH had reigned a short time longer, he returned to the mercy of God most high, and was called *Marhum Haji* (1). And the Raja Muda succeeded him on the throne; he fixed his capital at Pulo Indra Sakti, and his younger brother became Raja Muda. After a time the King went down to the sea to amuse himself, and at the same time to erect a fort at Tanjong Putus. He was attended in his journey by his brothers and sons and warriors and thousands of ryots were in his train. He went for amusement as far as Kuala Susunan, and by the help of God, whose perfection be extolled, no evil or misfortune befell him, and he returned in safety to his palace. After this the Dutch received permission to guard Kuala Perak, and to stamp all the tin with letters. The length of the King's reign on the throne of Perak was fourteen years, and he then returned to the mercy of God. And when he died he was entitled *Marhum Kahar*.

"His younger brother, the Raja Muda, became Raja in his stead, and established himself at Pulo Besar Indra Mulia (2). And the country was settled and peaceful.

"About this time the army of Pangiran Raja Bugis entered Perak, and that Chief had an interview with the King, but by the help of God most high, and the dignity of the King, no evil or misfortune ensued to His Highness or to the people of Perak.

"When the King had reigned for eight years, he returned to the mercy of God most high, and was entitled *Marhum Muda di Pulo Besar Indra Mulia*.

"It was this sovereign who begot Raja IBRAHIM, who was after-

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(1). Miraculous stories are current in Perak of the piety of *Marhum Haji*. He used to go to Mecca and back every Friday, and on one occasion, to convince the sceptical, he produced three green dates which he had brought back with him from the sacred city! His tomb is opposite Bota.

(2) Pulo Besar is near Bandar Baharu, the place selected for the first British Residency. *Indra Mulia* is a title given to the place which the reigning Sultan honours by selecting for his residence for the time being.

wards called Raja Kechik Muda. And Raja Kechik Muda begot Raja MAHMUD, and took the higher title of *Raja Bandahara Wakil el Sultan Wazir el Kabir*, and ruled over the country of Perak. He lived at Sayong by the long sandy shore. After he had ruled Perak for a long time, he returned to the mercy of God most high, and was called when he died *Marhum Sayong di Pasir Panjang*."

ORNITHOLOGICAL NOTES

MADE IN THE

STRAITS SETTLEMENTS

AND IN THE

WESTERN STATES OF THE MALAY PENINSULA

BY

CAPTN. H. R. KELHAM, 74TH HIGHLANDERS.

PART I.

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COMPARATIVELY little having been written concerning the Ornithology of the Malay Peninsula, the following notes may prove of some interest, more especially to those ornithologists fated to pass most of their life in the far East. That something about Malay birds, however meagre it may be, is much wanted, I well know from personal experience, having still fresh in my memory the up-hill work of my first few months in the country. These I spent among the jungles of the peninsula, daily shooting heaps of specimens, yet without the means of satisfactorily determining their identity, or finding out any thing about them beyond what I myself observed, only knowing this bird to be a *Pitta*, that to belong to the Picidæ or Cuculidæ, but in most cases being quite in the dark as to their particular species, though afterwards "JERDON'S Birds of India," a few volumes of "Stray Feathers," and some of the monographs, notably Mr. SHARPE'S beautiful work on the Kingfishers, gave me much assistance. So, with the view of helping any one, very likely

without a library close at hand, about to take up the study of Malay birds, I have put down my experiences, however slight, about each species I met with, at the same time adding details which, with very few exceptions, have been taken from my own specimens before they were skinned.

Regarding the Malay Peninsula in an ornithological point of view, the range of mountains running down the middle of the country may be said to divide it into two divisions—the Western or Indo-Malayan, where the avifauna has much in common with that of India and Ceylon, and, on the other hand, the Eastern, of which the ornithology shows a strong relationship with that of China, Borneo, and the Eastern Archipelago.

My observations are confined entirely to the Indo-Malayan division, and, though extending over a period of nearly three years' continuous and most essentially practical work, are necessarily of a fragmentary and incomplete nature, as, in a country so rich in birds, there must be many species of which I know but little: several I never even saw.

During a good deal of my time in the country, I was stationed with my regiment at Singapore, in itself by no means a bad collecting-ground, while from it I made many bird-hunting expeditions to the mainland, visiting Malacca, Penang, Province Wellesley, Johor, the Moar river, and many islands of the Singapore Archipelago.

My first seven months were passed in the native States of Pêrak and Lârut; and during that time I personally obtained examples of over two hundred different species, though, if I had but had an assistant to help in the skinning, I could have collected many more. Often, after a hard day's shooting, I had far more on hand than I could possibly manage, particularly in that hot, damp climate, where, in spite of carbolic acid, nothing would keep for any length of time. Nor must I forget to mention those mortal enemies to the naturalist—the ants; for, though I stood the legs of my tables in oil-jars, hung my boxes to strings passed through bottles of water, used any amount of camphor, and tried every ingenious precaution that man could devise against their attacks, I have to thank them for the loss of many a specimen.

I found the oil-jar plan to answer best; but as sure as a straw, or even dust in any quantity, blew into the oil, so surely would the ants at once find out the bridge, cross it in myriads, and in a few minutes one's cherished skins were a moving mass of these pests.

I have known them attack in thousands, and even eat holes in the skin of, a sickly bird in my aviary some time before it was actually dead; and in this way, among other specimens, I lost my only one of that curious pheasant-like bird, *Rhizothera longirostris* (Temm.).

The peninsula, more particularly its western half, is now being extensively worked by ornithologists from India; so, before very long, doubtless, its birds and their habits will be much better known than they are at present.

Otogyps calvus (Scop.).

Early in February, 1877, near Kwala Kangsa, on the Pêrak river, I came across one of these Vultures in company with several of the common brown species—*Pseudogyps bengalensis*. They were all busily engaged feeding on the decaying carcase of a buffalo, but rose at my approach; and this bird flew so close over head that a charge of snipe-shot brought it flapping to the ground. Except on this occasion, I never met with *O. calvus*; nor did I see any specimens in the Malacca or Singapore collections. My bird was an adult, of such dark plumage as, at a short distance, to look quite black; legs, bare skin of head and neck pinky red, irides yellow.

Pseudogyps bengalensis (Gm.).

The common Vulture of the country, collecting in the most marvellous manner wherever there is carrion.

One evening in Pêrak I lay concealed at the edge of the thick jungle, and watched for a long time a crowd of these scavengers squabbling over a dead buffalo, which had died on some open ground within 50 yards of where I was. They became so gorged that, on my coming out of the bushes, it was with difficulty they took to wing, then flying but a short distance and squatting in rows along the upper branches of a large dead tree, from which I picked off three of their number with my pea-rifle.

Across the wings, from tip to tip, they measured slightly under 7 feet; irides dark brown; legs, bare skin of head and neck black.

MICROHIERAX FRINGILLARIUS (Drap.).

This tiny Falcon, not much larger than a Sparrow, is plentiful in the South of the peninsula, and on the island of Singapore.

I noticed it was particularly fond of perching on the upper branches of dead trees, from its elevated position making short flights into the air after beetles and other insects, but each time returning to the same bough, after the manner of the Flycatchers.

One afternoon, near Tanglin, Singapore, I stood within a few yards of one of these Falcons, and watched it feeding on a large beetle, which it held firmly in one foot and tore to pieces with its strongly notched beak. Possibly they sometimes prey on small birds; but they themselves are so small that I doubt if they could kill any thing more powerful than a Sun-bird or small Warbler. Certainly, as a rule, they are insectivorous; for I have dissected several, and in every case the stomach contained only fragments of beetles, dragonflies, and other things of a like nature, no bones of mice or small birds.

The sexes appear to be of similar plumage, in colour a deep blue-black, marked on the face and wings with white, the under-parts are also white; length between 6 and 7 inches.

BUTASTUR INDICUS (Gm.).

The only one I obtained I shot near Kôta Lama, Pêrak, on February 17, 1877. I had just killed a Snipe: and at the report of my gun this bird rose from the topmost limb of a large tree, and, passing within range, fell to my second barrel.

ACCIPITER VIRGATUS (Temm.).

The Besra Sparrow-hawk appears to be migratory, as, though common in Singapore during October and November, I did not meet with it at any other time of year, and a friend who, early in November, was a passenger on one of the small steamers plying between Sarawak and Singapore, informed me that when near the latter place fifteen or twenty of these little Hawks settled on the rigging; and being weary, seven of them were easily caught by the seamen.

My first acquaintance with the species was from seeing one

dash along under the verandahs of the bungalows in the Tanglin barracks right into the midst of a flock of tame pigeons, scattering them in all directions. During the following week I obtained two, which, in the excitement of their chase after the pigeons, flew into the barrack-rooms and were caught. One of these I kept for some weeks; and it became fairly tame, taking raw meat and small birds from my hand. It was a young male, its irides being pale yellowish brown, and the dark brown feathers of the upper parts blotched with white and edged with rusty brown. Length 10½ inches, tarsus barely 2 inches, legs greenish yellow, beneath white with a slight rufous tinge, and having long, oval, brown drops on the breast, and bands on the abdomen and flanks; tail ashy grey with brown bars.

In November, 1879, while collecting on Pulau Battam, one of the thickly wooded islands near Singapore, I saw a pair of these Hawks, and shot one of them while in hot pursuit of a small bird. It was a male; length about 11¼ inches, tarsus 2 inches, legs yellowish green, tail ashy grey crossed with dusky bars. The plumage of the upper parts was of a much darker brown than in the above-described specimen; still the feathers were all edged with rufous brown, and the underparts white, which, according to Dr. Jerdon, is characteristic of the immature bird; he also states the mature male to have the breast and flanks almost ferruginous.

Limnaetus caligatus (Raffles).

This Hawk-Eagle breeds in Pêrak. Near Kwala Kangsa, during May, 1877, I obtained a nestling, so young that it was a mere ball of fluffy down. It throve wonderfully, its appetite being simply insatiable, and rapidly grew into a very handsome bird, so tame that I could handle it with impunity.

Its usual perch was on a rung of the ladder leading up into one of the huts occupied by the men of my company, with whom it was a great favourite; and when the troops were withdrawn from Pêrak it accompanied us, along with wild cats, monkeys, lorikeets, and pets of all kinds, to Singapore, where I placed it in the aviary of the Botanical Gardens.

In December, 1880, when I left the Straits, the bird, then nearly three years old, was in a very flourishing state, but had

changed very little either in size or plumage from what it was at the age of six months; in fact, it appeared to attain its full size when about three months old. At that time its upper parts were dark brown, marked with white on the wingcoverts, tail brown barred with a darker shade of the same colour, underparts and legs white, the breast slightly streaked with brown; the feathers of the head were brown with dark tips, and formed a short crest, which, when surprised or startled, the bird had a habit of raising, at the same time moving its head from side to side; its irides were clear brown, cere and bill bluish black, legs pale yellow, and feathered to the toes.

Pandion haliaetus (Linn.). The Osprey.

One November afternoon (very unlike an English one though, the thermometer standing at between 85° and 90° F. in the shade), while snipe-shooting in the Mount-Echo valley, Singapore, I saw two large birds coming towards me; so I crouched down in hopes of a shot. On they came, sailing along about forty yards over the swamp, every now and then swooping down to seize some luckless fish or other prize. When quite close to me one of them suddenly stopped, as if to make sure of its aim, then dashed down at a tremendous pace into a small stream which wound through the valley, and sent the water flying all directions, the next moment rising with something in its claws. This, however, it did not live to enjoy, as my shot brought it down; and I found I had got a magnificent Osprey, a male, measuring 5 feet 8 inches across the wings.

Polioaetus ichthyaetus (Horsf.). The White-tailed Sea-Eagle.

In January, 1877, I shot one of these Eagles, which for some time had frequented a jheel near Saiyong, on the banks of the Pĕrak river. Several days passed before I managed to get a chance at it, as it was generally far out in the middle of the jheel, sitting on a fallen tree which rose a few feet above the surface of the water, in a part devoid of reeds or other covert.

Its head and neck were grey, upper parts brown, irides dull yellow, tail white with a broad black bar.

Haliaetus leucogaster (Gm.).

The Grey Sea-Eagle is common round the southern coasts of

the peninsula, particularly at the mouths of the rivers, where I often used to see it sitting on the fishing-stakes.

I found it very plentiful about the mud-flats at the entrance to the Lârut river. An officer of my regiment, stationed at Penang, tells me it breeds there, making a large nest near the tops of high trees.

Circus æruginosus (Linn.). The Marsh-Harrier.

During November, while shooting Snipe near Bukit Minyak, Province Wellesley, I shot a Marsh-Harrier as it was quartering over the paddy-swamps; it was a young bird, with the irides brown instead of yellow as in the adult.

Circus cineraceus (Montagu). Montagu's Harrier.

In August, 1877, while travelling down the Moar river, and when within about thirty miles of its mouth, one of our party shot a Harrier as it flew over our boat. Besides being much knocked about by the shot, it fell into the water, and was such a draggled mass of feathers when we picked it out that I did not think it worth preserving. I also unfortunately neglected to write down a more acurate description of it than that it was a Harrier of ashy grey plumage, vent and thighs white, irides yellow, length from 18 to 20 inches; still, probably, it was *C. cineraceus*.

Haliastur indus (Bodd.).

The Brahminy Kite is common throughout the Straits Settlements, particularly about the harbours, where it may be seen in considerable numbers picking up the refuse from the ships.

I found them plentiful in Pêrak. At Kwala Kangsa, in company with the Crows, they used to collect at the place where all the offal from our camp was deposited, and carry off any filth they could find, often chasing the Crows and making them drop any particularly dainty morsel, which was quickly picked up by the pursuing Kite, though he, in his turn, frequently had to run the gauntlet of his comrades.

In the Straits Settlements, both this species and *Milvus affinis*, on account of their foul feeding, have obtained a most expressive, but very objectionable, nickname.

Milvus affinis (Gould).

On October 21, 1879, I shot a Pariah Kite in the Mount-Echo

valley, Singapore.

PERNIS PTILORHYNCHA (Temm.). The Crested Honey-Buzzard.

I am able to record but a single specimen of this Buzzard, shot during November, near Changi, Singapore; it showed no signs of the crest.

Length nearly 27 inches; legs yellow, beak dusky yellow at its base; the wings reach to within 3 inches of the end of the tail; feathers of face very scale-like, tarsi well plumed; entire plumage rich brown with a decided rufous tinge, particularly about the head and neck; all the feathers are dark-shafted; central streak and one on either side from the gape dark brown, very distinctly marked; tail dull brown faintly barred with white.

BAZA LOPHOTES (Temm.). The Crested Kite.

I saw a specimen of this bird in a collection made by an officer of my regiment while at Malacca.

STRIX JAVANICA (Gm.). Malay Screech-Owl.

While quartered at Kwala Kangsa, Pêrak, a Malay whom I employed to snare birds brought me one of these Owls alive; it was rather like *S. flammea*, except in being more spotted, particularly about the facial disk.

KETUPA JAVANENSIS (Less.). Malay Fish-Owl.

I shot several specimens of this large Owl in Pêrak, where it was by no means rare, though not often met with, owing to its nocturnal habits. It retires during the heat of the day into the densest parts of the jungle.

One afternoon in May I was making for a nesting-place of the Weaver bird, *Ploceus baya*, in the neighbourhood of Kwala Kangsa, and on my way had to pass through a gloomy swamp, clear of undergrowth, but with the trees interlacing so thickly over head as to throw the whole place into deep shade, while from above long tangled creepers hung down into the pools of stagnant water. Altogether it was a most weird spot; and I was hastening on to get out again into the sunlight, when, within a few yards, up rose a huge Owl, which I shot; but being only winged it turned on its back and, till I put an end to its struggles, fought most fiercely with my retriever. Its last meal had been of a most miscellaneous nature; for, on dissection, its stomach contained a piece of stick,

the jaw-bone of a rat, portions of beetles and dragonflies, some vegetable matter, and, lastly, a great red centipede measuring 7 inches in length.

This bird was a female, length 19 inches; irides golden yellow, legs grey, plumage pale rufous brown, the feathers having bold central streaks of dark brown; wings and tail dark brown, barred with rusty white; throat and shoulders white; ear-plumes over 2 inches in length; feet and talons very powerful.

I kept one of these Owls alive in a cage for several weeks, feeding it on raw meat and dead birds. It throve well, but was exceedingly savage, so much so that when leaving Pêrak, not being able to take the bird with me, and yet wanting its skin as a specimen, I hardly knew how to kill it without damaging its plumage or it tearing my hands, until I thought of chloroform; and a handkerchief soaked in that soporific and thrown over the bird's head quickly solved the question. I once saw one of these Owls in Singapore; it was flushed by the beaters when beating the jungle for sambur and pig.

Scops lempiji (Horsf.).

For some time, owing to their small size, I put down my specimens of this little Scops Owl as *S. malayanus*, (Hay); but they have now been identified by Mr. Gurney as Horsfield's *S. lempiji;* and on carefully reading what Dr. Jerdon says on the subject, I see he states that there are several phases of *S. lempiji*. Both as regards plumage and size and with the description of his third, or, as he terms it, Malabar or rufous variety my birds agree.

They now lie before me, in plumage exactly alike, but in length one measures 8 inches, the other $8\frac{3}{4}$ inches; both had yellow irides, though in the case of the smaller bird they were rather dull, with a brown tinge.

I obtained two of these Owls alive by their flying into our barracks at Singapore; the first was caught late in October, the other on the 2nd December.

Round Tanglin, Singapore, on a still evening, their mournful monotonous hoot was commonly to be heard; and soft and low as it seemed to be, it was wonderful at what a distance it could be heard, certainly at from a quarter to half a mile. I do not think

I am mistaken as to the vocalist being of this species; for on one occasion I stood within a couple of yards, listened for some time, then frightened the bird out into the moonlight. It might possibly have been *S. malayanus*, but I think not: that species puzzles me considerably; it seems so like some varieties of *S. lempiji*. My friend Mr. W. E. Maxwell, Assist. Resident of Pêrak, I believe, refers to *S. lempiji* in a letter to me, in which he says:—"The 'punggok,' a small Owl, has a soft plaintive note, and is supposed to make love to the moon. 'Seperti punggok merindu bulan' ('just as the punggok sighs for the moon') is a common expression in Pêrak, applied to a desponding lover."

Ninox scutulata (Raffl.). The Brown Hawk-Owl.

After a day's Teal-shooting on Saiyong jheel, I was returning, in the dusk to camp, walking along the side of the Pêrak river when I noticed two birds sitting on a stump which stood a few feet out of the water at about thirty yards from the river-bank; every now and then they left their perch, and either fluttered up into the air or else swooped down and skimmed close over the surface of the water as if hawking for insects, always, however, returning to their original position on the stump.

Wondering what they could be, I shot one, and found I had got a fine male specimen of this curious Owl. My conjecture as to what they were feeding on proved correct; for, on dissecting the one I shot, its stomach contained five large beetles, nothing else. I looked most carefully for traces of fish, thinking that possibly the prickly cactus-like bristles which grew all over the bird's toes were intended by nature to assist it in securing slippery prey; but apparently such is not the case, unless it feeds exclusively on water-beetles and aquatic insects, which would certainly be difficult to hold.

This bird, a male, measured 11 inches in length; irides yellow; entire plumage dull brown, rather rufous beneath; some of the feathers of the breast and belly white-edged; tail crossed by five dark bars; under tail-coverts white; legs feathered to the toes, which were covered with stiff bristles.

Hirundo gutturalis (Scop.).

This Swallow is common throughout the Straits, and identical

with the Chinese race, as specimens I shot at Singapore were exactly similar to others which I got near Hongkong; nor does it appear to differ much from the well-known European *H. rustica*, unless perhaps in being slightly smaller.

CHÆTURA LEUCOPYGIALIS (Blyth). The Small Spine-tailed Swift.

I obtained this bird in Singapore in July, 1879; also in Pêrak.

CHÆTURA GIGANTEA (Temm.).

The large Malay Spine-tailed Swift is apparently distributed in considerable numbers throughout the country, as I met with it in all the Straits Settlements, also in Johore, Pêrak, Larut; and, far up the Moar river, at Sagamet, in the very heart of the Peninsula, I saw large flocks of them hawking over the river. I shot my first specimen one morning in February.

While walking along the flat sandy beach bordering the Pêrak river near Saiyong, a party of eight of these large Swifts darted past at a tremendous pace, so fast that one heard the shish! of their wings, and the next instant they were almost out of sight, but circling round, again came within shot, which I took advantage of and secured one. It was a female, 9½ inches in length, irides dark brown, legs and feet dark purple, under tail-coverts white, with the feathers dark-shafted; rest of plumage brownish black, lightest on the back, with a steel-blue metallic lustre on the head, nape, wings, and upper tail-coverts: the tail consisted of ten feathers, with their terminal portions bare and as sharp as needles; the wings projected 3 inches beyond the tail.

CYPSELUS SUBFURCATUS (Blyth).

Plentiful throughout the Straits. When at Malacca, during the first week in December, 1879, I found a colony of these Swifts breeding in the ruined convent which stands on the hill overlooking the town and anchorage. In the early part of the day hundreds of them were flying in and out of their nests of clay and straw, which hung in great clusters of thirty or more under the crumbling arches of the convent windows, and apparently contained young. The old birds became very much excited at my approach, and made a tremendous noise as they flew backwards and forwards. I was told that they commence to build early in November.

Without a ladder it was impossible to get at the nests; so I was

unable to examine their contents.

One of this species, which I shot at Singapore on 5th May, out of a flock of six, measured 5½ inches in length; irides dark brown, under parts brownish black, darkest on the back, and slightly glossed with green; head brownish, palest on the forehead; chin, throat, and rump white; underparts brownish black; tail square. To me this bird seems to answer *exactly* to Dr. JERDON's description of the Indian Swift, *C. affinis*.

CYPSELUS INFUMATUS (Sclat.). The Palm-Swift.

Common in the Straits, where it breeds, affixing its tiny nest to the under surface of the leaves of the palm trees. During the month of July I saw a large gathering of these Swifts flying round some betel-nut palms bordering the Bukit Timah road, Singapore. They kept up an incessant twitter, every now and then darting under and remaining for some seconds among the leaves, where they evidently had nests, as I could hear the feeble twittering of the young birds. The day being extremely hot, and the tall, slender stems of the trees anything but inviting, I regret to say I had not sufficient energy to climb up and secure a nest; however, I shot one of the birds, so as to be quite certain as to their species. It measured 4⅔ inches in length; irides dark brown; plumage mouse brown, darkest on the head and wings, which have a faint bluish green tinge, beneath pale brown.

COLLOCALIA LINCHI (Horsf.). The Edible-nest Swiftlet.

This tiny Swift is one of the Malayan representatives of the genus *Collocalia*, or Edible-nest-building Swifts, of whose gelatine-like nests, formed of mucus from the bird's salivary glands, is made the glutinous soup which, with Sharks' fins and other delicacies strange to the European stomach, is found on the dinner-tables of the "upper ten" among the Chinese, though, as the nests cost something like a guinea an ounce, it is only by the wealthy, and probably by them only on great occasions, that this expensive luxury is indulged in. This delicacy tastes rather like ordinary vermicelli soup. I was told that the birds built in caves on the coast; the nests adhere to the rocks, often in very precipitous places, and are only obtained at considerable risk to the collectors; hence the fancy price they fetch.

My specimens I shot on the island of Singapore, late in August; but doubtless the species is distributed throughout the Straits.

Length 4 inches; irides dark-brown; the wings project $1\frac{1}{2}$ inch beyond the tail; tarsus $\frac{3}{5}$ inch; plumage black, glossed on the upper parts with bluish-green; beneath dusky, the feathers of the belly and vent edged with white, presenting a mottled appearance.

Dendrochelidon klecho (Horsf.). The Malayan Crested Swift.

My first acquaintance with this species was while travelling in Pêrak, where it certainly cannot be put down as common. Early in April, with H.B.M.'s Resident, I visited some tin mines at a place called Salak, situated at the foot of the range of mountains running about ten miles East of Kwala Kangsa. After an intensely hot ride of several hours on elephants, we reached our destination, a settlement of about half-a-dozen huts occupied by Chinese miners, who received us civilly, but were extremely anxious lest we should enter the workings with our boots on, or touch any of the burning joss-sticks—little smouldering tapers lit to propitiate the good or keep off the evil spirits. These miners, being exceedingly superstitious, imagine the ground to be peopled with demons who have the power of rendering the metal scarce or otherwise. Anybody entering a mine with his boots on is supposed to give such offence to the spirits that the ground ceases to yield ore, and becomes worthless—a strange superstition, the origin of which I was unable to find out.

These Salak mines had been worked in former years; but, when the disturbances broke out in Pêrak, the Malays burned the shanties, and the miners fled. The old workings had filled with water, forming several small ponds, over which were flying some birds of the Swift tribe; there were twenty or thirty of them flying backwards and forwards over the pools, at one moment dipping suddenly down and just breaking the surface of the water, then rising high into the air, uttering a loud twittering note. Every now and then they deserted the ponds, and settled along the bare upper branches of an enormous dead forest-tree which stood near. They were too high up for me to ascertain as a fact that they were nesting; but probably such was the case, and

the birds which I saw squatting along the bare limbs of the tree were in all probability sitting on their nests—small, clay, cup-shaped structures, usually, I believe, built on the upper horizontal branches of high trees.

While on the tree the Swifts were far out of gun-shot; but by waiting till they returned to the water, I secured two or three specimens; and the following is a description of one of them:—It differs from *D. coronatus*, the Indian species, in being much smaller, also the tail does not project beyond the tips of the wings. Length from beak to end of tail 8 inches; irides dark-brown; legs and feet dull-purple; head, crest, upper parts, wings, and tail bright metallic bluish-green, except the rump, which is grey; underparts grey; becoming white on the abdomen and vent.

In Singapore, late in August, I shot a Crested Swift out of a flock of about twenty as they dashed past in a southerly direction. Could they have been migrating? It was the only time I saw any of them on the island; and they did not loiter, but flew straight on in a direct line, as if with a fixed purpose.

Dendrochelidon comata (Temm.).

I saw specimens of this curiously plumaged Swift which had been shot near Changhi, Singapore; mine were killed on Gunong Pulai, Johor.

Caprimulgus macrurus (Horsf.). The Malay Nightjar.

One of the most common of Malay birds, but more so in cultivated districts than in the thick jungle, though even there it abounds wherever there are roads or clearings.

About the Singapore roads it is very plentiful of an evening, either hawking for the insects which then swarm, or else squatting motionless on the road till almost trodden on, when it rises with a flutter into the air, and skimming close over the ground, settles again a little further on. During the heat of the day, the Nightjar retires to the depths of the jungle, frequenting those parts which are in deep shade; but towards dusk it sallies forth in search of food, and, particularly on moonlight nights, its monotonous "chunk! chunk! chunk! chunk!" is heard on all sides, about the most noticeable of the many strange nocturnal sounds. These peculiar notes have a metallic ring, very like the sound made by throwing a stone

on the ice. I never heard the bird utter them while it was flying, occasionally when squatting on the ground, but more often from a post or dead tree—the same bird frequenting the same position night after night, much to one's annoyance if it happens to select a place near one's bed-room window.

When I was in camp at Kwala Kangsa, one of these Nightjars came every evening to an old seat of tree-trunks within ten yards of my hut, and made such a "chunking" as to render sleep impossible. So, after putting up with it for several nights, at last (one evening when it was particularly noisy) I took out my gun and shot it; and from that time the nuisance ceased, and I slept in peace. One of my Pêrak specimens, a male, shot on 10th March, 1877, measured slightly under 12 inches; irides dark-brown; rictal bristles white at their bases; upper plumage ash-brown, minutely speckled with a darker shade of the same colour; bold longitudinal dashes on the crown, nape, and scapulars, also dark-brown blotches on central tail-feathers; chin, face, and nape rufous-brown; bar across primaries, the ends of outer tail-feathers and of under tail-coverts, also triangular patch on the throat pure white; beneath dull rufous-brown, pale on abdomen, and barred with dusky-brown.

MEROPS QUINTICOLOR (Vieill.); and M. BADIUS (Gm.).

I obtained both these birds on the banks of the Pêrak river, also at Malacca and Singapore.

On reference to my note-book I find:—"Kwala Kangsa, Pêrak, 15 Feb., 1877. Saw several Bee-eaters near the river: two of them kept flying about a leafless tree, now and then resting on its topmost branches: wanting specimens, I shot them both, and found them to be *M. quinticolor*, not unlike the European *M. apiaster*. One of these birds, a male, measured 8 inches in length: head and nape pale ruddy chestnut, wings bluish-green; chin and throat pale-yellow, bounded below by a dark bar; lower back and upper tail-coverts pale-blue, tending to white.

"Its stomach contained beetles and small flies."

"Kwala Kangsa, Pêrak, 25 Feb., 1877. Close to camp I came on several Bee-eaters, which were flying about a sand-bank near the river: they were of two species—*M. quinticolor* and *M. badius*.

"I shot specimens of each. One of the latter, a male, measured 12 inches in length; irides crimson; head, nape, and upper back rich dark-chestnut; the two central tail-feathers taper to a point nearly 3 inches beyond the rest of the tail; chin, throat, and tail blue; lower back and tail-coverts pale-blue; beneath bright-green, becoming whitish and slightly tinged with pale-blue towards the vent."

MEROPS PHILIPPINUS (Linn.). The Blue-tailed Bee-eater.

Very common in Singapore during the North-east monsoon.

Arriving in great numbers towards the end of September, it keeps in flocks of from ten to twenty, and frequents low-lying ground and wet paddy-fields, over which it hawks for insects, at one moment swooping down at a great pace close to the ground, the next rising high into the air and sailing along without a move of its wings; when at rest it is generally to be seen on some conspicuous isolated spot, such as the top of a post or the highest branch of a dead tree.

In Singapore, I think I may put it down as migratory; for, on reference to my notes, made daily, I can find no record of its occurrence except during the wet season.

On 17th October, 1879, they were very plentiful at Sĕranggong, Singapore. One I shot measured 12 inches in length, bill at front $1\frac{7}{12}$ inch; irides crimson; bill black; upper parts dull-green, tinged on the head and tertiaries with pale-blue; rump and upper tail-coverts beautiful light-blue; tail dull-blue, two central feathers elongated; chin pale-yellow; throat pale-chestnut; abdomen pale-green; streak below eye black, bordered below with light-blue. The entire bird, with the exception of the light-blue portions of its plumage, was most beautifully glossed with a golden coppery tinge, giving it, when in the sun, a brilliant burnished appearance.

NYCTIORNIS AMICTUS (Temm.).

Certainly not a common bird, as I only once myself obtained it, though I saw it in Malaccan collections; then, being new to me, I assigned it to the Meropidæ. The following extract is from my notes made at the time:—

"Kwala Kangsa, Pêrak, Feb., 1877. This morning my native bird-catcher brought me two birds of most gaudy colours; he had

snared them in the neighbourhood. From their long curved beaks, brilliant plumage, and general appearance I think they must belong to the Meropidæ or Bee-eaters; anyhow, they are certainly related to them.

"These birds have a most peculiar and rather pleasant aromatic scent about them."

I put them into my aviary, and at first they did well, feeding on plantains, and hopping about most cheerfully, every now and then flirting up their long tails after the manner of *Copsychus musicus;* but after a few days they sickened, and, much to my regret, died: so, all I could do was to add their skins to my collection. The male was slightly less than 13 inches in length; irides bright-orange; toes four in number, one inclined backwards; forehead lilac; throat and pectoral plumes scarlet, the centres of the latter dusky; rest of plumage bright-green, except tips of tail-feathers, which were black beneath, their basal portions being yellow. Some specimens of this species which I bought at Malacca measured under 12 inches in length; but probably the skins had shrunk.

Eurystomus orientalis (Linn.). The Broad-billed Roller.

This Roller appears to be distributed throughout the country, but is particularly plentiful among the virgin forests of Pêrak. I hardly like to say it is nocturnal in its habits; still it is rarely met with during the heat of the day; but in the country round Kwala Kangsa, Pêrak, I frequently saw it of an evening when on my way home after a day in the jungle; it was usually perched on the upper branches of some tree, from which it made short flights into the air in pursuit of insects. The first one I shot was only winged, and, turning on its back and uttering harsh screams, it fought most savagely with my dog. It was a male; length 11 inches; irides dark brown; legs, feet, and beak scarlet; plumage greenish-blue; head almost black; wings very prettily marked with blue and black, each having on it a spot of very pale blue; patch on throat rich violet; beak short, strong, and hooked at tip; gape and eyes very large.

I also shot specimens at Changi, Singapore.

Pelargopsis malaccensis (Sharpe.). Large Stork-billed King-

fisher.

This magnificent bird is fairly plentiful, particularly about the jheels of the interior. I shot several on Saiyong and Kôta Lama jheel, Pêrak; one of them, a female, shot on 24th March, 1877, was 13¾ inches in length, bill scarlet.

HALCYON SMYRNENSIS (Linn.). The White-breasted Kingfisher.

By far the most common of all Malayan Kingfishers; it is a very widely distributed species; I have shot specimens as far East as Hongkong (that is to say, if the Chinese and Malayan birds are identical, which they seem to be); westward it is plentiful throughout India and Ceylon, according to JERDON extending even to the eastern shores of the Mediterranean.

In Canton the skins of this Kingfisher are articles of commerce, the beautiful azure-blue plumage of the upper parts being much used in the manufacture of jewelry, and I saw ear-rings and other trinkets in which particles of its feathers had been so deftly worked as to look exactly like blue enamel.

In the Malay Peninsula it is exceedingly abundant about the wooded jheels and rivers of the interior, though also plentiful among the paddy-fields of the cultivated districts; it is occasionally met with in the mangrove swamps bordering the coast, though near the sea its place is to a great extent usurped by the white-collared species *(H. chloris)*.

It appears to be more of a wanderer and of stronger flight than most of the Kingfishers; I often saw it at some distance from water, frequently perched on the topmost bough of a tree uttering its harsh grating cry.

I found it exceedingly plentiful on the banks of the Pêrak river. In the neighbourhood of Kwala Kangsa it simply swarmed, and any morning I might have shot a dozen specimens; as it was, its beautiful plumage induced me to shoot many a one which, but for its fatal beauty, would have escaped.

I am unable to distinguish any difference in the plumage of the sexes.

HALCYON PILEATA (Bodd.). The Black-capped Purple Kingfisher.

Not so common as *H. smyrnensis*, still fairly plentiful through-

out the country. I obtained it in Pêrak, Penang, Moar, Malacca, and Singapore.

As regards its habits, it has much in common with the White-breasted species, frequenting the same localities, and, like it, feeding on frogs, small fishes, and crabs; but it can at once, even at a distance, be distinguished from that bird by the rich purple colour of its plumage; also it is rather larger. One evening in November, while Snipe-shooting in the swampy paddy-fields of Singapore, I saw one of these purple Kingfishers perched on a post which stood eight or nine feet out of a large pool formed by the damming-up of a stream which flowed through the swamp; suddenly it darted down with a splash into the water, then returned to its former position with its prey, a small frog, which, holding it in its beak by one leg, it despatched by shaking it violently from side to side. At this stage of the proceeding I shot the bird, as I wanted to be sure as to its species and food.

Halcyon chloris (Bodd.). The White-collared Kingfisher.

Particularly plentiful on Pulau Battam, Pulau Nongsa, and all the small islands near Singapore; also common along the mangrove-girt coasts of the mainland; in fact, it appears to confine itself to the salt or brackish water, and is never met with far from the sea.

Besides restricting itself so entirely to the sea-coasts, it has other characteristics which seem to separate it from the paddy-field and fresh-water Halcyons: unlike most of them, its beak is black, rather short, and the gonys distinctly curves upwards throughout its entire length.

Carcineutes pulchellus (Horsf.).

By no means rare; but of its habits I know nothing.

Alcedo minintinG (Horsf.).

Not very scarce; I shot it in Pêrak, and often saw it about the lake in the Botanical Gardens, Singapore.

Ceyx rufidorsa (Strickl.). The Three-toed Ruddy Kingfisher.

By no means common, though I obtained it at both Malacca and Singapore; at the latter place, during the wet and stormy weather prevalent at the breaking of the S. W. monsoon, many birds used to appear, which were rarely met with at other seasons

of the year. Among these, after a very rough night in October, I obtained alive one of these little Kingfishers, which having flown into the barracks, had been caught by the soldiers.

In exactly the same way one was caught by some of the detachment of my regiment at Malacca.

ALCEDO BENGALENSIS (Gm.). The Blue-billed Gaper.

This Kingfisher, very like but smaller than the English species, is common everywhere, frequenting the small streams which meander through the paddy-fields.

An adult, shot in Pêrak on 6th Feb., measured 6¼ inches in length, beak at front 1⅜ inch; irides dark-brown; legs red.

CYMBIRHYNCHUS MACRORHYNCHUS (Gm.). The Blue-billed Gaper.

A common bird in the country round Malacca, also in Pêrak; but I only once met with it on the island of Singapore; it is most often found on the outskirts of thick jungle, or on the edges of clearings, though, if it were not for its bright colours, it would seldom be noticed, being a retiring and particularly silent bird, and, except during the breeding-seasons, rather inclined to be solitary.

The Blue-billed Gaper breeds during April and May; and the following account of its nesting I take from my note-book:—

"Kwala Kangsa, Pêrak, 5th May, 1877. This afternoon, while stalking jungle-fowl, which towards dusk come out to feed along the outskirts of the jungle, I saw a Blue-billed Gaper fly out of a large, roughly-made, domed nest, which was hanging from the topmost twigs of a slender sapling, at about 10 feet from the ground; over the entrance, which was on one side, a kind of roof projected, like the slanting shade of a cottage-door. Internally the nest was rather neatly lined with flags and green leaves, and contained four white eggs, $1\frac{1}{12}$ inch long by $\frac{8}{12}$ broad, blotched (principally at the larger end) with rusty-brown marks."

I found several other nests, all very much alike, both as regards construction and situation: in fact the above is a typical description; but I may add that in every case the tree to which the nest was suspended grew either in or on the edge of a swamp.

The sexes do not differ in plumage; and apparently there is

very little, if any, seasonal change. A female, which I dissected, had been feeding on berries.

Buceros rhinoceros (Linn.). The Great Malay Hornbill.

Fairly plentiful in the jungles of the interior, more especially in those parts were trees are of great size.

I obtained it near Kwala Kangsa, Pêrak, and, on several occasions, saw it high up among the enormous forest trees of the Gapis Pass, a most magnificent piece of tropical scenery, through which one had to travel on one's way from Pêrak to Lârut and the sea-coast.

I first came across these Hornbills within a mile or two of Kwala Kangsa. In my notes is :—

"28th January, 1877. Towards nightfall I hid myself in the jungle, near where I saw the boar last night, hoping he would revisit the pool; but he did not come, though I waited till after dark, and was much bothered by ants and mosquitoes.

While waiting, a flock of Hornbills, of the large Rhinoceros-horned specie, flew overhead. Their flight was strong and exceedingly noisy, every flap of their wings making a most peculiar sound, audible at a great distance; it was very like the "shish! shish! shish!" with which a railway-train starts; the birds flew in a V formation, not unlike, but more irregularly than, geese."

An officer of my regiment shot one of these Hornbills in the camp at Banda Bharu, near the mouth of the Pêrak river; it was sitting on the fork of a tree, eating fruit of some kind, but rose on being approached. It was not rare in Malacca collections, and, I am told, is often seen among the high trees on Penang hill; it can at once be distinguished from the other Bucerotidæ by the enormous red and yellow horn attached to the upper surface of its beak. From Mr. W. E. Maxwell, H. M. Assistant Resident of Lârut, I hear that the Malays have a strange legend connected with one of the large Hornbills; but which species, I was not able to find out. It is as follows:—

"A Malay, in order to be revenged on his mother-in-law (why, the legend does not relate), shouldered his axe and made his way to the poor woman's house and began to cut through the posts which supported it. After a few steady chops, the whole

edifice came tumbling down; and he greeted its fall with a peal of laughter. To punish him for his unnatural conduct, he was turned into a bird; and the "tebang mentuah" (literally, he who chopped down his mother-in-law) may often be heard in the jungle uttering a series of sharp sounds like the chops of an axe on timber, followed by 'Ha! Ha! Ha! Ha!'"

I asked Mr. Low, H.B.M. Resident of Pêrak, if he could give me any information as to which species of Hornbill this legend relates to; and he writes:—"It is the largest Hornbill which is found in Pêrak, bigger, I should say, than the Rhinoceros Hornbill; but I have never seen it except flying or on very high trees. The legend about it is very common; but I do not know the scientific name of that particular Hornbill: but it is not that you refer to, viz., *Berenicornis comatus*, Raffles; nor is it the Rhinoceros."

Hydrocissa convexa (Temm.).

During August, 1879, I saw one which had been shot a few days before on Pulau Battam, near Singapore.

Hydrocissa malayana (Raffl.). The Malay Pied Hornbill.

I occasionally saw this black-and-white Hornbill in the neighbourhood of Kwala Kangsa, generally in the vicinity of villages. During March, 1877, a pair were continually about the village of Kôta Lama; but they were so wary that I never got a chance of shooting either of them. The species undoubtedly breeds in Pêrak, as the Malays brought me young birds but a few weeks old. In August, 1877, when up the Moar river, I got one of these Hornbills near Bukit Kopong.

Like all the Hornbills, it is easily tamed, and makes a most amusing pet; the tamest I ever saw was at Trafalgar, a tapioca-plantation on the North side of Singapore, where I stayed for a few days in May, 1879. The following is from my note-book:—

"Singapore, 30th May, 1879. On reaching Trafalgar we put on *sarongs*, and made ourselves comfortable in long chairs, out in the open air, the evening being quite cool. In the course of conversation, Mr. K——, our most hospitable host, mentioned that he had a tame Hornbill; and a few minutes later we saw it sitting on the top of the house; but on being called, it flew down and

perched on the backs of our chairs. I never saw such a tame bird. It was quite at liberty; and though it had the full use of its wings and flew about among the trees, it seldom went far away, coming when Mr. K—— called out its name, "Punch," and taking bread, plantains, and other things out of our hands. It was much pleased with the round buttons on my coat, and tried to tear them off—I suppose, thinking them to be berries of some sort. It was of the black-and-white species, with white bands near the ends of the long tail-feathers; irides red-brown; casque and beak dusky-white. At dark it flew up and roosted among some cocoa-nut trees close to the house."

Berenicornis comatus (Raffl.). The White-crested Hornbill.

A rare bird in the South, though more common, I believe, in the little-explored jungles of the North of the peninsula. I obtained two specimens from Malacca; and the following are my notes on a third, which I tamed and kept alive for some time, and hoped to bring safely to England:—

"Singapore, 15th September, 1879. To-day Mr. H——, Secretary to H. H. the Maharaja of Johor, sent me about the queerest-looking bird I ever saw; it was caught somewhere in the neighbourhood of Mount Ophir, and is, I expect, rare, or the natives would scarcely have thought it worth bringing so far as a present to Mr. H——. I certainly never saw a Hornbill like it: the enormous yellowish-white beak is without a casque; bare skin of face dull fleshy purple; irides pale bluish-grey; legs and feet black; head, neck, and under parts covered with hairy plumes, in colour white, with black bases, which form a large crest on the head, which the bird can erect or depress at pleasure; some of the plumes are of great length, and project forwards over the beak. In length the bird is about 36 inches; but of that the tail is nearly 14 inches; tips of wing and tail-feathers white, as are also the ends of some of the wing-coverts; upper plumage black, very faintly glossed with green. This most extraordinary-looking creature has a voice as strange as its appearance. From the first glimmer of daylight until dark, with scarcely a minute's cessation, it utters a loud *monotonous* 'hoo! hoo! hoo! hoo!' like a dog barking in the distance, only varied by the most demoniacal shrieks and cries at

the sight of food. At this time it stretches out its long thinly-feathered neck, and shakes its ungainly head from side to side in the most ridiculous manner, as if it were saying 'no! no! no! no!' which it certainly does not mean; for a greater Cormorant I never came across; plantains, potatoes, oranges, rice, fish, all are eagerly swallowed; in fact it is hard to say what it will refuse. This afternoon it bolted a dead Lark, feathers and all, and even then was not satisfied. First holding its food near the tip of its great beak, it turns the plantain, or whatever else it may have, over and over several times; finally, getting it lengthwise, it tosses it into the air, catches it in its enormous mouth, and, with a tremendous gulp, bolts the dainty morsel entire, though occasionally, when something unusually tough and indigestible has been swallowed, and the bird apparently feels slightly uncomfortable inside, the offending morsel is reproduced with a croak of satisfaction, and the tossing and catching performance is again gone through."

This Hornbill became exceedingly tame, and allowed me to carry it about perched on my hand; but its incessant hoots and occasional unearthly shrieks so irritated my neighbours, that, after putting up for some days with what I must allow was rather a nuisance, they insisted on the bird's removal to the outhouse, in which our Chinese servants lived. This removal, I believe, sealed its fate; for two days afterwards I found it dying on the ground, apparently from a blow, doubtless administered by one of the servants, whose siesta had been disturbed by its cries; unfortunately (or, rather, fortunately for the culprit) I was not able to prove this to be the case.

This example being a young bird, showed scarcely any signs of the casque on the beak. It was a female. In both sexes, when full grown, the tail is white; the adult female has the breast black.

A pair from Malacca, which are now before me, measure from 36 to 38 inches in length.

Palæornis longicauda (Bodd.). The Malay Long-tailed Parrakeet.

Common among the islands scattered along the South coast of the peninsula. I often saw it in Singapore, congregating in large flocks during July and August, particularly among the high trees

(relics of the old jungle) on the Changi side of the island; but they were hard to shoot, nearly always flying at a great height and very fast, skimming close over the tree-tops, and uttering their shrill cries. When they settled, it was generally on the topmost boughs of an enormous tree, where they were well out of gunshot.

It is easy to identify them, even at a distance, by their characteristic flight and long pointed tails. On 21st July, 1877, I shot one out of a flock of about fifteen, on Pulau Tekong, an island near the mouth of the Johor river.

Loriculus galgulus (Linn.). The Malay Lorikeet.

A common cage-bird in all the settlements, prized on account of its gaudy colours and the ridiculous way it climbs about the wires of its cage, often hanging head downwards. During December, I came across a small party of them on Pulau Battam, a large thickly-wooded island near Singapore.

Iyngipicus variegatus (Wagl.). The Grey-headed Pigmy Woodpecker.

One August afternoon I was collecting Honey-suckers in a cocoa-nut plantation on the Bukit Timah road, Singapore, when a small bird flew past, and, settling on a dead cocoa-nut tree, commenced running up it and searching for insects. On shooting it, I found I had got a tiny Woodpecker, and put it down as *I. canicapillus* of Blyth, until Mr. Davison pointed out that, instead of the whole head being grey, the forehead only was of that colour.

Length 5 inches, tarsus ½ inch; irides brown; legs dull-green; upper parts dull-brown, whitish on the rump, and banded with white; beneath dirty white, streaked longitudinally with dull-brown; head and cheeks dull-brown, forehead light-brown; streak over eye extending to ear-coverts, and another from gape, pure white: on each side of the back of the head is a narrow but very bright orange streak.

Hemicircus sordidus (Eyt.).

My specimen of this heart-spotted Woodpecker was shot on Gunong Pulai, Johor, on 5th September, 1879.

Meiglyptes tristis (Horsf.).

I saw, but never shot, this Woodpecker in Pĕrak.

Tiga javanensis (Ljung.).

This Woodpecker is not very scarce; I shot several in Pêrak, and some few in Singapore. It frequents cocoa-nut groves.

A female, which I shot near Kôta Lâma, Pêrak, on 14th February, 1877, measured in length 10¼ inches; irides brown, legs black, beak plumbeous.

The male has a crimson crest, and is altogeher more decidedly marked than the female, the white drops on the breast being very distinct and regular.

MUELLERIPICUS PULVERULENTUS (Temm.).

Mr. DAVISON's collector showed me a specimen of this large Woodpecker which, during June, he had shot on Gunong Pulai, Johor.

Length 20 inches; head grey.

THRIPONAX JAVENSIS (Horsf.). The Great Black Woodpecker.

I found this handsome Woodpecker plentiful round Siagamet, some sixty or eighty miles up the Moar river. I never came across it in the North of the peninsula.

A male I got at Bukit Kĕpong, on the Moar river, was 15 inches in length; irides yellow; top of head and streak from base of lower mandible scarlet; abdomen rusty white; rest of plumage black.

CALLOLOPHUS PUNICEUS (Horsf.).

I shot a male of this fine bird while it was running up a tree-trunk in the jungle, near Kwala Kangsa, Pêrak; date 6th May, 1877. Length 10½ inches; beak at front 1 7/16 inch. Irides dark-brown. During July, 1879, I saw, but could not get a shot at, one of these Woodpeckers among the high trees at the foot of Bukit Timah, Singapore.

MEGALÆMA CHRYSOPOGON (Temm.). The Golden-bearded Barbet.

Common in Malacca and Singapore collections. It breeds in the Malay States.

During May, 1877, while shooting on the banks of the Pêrak river, close to Kampong Saiyong, a Malay brought me two of these Barbets, saying he had caught them high up in the thickly-wooded range of hills behind the village. They were young birds, and unable to fly more than a few yards; so, putting them in my game-bag, among dead Teal, Snipe, Quail, and other spoil, the result of

the day's sport, I took them home, hoping to be able to rear them. At first they did very well, hopping about with a most sprightly gait, every now and then uttering a harsh croak and flirting up their tails; they lived in perfect harmony with the Pheasants, Ground-Thrushes, Doves, and other members of the "happy family" inhabiting my aviary, and fed freely on plantains, pine-apples, and other fruit; but in about a week, just as I began to have hopes of successfully bringing them up, they sickened and died. The sexes are alike.

MEGALÆMA DUVAUCELI (Less.). The Scarlet-eared Barbet.

During the last week in August, while bird-hunting in the jungle, at the foot of Bukit Timah, on the island of Singapore, my attention was attracted by the peculiar cries of a pair of small, green-coloured birds. Creeping quietly through the bushes, I got unobserved beneath the tree on the topmost twig of which sat one of the birds, and watched it for several minutes. While sending forth its strange notes, which sounded like the words "ter-rook! ter-rook!" uttered several times in succession, it sat perfectly still, with head raised, neck stretched out to its full extent, and throat distended, apparently quite absorbed in its vocal performance, and heedless of my presence till my shot brought it down.

On dissection it proved to be a male; and its stomach was full of berries. Its companion, which I also shot, was of smaller size, and had very little black on its head; probably it was a female; but, unfortunately, I did not examine it so as to make sure of the sex.

The most noticeable characteristic of the species is the great length of the rictal bristles, which project even beyond the point of the beak.

XANTHOLÆMA HÆMACEPHALA (Müll.). The Crimson-breasted Barbet.

I found this little Barbet fairly plentiful in Pêrak; I obtained it during March at Kwala Kangsa.

Hearing a bird uttering a most peculiar, full, clear note in a tree within a few yards of my hut, I took out my gun, bent on securing what I felt sure was something new to me. Though but twelve or fifteen feet away, the bird's voice was so deceptive, and

its small size and green plumage made it so difficult to see, that it was several minutes before I caught sight of it and brought it down.

I most carefully examined this bird, and found it to agree exactly with JERDON's description of *Xantholæma indica*, with which it appears to be identical. It breeds in Pêrak, in holes which it excavates in trees; but personally I did not find a nest. The eggs are white. The sexes are alike. I met with it near Bukit Timah, in Singapore.

CUCULUS MICROPTERUS (Gould.). The Indian Cuckoo.

I heard what I supposed (and, I think, rightly) to be the cry of this Cuckoo in the jungle near Kwala Kangsa, Pêrak; it was very like the "cuck-oo! cuck-oo!" of our well-known English species.

I once, during September, shot a specimen of *C. micropterus* near Cluny, Singapore.

HIEROCOCCYX FUGAX (Horsf.). The Hawk Cuckoo.

Though common, I believe, in India, it certainly is not so in Malayana; I only met with it once, viz., in November, 1877, at Tanglin, Singapore. During the early part of the month a great many birds of different sorts flew into our barracks, and were caught by the soldiers. During one week, I had brought alive to me three Sparrow-hawks (*Accipiter virgatus*), a Scops Owl (*Scops lempiji*), and a most beautiful specimen of this Hawk-Cuckoo, all caught in the barrack-rooms. It was so like a Hawk in its general appearance that, on first seeing it, and not having before met with the species, for a minute I thought it to be one; but, on close inspection, the feeble beak and feet disclosed its true character. It was an immature female, and had been feeding on seeds and vegetable matter.

I saw a specimen of this bird, shot by Mr. DAVISON's collector on Gunong Pulai, Johor, during August.

CACOMANTIS THRENODES (Cab.). The Rufous-bellied Cuckoo.

Plentiful both throughout the Straits Settlements and the interior of the peninsula. I got it in Pêrak, Penang, Malacca, and Singapore; in the last-mentioned place it was quite common, though not often noticed, owing to its small size, plain colours, and habit of keeping, as a rule, to trees of dense foliage. It has

a most peculiar, monotonous and rather plaintive cry, which I seldom noticed during the heat of the day, though often towards dusk several birds could be heard at the same time, frequently continuing their cries right through the night.

Such was also the case in Hongkong, where one frequented a tree close to my quarters, and nightly uttered its strange notes, sometimes for hours without cessation. These consist of a series of loud and very clear whistles, uttered in a descending scale, and terminating with a shake or trill, and are heard at regular intervals of two or three minutes. I obtained my first specimen at Penang during May; but its plumage was exactly similar to that of others which I got later in the year at Singapore. On 19th July, 1879, while driving along the Bukit Timah road, I heard one of these Cuckoos in a mangosteen orchard, and soon spied it out, perched among the highest branches of a clump of bamboos; so, dodging behind the trees, I got within shot and brought it down, a beautiful specimen, ♂.

Length 8¼ inches; irides and the inside of the mouth red; beak dusky, reddish at its base; legs yellow; head, neck, and upper tail-coverts pale ashy, the last approaching the dull-brown of the back and wings, which are very faintly glossed with metallic green; under parts bright rufous-brown; tail black, but tipped and narrowly barred with white.

EUDYNAMIS MALAYANA (Cab.). The Malayan Koel.

During June, 1877, I shot one of these Koels near Kwala Kangsa, Pêrak; it was a female, with its ovaries much developed; its stomach contained several large beans. Length 18 inches; irides crimson-lake; legs plumbeous; beak pale-green.

The male is considerably smaller than the female, and quite unspotted, being entirely of a deep shining blue, with rich purple and green reflections. Late in November, 1879, I visited Pulau Nongsa, a small island near Singapore, barely half a mile long by sixty or eighty yards in breadth, in fact a mere strip of thick jungle surrounded by a broad coral strand. Hearing most strange mellow notes issuing from the jungle, I sent my Malay boatmen in to beat, and, standing outside on the beach, shot a pair of these Koels as they were driven out into the open. Both were in

beautiful plumage, the white markings of the female being exceedingly distinct, and without the slightest sign of the rufous tinge which overspread the above-mentioned Pêrak specimen; it was also three inches shorter, and more glossed with green and blue than was that bird.

Rhopodytes sumatranus (Raffl.). The Green-billed Malkoha.

From my note-book I extract the following account of this non-parasitic Cuckoo:—

"Kwala Kangsa, Pêrak, 16th March, 1877. This afternoon, I visited one of the nests I found yesterday, but the owner of which I was then unable to identify; to-day I shot it as it rose from the nest. It is a most curious velvety-faced bird, with the long tail, deeply-cleft beak, and short wings characteristic of the Cuculidæ.

"In plumage, its wings and upper parts are of a greenish-blue metallic colour, the tail-feathers tipped with white; head, neck, and under parts dull ash-grey; the head, throat, and chin are covered with peculiar spiny hairs; bare velvety skin of the face scarlet, the very curved beak pale pea-green; the eyes are furnished with lashes. Length of bird, including the tail, 16 inches.

"The nest was a loosely-put-together structure of dry twigs, slightly cup-shaped, and built at about 5 feet from the ground, in a bush standing on the edge of a jungle-path. The eggs, two in number, were nearly hatched; they were $1\frac{1}{8}$ inch in length, in colour white, but much stained with brown matter.

"The bird appears to build its own nest, and certainly hatches its own egg; for on two occasions during the last few days I have stood close by and watched it sitting. It did not utter any note or cry, not even when disturbed from its nest."

Unfortunately I neglected to determine the sex of this bird, so cannot say whether it was the male or female which was incubating.

I got another near Kwala Kangsa, during April; but the species is decidedly rare, and I saw very few specimens among the many hundred skins I went through at Malacca.

Rhamphococcyx erythrognathus (Hartl.). The Large Malay Malkoha.

Concerning this species, my note-book says:—

"Kwala Kangsa, Pêrak, 9th June, 1877. This afternoon, crossing the river, I shot Saiyong Jheel for an hour, then struck inland after jungle-fowl.

"The trees were of great size, but the undergrowth not as thick as in most parts, and easily got through. While moving quietly along, on the look-out for a shot, I saw a bird new to me perched on the upper branches of one of the highest trees, so high up that I almost feared it was out of shot; however, such was not the case, and down came a magnificent Malkoha. Length 19 inches; irides pale milky blue; legs dark bluish black; bare skin of the face crimson; beak pea-green, with a red blotch at its base; head dark-grey, both it and the chin covered with spiny hairs; back, wings, and tail rich metallic green; the tail is 10 inches in length, with its terminal third deep red-brown, as are also the throat and breast. On dissection it proved to be a male; and its stomach contained the remains of large grasshoppers."

I saw specimens of this bird in the Malaccan collections; but it certainly is not common.

RHINORTHA CHLOROPHÆA (Raffl.). The Small Malkoha.

I shot a male near Kwala Kangsa, Pêrak, on 26th May, 1877; it had been feeding on grasshoppers.

Length 12 inches; irides dark-brown; legs and feet plumbeous; beak and bare skin of the face pale-green.

CENTROCOCCYX EURYCERCUS (Hay). The Malay Coucal.

Very plentiful throughout the country, both on the mainland and also among the islands. Owing to its flight much resembling that of the common English Pheasant, while its head has a certain likeness to that of a Crow. It is well known to Europeans by the name of "Crow-pheasant." In India its near relation, *C. rufipennis*, also goes by that name.

Their notes, or more correctly hoots, are most peculiar, quite among the most noticeable of jungle noises; and for some time, I put them down to the monkeys which abounded round our camp at Kwala Kangsa, till one day I detected the real culprit, as, hearing the cries coming from a thick bush, I threw in a stone, and out came a Crow-pheasant.

The hoots may be described by the syllables "hoo! hoo! hoot!

whoop!" repeated very loudly over and over again, but occasionally varied by a loud gulp, as JERDON says exactly like somebody choking.

CENTROCOCCYX BENGALENSIS (Gm.). The Lesser Indian Coucal.

A common bird, particularly among low secondary jungle, and in districts covered with "lalang"—a long coarse grass which springs up to a height of over three feet on ground where the jungle has been burned. In such localities it is plentiful at all seasons throughout Pêrak, Lârut, Province Wellesley, Johor, and all the Settlements. In Singapore, I shot innumerable specimens, in all stages of plumage, some very dark with only the wings rufous, others pale-rufous all over; in fact their plumage varies greatly, according to their age and sex, some being so different from others as to almost seem of another species.

A male which I shot at Singapore, on July 5th, nearly in full adult plumage, measured 12 inches in length, tarsus 1½ inch; irides deep-red; legs plumbeous; beak black; head, neck, upper tail-coverts, tail, and under parts black, glossed with metallic green and blue; but the under parts were a good deal blotched with white, which is not, I believe, the case in the quite mature male; wings rufous, with the feathers dusky at their tips: feathers of the back pale-shafted.

Another male, shot in Pêrak during June, is similar to the above, except that its upper tail-coverts are narrowly barred with rufous-brown.

In striking contrast with both of these is a female, shot at Singapore on 30th August, which was entirely of a pale rufous colour with its upper parts and wings narrowly barred with black: irides brown; beak fleshy, but dusky on the culmen; legs black. Length of bird 13½ inches.

This species is insectivorous; I have seen it chasing grasshoppers.

ON THE TRANSLITERATION OF MALAY

IN THE

ROMAN CHARACTER.

BY

W. E. MAXWELL.

—:o:—

SOME years ago, in compliance with the directions of the Secretary of State for the Colonies, a system was adopted by the Government of the Straits Settlements for the spelling of native names, in which a want of conformity was complained of. It is convenient and desirable that there should be some standard for the spelling of names which may appear in official correspondence, which may be printed in Blue-books, and quoted in Parliament. But a system may satisfactorily secure *uniformity* which may nevertheless be wanting on the score of scholarship, and, unless sound in the latter respect, it will not answer the purposes of the philologist or geographer.

The adoption of the Government system by the Council of the Straits Branch, Royal Asiatic Society, as that which members are invited to adopt,* lays it open to their criticism. It may be questioned if it is satisfactory from a scientific point of view, or in accordance with principles of true scholarship. Two distinct subjects—transliteration and pronunciation—are confused, and the report which deals with them does not sufficiently distinguish between instructions how to spell and instructions how to pronounce.

* "Malay and English Spelling," Journal of the Straits Branch of the Royal Asiatic Society, Vol. I., p. 45.

The subject is a difficult one. MARSDEN, CRAWFURD and LOGAN have failed to find a satisfactory settlement of it, but I do not think that the last word on it has yet been said. The following remarks on the transliteration and pronunciation of Malay words are offered to the Society with the view of drawing the attention of the Council to the advisability of the adoption for literary and scientific purposes of some better system of rendering Malay words in Roman letters than that hitherto recommended.

GENERAL PRINCIPLES.

There are two objects to be kept in view in deciding upon a system by which to render Malay in Roman characters :—

1st. To obtain a faithful transliteration of the Malay character.

2nd. To clothe the words in such a form that they may be pronounced correctly by an English reader.

The first regards letters before sounds, the second regards sounds before letters.

Either of these objects may be attained separately, but to combine both without perplexing the reader is more difficult of accomplishment. If the reproduction in some form or other of native letters (for some of which the English alphabet has no equivalent) is too exclusively attended to, the result may sometimes be a word which is difficult of pronunciation to the uninitiated. CRAWFURD claims the advantage of simplicity for his system, yet few persons probably would recognise in *S'ex* * the common Arabic word *Sheikh*. On the other hand, if the system be purely phonetic, the ear must be entirely depended on ; sounds which nearly approach each other will be mistaken one for another, and persons professing to use the same system will very likely spell words differently.

Another important point must be borne in mind. Malay contains a large number of pure Sanskrit and Arabic words ; it is necessary, therefore, to avoid any serious departure from the principles sanctioned by European scholarship of transliterating those languages. Any system of spelling Malay would be discredited

* CRAWFURD'S Dictionary.

which should present common Sanskrit and Arabic words in uncouth forms hardly recognisable to students of those languages.

It is submitted, therefore, that in a really sound system of Romanised Malay,—(1) the native spelling must be followed as far as possible; (2) educated native pronunciation must be followed in supplying vowels which are left unwritten in the native character; (3) native pronunciation may be disregarded where the written version is not inconsistent with the true pronunciation of a Sanskrit or Arabic word.

Examples:—

1. ماري *Mari*, come. (Here the four letters *m*, *a*, *r* and *i* exactly transliterate the four native letters).

2. تمڤڠ *Tampang*, a coin.
Tampong, a patch.
Tempung, a game.
Tempang, lame.
Tumpang, to lodge.

These five words are spelt in the same way in the native character, in which only the consonants, *t m p n g*, are written. Regard must, therefore, be had to pronunciation in assigning the proper vowels to them when rendered in Roman letters.

3. منتري *Mantri*, a minister. This word is pronounced by Malays *M'ntri*, as if there were no definite vowel between the *m* and *n*, but its Sanskrit origin shews clearly that *a* is the vowel which ought to be supplied.

ڤترا ; ڤتري *Putra*, a prince, *Putri*, a princess; in these words, too, the vowel-sound in the penultimate is indefinite, but the vowel *u* is properly supplied, both being common Sanskrit words; to write them *petra* and *petri* would be to disguise their origin.

Vowels.

The difficulty of arriving at a satisfactory system of transliteration of Malay is caused partly by the insufficiency of the Arabic vowels to render the Malay vowel-sounds.

The vowels borrowed from the Arabic are four:—

ا *Alif*, ā, as the *a* in *father*. بانيق *bāniak*, many, much, very;

لام *lāma* length of time.

و *Wau*, ō, ū, as the *o* in *nose* and the *u* in *truth*. تولق *tōlak*, to push; گونا *gūna*, quality, use.

ي *Ya*, ē, ī, as the *ê* in *fête* and the double *e* in *thee*. بيد *bēda*, difference; بيني *bini*, wife.

ع *Ain*, 'a, 'e, 'i, 'u. This vowel conveys a deep and somewhat nasal sound which must be heard to be understood; examples: عمر *'umur*, life, age; عقل *'akal*, mind, intelligence; علم *'ilmu*, science.

These are always long. A short vowel is not written. In Arabic indeed it may be denoted by what are called vowel-points placed above and below the consonants, but vowel-points have been generally adopted in Malay, and the short vowels are left to be supplied by the reader like vowels in our ordinary short-hand.

To shew how completely the use and the accentuation of the vowels in Arabic differ from Malay, to which language nevertheless the Arabic alphabet (with some additions) has been applied, it is only necessary to examine a passage of Arabic transliterated in the Roman character, *e. g.*, an extract from the Kur'an or from any other book, or to hear it correctly read.

The majority of the words, it will be found, end in open vowels, and in pronunciation the long vowels are strongly accentuated. A short *e* is of rare occurrence.

Take a sentence of equal length in Malay; it will be remarked that most of the words end in consonants, the exceptions being generally words of Sanskrit or other foreign origin, in many words the nominally short vowels, namely those not written, will have equal value in pronunciation with those which are written, and a sound which corresponds closely with the short *e* in the English words *belong, bereft* is abundant.

In writing Malay, therefore, the Arabic alphabet has to express sounds very different from those of the language to which it belongs.

The short *e* in Malay is often "a distinct and peculiar sound, which has a separate character to represent it in the Javanese alphabet,"* but for which there is no particular sign in the Perso-

* CRAWFURD, Malay Grammar, p. 4.

Arabic alphabet used by the Malays.

This sound can only be expressed in Arabic writing by the vowel-point called *fathah* (Malay, *baris di-atas*); it is a dash placed over the consonant to which the vowel belongs. The particles *ber-*, *ter-* would be written بَرْ, تَرْ.

(The *fathah*, however, denotes a short *a* as well as a short *e* as *kapada* كَفَدَ).

In the words *sembah*, salutation, homage, *bendang*, a rice-field, *senduk*, a spoon, the first syllables are not pronounced like the English words *gem*, *men*. An indefinite sound is given to the syllables mentioned, as if it were attempted to pronounce the two consonants without an intervening vowel, *s'mbah*, *b'ndang*, *s'nduk*.

Some English scholars seeking a satisfactory mode of rendering Malay in Roman letters have attempted to do what the Malays have not thought it necessary to do for themselves, namely to denote this peculiar vowel-sound by a particular sign. CRAWFURD professed to distinguish it by *ä*; KEASBERRY wrote *ŭ*; there is perhaps good reason for this in works intended for the use of students beginning the study of the language, vocabularies, grammars and the like. But the authors of the Government spelling-system, who selected *ĕ* to express the sound in question, might have spared themselves this additional vowel-symbol.

As we have seen above, this sound can only be expressed in writing by Malays by the *fathah*, short *a* or short *e*. Why not be satisfied with *a* or *e* to express it in English? This is quite sufficient for purposes of transliteration, and scientific men do not want to burden their text with accents to denote sounds not expressed in the native text. We do not distinguish by a different sign each of the numerous ways of pronouncing *e* in the English or French language.

Once quit the safe ground of transliteration and trust to that uncertain guide—the ear—and all chance of uniformity is at an end. Let us see how the systems mentioned above have worked in practice. Take, for instance, the short syllable *sa*, which is frequently found as the *first* syllable of Malay words. The authorities who have been quoted are not agreed when to give the syllable the

force of the vowel *a* and when to introduce their signs for the peculiar vowel-sound which they want to represent.

KEASBERRY writes *samoa* and *sakarang*, but *sŭblah*, *sŭdikit* and *sŭbab*.

CRAWFURD writes *sabĕnar*, *sŭbŭb*, *sadikit* and *sădikit*, *sakarang* and *sákarang*, *sambilan* and *sámbilan*; one word is spelt in four different ways, *sápárti*, *sapárti*, *sapurti* and *sápurti*; he introduces the vowel in a curious manner in the Sanskrit words *srigala*, which he spells *sărigala*, and *sloka*, which he spells *sălóka*. The short vowels in the Sanskrit word *sábda* and the Arabic word *sábtŭ* are represented in different ways.

The Spelling Committee of the Straits Settlements write *Selangor*, *Saráwak* and *sembilan*, though it is not clear why *sa* is allowed to stand in *Sarawak* while *Salangor* is held to be wrong. The adoption of the syllable *se* in *sembilan* (nine) is still more singular, for the vowel is clearly *a*, *sambilan* being derived from *sa--ambil-an*, "one taken away (from ten)." In most instances this initial syllable is derived from the Sanskrit *sa* or *sam* (with) and it cannot be right to render it by *se* or *sĕ*, which do not more nearly approach the Malay pronunciation than *sa*.

Many other instances might be given. I have seen in Government publications the name of the Malay State "Patani," spelt "Pĕtani." Yet it can hardly be said that there is good reason for departing from the established mode of spelling this word (which has been spelt "Patani" from the days of JAMES I.), when it is remembered that the Malay historical work called *Sajarah Malayu* says that the state was called after a fisherman who had a son called *Tani* and was therefore called Pa-Tani (Tani's father). However absurd this derivation may be, its occurrence in a purely native work is at all events conclusive as to the pronunciation of the first syllable.

SYSTEM PROPOSED.

VOWELS.

The only use of the accents which will be inserted is to denote that the vowel is expressed in the Malay text. No sign will be used

to denote the accentuation of any particular syllable; transliteration, not pronunciation, is the first object to be kept in view. For general purposes, the accents may be omitted at option. It cannot matter whether مات, the eye, is rendered *mâta* or *mata*. Thus:—

á corresponds with ا written in Malay, as فاڤن *pápan*.

a and *e* correspond with *fathah* where the vowel is omitted, as فنجغ *panjang*, برچري *ber-cherei*.

í and *é* correspond with ي written in Malay, as بيني *biní*, كيچق *kéchek*.

i and *e* correspond with *kesrah* where the vowel is omitted, as دندغ *dinding*, ظاهر *zahir*, فاتق *pâtek*.

ú and *ó* correspond with و written in Malay, as بوت *búta*, بوهغ *bôhong*.

u and *o* correspond with *dammah* where the vowel is omitted, as تنتت *tuntut*, فندق *pondok*.

' The Greek rough breathing before a vowel denotes the presence of ع *ain* in the native writing, as عقل *'akal*, عمر *'umur* معلوم *ma'alum*.

Diphthongs.

ai corresponds with ا and ي when followed by a consonant, as بائيق *baik* نائيك *naik*.

au corresponds with و, as ڤولو *pulau*.

ei corresponds with ي, as سوڠي *sungei*.

Y and W.

Y should be written for ي when it precedes or is preceded by a long vowel, as سايغ *sâyang*; لاير *layar*; بايغ bayang; موياغ moyang; بو يغ *buyong*. Exception, ي should never be rendered by *iy* for this gives two letters to one Malay character where one letter is sufficient; سياغ *siang*, not *siyang*; سيوغ *siong* not *siyong*.

W should be written for و when it precedes or is preceded by a long vowel, as باوا *bawa*; كاون *kawan*; لاوق *lawak*.

Exception:—

و should never be rendered by *uw*, for this gives two letters to

one Malay character and one sufficiently expresses the sound: بوات *buat*, not *buwat*; كوالا *kuala*, not *kuwala*; توان *tuan*, not *tuwan*.

Liquids.

The combination of two consonants the latter of which is a liquid, which is so common in Aryan languages, is not to be found in indigenous Malay words. Where it apparently occurs its presence is caused by the elision of the vowel in one of the Polynesian prefixes *ber*, *ter*, *ka*, *sa*, and *pe*.

There are, of course, plenty of Sanskrit words in Malay in which the junction of two consonants, one being a liquid, occurs, such as *satru*, *indra*, *sri*, *mantri*, but I believe that no instance of two consonants sounded together can be pointed out in Malay which cannot be accounted for either by foreign derivation or elision of the vowel of a particle.

Malay is an agglutinative language, and many of its dissyllabic radicals have been developed from monosyllables by the prefix of particles. Their origin has been forgotten and by the gradual growth of the language they may be now lengthened into words of three, four and five syllables by the addition of prefixes and affixes, each change giving fresh development to the simple idea embodied in the radical.

To analyse the origin of indigenous Malay words and to get some idea of their derivation, and of the connection between many which present distinct forms and get obvious similarity, it is necessary to identify the agglutinative particles and to distinguish them from the root. Where the syllables are distinct this is easy; in the words *mekik*, to cry out, to hoot; *pekik*, to squeal or scream as a woman; *berkik*, the snipe, literally, the squeaker,—the common root *kik*, and the agglutinative particles, *me*, *pe*, and *ber*, are easily distinguished.

But where the first letter of the root or radical is a liquid, there is a tendency in pronunciation to blend with it the first letter of the particle. Nevertheless, it is quite clear that in spelling such words as *pelandok*, the mouse-deer; *pelantak*, a ramrod; *peluru*, a

bullet,—the full value of the particle should be shewn, and that *plantak*, *plandok* and *pluru* are incorrect and unscholarly.

Pe is the sign of a verbal noun. I do not know of any Malay verb *landok*, but that the name of the mouse-deer is derived from a word having something to do with rapidity of motion is sufficiently shewn by the meanings of other words having the same root:—

Lanchit and *lonchat*, to jump, spring.

Lanchar, quick, direct, fluent.

Lanchur, to flow, spurt out.

Lanjut, long, stretching forward.

Lantak, to strike home, transfix.

Lanting, to fling.

Langsong, to proceed direct, &c.

On the same principle, it is not incorrect to shew, by the insertion of the vowel before the liquid, the existence of the forgotten particle in the first syllable of such words as, *bri (be-ri)*, give; *blanja (bel-anja)*, expend; *blanga (bel-anga)*, a cooking pot; *trang (te-rang)*, cleared; *trima (te-rima)*, receive; *trus (te-rus)*, through.*

* One advantage of inserting the vowel is that the separation of the particle from the root renders apparent etymological features which might otherwise be unsuspected. Thus, in the examples given above, the same root may perhaps be detached in the Malay words for "give" and "receive."

So the common derivation of *belanga* and other words having to do with heat or burning becomes apparent:—

Bel-anga, a cooking pot.
Hangat, hot.
Hangus, burnt, scorched.
Hangit, smell of something burning.

The meaning of *ran* or *rang* appears to be "to cut;" it occurs in such words as, *rantas*, to cut a passage through jungle; *ranchong*, to whittle to a point, etc.; *terang*, or *trang*, is "cleared," "cut away," and therefore "clear," "plain;" *pa-rang*, is "the cutter," the chopper or jungle-knife used in agriculture.

Us, the root of *terus* or *trus*, seems to convey the idea of admission or penetration:—

Terus, through.
Chelus, admissible.
Lulus, admissible, permissible.
Tumbus, pierced, perforated.
Halus, fine, slender.
Kurus, thin, &c.

Consonants.

› following are the consonants used in writing Malay with ıuivalents by which I propose to represent them in Roman

	bâ	... ...	b
ت	tâ	... ...	t
ث	sâ	... ...	s * in Arabic *th*, pronounced as in *thin*.
ج	jim	... ...	j
	châ	... ...	ch
	hâ	... ...	ḥ
	khâ	... ...	kh †
		.., ...	d
	ıl	... ...	dh pronounced in Arabic like *th* in *this*.
	râ	... ...	r
	y	... ...	z
	..n, sim	... ...	s
	, shim	... ...	sh
	sau	... ...	ṣ ‡
ض	ḍâd	... ...	ḍ ‖ (in pronouncing this letter the tongue touches the back of the upper front teeth).
ط	ṭâ	... ...	ṭ
ظ	ẓa, ẓói	... ...	ẓ **
غ	ghrain	... ...	ghr ††

* Only two words are in common use in Malay which commence with this letter, namely the names of the second and third days of the week.

† خ is a strong guttural. It resembles the sound of *ch*, in the Scotch word *loch*.

‡ ص is a strongly articulated palatal *s*, somewhat like *ss* in *hiss*.

‖ ض the true sound of this letter must be learnt by the ear. It is like a strong *d*.

** ظ the power of this letter is that of *z*, pronounced with a hollow sound from the throat.

†† غ is a hard guttural *g*. It somewhat resembles the sound of the Northumbrian *r*.

غ	ngâ	...	...	ng
ف	fâ	...	...	f
ڤ	pâ	...	...	p
ق	ḳâf	...	...	ḳ *
ك	kaf	...	...	k
ڬ or گ	gâ	...	...	g hard.
ل	lam	...	...	l
م	mim	...	...	m
ن	nun	...	...	n
و	wau	...	...	w
ه, ة, ھ,	hâ	...	...	h
ي	yâ	...	...	y
ڽ	nia	...	...	ni, ny, nia, nya

Some of the foregoing letters represent sounds which do not belong to the native Malay language, but which are found only in words taken from Arabic. Uneducated Malays make little attempt to pronounce them, but every boy who learns to read the Ḳur'an has to do so and the present tendency of the language is to borrow more and more from the Arabs.

f is almost always turned by Malays into a *p*; e. g., *pikir* for *fikir*.

k and ḳ are generally pronounced alike by Malays and *kh* is not always distinguished from them.

ث, س, ص are all pronounced alike, as *s*, by the Malays.

In the same way little or no distinction is made in pronunciation between *t* and ṭ. The letters denoted by ḍ and ẓ are generally mispronounced by Malays, who sometimes render them by *l* and sometimes, as do Muhammadans in Persia and India, by *z*.

Spelling of Arabic Words.

Certain rules remain to be noticed which should be observed in transliterating Arabic words in Malay literature.

Al (el-) is assimilated before the solar letters, which are:—

ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ل and ن.

* ق is a guttural *k*. This and the five preceding notes are taken from Faris-El-Shidiac's Arabic Grammar.

ا other letters are called the lunar letters and do not assimi-
ne ل, namely :—

ا, ب, ج, ح, خ, ع, غ, ف, ق, ك, م, و, ه, and ي.

mples: *-r-rah-māni-r-rahim*, the merciful, the compassionate ;
yaumi-d-din, the Lord of the Day of Judgment; *aleyhi-s-sa-*
him be peace. Proper names: *Abdurrahman Dia-uddin.*

ا force of the orthographical sign called *teshdid* may be
ed by doubling the consonants over which it is placed as *tam-*
nished; *jannat*, Paradise (lit. "the garden"), *Muhammad*,
ed; *Sayyid*, a descendant of the Prophet.

KÔTA GLANGGI OR KLANGGI, PAHANG.

BY

W. CAMERON.

ABOUT this place there are many legends amongst the natives, but hitherto no European has ever been allowed to visit it, and I think your readers will be pleased to have an account of it. Native rumour describes it as an ancient ruin, the inmates of which, as well as all their furniture and utensils, have been turned to stone. This is the substance of most of the native descriptions of the place. Here, they say, can be seen the old man of the house sitting on his chair by his oven or furnace, the ashes, or slag of which are strewn on the floor, whilst his tools are lying around him just as he had been using them when dissolution or petrifaction overtook him, and man and chair, oven, ashes, tools, all are turned to stone! Petrified loaves of bread are not wanting, and in an adjacent cupboard, to complete the picture, can be seen the flour and sugar which he had been in the habit of using, now all flavourless and turned to dust. In the course of narration, particulars in the native accounts accumulate, but it is needless to go further into details.

The story was imparted to me whilst lying becalmed opposite Kwâla Kuantan, and seven idle Malay boatmen under the combined influence of *sírih* and *róko'* ass'sted in spinning the yarn. I must say that I was not deeply impressed with the truth of the narrative as a whole, but comparing what I heard with what I had previously seen on the Patâni river, I was enabled to guess

what these fabled ruins would turn out to be. Nevertheless, my curiosity was excited, as that of other Europeans has been, regarding this place, and I resolved to see it if I possibly could.

Circumstances favoured this resolve without any effort on my part, for, as we were making our way up the river Pahang, we were detained for two days at Pulau Tawar, from which Kôta Glanggi is distant only about three or four miles, and the Sultan having given me a *carte blanche* to visit whatever place I chose, I availed myself of this opportunity to settle the question as to these ancient ruins.

The wonderful ruins are, after all, only limestone caves, with no trace of man's handiwork about them, and no evidence whatever of having ever been even occupied by man. Still, as caves they are wonderful and well deserve a visit. Before proceeding to describe them, I think it will not be out of place to make a brief reference to what I had previously seen of the same kind on the Patâni river. I was detained on one occasion in a similar manner at a place called Biserah in the Province of Jâlor, where there are some isolated limestone ranges of the same character as those at Kôta Glanggi, and was told of a wonderful cave in one of them, but no mention was made of man having had anything to do with it, or of any wonders similar to those alleged of Kôta Glanggi. I went to see this cave, and found it situated about a hundred feet above the base of a precipitous cliff; a long flight of steps broad and regular, partly built and partly cut in the solid rock, led up to the entrance.

On entering I found, after penetrating a small cavern, a couple of large doors closing up the approach to what was apparently the cave we were seeking. On opening these doors, I was startled at the sight of what appeared, in the dim light, to be a row of giant men guarding the entrance; a closer investigation proved them to be statues, and, as I afterwards found, Siamese idols. Passing this guard, we made our way along a lofty natural corridor or vestibule, and found ourselves in an immense cavern about sixty feet in height, two hundred feet wide, and about five hundred feet long. From its roof hung masses of stalactites resembling the groins of an arched roof, and stretched in a recumbent position, lengthways of the cave, and facing a large opening in the cliff, which

let in a flood of light, lay a figure, about one hundred feet long, of what I took to represent Bhudda. The head reclined upon the right arm, whilst the left arm lay by the side of the figure, the face was tolerably well painted, and the robe was coloured green and its edges gilt. In front of this image and at its head and feet were collossal statues of other idols, some erected on pedestals, and from fifteen to twenty feet high; there were in all eighteen of these statues. The place was kept tolerably clean, being evidently swept occasionally; how long this cave had been used as a place of worship, I could not learn. This cavern-temple was tended by a company of Siamese *Imams*, who dwelt at the foot of the cliff and had besides a small temple outside.

Since then I have seen and traversed many other wonderful caves amongst the limestone mountains on the Patâni River, some of them with rivers running right through them, but I never saw any that could compete in natural grandeur and imposing effect with those at Kôta Glanggi.

The situation of the limestone range in which the latter exist, will be best indicated on the Asiatic Society's map of the Malay Peninsula by the word "Gold" marked below Kg. Pĕnghulu Gendong Jĕlei. About this point a small river called the Tĕkam falls into the Pahang, and about three miles up the course of this river, the caves are reached. There are a good many of them, but only the four principal ones—Kôta Tongkat, Kôta Bûrong, Kôta Glanggi and Kôta Pâpan—are deserving of notice. Kôta Tongkat and Kôta Pâpan are the nearest, and are close together; Kôta Bûrong is the furthest off, and Kôta Glanggi lies between.

Kôta Tongkat, as it is seen and entered, is like the gigantic entrance to some vast citadel; it is open on two sides, it pierces the ridge of limestone under which it lies from one side to the other, and the road leads right through it. This extensive natural porch is supported, or appears to be supported, by huge columns of stalactites and stalagmites, which have thickened through the dripping of endless ages, until they have become like the pillars of some great temple. This, so far as I saw at the time, is the only entrance to a valley which lies basin-like at the foot of a range of hills. As a natural fort, this place would be impregnable; a handful of men, to

use the hackneyed phrase, could hold it against an army.

Passing through Kôta Tongkat, we went first to Kôta Bûrong. I was rather disappointed with this cave, but it was well I saw it first and not last. It lies low, and consists of two or three long and wide, comparatively low-roofed caverns, of great extent, but not imposing in appearance. The most striking feature about it was the enormous number of bats that swarmed in myriads, and the flutter of whose wings made a noise like the distant sound of a water-fall; indeed I mistook it for that at first, and expected to meet with a subterraneous river, but was soon disabused of that idea. We had about twenty torches, and the bats came fluttering around us so thickly, that I kept bobbing my head about perpetually to avoid their dashing against my face, but the marvel was that, although two or three times one brushed my sleeve not once did we collide. The air was so dense with them, that it seemed an utter impossibility to pass and repass amongst them without coming in contact.

We next inspected Kôta Glanggi, which is situated higher up the cliffs. It is approached through a narrow entrance of some length, from which one emerges into a fine, open, lofty cave, with a large opening in the face of the cliff. As this entrance brought us in at the back of the cave, the first effect produced on looking through the stupendous gloom which surrounded us to the distant yet dazzling light of this opening, was very fine, and this effect was enhanced by the circumstance that about twenty of our company had reached the cave before us, and having seated themselves close to the opening, looked like so many pigmies, whose small dark forms were thrown athwart the light with startling distinctness of outline, and served to give some idea of the vast proportions of the cavern. The appearance of this cave is not unlike that I have described on the Patâni, but much larger in its proportions; from it, however, branch off other caves of extraordinary height. Ascending a steep and slippery incline at an angle of about 60° or 70° by the aid of holes chipped in the rock, a gallery is reached, on each side of which rises a lofty dome about one hundred feet high, and both narrow, one being only about fifteen feet wide at the bottom; one of these domes is lighted from the top by

three round holes which are placed at regular intervals and give the roof almost the appearance of artificial construction, whilst the narrower one is lighted by a square hole near the top and looks like a gigantic belfry; a third, rather wider, leads up, by a series of cyclopean steps, to a narrow exit higher up the precipice, and from this we emerged, and by the aid of a rattan climbed up and over an awkward ledge, and reached a jagged pinnacle four hundred feet high, with a sheer drop to the valley beneath. From this point we had a very fine view of the country and of distant mountains, by means of which I obtained some good bearings for future guidance.

Retracing our steps, we approached Kôta Pâpan, which is really the great cave of the district. Our road lay through another part of Kôta Tongkat, a series of dark and dangerous galleries, with dismal abysses of unknown depth, yawning at our feet; along one of these we had to travel by a narrow ledge against an overhanging wall to the right, whilst to the left one of these horrid gulphs was gaping to receive us in its maw, should we make a false step. At last we emerged from this "hell's gate," and found ourselves under the entrance to Kôta Pâpan, but no one unacquainted with the locality would ever guess that there was a cave here at all, much less one of such gigantic proportions as this. An overhanging ledge projects from the face of the cliff, and up to this we climbed by the aid of a rattan ladder. Reaching the ledge, we found an insignificant-looking entrance, with no appearance of depth or size. Stepping within, however, we were assailed by a blast of air which came rushing continuously from the interior with an amazing force and with a sound like the rumbling in a chimney on a windy night. This considerably disconcerted our torch-bearers, whose futile attempts to light their *damars* were accompanied by volleys of "chĕlâkas." Having at last got our torches alight, we began first to descend, then to ascend, then to descend and ascend again, wending our way between immense angular masses of fallen stone, and groping and clambering with hands and feet over shin-breaking ledges, until we found ourselves involved in a labyrinth of passages. Selecting that on the right, our guides led us into the great cave of Kôta Pâpan.

I do not know how to describe it, language fails me, from the fact that there are no familiar objects to which I can liken it. Perhaps the dome of St. Paul's might serve to give some idea of the height and size, but the cave is polysided. It is lighted from a grotto-like opening in one of its sides about twenty feet above the floor. This opening is backed by a screen of velvety-green foliage about thirty feet high, through which the sun's rays scintillate from a wide opening above, so that the interior is illuminated chiefly by reflected light, a few small holes in the top of the dome just admit enough to prevent the roof being altogether lost in the gloom. The angles of this polygon are fluted and columnar and radiate at the capital, branch meeting branch, so that the dome is like the many-arched roof of the nave of some Gothic cathedral, whilst the drippings from the limestone have wrought themselves into combinations of stalactites of endless variety of form, and have decked this edifice of nature with more elaborate and fantastic ornamentation than all the genius of Gothic art could devise.

There are no idols of man's construction, but the floor of this natural temple is strewn with curious and weird-like forms. There is one huge block of stone about fifteen feet square which might represent the altar of an ancient race of giants; there are four or five upright stones like those of the Druids on Salisbury plains, three of which are placed symmetrically at the grotto-like opening, one at each side, and one in the middle, as if to guard the entrance: one could almost imagine they had been put there by design.

I do not wonder that the superstitious Malays should have sought an explanation in the supernatural: according to them, this cave is the home of a great *hantu*, and the violent wind which met us at the entrance was the breath of the angry spirit opposing our intrusion. The petrified man referred to by the boatmen is simply a block of stone covered with drippings from the limestone till its shoulders are smooth, but with no resemblance whatever to the human form divine; the oven or furnace is like an oven, but it owes its form to the same cause; the slag and the loaves of bread are also the result of the same action, the slag consists, as one can see on breaking it, of small angular stones which have become rounded and cemented together by this process, and the mass really does

resemble the refuse of a furnace, whilst the loaves are merely larger isolated stones covered in the same fashion. Far in the recesses of another cavern which branches off this, or rather a part of the same cavern, but to reach which one must ascend a smooth plateau which rises from the floor of the first, I found the flour and sugar secreted in one of nature's cupboards. Between two round columns or stalactites, each topped with a crown of lotus leaves as symmetrical as if they had grown in the usual manner, was imbedded a vein of decomposed felspar, which the popular imagination had converted into household stores.

I shall not proceed further with this description lest I should tire your patience, I have not told you one half of what interested me, and I myself did not see half of the mysterious underground passages with which this cavern is again undermined. I lost myself in one of those labyrinths into which I had ventured alone, and wandered about hopelessly for some time; at one turn I came to a spot where four or five galleries met, and away in the distance at the far end of one of them I saw a light glimmering like a star from its other entrance. I thought of the story of "Sinbad the Sailor" and got lost in a reverie, when I was rudely awakened from my dream by the shouts of some of the party who had come in search of me. I tried to take a sketch of the main cavern, craning my neck to get a proper view of its roof, but I gave it up in despair. The breadth of this polygon from side to side each way was ninety-three paces, and I should guess the height at about one hundred and fifty feet. I am sure a couple of days would not exhaust all the branches and subterraneous passages of this wonderful cave, but my time was limited, and I was reluctantly compelled to return.

It would not do, however, to pass away from these caves without reciting the legend of Kôta Glanggi, as narrated to the company by one of the oldest men at the *kampong*, as we rested ourselves after our labours on a rock at the foot of Kôta Pâpan. In olden times there was a Râja GLANGGI who had a beautiful daughter, whom the son of Râja MEMBANG of Lĕpis had fallen desperately in love with. This son of MEMBANG got his father to open negociations with Râja GLANGGI for the hand of his daughter. Râja GLANGGI was willing enough and consented, but the person of the

son of MEMBANG was distasteful to the daughter. In the meantime the son of Râja USUL of Bĕrâ was out hunting one day in the neighbourhood of Kôta Glanggi and accidentally got sight of the intended bride; straightway his breast was fired with passion, and he with his attendants loitered about the neighbouring forest for days until he could see her again. Fortune favoured him, and being one of your bold wooers, he seized and carried her off by force. The young lady took kindly to her captor, and was eventually carried off by him to his father's court, after some unavailing efforts to gain Râja GLANGGI's consent to their union. Here they lived happily for a short time, until the rival lover, hearing of the abduction, got his father to appeal to Râja GLANGGI to have the girl restored, and as neither the daughter herself nor her bold winner would consent, a war ensued between Râja USUL of Bĕrâ and Râja GLANGGI, because Râja USUL, like a sensible man, said that if the girl liked his son they were now married, and he did not see why he should go against his son for the sake of Râja MEMBANG. The result was that seven of GLANGGI's best men got killed, and as he was not very warm on the subject of the abduction, seeing his daughter was pleased he resolved to get out of the embroilment as creditably as he could; accordingly, he wrote a letter to Râja MEMBANG of Lĕpis representing that it really was his affair and recommending him to go to war with Râja BĔRÂ on his own account, and this, poor old MEMBANG did and was killed, whilst GLANGGI and USUL of Bĕrâ became reconciled, and the bride and bridegroom lived happily ever afterwards. I give you the story as it was told to me, without any attempt at improvement, and just as I took it down in my note-book.

HULU RAUB,
Interior of Pahang, 26th July, 1882.

NATURAL HISTORY NOTES.

With Illustrations.

SNAKE POISONS.

Captain Douglas, R.N.R., H. M.'s Resident at Sĕlângor, has just furnished me with conclusive proof that the oft-repeated dictum that "the nervous system of a poison snake is proof against the specific action of its own poison" [Cassell N. H., vol. 4, p. 45] is incorrect. He recently irritated a cobra until, in striking at the stick with which he was touching it, the snake inflicted a well-marked wound on its own back. *In ten minutes it was dead.*

The same gentleman informs me that he recently captured an *ophiophagus elaps* (hamadryad) measuring 18 feet 6 inches! Tolerably large for a venomous snake, and that the most aggressive of any known.

A propos of snakes, residents would do well to provide themselves with the remedy which Mr. Knaggs has discovered—permanganate of soda. There is unmistakable evidence that it has saved life. Internal doses of strong spirit should be administered every five minutes after the permanganate has been injected into the wound.

Any reader of this Journal who knows of a case of death from snake bite within the last twenty-five years (excepting the case of the Malay who mistook a cobra for an eel and put his finger in its mouth) will greatly oblige by communicating the facts to me.

N. B. D.

PYTHON'S EGG.*

The species of Python whose egg is the subject of illustration is known as *python reticulatus* from the beautiful diamond-shaped

* The three coloured plates presented with this Number of the Journal are the gift of N. B. Dennys, Esq., Ph. D.—Ed.

reticulations which form its distinctive marks. Two others are described in popular natural histories, viz.:—*P. regius* and *P. sebæ*; a fourth variety found in Singapore and named *P. Curtus* being ignored. The latter has a *red* in place of an olive ground, and, as only one example—that in the Leyden Museum—has reached Europe, specimens command a high value, fifteen or twenty dollars being readily given at the Raffles Museum, which possesses the only two caught during the last few years.

The *python reticulatus* is frequently (and erroneously) called a boa constrictor, all *boas* being of American origin. All snakes of this species contradict the assertion in the Encyclopædia Britannica that "no reptile is known to hatch its eggs." The egg from which this drawing was made was detached from a mass of about one hundred, cemented together by a glutinous substance. Around this mass the female snake coils herself. Cold-blooded as snakes are, its temperature on such occasions rises to 75° Fahrenheit, which is maintained for 56 days, when the young begin to emerge from the shell. The latter resembles tough parchment, and is elastic to the touch. All the eggs in the mass described were found to contain live snakes about 16 inches long.

The Raffles Museum is indebted to the Mahâraja of Johor for this interesting addition to its collection.

N. B. D.

FLYING LIZARD.

This pretty little animal, of which a life-size illustration is given, abounds in Singapore, and is known as *draco volens*. The specimen from which the drawing was made gave me a slight shock by missing its leap and plunging between my collar and neck, causing much momentary discomforture, until its long tail sticking out made a companion exclaim "Why it's only a lizard!"

Few natural histories give any particulars of this interesting reptile, which is capable of a considerable length of flight, if such it can be termed. The eggs are tiny little things about the size of peas, but I have never succeeded in obtaining an embryo, or seeing a newly-hatched specimen. It may here be noted that no

species of lizard whatever is in any sense poisonous. while very few possess teeth sufficiently developed to inflict a wound. Spiders are, like snakes, great enemies of lizards, the usual proceeding being to catch the latter asleep and swiftly weave a web round its mouth, after which the spider bites the lizard on the lip causing speedy death.

Readers interested in natural history might furnish interesting information by keeping this animal in confinement.

N. B. D.

SINGAPORE LOBSTER.

This crustacean has not hitherto been figured or described, and, though occasionally found in the Singapore markets, is by no means common. The illustration is exactly one-third of the natural size.

N. B. D.

FLOWERING BANANA.

This is the most brilliantly flowering of the *Musaceæ*, and is known to botanists as the *musa coccinea*, or "pisang sole" of the Malays. It has a triangular rose-coloured fruit, which is not eatable. Some fine examples may be seen in the public gardens, Singapore, near the orchid house, and it is rather surprising that so handsome and easily grown a plant has not found more favour amongst residents.

The flower is figured in "Choice Flowers, Fruits, and Leaves of Java" by Madame B. Hoola van Nooten, but the plate herewith was printed prior to the publication of that work, and was, at the time, the only coloured plate of the plant which had appeared.

N. B. D.

MISCELLANEOUS NOTES.

Statement of *HAJI MAHOMED ALI*, a Mahomedan of Arabic Extraction, born in the Island of Hainan, China, regarding Mahomedans in China.

—:o:—

I, Haji Mahomed Ali bin Yusuf, of the country of Hainan, have heard the following story from the old men of Hainan.

Once, when Râja Tang-wang was King of China, he was uneasy in his mind for a long time. One night he dreamt that there existed Mahomedan people on either side of China, who wore cloths wrapped round their heads, and long coats down to their feet, and had their faces covered with hair; and that if he could bring those people to China, his mind would be at ease. Upon this, he sent a number of junks in search of the people of which he had dreamt, and brought them to China, giving them orders to live in different parts of the country, such as Canton, Hu-nan, Yu-nan, Ham-su, Su-sun and Hainan. Now, one of these Arabs had a great many descendants, of whom I am one. In course of time, the race became scattered about the country, until a man named Sultan Sléman became King of Yu-nan. After this various disturbances arose in different parts, and since the death of Râja Tang-wang I can only partially remember what took place.

The custom among Mussulmen in China was that they were called Hué-Hué, and wore *towchangs* like the Chinese; but we continued to wear the long coats of our ancestors. But now, however, the custom has been changed by the Chinese as regards those long coats, and they have become the exclusive costume of great men, or

of people going to be married, nor can they be worn by the common people.

In our habits of life, such as our way of eating, drinking, sitting, standing, &c., we are like the Chinese, but differ a little in some things. The Chinese have the custom of nailing pieces of paper to their doors with the names of their idols (To Peh Kong) written on them. We, on our doors, write the name of God and his Prophet.

It is easy to distinguish the Chinese from the Hué-Hué rice-shops. In the latter, the fowls and ducks exhibited for sale have all been killed by their throats being cut; while in the shops kept by the Chinese there is no mark of a knife on the bodies of the dried poultry. In their shops, too, there are many things contrary to the Moslem faith.

In Hainan, there are only four mosques, as that is a small country, but in the other provinces mosques are very numerous. The Korân is written in Arabic, interlined with a Chinese translation, and this practice is pursued in the other Arab books translated into Chinese.

All the Hué-Hué's in China are of the Khanafi sect, and there are none of the Shaféi. They speak Chinese and therefore few come to the Straits; many however go on the Mecca pilgrimage.

I have heard that, in the time of our grandfathers and great-grandfathers, we were very powerful and were independent, but the death of Râja TANG-WANG marked the commencement of the decline of Mahomedan power in China.

The majority of us are rice-cultivators, cocoa-nut and *pinang* (betel-nut) planters and gardeners. There are also amongst us many fishermen, but no large merchants.

The foregoing is a short sketch of our position in China.

I, Haji MAHOMED ALI, can speak Hainan, Macao, Téchew, and know a little Keh, but I cannot read or write more than a few characters.

Singapore, May, 1882.

PANTANG KÂPUR OF THE MÂDEK JAKUN.

The following are a few notes which I omitted to insert in my paper on the Ĕndau and Sĕmbrong:—

English.	*Pantang Kápur.*
Stone	Che-ôt
Rain	Pĕjur°
River	Sĕmpĕlûh
Clouds	Tongkat chêlêo^{n}°
Deer (Kijang)	Bîsan sĕsĕrong*
Hog	Sĕmungkor pĕnyîku°
Dog	Minchor
Bear	Chĕgûam°
White	Pĕntol
Heart	Îsî dâlam
Belly	Mambong panjang
Cloth	Pompoin
Headkerchief	Sâpu tinggol
Baju, Trowsers	Pĕrsok
Spear	Pĕnahân
To fell trees	Mĕmantil
Prahu	Lôpek
To drink	Mĕnĕkoh sĕmpĕlûh

English.	*Pantang Kâpur.*
To lay by	Bĕtâroh*
To go	Bĕjok*
Tired	Bĕrâjul
Pinang	Pĕngĕlat
Hog	Pĕnyîku kôtol*
Fire	Pĕhangat
Musket-ball	Bûah che-ôt
Oar	Pĕmaut*
Axe	Pûting bĕpĕninga
Pĕrda	Pĕrmat
To buy	Mĕnyêleh

The words marked * only are different from those given in my former list (Journal No. 3, July, 1879, p. 113) the remainder being radically the same, and presenting merely differences of pronunciation, or a change in the form of prefix.

The word "kabo" given in LOGAN's list as the "pantang kâpur" equivalent for "tired" seems to be another instance of the identity of the "pantang kâpur" with the original Jakun dialect, "kĕbok" having that meaning amongst the Jakuns of the Mâdek in their own dialect.

D. F. A. HERVEY.

STONE FROM BÂTU PAHAT.

In a former paper,(1) I mentioned a tradition that stone was brought from Bâtu Pahat to Malacca for the construction of the

(1) Journal No. 8, Straits Branch of the Royal Asiatic Society, December, 1881, p. 93 (Note 2).

fortress there, but expressed a doubt as to its trustworthiness, there being plenty of good stone lying much nearer to hand than Bâtu Pahat, the cutting of which is also attributed by another tradition to the Siamese.

This view is confirmed by the account given in RAFFLES' "Translation of a Malay Manuscript" (Journal No. 4, Straits Branch of the Royal Asiatic Society, December, 1879, p. 14) which runs as follows:—

"As soon as the letters arrived at Malacca from the Râja of Goa, "the Portuguese who were in Malacca ordered such of the people as "had remained there to bring iron-stones for the fort from Kwâla "Linggi,(1) Pûlau Upeh,(2) Bâtu Bras,(3) Pûlau Jâwa (a small "island near Malacca), from Tĕluk Mas,(4) from Pĕsan Pringgi,(5) "from Pûlau Bûrong,(6) and from the country in the interior of "Malacca; and the price the Portuguese paid for them was at the "rate of thirty dollars per hundred stones of large, and twenty "dollars per hundred stones of small size. For the eggs which "they used in their mortar, the Portuguese paid at the rate of a "*wang bhâru* (new coin) (7) for each. For lime (*kâpur*) they

(1) N. W. boundary of Malacca. Formerly there was a fort here, at which NEWBOLD was stationed for some time; the Police Station which has taken its place is a little nearer the mouth of the river.

(2) This was originally part of the town, and occupied, at the time ALBUQUERQUE took Malacca, by nine thousand Javanese under a chief named Utemuti Raja, who made overtures to ALBUQUERQUE to protect himself in case of the latter's success. A century ago the island was only a pistol-shot from the shore, and twenty or thirty years ago the shore at Limbongan opposite extended a quarter of a mile further to sea than it does now. There are three *krâmats* on the island still visited by the natives, of which one is the tomb of a Javanese.

(3) The site of this I cannot ascertain, but the rock is said to be white and of a friable character.

(4) About 7 miles South of Malacca, said to derive its name from gold once found in the sand of the sea-shore.

(5) This should probably be "Sauh Pringgi," where the Portuguese anchored; it is a rock not far from Tĕluk Mas.

(6) This is a small islet not far from the preceding.

(7) Value 2½ cents.

"paid fifteen dollars for a *kóyan*; ([1]) and the coolies employed "digging away the hill were paid at the rate of half-a-dollar each "for one day's work. During thirty-six years three months and "fourteen days the Portuguese were employed in the construction "of the fort, and then it was completed."

D. F. A. HERVEY.

([1]) About 2½ tons.

PADANG BRAHRANG ESTATE, LANKAT, SUMATRA.

Rainfall for Six Months from 1st January to 30th June, 1882.

(Furnished by A. B. Thompson, Esq.)

January.		February.		March.		April.		May.		June.	
1	0.65	4	0.26	2	0.66	3	0.68	1	0.70	7	3.40
3	0.08	6	0.52	19	0.18	4	2.45	5	0.10	8	0.20
6	0.21	7	1.09	22	0.12	6	0.27	7	1.45	9	1.06
7	0.08	11	0.59	23	0.18	7	0.25	10	0.45	11	1.22
8	0.05	14	0.25	24	0.06	8	0.04	18	0.26	13	1.75
9	0.09	24	2.55	28	0.95	20	0.98	20	0.39	21	0.06
11	0.75	...	...	29	0.44	23	0.10	24	0.30	27	0.91
12	0.60	...	...	...	...	25	1.68	25	0.19	...	...
29	0.43	...	...	...	...	27	0.99	27	0.14	...	...
...	.	...	...	...	...	30	2.90	30	0.15	...	...
Total,..	2.94	...	5.26	...	2.59	...	10.34	...	4.13	...	8.60

Comparison for two years.

	1881.	1882.
January, ...	15.40	2.94
February, ...	...	5.26
March, ...	3.77	2.59
April, ...	2.91	10.34
May, ...	8.63	4.13
June, ...	6.84	8.60
	37.55	33.86

Thermometer.

Highest reading at 6 a.m. May 30, 75°
Lowest do. do. March 8, 61°

[No. 10.]

Hugh Low
1910

JOURNAL

OF THE

STRAITS BRANCH

OF THE

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1883.

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THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

PATRON:

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

COUNCIL FOR 1883.

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The Hon'ble A. M. SKINNER, *Vice-President, Singapore.*

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

W. E. MAXWELL, Esquire, *Honorary Secretary.*

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CH. TREBING, Esquire, M.D.,
A. DUFF, Esquire,
H. L. NORONHA, Esquire,
} *Councillors.*

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FOR

1883.

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HEWETT, Mr. R. D.
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IRVING, The Hon'ble C. J.,
C.M.G.

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(Honorary Member.)

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TREBING, Dr. C.
TRÜBNER & Co., Messrs.

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WALKER, Capt. R. S. F.
WATSON, Mr. EDWIN A.
WHAMPOA, Mr. (Hoo Ah Yip)
WHEATLEY, Mr. J. J. L.

PROCEEDINGS

OF THE

GENERAL MEETING

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

HELD AT THE

EXCHANGE ROOMS.

WEDNESDAY, 21st FEBRUARY, 1883.

PRESENT:

E. BIEBER, Esquire, LL.D., *Vice-President, in the Chair.*
The Hon'ble A. M. SKINNER, acting as *Honorary Secretary*
EDWIN KOEK, Esquire, *Honorary Treasurer.*
Dr. C. TREBING, *Councillor.*

and the following among other Members:—

Col. S. DUNLOP, R.A.
N. B. DENNYS, Esquire, Ph. D.
HUGO DENNYS, Esquire.
BENNETT PELL, Esquire.
C. DUNLOP, Esquire.
J. P. JOAQUIM, Esquire.
E. C. HILL, Esquire.
F. G. BERNARD, Esquire.
E. B. DAHLMANN, Esquire.
O. MÜHRY, Esquire.
H. L. NORONHA, Esquire.
INCHI MOHAMED SAID.

The names of the following gentlemen provisionally elected by the Council to be Members of the Society since the last annual

meeting were circulated and approved:—

H. A. THOMPSON, Esquire.
Monsieur J. E. DE LA CROIX.
T. HANCOCK HAUGHTON, Esquire.
H. BAMPFYLDE, Esquire.
FRANK HATTON, Esquire.
E. LEMPRIERE, Esquire.

The Honorary Secretary read the Annual Report of the Council for 1882.

The Honorary Treasurer read his Annual Report.

The election, by ballot, of Officers for the year 1883 was then proceeded with, the result being as follows:—

The Hon'ble C. J. IRVING, C.M.G., *President.*
The Hon'ble A. M. SKINNER, *Vice-President, Singapore.*
D. LOGAN, Esquire, *Vice-President, Penang.*
W. E. MAXWELL, Esquire, *Honorary Secretary.*
EDWIN KOEK, Esquire, *Honorary Treasurer.*
The Hon'ble JAMES GRAHAM,
N. B. DENNYS, Esquire, Ph. D.,
CH. TREBING, Esquire, M.D.,
A. DUFF, Esquire,
H. L. NORONHA, Esquire,
} *Councillors.*

The Chairman, referring specially to the duties of Honorary Secretary as being those of most consequence to the Society's welfare, regretted that Mr. W. E. MAXWELL, whose election he had just had much pleasure in announcing to the meeting, had not yet returned to the Colony.

He believed, however, that Mr. MAXWELL would shortly arrive; and it was hoped that he would then undertake the office, to which this meeting had unanimously elected him, with the same readiness with which he had so frequently contributed to our Journals. In the interval, he was authorised to state that Mr. SKINNER, who had been acting as Honorary Secretary since Mr. SWETTENHAM's absence, would kindly continue to carry on the work.

The meeting was closed with a cordial vote of thanks to the Chairman.

ANNUAL REPORT

OF THE

COUNCIL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

FOR THE YEAR 1882.

The Council of the Straits Asiatic Society, in reporting upon the Proceedings for the year 1882, have to present to the members a satisfactory account of the Society's finances, of the publication of its Journal, and of the growth of its Library; and have to congratulate the members upon entering into the seventh year of the Society's existence with so much that is encouraging for the future.

The June number of the Journal appeared early in September, and was an unusually full Journal, comprising 171 pages in all. As it included every MS. received by the Society up the end of August, there has naturally been experienced some difficulty and delay in bringing out the December number, which is, for the same reason also, a short one. It is now in the printer's hands.

This Journal will contain some further interesting particulars of the interior of the Peninsula by Mr. W. CAMERON, who has made prolonged journeys of the most enterprising character, some of them in regions hitherto unexplored. Tracings of his routes have been purchased by the Society, partly with a view to a new edition of its map, which seems likely to be required before long; a lithographing machine is also to be procured from England, and will be of use for this among other purposes.

The following accounts, which have been received and adjusted, show the nett result of the Society's venture in printing and publishing this map; and it will be seen that, notwithstanding the fact that the ultimate cost (£167) of the 400 copies much exceeded Mr. STANFORD's original estimate, yet the Society's outlay is already very nearly recouped, and 101 copies remain on hand for sale:—

Sale of Maps in 1881, Straits Settlements,	$485.00
Do. in 1882, do.,	61.50
Do. in London,	156.91
	$703.41

1881.		
July 5, Paid Mr. Stanford,	$527.47	
Proceeds of sale of Maps returned by Mr. Stanford, £29. 9/	156.91	
Decr. 29, Paid Mr. Stanford,	210.98	
		$895.36
In hand on 1st Jany., 1883, { 50 copies in Straits, @$3		$150
{ 51 do in London, @12/		153
Value of copies in hand,		$303

The Society's aid has recently been solicited by the Government in getting together information for a text book of Geography, without which the map is of comparatively little use in our schools. The matter will be one for our successors to deal with finally in the present year. But it will not be out of place for us here to repeat what was said in our predecessors' Report:—

"This tracing will be of most service when it induces those who "travel to furnish corrections and additions as our knowledge of "the country extends. Probably not one-tenth part of the Penin- "sula has, even at the present time, been traversed by Europeans, "and it becomes clear from the Geographical Notes, printed in each "successive Journal, that if the Peninsula's Geography is ever to "be really known, explorations are required on a more comprehen- "sive scale than can be looked for in the occasional journals of "district officers."

Some pains have been taken this year, for which the Society is particularly indebted to the Vice-President, to get in order and to catalogue our growing Library of exchanges, and also to obtain missing copies, &c, &c. An agent (Messrs. KOEHLER of Leipzig) has also been appointed for Germany, in addition to Messrs. TRÜBNER in London and Messrs. ERNEST LEROUX & Co. in Paris.

The Council has felt itself justified, in view of the large balance of $1,032 in hand, in reducing the annual subscription for members from $6 to $5.

The Council now resigning office has, in the course of the year, been weakened by the departure of its President, its Vice-President for Penang, and its Honorary Secretary, and also of one of its Councillors; but it has been enabled to hold its meetings owing to the *quorum of three officers* now allowed under the amended Rule 12, passed at the last annual general meeting. The duties of Honorary Secretary have, since Mr. SWETTENHAM left the Settlement, been undertaken by one of the Councillors (Mr. SKINNER).

The number of new members elected during 1882 was 6, exclusive of the 5 members elected at the last annual meeting in January, 1882.

The total number is now as follows:—

Honorary Members,.....7
Ordinary Members, ...104

———: o :———

THE HONORARY TREASURER'S REPORT.

In submitting my Annual Report to the Members of this Society, I have much pleasure in being able to speak of continued prosperity.

On the 1st January, 1882, there was a balance of $797.65 in my hands. The Receipts for the year 1882 amounted to $852.70 and the expenditure to $711.28, shewing a Balance of $141.42 to the good, making the Society's Credit Balance at the Bank $939.07 in all. This amount is made up as follows:—

Amount deposited in the Bank for one year at 5% per annum, ...	$900.00
In Bank, ...	35.67
In Hand, ...	3.40
	$939.07

On the 31st December, 1882, the outstanding subscriptions were as follows:—

For 1879, ...	$6.00
„ 1880, ...	6.00
„ 1881, ...	6.00
„ 1882, ...	47.33
	$65.33

The interest due on the Bank deposits is $41.22. and, after deducting the sum of $13.10 paid for Clerk's salary and other disbursements for December, 1882, there will be a balance to the credit of the Society of $1.032.52.

With reference to the outstanding subscriptions, the sum of $35.33 may be considered as good, and the remainder as doubtful debts.

EDWIN KOEK,
Honorary Treasurer.

Singapore, 4th January, 1883.

STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.

Treasurer's Cash Account for the year 1882.

1882.		$	c.	1882.		$	c.
	Balance on 31st December, 1881, brought forward. ...	797	65		Paid for publication of Journal No. 8, ...	69	50
	Subscriptions for 1879, ...	12	00		Paid for publication of Journal No. 9, ...	130	00
	Do. for 1880, ...	12	00		Paid Spicer Brothers and Mission Press for paper, ...	131	03
	Do. for 1881, ...	42	00		Paid EDWARD STANFORD, balance for Maps of the Malay Peninsula, £67.5.0 minus £29.9.0 being proceeds of sale of the maps made by him in London, £37.16.0 or ...	210	98
	Do. for 1882, ...	557	00		Paid Salary to Clerk, ...	120	00
	Sale of Journals,... ...	151	80		Paid Postage.	2	50
	Sale of Maps of the Malay Peninsula in Singapore and Penang.	61	50		Paid Cooly-hire, ...	0	25
	Sale of "Hakayat Abdullah,"	2	00		Paid Miscellaneous, ...	47	02
	From Colonial Treasurer for cost of mounting six maps for Government. ...	14	40			711	28
					Balance, ...	939	07
		$ 1,650	35			$ 1,650	35

SINGAPORE,
4th January, 1883.

EDWIN KOEK,
Honorary Treasurer.

ASSETS AND LIABILITIES.

1882.		$ c.	1882.		$ c.
Dec. 31	Subscriptions 1879 outstanding,	6 00	January 4	Paid Clerk's Salary, &c., for December 1882, ...	13 10
	Do. 1880 do.,	6 00		Probable cost of Publication of Journal No. 10, ...	80 00
	Do. 1881 do.,	6 00		Balance to credit of the Society, ...	952 52
	Do. 1882 do.,	47 33			
	The Balance of $939.07 is made up of:—				
	Amount deposited with the Chartered Mercantile Bank of India, London and China on 21st January, 1882, at 5 per cent. per annum for one year, ... $600.00				
	Do. do., on 17th February, 1882, for one year, ... 200.00				
	Amount deposited with the Chartered Bank of India, Australia and China on 3rd March, 1882, at 5 per cent. per annum for one year, ... 100.00				
	In Bank, ... 35.67				
	Cash in hand,... ... 3.40				
		939 07			
	Interest due on Deposits,	41 22			
	$	1,045 62			1,045 62

SINGAPORE,
4th January, 1883.

EDWIN KOEK,
Honorary Treasurer.

JOURNAL

(from 29th April to 25th May, 1872)

WHEN ON A TRIP FROM

SARAWAK TO MERI,

ON THE NORTH-WEST COAST OF BORNEO

IN THE BRUNEI TERRITORY.

APRIL 29*th*, 1872.—Having had a passage offered me by C—— in his steamer the *Bertha*, a small craft seventy feet long, fifty-five tons burthen, of ten (nominal) horse-power, I gladly availed myself of his kind invitation, especially as he was bound for Meri in the Brunei territory, touching at some of the Sarawak coast stations.

Left Sarawak at 7 A.M., steamed down to Pinding, and breakfasted with M——, the Vice-Consul at Tanah Puteh. We got out of the Sarawak river at the Muaratebas entrance soon after 9 A.M., and cleared Tanjong Poe at noon. I see the hill has been cleared here for the light-house, which is in course of construction.

30*th April*.—At daylight off Sirik. The neap tides prevented our entering one of the Rejang entrances to visit Bruit, so we stood off along the coast for Oya. Weather very fine, but extremely hot. At 5 P.M. we passed the steamer *Sri Sarawak* from Bintulu bound to Kuching. Entered the Oya river at 6.30 P.M. This river has a bar with nine feet on it at high water. At 8 P.M. we were anchored off the jetty of the Oya Trading Company, where we met W—— awaiting us.

May.—The Resident De C—— came over to call on me in the
g, and I walked round with him to see the new buildings
are being erected. I found Oya improved since I last visited
new Court House has been built, and I attended De C——
g Court in the afternoon. W—— and C—— have now got
stores up, and the engines in working order for sago-washing.
speak very hopefully of their prospects if they can only once
airly started, but their difficulties are great in opening in such
w place as Oya. De C—— dined with us in the evening.

d May.—Left Oya at 3 P.M. Weather fearfully hot, with a
breeze. Steered North for Bintulu.

—Still steering for Bintulu, making a slow passage,
against us: the heat intense. Reached Bintulu at
found S—— in the Fort. I walked through the bazaar
—, which I found had considerably extended, but was not
and smart as when I last visited this place. I found my
JALEAN and Pangêran BUNTAR still alive and well.
onversation at night turned on Brunei and Borneo politics.
ave been given to clear Kidurong point for a light-house,
s hoped a settlement will be formed here, but I question
it will ever come to anything. Where is the trade to come from?

4th May.—We were delayed getting away till 3.30 P.M., C—— having a case in the Malay Court against a man named BILIOH RHIO, which cost a great deal of wrangling and disputing.

We left with the ebb tide in a squall of wind and rain, and nearly came to grief on the bar at the mouth of the river, there being only five feet of water. I can see very well C—— is not much of a skipper.

Sailed a N.E. course, enjoyed a fine evening with a strong breeze, which, however, died down at sunset.

5th May.—Passed Soubise mountain and later a high mountain could be perceived in the interior, the name of which I could not learn. The weather very fine, but the heat intense. The coast-line hilly, covered with jungle, with what appears to be limestone cliffs occasionally showing.

We made the mouth of the Meri river at 4 P.M., and not knowing the channel grounded, eventually anchoring in two

fathoms. C—— and myself amused ourselves walking on the sandy coast. We returned on board after dark in a boat from the Meri village bearing a deputation headed by the chief trader Awang BADAR.

After dinner, a long conversation was carried on, which lasted till well into the night, the chief topic being trade. The Awang stated that the Sultan's Officers bearing his chop had already been down the coast giving notice that no oppression would be allowed, and that only the fair and lawful taxes would be allowed to be collected. This is the first-fruit of the treaty between Brunei and Sarawak, and shows that the Sultan's territory is not in such a state of anarchy as is generally supposed. OYOW ABIT, the Kayan Chief who was at Bintulu, was spoken of as a bad character.

The Awang stated that two Chinese had proceeded up the Baram river, leaving two others in their *prahu* at Meri. Everything reported quiet up the Baram. The Awang undertook to look for cinnabar, saying he was sure it was to be found in the interior of the Baram. He seemed afraid of compromising himself with the Sultan, but C—— told him there was nothing to be afraid of.

The Awang finally stated he would proceed to Kuching in the *Bertha*, if we would give him a passage: he seems a perfectly civilised Malay, and told us he had been twenty-seven times to Singapore, but only once to Sarawak, *i. e.*, Kuching.

The Malays who accompanied the Awang told us almost anything might be found in the Baram, and mentioned cinnabar, earth oil, birds' nests, gutta, gold, diamonds, in fact everything that is to be met with in Sarawak. The rice crop in the Baram had failed, and rice is now selling at high prices; there is every chance of a famine breaking out.

We were told that the point we had walked out to in the evening was Tanjong Baili, the rock facing which we found to rise about fifty or sixty feet from the water's edge, and composed of what seemed to me to be sandstone.

6th May.—At 8 A.M. tried to enter the Meri river; we experienced much difficulty in finding the channel, owing to the numerous sand-banks, and we found only 5½ feet of water to get in on. The southern bank of the river slopes back to a low range of hills, the lower portion of which seems admirably suited for gardens. On the

opposite bank an extensive plain extends to the sea, and, I should think, to the northward as far as the Baram river, the mouth of which is visible from the sea-shore here. We anchored off Meri village, which bears a similar appearance to other Malay villages on the coast.

Meri village consists of ten houses, and is under Orang Kaya Setia Raja. I landed on the right bank of the river, accompanied only by my boy, and crossing over the plain to the sea, bathed and spent some time in strolling about, C—— being busy with the steamer. I found the natives quiet and obliging, and I felt just as much at home here as if I had been at Oya. The villagers appear to keep a good many buffaloes, I counted as many as fifty head.

In the evening an old Brunei Chief came on board and said it was all up with the Brunei people, as the Chinese had got into the Baram and were giving the Kayans $40 per pikul for gutta, while they had been paying a lower price. It is very evident that, if the Chinese obtain a footing in this river and come into direct contact with the Kayans, the Brunei dealers' occupation is gone.

The two Chinese who were in the village paid us a visit. They belonged, they said, to Sarawak, and were awaiting the return of two friends from the Baram who had gone trading in the company of some Brunei men; these Chinese seemed quite contented and satisfied with Meri.

I gathered from the conversation at night that Meri village, where we were, was only the Malay Kampong, the Milanos were to be found only a day's pull up the river. The entire population —Malays and Milanos—in the Meri river was estimated at 1,000 souls.

There was formerly a Milano village below the present one of Meri, the posts of which attracted my attention as we ascended the river. This village was abandoned in times gone by, as the natives were so harassed and ravaged by Dayaks and Kayans, that they had to move their quarters, and they are now scattered over the different rivers in the neighbourhood.

Our Nakodah's son and his nephew had just returned from Brunei, and gave C—— and myself some curious information as to the immorality prevailing in the Brunei capital.

7th May.—Up early and enjoyed a delightful bath in the sea with a walk on the sands.

The Orang Kaya of Gamun—the headman of the village round Baili Point which bears the same name as the bay, namely, Luak—came on board. He spoke of the village as extensive, the anchorage being good for *prahus*, sheltering them from the N.E. monsoon.

The Orang Kaya not being a Brunei man complained of the exactions of Pangêran MOHAMED ALAM, to whom the village had to pay eighty catties per annum per man.

I learnt to-day that Meri and Sibuti are the property of Pangêran Anak Chuchu (called Pangêran Muda in Brunei) and Pangêran MOHAMED ALAM; the former claims 87, and the latter 107 doors. The population may be estimated at 1,250 souls.

Nyah to Suai inclusive is the property of Pangêran PEMANCHAH; population 500. Suai to Kidurong belongs to the Sultan.

Bliat, on the other side of the Baram, belongs to Pangêran PEMANCHAH; population 1,500. The Bliat river flows so close to that of Baram that boats can be pulled across and cargoes transhipped. Bliat may, therefore, become a better station than Meri.

The Baram population may be estimated at about 30,000, under four or five independent Chiefs. The Malays assure me that this river is safe for trading purposes from its mouth to its source. If this is correct, the Baram is not in such a state of anarchy and confusion as the Sarawak people would lead us to expect.

To-day I had to hear an argument between C—— and the Brunei people as to the relative merits and demerits of the Sarawak and Brunei Governments. Awang BADAN and Tuan PANJANG defended Brunei, and C—— took up the cudgels for Sarawak.

The former said: "Look how the Sarawak people are fined for the "slightest offence, which fine goes to the Government, while here, "except the *serah*, we rarely fine people, unless it is for some "grave offence, and then the fine goes to the injured party."

In reply to this C—— said: "Your rule is even worse than *se-*"*rah*, which is bad enough. How about that case where Panglima "BALING—the headman of a village—had to pay Pangêran Anak "Chuchu 20 pikuls of gums; not having these, he borrowed them "from you, Awang BADAN, and he has to pay you sixty pikuls of "gutta value about $2,400. You, Awang BADAN, who are a

" wealthy Brunei man, pay nothing, while Panglima BALINO (who " does not belong to Brunei) and his people have to pay. You get " three pikuls of gutta for one pikul of gums, that is to say, sixty " pikuls of gutta for $1,500, which gutta is worth $2,400, and this " way of dealing you call trading, for this is not an unexceptional " case, but of constant occurrence. "

The above-quoted case originated whilst Pangêran Anak Chuchu (whose property the Meri district is) was proceeding from Sarawak to Brunei in his schooner. Meeting with head-winds, he brought up in the Meri river, and, finding this a good opportunity for replenishing his exchequer, levied the above tax. The Pangêran carried away plunder from the unfortunate natives to the extent of $9,000, leaving the population so deeply in debt that it will take them years to recover themselves.

8th May.—Trading seems slow work in these parts, as C—— had great difficulty in getting his friends to come to terms, and it was not till he got up steam and showed that he was in earnest in what he had said that the traders began to make up their minds to commence business.

Having settled his affairs, and got up steam, we commenced working our way downstream, and at about 1 P.M. were out at sea steaming S. W. with a light breeze, but the weather intensely hot.

The Brunei people say that, in former times, their profits, when trading in the Baram river, sometimes reached 400 per cent., but this has been reduced by competition to 100 per cent., and, as the traders borrow their money at Brunei at from 2 to 3 per cent. per mensem, and in trading with the Kayans have to make advances for the produce, which it takes, in many instances, twelve months to come to hand, they cannot be said to be such large gainers by this apparently large profit, considering the risk run.

The Kayans in the Baram appear, from all I can learn, to be very unsophisticated in matters of trade, and their ignorance and simplicity are taken advantage of by a lot of Malays for their own ends, who cheat and swindle these aborigines to their heart's content. The Malays, however, all tell the same story, namely, that is it *easy* to *humbug* the Kayans, but *dangerous* to *bully* them; they barely acknowledge the rule of the Sultan, if they do so at all, which appears very doubtful.

The upper-river Kayans are jealous of their brethren lower down working white birds' nests, and they consider it *infra dig.* to work the inferior quality, which is all they have. The birds' nests may be estimated at about fifty pikuls per annum, which at $200 per pikul would give $10,000.

The Orang Kaya of the upper-river Kayans is known by the name of PRANG NIBUT, and can command about 5,000 fighting men.

Tingir is a tributary of the Baram, running to the head of the Bintulu. There are now ten Chinese settled here who have opened a bazaar. These traders are from Bintulu. Having gone overland, they have, by competition and combination, pushed out the Brunei dealers.

A rough estimate of the population between Bintulu and Baram may be taken as follows:—

Meri district,	...	...	1,000
Sibuti ,,	...	...	250
Nyah ,,	...	...	350
Suai ,,	...	...	150

say, 2,000 in all.

The Kayan Chief of Tinjir, TIMALONG by name, appears to be more or less enlightened; he flies his own flag, erected on a regular staff, affects looking-glasses, and encourages Chinese settlers. He commands about 1,000 fighting men.

A Kayan Chief, OYOW ABIT, has asked permission to settle in Bintulu, and he has moved and fixed his residence at Seping, at the head of the Bintulu, about eight hours' march from TIMALONG'S house on the Tinjir. Report says that this movement has been brought about in a measure to avoid payment of a debt of $800 due to a Brunei Chinaman.

The headman at Meri confirmed what we had heard before, that cinnabar is supposed to exist in the interior of the Baram.

We made very slow progress to-day; wind failed us, and we could make no use of our sail; the engines were out of order.

9th May.—Off Balignian in the morning at 6 A.M.; weather very hot. At 3 P.M. we were off Muka, and off the mouth of the Oya river about sunset, just too late to cross the bar; we, therefore, lay off all night.

10th May.—Got up steam at daylight and crossed the bar, reaching the Oya Trading Company's Wharf about 8 A.M. Made my arrangements for proceeding to Muka on Sunday. In the evening Pangêran ABU BAKAR came to call, and we had some talk about Meri and Brunei.

11th May.—W—— off early this morning in the *Bertha* up river to collect sago. I remained quiet all day, preparing to start to-morrow for Muka.

12th May.—Left Oya this morning at 10 A.M. for Muka, walking along the sea-shore. I had good walking, the sands being dry and firm, but the heat and glare were very great.

I had several small streams to cross, and, being unable to swim, and there being no bridges, I had to float over one stream after another by means of *batangs* or trunks of trees.

The first stream thus crossed was Benutus. There were no inhabitants here; then came Bulu also uninhabited; the Penat with a small village of about 100 souls; then Judan with 400 or 500; Petian uninhabited; and Petanak with 500 or 600. These villages are all up-stream, and there are no habitations near the sea where I crossed.

My legs and face were very much scorched, and I was very glad to reach Muka, which I did at about 3 P.M., after having been thoroughly wetted to the skin by a thunder-storm. I called on H—— of the Borneo Company, where I met F—— from Tigora, who was here on business; from thence I went on to the fort, where I found De C—— and R——. The former is now the Resident *vice* R——, who is promoted to Sarawak. R—— is only here now for the purpose of "coaching" De C—— in his new duties.

14th May.—Walked over to the Borneo Company's works and saw N——. The company talk about extending their operations, and an engine will soon be at work here.

I went up the Tilian river to-day with R——. Sago is actively worked in this small stream; houses, on both sides, full of sago. Men, women and children find ample employment. At the same time the stench was almost overpowering.

Some Sea-Dayaks from up-river to see R——. They have a grievance, or a *bichara*, which will be looked into to-morrow.

De C—— told me to-day that a young male *mias*, shot by him on the Padas river, in the North of Borneo, measured eight feet ten inches across the span, height four feet seven inches, and across the face thirteen inches. *

15th May.—The Sea-Dayak complaint was gone into to-day by R——. It resolved itself into a request on the part of these "spoiled children of nature" that they might obtain a head.

It seems that one of their relatives had died, and, therefore, they wanted a head. Some one had told them that a head belonging to one of the Lanun pirates killed off Bintulu was available there, and they wanted permission from the Resident to go and find it. R—— talked them over and sent them all home again. Had he granted the permission they asked, the whole story might have been a myth, and instead of proceeding to Bintulu to look for an old smoke-dried skull, they might very quietly have picked up a fresh head without the owner's knowledge or consent—a little game these people are fond of playing among themselves.

16th May.—Made arrangements to leave for Oya to-day. R—— tells me that there are some nine Milano *kampongs* up the Muka river, and three up the Tilian, all working sago. Their united populations may amount to about 5,000 or 6,000, while at Oya there may be nine or ten *kampongs* with a population of 5,000 or 6,000.

At the head-waters of the Muka and Oya rivers some Sea-Dayaks have settled. On the Oya river are three Chiefs with a following of perhaps 100 fighting men; on the Muka there are four Chiefs with perhaps the same following. These Dayaks have come in from the Rejang and Kanowit rivers, there being a great tendency on the part of the people of these rivers to settle in Muka and Oya.

R——, in answer to some questions I made with regard to whether women are allowed by the Milanos to take part in religious ceremonies, whether they and their children and women have any record of cannibalism having been practised in this part of the country or not within the memory of the present generation, very kindly gave me the following information:—

"The Milanos have no established religion of their own, though there is [illegible] acknowledge and believe in

* This is the largest [illegible] I have ever seen.—Ed.

"one Supreme Being and give him the same name as the Maho-
"medans—'Allah taala.' They seldom appeal to him, however,
"in their troubles, and rely rather upon the power of *hantus*, or
"spirits, whom they propitiate in time of sickness by letting off
"guns and feasting. It is generally the practice, after a feast of
"this kind, to place a portion of the viands in the jungle, at a dis-
"tance from the house where the prayer-meeting has taken place,
"to lure away the evil-spirit which is troubling the house.

"Sorcery in this part of the country is chiefly practised by
"women, and the older and uglier they are the greater is sup-
"posed to be their knowledge of the art: men who practise these
"tricks are called *manangs*.

"Milanos and Dayaks have the strongest possible affection for
"their children, it being considered a disgrace for any woman to be
"childless; so strong is this affection among the Milanos that
"they will readily part with a child in order to better its condi-
"tion, and money never passes on such occasions. People will
"often thus adopt the children of others poorer than themselves,
"not with any idea of making slaves of them, but showing them
"the same affection that they would do were they their own.

"Human sacrifices were common among the Milanos previ-
"ous to the cession of the country to Sir JAMES BROOKE. At Rejang
"village, a young virgin was buried alive under the main-post of
"a house, and it was not at all an uncommon practice, when an
"Orang Kaya died, to sacrifice from 10 to 12 of his slaves and
"bury them with him, the poor wretches receiving a solemn ad-
"monition to tend well upon their master in the new world.

"That cannibalism was once prevalent in Borneo may be
"a fact from the traces of it which are still seen existing. Among
"Dayak and Milano tribes, in many parts of the country, it is the
"practice still to cut up and consume the raw heart of "a brave"
"killed in battle, under the idea that the partakers will in time
"become braver.* The way in which they establish a brotherhood
"between people of different tribes, viz., by puncturing the arms
"and each imbibing a portion of the blood, points also to the
"fact of such practices of cannibalism having been anything but
"uncommon in the country.

* [A similar practice prevails amongst the Chinese in China, the liver being the part usually selected.—ED.]

De C—— tells me that in this district sons are a curse, and daughters a blessing to their parents, both amongst the Malays and Milanos, for this curious reason, that when the sons grow up they look to the parents to help them with the *bri-an*, or wedding portion, and when married they leave their home to live in the house of their father-in-law.

A man and woman with a family of daughters would thus be gainers by a number of young men coming to live in their house and working for them on their sago plantations, and would, at the same time, have the pleasure of seeing the gongs ranged round the posts and walls which the young men have brought as *bri-an* into the family.

De C——, who was amongst the Muruts shooting *mias* in the north of Borneo for some months in 1870, speaks of these people as thorough savages. Some of them are tattooed. They are great head-hunters, and when De C—— was up the Padas river, a sacrifice took place in the neighbourhood, and I cannot do better than use his own words:—

"One of the Muruts had been murdered by a roving party of "head-hunters, *i. e.*, killed with blow-pipes. The tribe, determin-"ing to avenge his death, seized on an old woman belonging to "the hostile tribe, who had been long living in the village, and, "binding her on a bamboo grating over the grave, proceeded to "despatch her with knives, spears and daggers.

"The brother of the murdered man struck the first blow, then "all joined in till life was extinct; the blood was allowed to flow "into the grave, and then the corpse, the skull was cut into fragments, "and with the [illegible] portion of the scalp, the hair "attached, [illegible] were also exhumed.

"The Orang Kaya [illegible] native fashion [illegible] "be carried [illegible] "the [illegible] "fire [illegible] "buried [illegible]

"The M[illegible] "been [illegible] "village "with [illegible] neighbouring

"village. This prejudice extends even to European bacon in tins, "which they refuse to touch, although jungle pigs are eaten rea- "dily.

"The sago plantations in the Muka district are strictly consi- "dered personal property of individuals, as a general rule, and "questions as to proprietorship form the principal cases in our "Courts. The plantations are either acquired by hereditary suc- "cession, or by purchase. Occasionally a plantation will be found "which is held in common by the members of one family, but "generally this occurs when the parents have not long died, and "the children consist principally of girls. In the north, amongst "the Dusuns, where sago is unknown and padi plentiful, I have "visited some villages where the padi is common to all. These "are inland villages. Those near the sea have not this custom.

"As for the presence of women at religious ceremonies, here "at the swinging ceremonies they are always present, and also "when feasts are held in honour of the padi spirits. So far as I "had power of observing, women do not become spectators of "human sacrifices, even though the victim be a woman. The "Muruts never sacrifice one of their own people, but either cap- "ture an individual of a hostile tribe, or send to a friendly tribe to "purchase a slave for the purpose. The Dusuns do not sacrifice "human beings, even when they build their houses.

"In this country, when an aged Milano is sick unto death, and "no hope remains of his recovery, it is the custom for the nearest "relative to present the dying person with a shroud, generally a "gold-cloth. Among the northern tribes it is the custom, at this "crisis, for friends of the dying person to present the nearest "relation—husband, wife, or child—with small tokens of affection, "such as a piece of black cloth, tobacco, &c. The corpse is "invariably kept in the house until it is far advanced in decom- "position—from ten days to a fortnight—and then, if it can be "squeezed into a jar, this is done at once, if not, the corpse is put "up a tree or covered with stones, until it is reduced in dimen- "sions.

"Among the Muruts the women till the soil and reap the padi, "roam the forest in search of edible leaves and fungi, while the "men hunt, fish and make war, and when not employed in any of

"these occupations, remain idle, as they never help the women "in the fields.

"The Dusuns, on the contrary, till and hunt also, the women "carrying wood and water and attending principally to household "duties, seldom going afield except when all hands are wanted.

"The Muruts will fell forest trees in order to clear land, but "will not clear secondary jungle. Certain fruit trees are considered "the common property of the village, and others are private pro- "perty; unless the *tabu* mark is placed on any particular tree "(a few dead leaves bound round the tree), it is generally "considered that passers-by may help themselves to the fruit.

"I have never met with cannibals in Borneo, although I am sure, "from all I have heard, that the practice of eating human beings "has not long died out, and I think it very likely it may still exist "in obscure and little known places in the far interior.

"With regard to slavery, the Muruts have slaves and will sell "their children to pay their debts. They follow a fixed custom "in not selling a slave to another person, unless with the slave's "consent.

"Dusuns will not have slaves, nor will they sell their children, "nor will they give up runaway slaves."

I left Muka to-day in a *prahu* with F—— of the Borneo Company. We had both wind and tide against us, and reached Oya only at 7 P.M.

18th May.—I find Oya very much improved since my first visit last year. The cultivation of sago is rapidly extending. During the last twelve months the Government has erected a Court-house and Officers' quarters, a bazaar has sprung up, a road has been constructed connecting the Oya Trading Company's sago manufactory with the village, and on to the sea-shore. The Oya Company's works are all new, and besides the manufactory itself with its various sheds, there is a substantial dwelling house for the partners.

19th May.—Went over the sago mill with W——, who gave me some particulars about the works and the manner in which they prepare the sago.

The engine is one of 14 horse-power, and, when the mill is not in use in grinding and washing sago, can be used for driving a machinery.

Both raw sago and sago trees are purchased and worked up; when the former is bought it is simply washed and prepared for the market, the grain having been previously stamped out of the tree trunks by the feet of the natives; when, however, the trunks of sago trees are purchased, the process is a longer one.

The trunks of the sago trees are some thirty to forty feet in length and are sold by the cut or *krat* of three feet, the average price being thirty cents per cut. One cut may be said to contain a little more than half *pasu* of sago, though some cuts may run higher, even as high as a *pasu*, but this is rare.

These *krats* in coming to the mill are denuded of the outer bark and then split with a wooden wedge; the sago tree being nothing but a cylinder of pith, splits with great ease.

The *krats* are then placed before a revolving cylinder studded with steel points, driven with great velocity and liberally supplied with water: this cylinder tears or pulverizes the *krats* into a pulpy consistency with extraordinary rapidity.

Placed immediately under the cylinder is a circular vat in the centre of which stands a vertical shaft with revolving wings, which agitates the sago pulp with great velocity and drives it into a horizontal cylinder of fine wire. The interior of this gauze cylinder * is provided with means to propel the fibrous matter forward while the pulp is forced through the gauze into a vat or tank beneath: in this the sago flour sinks to the bottom while the refuse is discharged at the other end of the open cylinder on a tray covered with wire-gauze.

The sago on being removed from the tank is placed in vats supplied with clean water in which are revolving agitators. When it has been thoroughly stirred up by this process, it is drawn off through taps and allowed to fall on a tray of fine wire-gauze, underneath which are long wooden gutters to receive the sago water, while the refuse is thrown off the tray in another direction.

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* This gauze cylinder works in about five inches of water, and is internally arranged with wings or paddles on the Archimedean principle of screw.

The cylinder at the admission end is six feet in diameter while the discharge end is but four feet; hence this enables two-thirds of the cylinder to revolve in a few inches of water, while the tray at the discharge end is just above the water level placed there to receive any sago-flour that may escape from the cylinder, of which, however, there are no traces.

From these gutters the sago is dug out and placed in the sun to dry when it is ready for market.

I find there are a dozen Chinese settled in Oya and perhaps half a dozen engaged in trade up the river.

21*st May*.—As I wished to get to Sibu as quickly as possible and having very little kit or impedimenta, I engaged only a small boat with a crew of five men, our only arms being a snider rifle and our swords.

I left Oya at about 11 A.M. after some trouble with my crew. When off the Mudan, found the stream dry; so I had to stand off with a fair wind, but in a heavy squall of rain, for the mouth of the Igan, which I reached at 6 P.M.

The shore between Oya and Igan differs entirely from that between Oya and Bintulu, the casuarina trees entirely disappear and are replaced by jungle down to the very water's edge, and a muddy foreshore replaces the fine sands which exist further north.

The Igan village is a dirty collection of Malay huts and hovels, and it being dead low water I had the full benefit of the smell which arises from the accumulation of mud and filth under the buildings.

I left the village about 8 P.M. and proceeded up-stream with the flood tide.

22*nd May*.—All day engaged in working my way up the Igan stream, one of the most uninteresting rivers it has ever been my lot to explore. The shores, low and muddy, are covered with jungle to the water's edge, so much so that it was very difficult to find a spot where we could land to cook our mid-day meal. Not a bird or beast of any sort to be met with, and not a human habitation till very late in the evening when we approached Sibu Station. I think we passed only one boat the whole day. Weather very hot, but a steady breeze enabled us to make good progress, and I reached Sibu fort at about 7 P.M.

23*rd May*.—I heard to-day that the *bala* or expedition against the up-river Dayaks under ANDAM, who had built a small stockade on the Mujok, had been quite successful, and had only just returned; one man of the enemy was killed, and a good many wounded, our *bala* losing two men killed, but no heads, and a few wounded. The expedition went on to Intiman, and found the Dayaks moving to Entabai. Meeting with no resistance, our Chiefs ordered all the

be destroyed, and the Dayaks were ordered to move to
. ANDAM ran away, but is expected shortly to return to
and sue for peace. FITZC——, in chargeof Sibu fort,
e that the Rejang is now free of enemies, and perfect peace
said to prevail. I wonder how long it will last. Our *bala*
dukka and Rejang one.

d over the island of Sibu and through the bazaar and
. finding everything much improved, and was told that
ery considerably increased. It must,however, be terribly
us living on this island.

.—The gun-boat *Heartsease* steamed up-river to-day
, which had run short in the fort.

ssage in her for Kuching, arriving there on the 26th

N. DENISON.

THE MĔNTRA TRADITIONS.

THE following traditions were communicated to me by Bâtin PA' ÎNAH, who claims to be the head of all the Bâtins of the Mĕntra tribes. He has resided in Johol for the last fifteen years or so. His original name was KOLOI, and his native place was Tânah Tâseh in Jĕlĕbu.

Some of these legends somewhat resemble German stories on the same subjects.

TÛHAN DIBÂWAH made the earth, and lives beneath it; it is supported by an iron staff sustained by iron cross-bars; beneath these again is Tânah Nyâyek, which is inhabited by a sort of *sĕtan*, who have children not born in the ordinary way, but pulled out of the pit of the stomach. They were visited by MĔRTANG, the first *Póyang*, who brought back this account of them.

TÛHAN DIBÂWAH dwells beneath Tânah Nyâyek, and by his power supports all above him.

The earth was first peopled through MĔRTANG, the first *Póyang*, and BĔLO his younger brother. Their mother was TANAH SAKEPAL (a handful of earth) and their father AYER SATITIK (a drop of water).

They came from Tânah Bangun in the sky, and returned to it, taking with them a house from Ulu Kĕnâboi, on the other side of Jĕlĕbu, which flows into the Pahang. BĔLO died, and when he was buried, a *mĕngkârong** came towards the grave, and MĔRTANG threw his *pârang* at it, and cut off his tail, and the *mĕngkârong* ran away leaving his tail behind him, and BĔLO thereupon came to life again, and left his grave and returned to his house.

* *Mĕngkârong*, lizard, small variety.

When MĔRTANG took his house away with him to Tânah Bangun, a dog, the first of the species, appeared where the house had been, and was prevented by MĔRTANG's power from attacking mankind. Then BĔLO had a dog at his house; from this dog came the tiger, which devours mankind and animals. When MĔRTANG left the earth for Tânah Bangun, he flew away with his house in the air.

BĔLO went to Tânah Bangun by the sea on foot; he was so tall that the water only reached to his knees.

Originally the sky was very low, but BĔLO raised it with his hands, because he found it in the way of his pestle when he raised it to pound his *padi*.

MĔRTANG took his youngest sister to wife, and from them are descended the Mĕntra.

BĔLO married the other sister, but they had no offspring.

In course of time the descendants of MĔRTANG multiplied to such an extent that he went to TÛHAN DIBÂWAH and represented the state of things, which TÛHAN DIBÂWAH remedied by turning half of mankind into trees.

In those days men did not die, but grew thin with the waning of the moon, and waxed fat as she neared the full, and when their numbers had again increased to an alarming extent, To' ÉNTAH, the son of MĔRTANG and the first *Bătin*, brought the matter to his father's notice. The latter wished things to remain as they were, but BĔLO said it was better they should die like the "*pisang*," which leaves young shoots behind it, and leave children behind them when they died, and the matter was submitted to TÛHAN DIBÂWAH, who decided in favour of BĔLO's view, so that since then men have died leaving their children behind them.

In the earliest times there used to be three suns—husband, wife and child—and there was no night, there being always one sun left in the sky, if the others had set. In those days people slept as they felt inclined, and there were no divisions of time.

After a long time To' ÉNTAH thought the heat was too great, and he devised a plan for reducing it, in pursuance of which, he went to the moon, which then gave no light, and told her to call her husband Bintang Tûnang, the evening star, and the stars their children, and to put them into her mouth, but not to swallow them, and to

await his return, when she had carried out his wishes, he went to the female sun, and by representing that the moon had swallowed her husband and children, induced her to swallow completely her husband and child—the other two suns. To' Ĕntah having thus gained his end, returned to the moon, and told her she could release her husband and children, which she did flinging them out into the sky again.

As soon as she discovered this deception practised on her, the sole remaining sun waxed very wrath, and withdrew in dudgeon to the other side of the heavens, declaring that when the moon came across her path she would devour her, a promise which she carries out at the time of eclipses.

It was from this time, this separation between the sun and moon, that the division between day and night, and the rule of the moon and the stars over the latter took place.

Till the time of Bâtin To' Ĕntah men used not to drink, no water was to be had, and the sensation of thirst was unknown. It came about in this way. One day To' Ĕntah shot a monkey with a blow-pipe, and made a fire, and cooked and ate the monkey, after which he became sensible of a desire to imbibe something, and went about in search of water, but could find none, not even an "akar" (water-giving liane, monkey-rope). The "akar" did not produce water then. At last he came upon an old *jĕlŏtong* (a "gĕtah") stump, and through a hole in it heard the sound of water trickling down below; he fastened a "rôtan mânau" (a variety of rattan of which walking sticks are made) above outside, and then let himself down into the hole by it till he reached the water, and there he slaked his thirst. He then made his way out again by the "rôtan," and when leaving the spot he saw a large white *lĕlâbi* or *lâbi-lâbi* (a sort of turtle) issue from the hole with a vast body of water, and begin chasing him; he ran for his life, and called to the elephant for help, but they were driven away by the water; then To' Ĕntah met a tiger, whose help he likewise begged, the tiger accordingly attacked the head of the *lĕlâbi*, but could do it no harm. To' Ĕntah continued his flight till he met a *sĕlâdang*, whom he implored to come to his rescue, and the *sĕlâdang* (a sort of bison) trampled on the *lĕlâbi*, but to no purpose. He next begged the aid of the rhinoceros, but

equally without effect, and they had to fly before the *lĕlâbi*. At last he had to apply for the intervention of the *kanchil* (the smallest of all the deer kind, not so large as a hare); the *kanchil* said: "What can small creatures like us do?" To' Ĕntah said: "I have "asked all the others, and they have been able to do nothing." Then said the *kanchil*: "Very well, we will try; you get to one "side." And he called together an army of *kanchil*, the whole of the race, and said: "If we do not kill the *lĕlâbi*, we all perish, "but if we kill him, all is well."

Then they all jumped on to the *lĕlâbi*, which was of great size, and stamped on him with their tiny hoofs, till they had driven holes in his head and neck and back and killed him.

But in the meantime the body of water which accompanied the *lĕlâbi* had increased to a vast extent, and formed what is now the sea.

After the destruction of the *lĕlâbi*, the *kanchil* asked To' Ĕntah what was to be his reward for the service he had performed, on which To' Ĕntah replied that he would take the root of the *kledek* (a sort of yam) and the *kanchil* could have the leaves for his share, and they have accordingly ever since been the food of the *kanchil*.

From Ūlu Kĕnâboi To' Ĕntah went to Pagar-rûyong* (in Sumatra), and his son To' Tĕrjĕli came across again thence and settled in Jĕlĕbu.

To' Tĕrjĕli had eight sons—Bâtin Tunggang Gâgah, who settled in Kĕlang; Bâtin Changei Bĕsi, who lived in Jĕlĕbu; Bâtin Âlam, who settled in Johor; Bâtin Pĕrwei, who went across to Pagar-rûyong; Bâtin Siam, who went to Siam; Bâtin Mînang, who crossed to Mĕnangkâbau; Bâtin Pahang, who settled in the country of that name; Bâtin Stambul, who went to Stambul; and Bâtin Râja, who ruled over Moar.

Pĕnghûlus were first made by To' Tĕrjĕli, who placed one at Bĕrânang in Kĕlang, the To' Klâna Putrâ at Sungei Ujong, To' Aki Saman in Jĕlĕbu, To' Mutan Jantan, a woman, at Kwâla Moar, and her husband Janhan Pahlâwan Lêla Pĕrkâsa he removed to Johol: hence, to preserve the memory of the first female ruler, the

* "Rûyong" is the "nibong," of which the fence round the Râja's place was made, (Areca nibong).

Dato' of Johol always wears his hair long, down to the waist.

The To' Klâna Putrâ of Sungei Ujong established the States of Rĕmbau and Nâning, placing his sons over them.

Lûkut was also established by the To' Klâna. The Dato' of Johol made Tĕrâchi, Gûnong Pâsir, Gĕmĕncheh, Jĕmpol and Âyĕr Kûning. Jĕlei was originally part of Johol, but afterwards broke away.

After the death of To' MÛTAN JANTAN, the succession passed to her nephews, and has since been held by males, but always passing through the female side, as in Nâning. After To' MÛTAN JANTAN came To' ULAR BÎSA (the poisonous snake), next To' MAHARÂJA GÂRANG, who was succeeded in turn by To' TĔNGAH, To' NARI, To' BUNCHIT (pot-belly), and the present Pĕnghûlu To' ÊTA.

The first Râja was SALENGKAR ÂLAM of Bukit Guntang Pĕnyâring, (Ûlu Mĕnangkâbau). Guntang Pĕnyâring is said to be derived from "guntang," the shaking of the "jâring" (net) used to catch the Kĕlûang (flying-fox) for the feast at which SALENGKAR ÂLAM was proclaimed Râja. After the feast they descended the hill (Bukit Guntang Pĕnyâring) and cleared the settlement of Mĕnangkâbau for the Râja. The Bâtin MÎNANG previously mentioned remained in the jungle.

The "Kâbau" in "Mĕnangkâbau" is taken from hundreds of buffaloes which issued from a hole in the ground behind the Râja's house; the chief of them had his horns and hoofs covered with gold; on being chased by the people, they all returned to the hole before they could be caught, and disappeared, and were never seen again; hence the name, as they won in the race for the hole.

KHATIB MÂLIM SĔLÉMAN, the son of SALENGKAR ÂLAM, came over to the Bukit Pĕrâja in Ûlu Jĕmpol with a *pârang*,* a *pâtil*,† a *pahat*,‡ and a *kâchip*,§ in pursuit of a beautiful Princess, and after searching in vain for food, he went to sleep near an enormous bambu a fathom in diameter. During the night the Princess appeared and cooked him some food, and passed the night with him, but disap-

* Wood-cutter's knife.
† Adze or hatchet, according to the turn given to the blade.
‡ Chisel.
§ Betel-nut clippers.

peared at dawn.

The Khatib tried in vain to cut the bambu, in which the Princess had told him he would find her, using in turn the *pârang*, *pâtil*, and *pahat*. Then he tried the *kâchip* on the point of the bambu with success, after which he was able to split it downwards, when the Princess fell out, and he secured her, and she did not disappear again; then she was conducted on horseback by many followers with her husband to Bukit Pĕrâja, where they both disappeared; but there they both live invisible to this day; their horses in full trappings are occasionally to be seen in certain favourable seasons. If their aid is invoked with burning of *kĕmnian*, they will come and "bĕchâra" and then disappear. The Princess was quite fair in complexion and her hair white and seven fathoms in length.

All the different tribes of aborigines are said to be merely varieties of the original Mĕntra, who also exist in the Mĕnangkâbau country, but, says the Bâtin, perhaps they have turned Malay.

D. F. A. HERVEY.

A FEW IDEAS
ON THE
PROBABLE ORIGIN
OF THE
HILL TRIBES OF FORMOSA.

(Continued from Journal No. 9, p 77.)

THE aborigines are manufacturers of matting of a superior kind, made out of a sort of long grass. There are four or five different qualities; the best kinds are very fine, smooth and closely interwoven. A few years back they were obtainable from savages only, but now the same mats are made by Chinese living on the borders, and are hawked about the streets of Chinese towns in the summer months, when there is some demand for them. Chinese as well as foreigners using them chiefly as a covering to their beds, and finding them cooler to sleep on than the customary sheets, or *palampores*. Another article of manufacture is the wicker-work skull-cap, of a circular shape, worn at times by the savages. These caps are made to fit closely to their small round heads, and often have a peak resembling that of a jockey's cap, but this is always worn at the back of the head to protect the neck and long lank hair from sun and rain. There are many other minor articles of manufacture, such as bows and arrows, spears, string made of hemp, pipes of bamboo, &c.; but the principal articles are cloth and wearing apparel made of bleached hemp fibres. The mode of manufacture is simple. The loom is generally a hollow piece of wood about three feet long and one foot and a half in diameter, and is placed on the ground; the wea-

ver sits down on the ground placing her feet up against the hollowed wood; the strands encircle the wood, and the opposite ends are kept tight by a strap passed round the back of the weaver; the shuttles, or needles, are passed by hand, from right to left, drawn tight, and adjusted with a piece of flat wood, of the shape of a paper-knife: it is in this way that ordinary savage cloth is manufactured. The knowledge of the art of weaving, of embroidery, of the use of hemp, may have been derived from the first occupants, and I am strongly inclined to believe that such was the case; also, that the present manners of life in the hills and the mode of government are the same as existed hundreds of years ago, long before the advent of the Malay element and certainly anterior to the appearance of Chinese and Dutch settlers. Amongst the hill and especially amongst the plain tribes, the Malay language and physiognomy are observable, whereas, excepting on the borders and in Chinese territory, any trace of Chinese admixture is scarcely noticeable. Marriages between Chinese borderers and captive savage girls have taken place, but not to any very great extent. In the case of Pepowhans, however, Chinese have intermarried freely, often for the sake of the fat paddy lands possessed by the Pepowhans, but after marriage the native dress is discarded, the language is unused and the progeny becomes Chinese; the grand-children know perhaps of their mixed origin, but can seldom speak the Pepowhan dialect. There are certain peculiarities in the shape of the head, and the eye peculiar to descendants both of Pepowhans and savages is not to be mistaken; the latter, in the course of a few generations, is almost the only discernible difference between them and pure-bred Chinese.

The aborigines still in possession of the most elevated ranges of mountains in the central and eastern points of the island have, I feel sure, sprung originally from a very ancient stock, and have been left almost undisturbed until within the last three centuries or so, retaining all their primitive mode of life, manners, and customs, absorbing gradually and at intervals fresh blood and connections from the periodical influx of wandering castaways, or by the capture and admittance into the tribes of prisoners taken in warfare with neighbouring savage tribes, receiving perhaps but few new

ideas, but, in course of time, confusing or changing somewhat the original type and adding, no doubt, to the original language many words previously unknown.

Everything connected with these hill savages, which I have noticed, goes against the idea of a Chinese ancestry, and although Malay blood has undoubtedly found its way into the mountains in many directions, and Malay words are to be found in several of the dialects, the root of the language is decidedly not Malay, and most certainly the very opposite to the Chinese local dialects spoken in Formosa. The type of face and figure, and the manners and customs are as distinct from Chinese as if an ocean separated them instead of mere mountains and forests. No doubt certain new ideas have, from time to time, filtrated through the strata of Chinese pioneers (called Hakkas, immigrants from the South of China, who are surrounding the savages and driving them back slowly but surely) and of the Pepowhans, who inhabit many of the plains adjoining the savage districts, and it is most probable that these ideas have, especially of late years, penetrated into the savage substratum, and, to a certain extent, metamorphosed the character and changed somewhat the customs of the aborigines living on the borders of Chinese territory, who, at certain times, are on friendly terms with the Hakkas and other Chinese neighbours; but it is a most extraordinary fact that although the Dutch had a firm hold on many parts of the western and northern coasts, and possibly penetrated into the hills in numerous directions, and although the Spaniards and Japanese are said to have had a footing at Kelung in the north, or thereabouts, and though the Chinese have been colonising and annexing territory in all directions for two or three centuries, the impression made by contact with these various peoples has not extended further than the thin slip of borderland, acquired year after year from the aborigines by the pushing but often treacherous Hakkas. These remarks apply to the north end of the island. In the extreme south, I understand, it is different, and certain chiefs of tribes there are descended from Chinese, and actually wear the plaited appendage called a tail. In the north and centre of the island, I have met savages belonging to inland tribes who have never seen a Chinaman, and only know from

hearsay of their existence. All, however, of the border tribes have come in contact with the hardy Chinese pioneers, and have acquired thereby certain knowledge, such as the use of fire arms, of gunpowder, of the beneficial effect of salt as a condiment, and of the soothing influence of tobacco (which plant seems to be indigenous like hemp, camphor-tree, &c.*) ; like other savages too, they have developed most perfectly an insatiable liking for alcoholic drinks. Drink will assuredly prove their ruin, for it is the best weapon the Chinese have and they often use it freely and after making the poor savages drunk, cut their heads off, and so assist materially in the incessant work of extermination, and consequent acquisition of new territory.

It has been said that certain savages living towards the south of the island claim to be descendants of Dutchmen, but I have never seen them, and am disinclined to believe that the Dutch made much impression beyond the plain lands of the west in the neighbourhood of Taiwanfoo and other places on the western and northern coast. Books have been written by Dutch travellers about Formosa, giving descriptions of the country and its savage inhabitants, but I am inclined to think that the savages they came in contact with, instructed and improved, were our friends the Pepowhans of the plain lands and not the savages of the mountains.

The most powerful evidence to be brought to bear on the probable origin of the hill tribes will possibly come from craniologists, but here again a difficulty of an almost insurmountable nature will arise, as the small round-shaped heads of the northern tribes may, on examination, shew many diversities of configuration, and when compared with the larger skulls of the mop-headed savages of the southern hills, the differences in the facial angle may be, as I am sure they are, very great.

In the north, the heads of savages seem to be extremely small and almost circular, and the caps they wear are nearly all quite round, resembling somewhat an inverted finger-glass.

The hair of the northern savages is lank and straight, invariably black, and much finer than the hair of Chinese. They wear it

* [Tobacco was introduced into the Far East by the Portuguese in the 16th Century.—ED.]

parted in the middle, and either tie it up at the back or allow it to flow loose over the shoulders, whereas the mop-headed savages wear their locks long enough to cover the neck only, and cut the ends off straight, something in the style affected by Malay sailors.

I have never observed, in any of the tribes of the north, any crispness or curliness of the hair, which might easily have resulted in the case of intermarriages in earlier times with Pellew Islanders or other castaways from the Polynesian Islands. It is said that SWINHOE reported, several years ago, that there was in the interior a tribe of woolly-headed negroes of a very diminutive stature, but as this information was probably derived (at the time he made the statement) from Chinese sources, it ought to be taken *cum grano*. It would be very interesting to learn, however, that there really was such a tribe of negritos. It would assist us more than anything in crediting the theory that the aborigines of the hills are descended from a mixture of sources, and not from one pure stock.

The report alluded to has not, to my knowledge, been verified by other travellers in either the north or south of the island.

The peculiar manners and customs of the hill tribes would, no doubt, help to indicate the sources from which these people are sprung, but a description of them must be left to form the subject of another paper.

Another important factor in determining the question in point will be the various dialects spoken by the hill tribes, and, on comparing the short vocabulary sent herewith to the Society with various languages spoken by the Archipelagan section of the world, philologists will probably discover a great resemblance to certain words used by the natives of New Zealand to the south and as far west as Madagascar, embracing the isles of the Pacific as well as Java, Borneo, Philippines, Celebes, &c., &c. It must not be supposed, however, that I consider the Tangão dialect a representative dialect of the language spoken by all the hill tribes. It is a noticeable fact that in all the high ranges in the north, and as far south as the "Sylvian" and "Dodd" ranges, the tribes living high up in the mountains, differ somewhat, in their manners and customs, as well as in their language, from those occupying the lower hills and plains of the interior. In the very highest

mountains, they dress in skins and warm clothing, whereas in the lower levels they go almost naked. Although there is a general similarity in the dialects spoken in the north, many words and numerals being pronounced almost alike, yet there are great dissimilarities, and in passing from one tribe to another I have frequently been obliged to engage a squaw or two on occasions not only to carry certain articles required on the road, but to interpret and explain to my new friends all about myself. I have always understood that savage women are the best passports you can take with you, for if the tribes you wish to visit are not at open war, you are considered safe if in their company. A single individual would be safe, or perhaps two, but I doubt if a large number of foreigners would be allowed to proceed far, excepting they were prepared to force their way. When moving from one hunting ground to another, I have always had told off to me several squaws, and the chief or father of the tribe has always insisted on my being accompanied by them, informing me that I should be safe with them in the event of my losing my way, or coming in contact with men belonging to other tribes whom we might meet.

On several occasions I found this to be perfectly true, and if it had not been for such a generally recognised passport, my skull might long ago have been hanging up in a skull bag in the house of some dashing young warrior, bent, as most of them are, on collecting heads.

It is not at all an uncommon occurrence when passing through dense jungle and forest to be interrogated by unseen savages, on the hunt or prowl, who, from their places of concealment, ask innumerable questions, before allowing you to pass on. If alone and unable to give satisfactory replies, a *featherless* arrow would probably end your fate. The women are, of course, invaluable on such occasions, and their escort in times of peace is always respected.

But to return to the subject of language, there are undoubtedly in the north and central ranges several dialects, all containing many words and numerals of a similar sound and meaning, the diversities, however, being so numerous as to prevent certain tribes from understanding the languages of adjoining tribes. In the south, about Mount Morrison, and in the woody mountains reach-

ing right down to South Cape, the dialects, I understand, are more numerous and varied even than in the north.

If an accurate examination of certain representative dialects of north and south, *i. e.*, the languages spoken by the largest tribes, were made, and compared with other savage dialects spoken in the Philippines, Borneo, Java, Papua and Polynesian Islands, it would afford perhaps the means of proving that an affinity existed, and consequently a kindred origin, with the primary inhabitants of some of those countries. The Pepowhan language is full of words pronounced almost like, and meaning the same as, words and numerals used by Malays and inhabitants of New Zealand, Madagascar, Java, Philippines and many of the Polynesian Islands, and on reference to PRICHARD's "Physical History of Man," * I notice one or two *Tangão* words, which resemble similar words to be found in many of the dialects of other islands.

I extract a few words herewith and give the comparisons:—

English.	*Tangão.*	*Comparison.*	
One	Kăw toh *or* Kŏ toh	Ko tâ hai	(Easter Island)
		Kâ ta he	(New Zealand)
Seven	Pî tû	Pai too	(Batta)
		Pitee	(Java)
		Pita	(Philippines)
		Pito	(Manila)
		Hei too	(Madagascar)

and from other vocabularies at hand, I understand also that in the Fiji dialect it is Pîtû, and in Maori Wîtû, and in Guham Fîtî.

English.	*Tangão.*	*Comparison.*	
Silver *or* Money	Pid lâh *or* Pî lâh	Perak	(Malay)
		Pi lak	(Tagala Bisaya)
Tobacco	Tâ mâ kû†	Tâ bâ kû†	(Tagala Bisaya)
		Tam ba ku†	(Malay)
Blood	Lâ bû *or* Râ bû	Rah	(Malagasi, Javanese)
Hog (wild)	Bî wâk	Boo a cha	(Friendly Isles)
		Bû a kâ	(Tonga)
		Pû a kâ	(Marquesas)
Male, Boy	Wû lâ kî	Lâkî	(Javanese, also Malay)
Drunk	Mâ bŭ sŏk *or* Bû sŏk	Mâ bûk	(Malay)

* C. VI., Sect. VI., p. 317.

† [These words are merely imitations of the word found, in slightly differing forms, in most European languages—tobacco, Portuguese *tabaco*.—ED.]

On looking carefully through CRAWFURD's "Malay Grammar and Dictionary," I can only find the above words which resemble somewhat the Tangão words of same meaning, and it is this fact which leads me to suppose that, in the north at least, the Malays have not amalgamated freely with the hill tribes, however much they may have done so with the Pepowhans of the plains. From this fact also we may conclude it to be probable that the first inhabitants arrived in the island before the Malays, and brought with them a language more ancient than the mixed language of the Archipelago, extending back further than the exportation of the clove and nutmeg to western markets, and prior to the days when these articles and others like cinnamon and camphor (both apparently indigenous to Formosa) were known to people in Europe. If, after careful comparison with Archipelagan languages, the dialects of Formosa, and especially those spoken by the hill tribes of the north, are found to be entirely dissimilar, or containing only a few words having certain features of similarity, it will, I think, be found that the root of Formosan hill dialects will be traceable more directly to the dialects of Polynesia and Philippine islands, from which parts, I am at times inclined to think, most of the castaways came at all sorts of intervals.

With only limited vocabularies before me, it is impossible to follow up the research in this direction, but others may be in a position to do so, if in possession of more words than are given in such works as CRAWFURD's "Malay Grammar and Dictionary." In the dialects of Formosa, I think, the secret of "probable origin" lies, and in offering these few ideas thereon, I trust it will be understood, that I do so simply in accordance with a desire to contribute towards the general object of the Society, and with a strong hope that this imperfect and unsatisfactory statement of my ideas on the subject may induce others, who have studied not only the cognate but lost and unwritten languages of the East, to open out the subject and add to the general knowledge of every one interested in such matters.

The present subject might be enlarged considerably by reference to peculiar customs, such as tattooing, as compared with like customs of inhabitants of Pacific islands, Pintados of Luzon, &c.;

the peculiar fashion of extracting the hair of the beard and chin of men, also of the eyeteeth of women of a certain age; the peculiar ceremony of drinking at the same time, lip to lip; the comical fashion of piercing the lobes of the ears and wearing pieces of bamboo or cuttlefish therein—similar customs being the vogue in Borneo, also in New Caledonia and elsewhere in South Seas. It has not been my lot to witness any case of anthropophagy, and I have always understood that, in the hills of Formosa, there is no occasion for the exhibition of any cannibalistic tendency, there being plenty of deer, wild boar, &c. in the island, but there is no doubt that certain tribes (not known to me) have been accused of eating the bodies of their enemies under extreme circumstances, and I have understood that even particular friends of mine have not hesitated to stew and eat the brains of a foe previous to hanging the skull up as a relic of prowess and in case of young men, as a proof of manhood. Head-hunting is very common on the borders, and I have known men to lay in wait behind rocks for days on the chance of getting a "pot-shot" at a Chinaman. Skull-preserving, teeth and tusk-wearing are as common as among the *Haraforas* of the Indian Isles, and in the same way that they enact that a man must take the head of an enemy before he is entitled to marry, so do certain of the northern tribes of Formosa. A full account of manners and customs of hill tribes might assist very much in elucidating the problem before us, but as this paper has been extended beyond the limits originally intended, I must leave a description of them to form a subject for another paper.

JOHN DODD.

List of Words of Tangão Dialect, North Formosa.

(Continued from Journal No. 9, p. 84.)

N.B.—Words or syllables with ˘ over them mean that quick pronunciation is required; ´ designate a strong accent.

English.	*Tribe of Tangão.*	*Remarks.*
Eye-brows	Nî hûi	
Cheek	Tao chieng	
Cheek, tattooed	Tao chieng pa tass pi	("Pi" affix).
Neck	Kao lû	
Throat	Mâ tâk kân kao lû.	
Shoulder	Hai yân	
Back	Tû rû	
Arm	Kâb bah	
Elbow	Hê kû	
Waist	Kin mun	
Thumb	Tiab bah	
Leg	Kah kai	
Calf of leg	Mar riu	
Toes	Tsa lu ling	
Skin	Kĭăh hél	
Teats	Mo bû	
Ancles	Mŏ mô	

English.	*Tribe of Tangão.*	*Remarks.*
Thigh	Mû yî	
Fundament	Kât chiéu	
	Colours.	
White	Pa la kûi	
Black	Mâ kâ lock	
Green	Kâ tâ siĕk	
Yellow	Kwâ yû	
Red	Mâk tâ lâh	
Yes	Bâhd lâhk	*k* soft.
No	Îyat	
This	Kân nî	
That	Kan nî	
I, me, mine	Kûi ying	
We, us, (present)	Gûd lû kûi	
We, us, (all)	Îtah kwâ lah	
We, us, (distinct from you)	Sâm mî	
You, thou, thee	Îsû	
You, ye	Sî môh	
He, she, him, her	Îmâh	
They, them	Îmâh *or* Bûd lû îmâh	

English.	*Tribe of Tungão.*	*Remarks.*
What, what is, what thing	Nâ nû	
When	Kîn lôânn	
Just like, the same as	Mân tân nâc *or* Tân nâc	
Alright	Yâh sâdl'	
By and bye	Kî râh	
Wait a little	Lâ lât	
Long time	Bî êh sek	
Before	Sô nî	
No, nonsense	Ongat bissîão	
Make haste, quick	Hĕh hĕh	Quick pronunciation.
Good, well	Bâhd lâk	
Better, best	Kim bâhd lâk	
Large	Hû pâk	
Long	Kum rû yûk *or* Kû rû yûk	
True	Bâhd lâi	
Tattoo	Pâ tâss	" Pi " often affixed.
Cap made of rattan	Mo bû	
Cap covered with skin	Hwân kûi ngâ lok	
Cap with a peak at the back	Kià siâo mo bú	

English.	*Tribe of Tangão.*	*Remarks.*
Native coat	Lû kûs	
Coat embroidered with red Long Ells	Lû kûs lûn hwhân	
Coat embroidered with blue Long Ells	Lû kûs nîâk kiân	
Arrow belt *or* Pouch	Yû bîeng	
Shot, (generally a piece of metal)	Bâd lî yak	
Pipe	Tû tû	
Pipe stem	Tû tû bidnâ kûi	
Metal to strike a light	Bâd liek pûn niĕk	
Flint to strike a light	Mak to lok pun niek	Lit.. stone fire.
Tinder	Pŏh tong	
Hempen *rope-light*	Cho biet	Worn round the wrist and used for firing their guns with. It is generally fixed to the nipples and, when the trigger is pulled, light goes into the pan holding the priming.
House, on the ground	Ngâ sât	Generally built with upright posts strengthened with rattan work and thatched with leaves and grass.

English.	*Tribe of Tangão.*	*Remarks.*
Door	Măk kâh lû *or* kâ lû	
Bed	Sâ kāo	
Grave	Bû yât ûrāo	
Cloth material	Pâh lâhk	*k* scarcely pronounced.
Rope, (hemp)	Hûd lân *or* Twâ kong hûd lan	
String	Che kûi hûd lân	
Coal	Mâh gât	
Charcoal	Mâh gât pûn nićk	
Cool *or* cold	Hâh yâk *or* Hâi yâk	
Cough *or* cold in the throat	Âh sî	
Lead	Mâd dićk	
Chief	Kûp sû yân	
Drink wine *or* spirits	Mânnićk kōh	
Drunk	Mâ bû sok *or* Bû sok	
Bottle	Yiû zût	Border word.
Cup	Pāi yâ tû	Border word.
Bracelets	Kin mî mâ	
Bracelets on wrist	Ûng	
Bracelets on right arm	Yûn nêrn	Pronounced "nairn."

English.	*Tribe of Tangão.*	*Remarks.*
Ear-rings	Bî yî kû	
Stone	Mâk to lok	
Snow	Hât lâ kî	
Ice	Hāi yâk buâd lâk kûi	
Quicksilver	K'tsiâ pid lah	Lit., Water silver.
Friend	Mok piong	
Enemy	Îyât sî mão yah	
Small knife	Bû lêi	
Fear	Kûng hûn	
Have no fear Don't be afraid	Lâ kân kûng hûn pi	"Pi" is an affix.
To be ashamed	Sâ dïŏk	
To buy	Māi yî *or* Māi ying	To buy or barter.
To ask	Kâh yât	
To cry	Mung hî diít	
To come	Mōâ *or* Mwâ	
To cook	Hâ pûi	
To eat To drink To smoke	Mânnĭék *or* Ngun-nĭék	
To go	Hâ tâk	
To give	Bĭék	
Present	Bĭék îsû *or* Bĭék sû	Litterally "Give you."
To gape	Mngâh kâh	

glish.	*Tribe of Tangão.*	*Remarks.*
ht	Bibbi hêi	
get	Ning yâng	
	Kû tân	
r rstand	Mâk kûn *also* Mâk kwâ lâh	
	Ponggân	
	Shim mou yáh *or* Shim mão yâh	
	Long long Kin sî mão yâh	
	Mât siâk *and* Lak kwâk	
	Kî ân *and* Mâh kî	
To make To do	Kâb bâ lāi	
To see	Kî tâh *and* Kin mî tâh	
To sing	Mŏk kwât *and* Măk kwâs	
To walk	Pog gê hê	
To swim	Dîit mung yâk	
I went	Why yât kûi ying	
To take care	Ham wâi	
To talk	Kâm mâ yât	
To wash hands or feet	Nî mâh	
To wash clothes	Tâm mâ hok	

ERRATA.

"HILL TRIBES OF FORMOSA."

(Journal No. 9.)

Page 71. line 11. *dele* then

" " " 13, *after the word* group, *insert* were in earlier times

" 72. " 33, *for* Mr. A. U. Bain *read* Mr. A. N. Bain

VOCABULARY.

	English.	*Tangão.*
Page 78	Man	*for* Kaw toh hêi *read* Kăw tŏh hêi *and in the "Remarks" insert* word for *between* of *and* man.
" 78	Eye	*for* Lão yiek *read* Lão yeek. English pronunciation "Lou yeek."
" 79	Bird	*for* Kâ pâu niĕk *read* Kâ pau niek.
" 80	Deer	*for* Mâ gâu lock *read* Mâ gân lok.
" "	Tree fern	*for* Nû henúg *read* Nû henng'
" 81	Potato	*for* Mâu gâh hêi *read* Mân gâh hêi.
" 82	Large knife	*for* Lâ tao *read* Lâ lão.
" "	Arrow belt	*for* Tû bieng *read* Yû bieng.
" "	Clouds	*for* Bieu gât *read* Bien gât.
" 88	Yesterday	*for* Sêh sân hêi lâh *read* Sâh sân hêi lah.
" "	Green	*for* Kâ lâ siek *read* Kâ tâ siek.
" "	Line 1,	*for* East *read* Eat *and for* Mâu niek *read* Mân niek.
" 84	Numerals 10, 11, 12, 20 and 30, *for* Mou pôh read Mon pôh.	

SEA DYAK RELIGION.

IN a former paper* some account was given of the deities believed in by the Sea-Dyaks of Sarawak; of *Petara* innumerable, of *Salampandi*, *Singalang Burong* and *Pulang Gana*. The two latter occupy, in the Dyak mind, a distinct personality, possess a certain character, and exercise definite functions over the Dyak world. Although theoretically inferior to *Petara*, they may be regarded as the racial gods of the Sea-Dyaks, for an amount of story and legend, of rite and sacrifice, gathers round them which is not found in connection with the more colourless *Petara*, which is yet regarded as the better being. The word *Petara* is none other than the Hindoo "Avatara"—the incarnations of VISHNU—the difference of spelling being accounted for by the fact that the Dyaks never sound the *v*, but use *p* or *b* instead. Again, in an invocation to *Pulang Gana* there occur the names INI INDA and Raja JEWATA, which look like INDRA and DEWATA. And the function in which these terms figure is called "buja," Malay "puja," which is the word, I believe, commonly used in India for worship in the present day. Now, do these Indian words indicate an organic connection of religion and race with those to whom they naturally belong, or have they been adopted by Dyaks from later external sources? It is not impossible that such words may have been obtained through contact with Hindooism during the period of ascendency of the Majapait kingdom, whose influence, it seems, extended to Borneo; but at present I know of no evidence for this theory, beyond the fact of the appearance of the words in Dyak. The probable explanation is that these terms have been brought into Dyak use from the Malay. Under the word Indra, MARSDEN gives a quotation of Malay which,

* See Journal No. 8, p. 133 *et seq.*

in form, is not unlike the passage in the Dyak invocation. It begins, "Maka sagala raja-raja dan dewa-dewa dan indra-indra." "Jewata" is evidently "dewata" from "dewa;" and "Indra-indra," might easily, with those unfamiliar with the term, have become "Ini-Inda." That the terms are an accretion and not an original possession, I conclude for two reasons. First, the Dyaks seem to know nothing about them. *Pulang Gana*, with whom in the invocation they are associated, is all their own. They have a theory of what he is, and why invoked; but of the others they can tell little beyond the fact that their names have been handed down to them. Sometimes they say they are merely titles of *Pulang Gana*, and this is strengthened by the fact that the whole passage of the "Sampi" is addressed to one individual. Sometimes, however, they hesitatingly represent them as having a separate personality. In the second place, they are clearly subordinate to *Pulang Gana*, and indeed wherever they occur, they are, I believe, always named after what I may call the recognised deities. Dyaks have always an inclination to incorporate new titles with their ancient forms. In the invocation in question, *Pulang Gana* is also addressed as Sultan, Pangiran, Jegedong, Temenggong, which can have no object beyond that of magnifying him whom they wish to propitiate. The same tendency can be observed at the present time when Christian terms and ideas are brought to bear upon them. In heathen rites they will now shove the name ALLAH TAALA to fill up a niche of a pantheon, or to complete a line or make up a rhyme.

But this theory of mere adoption hardly suits the word "Petara," which is such an essential term of their language and belief, that the borrowing of it from others would argue an amount of external influences approaching to absorption. And of this there seems no sufficient evidences forthcoming.

The question however is a wide one, and depends, for its solution, upon many data of various kinds, some of which must be very hypothetical, since we have no historical basis to work upon; and yet no less a question than the origin and history of the race is involved. But the discussion of this question is not the object of the present paper, which aims at the less ambitious task of con-

tinuing the account of Dyak religion already introduced in the Paper on "Petara." * That dealt with the theories of their belief; this will carry the same subject into the region of religious rite and practice.

Spirits, Good and Bad.

The every day working thoughts of the Dyak about *Petara* are very indefinite, and there is room for the reception of any amount of spirits—good, bad, or indifferent—to demand the awesome attention of him who may not inaptly be described as a thorough child of nature. Nearly all races of men have imagined a class of intermediate beings between deity and humanity, whereby the gap between the two is bridged over. And the Dyak is no exception; yet his religion would seem to be not so dependent upon imaginary mediators, as some higher philosophic heathen systems, because his gods, according to his idea, actually give him their very presence when, in answer to invocations and sacrifices, they visit these human regions, and partake of his hospitality. But his receptivity of belief is omnivorous, and he has surrounded himself with thousands of "antus" or spirits, which are supposed to fill earth and air, sea and sky; and which scheme as adversaries, or appear as helpers of man, until the line of demarcation between *Petaras* and *antus* is altogether indistinct. As a matter of habit, some beings are spoken of as *Petaras* and some as *antus*: but when you ask the specific difference between the two, only a very indefinite answer is obtainable. They slide into each with an imperceptible gradient, and remind one of the "Avatara" manifestations of the gods.

Any unusual noise or motion in the jungle, anything which suggests to the Dyak mind an invisible operation, is thought to be the presence of an *antu*, unseen by human eyes, but full of mighty power. He is mostly invisible, but often vouchsafes a manifestation of himself; and when he does so, he is neither a graceful fairy, nor a grinning Satyr, but a good honest ghost of flesh and blood, a monster human being about three times the size of a man, with rough shaggy hair, glaring eyes as big as saucers, and huge

* See Journal No. 8, p. 133 *et seq.*

glittering teeth; sometimes dark, sometimes white in complexion; but sometimes again devoid of all such terrifying features, a commonplace human form, in fact, a magnified reflection of the Dyaks themselves. When he is seen, it is generally, as might be expected, on moonlight nights; but sometimes, so Dyaks aver, in the broad daylight. A young Dyak told me that one night he was watching for wild pigs on his farm on the skirts of Lingga mountain when there appeared a great white *antu* which he tried to catch by the leg, hoping to get something from him; but the *antu* shook him off, and with one bound disappeared into the jungle. Another man told me that when a boy he was going to a well to bathe, when he suddenly saw close to him an *antu* of gigantic stature, and he ran for his life and shut himself up in his room. That evening, a few hours later, a boy in the village suddenly died, killed of course by the *antu*. Such stories could be multiplied by the hundred.

The *antus* also reveal themselves in dreams; and whenever one has been seen by night or day, the apparition will be almost certain to revisit the Dyak in his dreams; and there is not the remotest suspicion that these visions of sleep are mere states of the subjective consciousness, but they are regarded as objective realities.

Antus rove about the jungle and hunt like Dyaks themselves. GIRGASI, the chief of evil spirits, is especially addicted to the chase, and may be exactly described as a roaring lion walking about seeking whom he may devour. An old man solemnly assured me that he once saw this terrible demon returning from his hunt and carrying on his back a captured Dyak whom he recognised. That very day the man died. There are certain animals in the jungle which roam about in herds, which the Dyaks call "pasan;" these are supposed to be the dogs of the *antus*, and do their bidding. From what I can gather about these creatures, I imagine them to be a kind of small jackal; they will follow and bark at men, and, from their supposed connection with the spirits, are greatly feared by the Dyaks, who generally run away from them as fast as they can. A Dyak was once hunting in the jungles of the Batang Lupar, and came upon an *antu* sitting on a fallen tree; nothing daunted he went and sat upon the same tree at a respectable dis-

tance from the *antu*, entered into conversation with him, begged for his spear, or anything he could bestow; but the spirit had nothing to give except some magic medicine (*ubat*) which would, by the mere fact of its possession by him, give his dogs pluck to attack any pig or deer. Having given him this, he advised the man to return quickly, for his dogs, he said, would be back soon, and might be savage with him. The man needed no further urging, retired a short distance in good order to save appearances, and then bolted through the jungle in the direction of his exit.

And not only do *antus* hunt; but they build houses and work and farm just as Dyaks do. They love to erect their invisible habitations in trees, especially of the *waringin* kind; and many a tree is pointed as sacred, being the abode of a spirit or spirits; and to cut one of these down would provoke the spirit's vengeance. I remember an instance of a Dyak dangerously ill, whose malady was generally attributed to his having unwillingly cut down one of these possessed trees. A sacrifice was made at the foot of the tree; but the disturbed *antu* would not be pacified, and the man died. Stories are told of men being spirited away into these trees for days, and found again at the foot of the tree safe in life and limb; but I will not say sound in mind. The fact of a tree having a supernatural inhabitant is generally revealed through dreams. A case of this kind occurred at Banting. It was told to somebody in a dream that in a paltry looking *kara* (ficus) tree on the hill there lived an *antu* who desired to be fed, and a space round was cleared and an offering made. As soon as I became aware of it, I cut the tree down, and heard no more about it. Another way of discovering these tree spirits is the following: Strike an axe in the tree at sundown, and leave it adhering to the tree during the night. If it be found in the morning still in that position, no *antu* is there; if it has fallen to the ground, he is there, and has revealed his presence by displacing the axe.

The tops of hills too are favourite haunts of this invisible society; and when Dyaks fell the jungle of the larger hills, they often leave a few trees standing on the summit as a refuge for them. A hill on the Saribas river was supposed to be so much the property of the spirits that it was dangerous and unlawful to farm it, and

the jungle remained, until a few years ago, when a village of Dyaks near by, receiving Christianity, lost their fear of *antus*, and cleared it.

It will have been observed that these *antus* are either good or evil, either assist man or injure him. The good ones are nearly identified with *Petara*, of whom no evil is predicated, and who never entraps man to his destruction. The benevolent spirit is the next grade of good being, and intercourse with it is coveted, for thereby come riches and wealth. The *antu* story generally relates that the man who sees the spirit rushes to catch him by the leg (he can't reach higher) to get somewhat from him; but is nearly always foiled in the attempt; for the *antu* suddenly vanishes. But some men, it is believed, do obtain these much coveted gifts and if a Dyak invariably gets a good harvest of paddy, it is by the magic charm, the "*ubat*," of some favouring spirit: if he has attained to the position of a war-leader, or be markedly brave, it is by the communion or touch of the same power: and in fact every successful man in Dyak life is credited by his fellows with the succour of one of these beings of the mystic world. They give men occult powers, charms, and magic protection against disease, and sometimes convey similar virtues by a simple pronouncement which is called a "*sumpah*" (oath). Stories are told of Dyaks who have the good fortune to meet with *antus* who have spoken somewhat thus:—"You shall obtain so many heads of your enemies," or "you shall get plenty of paddy," or "you shall have brave dogs to hunt with," or "shall be protected against small-pox," or "never be caught by an alligator." Medicines for the sick are believed to be given in dreams; and many a Dyak has related how, when despaired of by all, some "*ubat*" was given to him in sleep, by the magic virtue of which he was completely cured. And sometimes when *antus* bestow these gifts—bits of stick or other rubbish—they also mention the price to be paid for them by others who need them. And they do more than give magic medicines; they appear in dreams to guide and direct men's actions in various matters of conduct, and especially in matrimonial affairs, sometimes telling them whom to marry in order to get wealth; sometimes requiring them to divorce to avoid the displeasure of the

higher world. There is plenty of room here for the play of self-interest and trickery, but the fact that such pretended revelations are acted up to, is evidence of a true belief.*

The longing to communicate with the supernatural, common to all religions, has, in the Dyak, produced a special means to satisfy the aspiration. He has a "custom" for the purpose, viz., "*nampok*." To "*nampok*" is to sleep on the tops of mountains with the hope of meeting with the good spirits of the unseen world. A man who was fired with ambition to shine in deeds of strength and bravery, or one who desired to attain the position of chief, or to be cured of an obstinate disease, would, in olden times spend a night or nights by himself on a mountain, hoping to meet a benevolent spirit who would give him what he desired. To be alone was a primary condition of the expected apparition. It can be easily seen that the desire would bring about, in many cases, its own fulfilment, the earnest wish combined with a lively and superstitious imagination and the solemn solitude of the mountain jungle would, in most cases, produce the expected appearance of a *Petara*, or mythic hero with whose story he would be familiar. I have said in olden days, for the custom is now much less frequent; at least, in the coast district of Sarawak. But it is not altogether obsolete, for, a year or two ago, a Rejang Dyak, afflicted with some disease, tried several hills to obtain a cure, and at length came to Lingga, and was guided by some Dyaks of the neighbourhood to Lingga mountain. He offered his sacrifice, and laid him down to sleep beside it, saw an *antu*, and returned perfectly cured. Dyaks have erected no temples to *Petaras* or to *antus*, and therefore cannot do as the ancients of the western world who made pilgrimages to the temples of ESCULAPIUS, and of ISIS and SERAPIS to obtain healing from the gods; but a pilgrimage to the temple at Canopus, where the suppliant spent a night before the altar in order to receive revelations in dreams, is exactly paralleled by the unsophisticated Dyak sleeping on the still mountain-top with his little sacrifice beside him. The spirit and object are the same, and stories of cures are similar in each.

* The Revd. H. ROWLEY writes of a like belief among the African races. "Religion of the Africans," p. 60.

But the bad and angry spirits are far more numerous in Dyak belief than the good ones. These are regarded with dire dread. There is hardly a sickness which is not attributed to the unseen blow of an *antu*. "What is the matter with so and so?" you ask, "Something has passed him," is the reply: an *antu* has passed him and inflicted the malady. A serious epidemic is the devastating presence of a powerful and revengeful spirit. You ask where such an one was taken ill, and you are told that at such a place "it (*antu*) found him." Small-pox is spoken of as Raja the Chief. Cholera is the coming of a great spirit from the sea to kill and eat. When a report of cholera is bruited abroad, somebody or other will be sure to have a dream in which he will be told that the spirit is making his way from the sea up the rivers, and will speedily swallow up human victims, unless he be fed with sacrifice and offering. These *antus* are always hungry, and will accept the sacrificial food in substitution for human beings. A sacrifice is accordingly made to avert the evil. The same idea prevails about all internal maladies; and as people constantly get ill, the propitiation of the *antu* is an ever recurring feature in Dyak life. It is the worship of fear, the demonolatry of the less intellectual races of mankind. *Petara* is good, and will not easily injure them, and they may worship it as suits their convenience; but these *antus* always about their path are violent, savage and hungry, and must be reckoned with; hence the frequency of the demon-cultus.

It hardly need be pointed out that this relation with the spirits is no more ghost-seeing, where the apparition comes without object, and passes away without result. It is a system which has a definite function; which bestows favours, which brings evil, which directs conduct, and receives religious homage; and therefore a constituent part of Dyak religion.

Another way in which the *antu* appears to men is in the form of animals. A man and an *antu* are often interchangeable. A man will declare that he has seen an *antu*, like a gigantic human being; and in his dream he will find the same *antu* in the form of a deer, or other animal. The following is told of a Dyak, whom I know well. He was at work alone in the jungle, and cut himself with his *parang*: he bled profusely and fainted; and after recovering

his senses he saw beside him a *maias* (orang-utan) which had starched the bleeding and dressed the wound; and when departing the creature hung up some *ubat* for use in future contingencies. In other stories, the man is spirited away by the animal as in the following. A Dyak was fishing by a large deep pool, and saw in the water a huge python, about 50 feet long and big in proportion. He at once rushed to the conclusion that this was no mere beast, but an *antu* in serpent form; and without a moment's hesitation jumped down upon its back. The python dived, and then crept up the bank, and crawled along the road, but they had not gone far before the serpent was metamorphosed into a man, thus justifying the man's guess. As the two proceeded, the *antu* asked what he wanted; did he wish to be a hunter, a diver, a fisher, a climber, a pig-trapper, or to be a rich man? No, he wished to have a brave spirit and an invulnerable body, and to overcome his tribal enemies without mortal hurt to himself. The *antu* was complacent, and told him that if he married a certain woman, (naming her) his request should be granted. He made overtures to the lady, but her parents refused, and the marriage was not consummated: consequently he got only a part of the luck which the *antu* prospectively gave him. His after life, however, was thought to have verified the truth of the apparition; for he rose to a position of note among his people; and distinguished himself in that very line in which the *antu* said he should.

The alligator, also, is more than a canny beast; it is believed to be endowed with spirit-intelligence; and Dyaks will not willingly take part in capturing one, unless the saurian has first destroyed one of themselves; for why, say they, should they commit an act of aggression, when he and his kindred can so easily repay them? But should the alligator take a human life, revenge becomes a sacred duty of the living relatives, who will trap the man eater in the spirit of an officer of justice pursuing a criminal. Others, even then, hang back, reluctant to embroil themselves in a quarrel which does not concern them. The man-eating alligator is supposed to be pursued by a righteous NEMESIS; and whenever one is caught, they have a profound conviction that it must be the guilty one, or his accomplice; for no innocent leviathan could be permitted by

the fates to be caught by man. The only time when anything like homage may be supposed to be offered to the alligator, is in the ordeal of diving. When Dyaks left to themselves cannot settle their litigations by talking and arguing, the opposing parties each select a diver; and victory goes to the side whose diver can remain longest in the water without fainting.* When the divers proceed from the village-house to the water, somebody will follow saying a *sampi*, (invocation);† and casting rice about right and left, and on the water as he monotones his part. He calls out to the Royal Alligators and Royal Fishes, and all the minor denizens of the waters to come to his party's aid, and confound their opponents by shortening the breath of the opposite diver. The whole, often disorderly, always exciting, is an appeal to *Petara*; and all that live in the waters are asked to give their assistance.

Among all Oriental races, the serpent has been credited with large capacities. The Phœnicians adored it as a benificent genius. With the ancient Persians it symbolised the principle of evil. The Chinese attributed to the kings of heaven bodies of serpents. "There is no superstition more universal than ophiolatry. There "is hardly a people on earth among whom the serpent was not "either an object of divine worship, or superstitious veneration." The Dyak is no exception. His feeling towards prominent members of the snake tribe is something more than reverential regard. And if his form of the cultus is far from the elaborate proportions of the worship of the Danhgbwe in the serpents' house of Dahomey,‡ the belief in serpent guardianship is, where it exists, as strong. All Dyak worship, to whatsoever directed, is irregular and occasional; and it is only here and there that an instance of ophiolatry is found; but the veneration, such as it is, is the same which is given to *antus* and deities in general. The serpent is, in fact, in the Dyak view an *antu*, and partakes of the capricious

* [The ordeal by diving can be traced from India to Borneo through the Burmese, Siamese and Malays. *See* As. Researches, I., 390-404; Journal R.A.S. Bengal. V. XXXV.; De Backer, L'Archipel Indien, 376; Low's Dissertation on Province Wellesley, 284; De la Loubère's Siam, 87; Journal R. A. S. (Straits Branch) II., 30.—ED.]

† [Malay, *jampi*.—ED.]

‡ ROWLEY'S "Religion of the Africans," p. 46.

movements of the super-human race, who generally confer their favours upon the great, and pass by the poor and insignificant. It is a personal and not a tribal deity. The python (*sawa*), and the cobra (*tedong*) are the snakes generally selected by the *antus* for their habitation, not all the members of either class, but only individuals which become known as spirit-possessed through dreams, or inference from other signs. Should one of these reptiles be in the habit of frequenting the vicinity of a village house, it is always regarded as the good genius of some one or other of the principal men in it. Not long ago, I saw a small cobra come under a house, and crawl about, not heeding half a dozen of us who were watching its movements; it did not attempt to touch the chickens, nor did it show fright when I poked it with a stick, but simply inflated its hood a little, hissed, and went on in eager search of something! At length it caught a frog, and seemed satisfied. I found it was a constant visitor, and was said to be a "spirit-helper" of a man of the place, who, no doubt, would have fined any one who dared to lay violent hands upon it. I was not told, however, that any worship was paid to it. In another case, a large python went up into a house, and the inmates interpreted the visit as that of one of the beneficent powers. They put it under a *pasu*, (paddy measure) and offered a sacrifice to it, made a feast also for themselves, sat round the snake, and ate, congratulating themselves upon their good fortune. This done they let it go again into the jungle. In a third case, the python came at night, and astonished the community by swallowing one of their pigs. This bold attack was thought to mean that they had been guilty of neglect of duty to his spiritship; so with all haste an offering was prepared, and laid out on the floor of the house, the snake, gorged with the pig, being still underneath: some words of submission and entreaty were said and lo! the beast vomited up the pig, thereby affording indubitable proof that their view of the case was right! They then managed to secure it in a *bambu* cage, and left it in honourable captivity until the morning when I arrived and saw it. A company of them afterwards took it into the jungle, where they offered it another sacrifice, and then allowed it to slide out of the cage into the wood. It was believed to be the *tuah*, the "luck-bringer," of the head-

man of the place, who was also chief of the district.

In many regions of idolatry, the dread which animals inspired in man, more or less defenceless against their attacks, may have led to their being regarded as objects of worship. This has been urged of ophiolatry. "If the worship perpetuated itself," says Mr. B. GOULD,* "long after other forms of idolatry had disappeared, it was because the serpent was that creature against "which weapons and precautions were of least avail." Whether this dread of the beast be accepted as the true account of the origin of the cultus or not, all trace of the idea of propitiating an angry deity in the snake worship of the Dyak has long disappeared. One Dyak with whom I am acquainted keeps a cobra in his house, and regards it as his tutelary spirit, and everywhere among them these spirit-possessed reptiles are regarded as friendly visitors sent by some higher power for good; and the sacrifice becomes an acknowledgement of obligation, and a gift to keep them in good humour, according the maxim—"Presents win the gods as well as men." But ophio-worship needs to have no special cause assigned for its existence. It is a natural outcome of that primitive system of thought which has everywhere personified inanimate nature, and attributed human intelligence to the animal creation, one of the many fruits which has grown up from the wonder, the awe, and the dependent feeling with which uncivilised races have looked upon the mysteries of the great *natura naturans*; one more element to complete the circle of nature-worship which has had charms for many of the world's primitive races.

To this account of spirit-worship, manifested in many forms, I may add, that the extreme anxiety to obey the dictates of the spirits, especially when made known in dreams, led, in one instance, to an act of anthropolatry. A certain village-house was preparing a grand celebration in honour of *Singalang Burong*, when a Dyak—not very respectable in character—gave out that an *antu* had informed him in a dream, that this house must offer a sacrifice to himself (the man), or bear the brunt of the *antu's* displeasure. This alternative, of course, could not be borne, and they fetched the man, in a basket, put him in a place of honour, presented

* "Origin and Developement of Religious Belief," Vol. I., p. 138.

to him an offering of food and drink as a religious act and then carried him back again to his own abode. This fellow was at the time committing a flagrant breach of social laws, and possibly invented the message from the spirit, with the object of screening his reputation by showing himself a favourite of the gods. But this view of the matter did not present itself to the Dyak mind, which is capable of swallowing any monstrosity, or absurd falsehood, if it only pretends to be a revelation from the spirits. Such, too, is the implicit faith they put in dreams.

Sacrifices.

Something must now be said about the sacrifices which have been so frequently mentioned. The ordinary offering is made up of rice (generally cooked in bamboos), cakes, eggs, sweet potatoes, plantains, and any fruit that may be at hand, and a fowl or small chicken. This *piring*, when offered in the house, is put upon a *tabak*, or brass salver: if the occasion of the sacrifice necessitates its being offered anywhere away from the house, a little platform is constructed, fastened together with *rotan*, upon four sticks stuck into the ground. This is *para piring*, altar of sacrifice. The offering of course is laid upon it. But generally this is covered with a rough roof, and thatched with *nipah* leaves, looking like a miniature native house; but it is the most rude and flimsy thing imaginable and soon tumbles to pieces. This is the *langkau piring*, shed of sacrifice. The god or spirit is supposed to come and partake of the good things spread there, and go away contented. I once remonstrated with them on the futility of the whole proceeding, on the ground that the food was clearly not eaten by any invisible being, but by fowls or pigs, or perhaps by reckless boys full of mischief, who would brave the fear of the spirits. But their answer was ready. The *antu*, whatever form it may take in showing itself to human eyes, is, as a spirit, invisible, a thing of soul, not of matter: now, they said, the soul spirit comes, and eats the soul *(samangat)* of the food: what is left on the altar is only its husk, its accidents, not its true essence. Now this answer, remarkable as coming from them, contains, as it does, something similar to an old philosophic idea, which, in better than Dyak

society, is not altogether obsolete as a disputed matter in the present day.

An important element of many sacrifices is the sprinkling of the blood of the slain victim, *ginselan*, or *singkelan*. The persons on whose behalf the sacrifice is offered, is sprinkled with the blood of the fowl, and not only persons, but farms of growing paddy: the persons, I imagine, to atone for some infringement of *pemali*, the paddy, to make it grow. Sacrificing on behalf of farms is a vital part of their agricultural system, and no Dyak would think his paddy could possibly come to maturity without continual application of the fowl's blood. The bird is killed and waved about over the farm, but on some occasions, when the growing is supposed to need only a slight application of sacrificial virtue, the comb of the fowl is just slit to allow a little blood to ooze out.

On most occasions when a victim is slain, it is afterwards eaten, be it pig or fowl; but in some cases, it is otherwise disposed of. If it be a sacrifice to *Pulang Gana* at the commencement of the farming, the pig and other elements of the offering are conveyed with great pomp, the beating of gongs and streamers flying in the breeze, to the land to be prepared for receiving the seed; the pig is then killed, its liver and gall examined for divination, and the whole put into the ground with some *tuak* (native drink) poured upon it, and dedicated with a long invocation to the great paddy producer. This is the function which is called *buja*. If the sacrifice be for the crime of adultery, the victims are thrown into the jungle, and on the occasion of a marriage, I remember the offering was cast into the river. For all ordinary sacrifices, a fowl suffices; but a pig, being the largest animal which the Dyak domesticates, is naturally selected as the highest victim: should pigs, however, not be procurable at the time, two fowls can be substituted. And why? I asked. Because the legs of two fowls are equal to those of a pig! *

These sacrifices are not bound up with any priestly order; any

* Among the Dyaks of whom I am specially writing, I find no memory of human sacrifices: but the Melanos were once addicted to the practice, and I question if, even yet, they have died out amongst the Kayans of the interior.

one may offer them: but old men are generally selected in respect of the honour due to their age. No priesthood, in the proper sense of the term, seems to exist among these Sea-Dyaks; for the *Manang* or medicine man does not fulfil the necessary conditions. Any man who is a chief, or who has been fortunate in life, or who is well up in ancient lore, and knows the form of address to the deities, may perform the sacrificial function.

And the worship is a purely external matter, unconnected with morality, a simple *opus operatum*, a magical action which effects its object irrespective of the condition of mind, or habits of life of the worshipper. A man of sober conduct would be preferred to one of notoriously bad character, to offer a sacrifice; but I have not perceived that any good moral or spiritual dispositions are required to secure the object of the function. This indeed follows from the fact that no improvement of the moral being is sought for, or even thought of, as the purpose of a *piring*. However good *Petara* may be supposed to be, the spirits in general have not made known that they delight in virtue; and the Dyak does not offer sacrifices and repeat invocations to promote personal righteousness and wisdom; but to get good crops of paddy, the heads of his enemies, skill in craft, health and long life. Neither his prayers nor aspirations reach higher than the realm of the visible and present. And in cases where we can see that propitiation for sin is the esoteric basis of the institutions, as for instance, in the slaying of sacrifice after an act of adultery, yet the thoughts of the Dyak are not directed to the cleansing of the offenders, but to the appeasing of the anger of the gods, in order to preserve their land and their crops from blight and ravage. There is no confession of sin, nor petition for the pardon of the offenders. It is a witness of a belief that the offences of man provoke the displeasure of the gods, and that satisfaction is demanded; but there is nothing to show that the ultimate purity and improvement of the offender is contemplated as the thing desired. It is compensation for wrong done, and a bargain to secure immunity for their material interests. I am speaking of the sentiment consciously entertained by the Dyak himself concerning his own *piring*; not of the whole rationale which we can give of it.

I must now pass on to a further element of Dyak religion, which is yet only another phase of that nature worship which pervades all their institutions. The Dyak, like other races, feels his ignorance of, and dependence upon, every part of the world about him. He feels that nature, which has voices so many and wondrous, must have something to say to him, something to tell him. When is its voice to him to be heard? He feels a need of some guidance from the powers around and above him in his going out and coming in, in his precarious farming, in his occupations in the sombre depths of the jungle, in his boating over the dangerous rapids, or the treacherous tides of the swift rivers. He is aware that death and destruction may suddenly confront him in many a hidden danger; and he longs for something to hint to him when to advance and when to recede. His is a "questioning humanity;" and he has devised for himself an "answering nature."

Omens.

Like the ancient Celts, who adored the voice of birds*; like the Romans who took auguries from the flight or notes of the raven, the crow, the owl, the cock, the magpie, the eagle and the vulture, the Dyak has his sacred birds, whose flight or calls are supposed to bring him direction from the unseen powers. The law and observance of omens occupy, probably, a greater share of his thoughts than any other part of his religion or superstition; and I cannot imagine that any tribe in any age ever lived in more absolute subservience to augury than do the Dyaks.

The system, as carried out by them, is most elaborate and complicated, involving uncertainties innumerable to all who are not fully experienced in the science, and the younger men have constantly to ask the older ones how to act in unexpected coincidences of various and apparently contradictory omens. To give a complete account of this intricate system would exceed my limits, and severely tax the patience of the reader; but an attempt to give some definite notion of it is necessary.

The birds thus "used," as Dyaks say, are not many. I can only give

* Maclear's "Conversion of the Celts," pp. 25, 26.

their native names:—*Katupong, Beragai, Kutok, Mbuas, Nendak, Papan, Bejampong.* Most are, I believe, beautiful in plumage; all are small, and, like most tropical birds, have nothing that can be called song; but their calls are sometimes shrill and piercing. The reason why these are the birds selected, and only these, will appear in the end. But in practice, the system goes beyond birds, and embraces the *rusa* (deer), *pelandok* (mouse-deer), the *kijang* (gazelle), *tenggiling* (armadillo), *rioh* (insect), *rejah* (insect), *burong malam* (insect), *tuchok* (lizard), *sandah* (bat), the python and cobra, and sometimes even the rat: all these may be omens in various ways and circumstances, and therefore, in this connection, they are designated *burong* (birds), and to augur from any of them is *beburong*. But these other creatures are subordinate to the birds, which are the foundation upon which the superstructure of good luck is to be raised; and from which alone augury is sought at the beginning of any important undertaking.

The yearly rice-farming is a matter of much ceremony as well as of labour to the Dyak, and must be inaugurated with proper omens. Some man who is successful with his paddy will be the augur and undertake to obtain omens for a certain area of land which others beside himself will farm. Some time before the Pleiades are sufficiently high above the horizon to warrant the clearing the grounds of jungle or grass, the man sets about his work. He will have to hear the *nendak* on the left, the *katupong* on the left, the *burong malam* and the *beragai* on the left, and in the order in which I have written them. As soon as he has heard the *nendak*, he will break off a twig of anything growing near, and take it home and put it in a safe place. But it may happen that some other omen bird, or creature, is the first to make itself heard or seen; and in that case the day's proceeding is vitiated; he must give the matter up, return and try his chance another day; and thus sometimes three or four days are gone before he has obtained his first omen. When he has heard the *nendak*, he will then go to listen for the *katupong* and the rest, but with the same liability to delays; and it may possibly require a month to obtain all those augural predictions which are to give them confidence in the result of their labours. The augur has now the same number of twigs or sticks,

as birds he he has heard, and he takes these to the land selected for farming, and puts them in the ground, says a short form of address to the birds and *Pulang Gana*, cuts a little grass or jungle with his *parang*, and returns. The magic virtue of the birds has been conveyed to the land.

For house-building, the same birds are to be obtained, and in the same way. But for a war expedition, birds on the right hand are required, except the *nendak*, which, if it make a certain peculiar call, can be admitted on the left.

These birds can be bad omens as well as good. If heard on the wrong side, if in the wrong order, if the note or call be of the wrong kind, the matter in hand must be postponed, or abandoned altogether; unless a conjunction of subsequent good omens occur, which, in the judgment of old experts, can overbear the preceding bad ones. Hence, in practice this birding becomes a most involved matter, because the birds will not allow themselves to be heard in a straightforward orthodox succession. After all it is only a balance of probabilities; for it is seldom that Dyak patience is equal to waiting until the omens occur according to the standard theory; but this just corresponds to the general ebb and flow of good things in actual life.

There are certain substitutions for this tedious process, but I believe they are not much in vogue. Thus for farming, it is said, that a bit of gold in any shape may be taken and hidden in the ground; and the result will be as though the proper birds had been heard. This looks like a case of bribing the spirits. Or the matter may be compounded for by sacrifice. A fowl may be killed so that the blood shall drop into a hole in the earth, in which also the fowl must be buried. Or the augural function may be shortened by using an egg newly laid, which must be taken and broken on the ground. If it should turn out to be rotten, it is a bad omen; if quite fresh, it is good. This is to be recommended, for it would certainly always secure the desired result. So on the occasion of a war expedition. If an offering be prepared and some *tuak* (drink), and the sacrifice be offered with beating of gongs and drums on starting from the house, no birds need be listened to on the way. But these ceremonies are supposed to fall short of the real

thing, and are not much practised.

These are the inaugurating omens sought in order to strike the line of good luck, to render the commencement of an undertaking auspicious. The continuance of good fortune must be carried on by omen influence to the end.

To take farming again, where the practice becomes most extensive and conspicuous. When any of these omens, either of bird, beast, or insect, are heard or seen by the Dyak on his way to the paddy lands, he supposes they foretell either good or ill to himself or to the farm; and in most cases he will turn back, and wait for the following day before proceeding again. The *nendak* is generally good, so is the *katupong* on right or left, but the *papan* is of evil omen, and the man must beat a retreat. A *beragai* heard once or twice matters not; but if often, a day's rest is necessary. The *mbuas* on the right is wrong, and sometimes it portends so much blight and destruction that the victim of it must rest five days. The "shout" of the *kutok* is evil, and that of the *katupong* so bad that it requires three days' absence from the farm to allow the evil to pass away; and even then a *beragai* must be heard before commencing work. The *beragai* is a doctor among birds. If the cry of a deer, a *pelan'ok*, or a gazelle be heard, or if a rat crosses the path before you on your way to the farm, a day's rest is necessary; or you will cut yourself, get ill, or suffer by failure of the crop. When a good omen is heard, one which is supposed to foretell a plentiful harvest, you must go on to the farm, and do some trifling work by way of "leasing the works of your hands" there, and then return; in this way you clench the foreshadowed luck, and at the same time reverence the spirit which promises it. And should deer, *pelandok*, or gazelle come out of the jungle and on to the farm when you are working there, it means that customers will come to buy the corn, and that, therefore, there will be corn for them to buy. This is the best omen they can have; and they honour it by resting from work for three days.

But the worst of all omens is a dead beast of any kind, especially those included in the omen list, found anywhere on the farm. It infuses a deadly poison into the whole crop, and will kill some one or other of the owner's family within a year. When this terrible

thing happens, they test the omen by killing a pig, and divining from appearances of the liver immediately after death. If the prediction of the omen be strengthened, all the rice grown on that ground must be sold; and, if necessary, other rice bought for their own consumption. Other people may eat it, for the omen only affects those at whom it is directly pointed. A swarm of bees lighting on the farm is an equally dreadful matter.

And there is another way of escaping the effect of omens less vicious than the foregoing. Some men, by a peculiar magic influence, or by gift of the bird spirits, are credited with possessing in themselves, in their own hearts and bodies, some occult power which can overcome bad omens, (*penabar burong*). These men are able, by eating something, however small, of the produce of the farm, to turn off the evil prognostication. Anything grown on it which can be eaten, a bit of Indian corn, a little mustard, or a few cucumber shoots, is taken to the wise man; and he quietly eats it raw for a small consideration and thereby appropriates to himself the evil omen which in him becomes innocuous and thus delivers the other from the ban of the *pemali*, or taboo.

The *burong malam* is an insect so called because it is generally heard at night; it is especially sought after on the war-path as the guide to safety and victory. It is altogether a good genius, as the *nendak* is among the birds. And in farming it is equally valued. A man heard it on one occasion in a tree on his farm-land, late in the morning; and dedicated an offering to it at the foot of the tree, which was afterwards regarded as sacred, and was not felled with the rest. And he had his reward in an abundant harvest.

These omen-creatures are the regular attendants of the Dyak, not only in his farming, but in all his travels and works of every description. If he be only going to visit a friend a few miles off, a bad bird will send him back. If he be engaged in carrying timbers from the jungle for his house, and hear a *kutok* or a *bejampong* or a *mbuas*, the piece must be thrown down, and left until a day or two after, or it may have to be abandoned altogether. A man built a boat, and, when nearly finished, a *kutok* flew close across the bows; it was cast aside and allowed to rot. If at night they hear an owl make a peculiar noise they call *sabut* they will

hastily clear out the house in the morning; and remain away some weeks, it may be, in temporary sheds, and then only return when they have heard a *nendak*, and a *beragai* on the left. There are many omens which make a place unfit for habitation, and among them are a *beragai* flying over a house and an armadillo crawling up into it.

When visiting the sick, birds on the right are desired, as possessing more power for health. And here I may mention another way of communicating the virtue of the good omen to the object. When a Dyak hears a good bird on his way to see a sick friend, he will sit down, and chew some betel-nut, *sirih* leaf, lime, tobacco and gambier for his own refreshment, and then chew a little more and wrap it in a leaf and take it to his friend, and if the sick man can only eat, it will materially help the cure; for does it not contain the voice of the bird, a mystic elixir of life from the unseen world?

To kill one of these birds or insects is believed to bring certain disease, if not death. I was told that a woman was once paddling her canoe along near the bank of a stream, and saw a little *beragai* on a bough, and not recognising it she caught it, and took it home for a child's plaything. She was soon made aware of her mistake, and offered the bird a little sacrifice and let it go. That night she had a dream wherein she was told that, if she had killed it, or omitted the offering, she would have died. But this idea of sacredness of life does not apply to the deer, the gazelle, the *pelandok*, the armadillo and iguanas which they freely kill for food, and rats as pests. Physical wants are stronger than religious theory. Another inconsistency appears when, in setting up the posts and framework of a house, they beat gongs and make a deafening noise to prevent any birds from being heard.

This is only the merest outline of the practice, the full treatment of which would require a volume; but it is sufficient to show that there never was a people in more abject mental bondage to a superstition, than are the Dyaks of Borneo to the custom of *beburong*.* In a race of considerable energy of temperament, like

* This remark perhaps hardly applies now to Dyaks of the coast, who, being subject to other influences, are gradually relinquishing the custom.

the Sea-Dyaks, one would have expected that the tediousness of the system would have produced a remedy. To consult omens at the commencement of important undertakings is one thing; to be liable to obstruction and restraint at every step of life, is quite another and far heavier matter. The substitutions before-mentioned, no doubt, were invented as a short cut through a troublesome matter, but they have evidently failed in the object. And then the intricacies of the subject are so endless. Old men, industrious and sensible in ordinary matters of life, will sit for hours at a stretch discussing lawful or unlawful, lucky or unlucky, combinations of these voices of nature, and their effect upon the work and destiny of men. Only the older men are able to tell what is to be done in all cases. The deaf who do not hear, and children who do not understand, are conveniently supposed to be exempt from obedience. And this involved system of life is thoroughly believed in as the foundation of all success. Stories upon stories are recounted of the failures, of the sicknesses and of the deaths that have resulted from disregard of the omens. You may reason with them against the system, but in the coincidences which they can produce they think they have a proof positive of its truth; and with them an accidental coincidence is more convincing than the most cogent reasoning. But it need hardly be said, that the citing of precedents is very one sided. All cases in which the event has apparently verified the prediction, are carefully remembered, whilst those in which the omen has been falsified are as quickly forgotten.

The object of the bird-cultus is like that of all other rites: to secure good crops, freedom from accidents and falls and diseases, victory in war, and profit in exchange and trade, skill in discourse, and cleverness in all native craft. I say bird-*cultus;* for it rises from observance of omens into invocation and worship of the birds, as the following extractfrom a "Sampi Umai" will show:—

I call to ye, O Birds!
Which birds do you call, do you beckon?
The false, the lying birds,
The mocking, the wicked ones,
The evil ones which in sideways,
Those which start in sleep,

Which flutter their wings as a sail: *
These I do not call, I do not beckon.
Which then do you call, do you beckon?
Those which lay and hatch to perfection.
Which are clean of breast and heart.
Whose discourse compels assent,
Whose fame reaches afar,
Whose praise is heard and repeated,
Which are just and pure and simple,
The palms of whose hands are lucky,
Which sleep and have good dreams.
These I call, these I beckon.
That when they pass through the jungle,
They may keep their hands in order;
When they pass other men's things,
They may be on guard against stealing;
When they talk they may also understand;
When men quarrel they may rebuke them;
When men strive they may cool the fiery spirit.
Katupong of the late *Menggong.*
Papan of the late *Dunggan.*
Kutok of the late *Manok.*
Buntu of the late *Puanku.*
Pangkas of the late *Lunas.*
Kunding of the late *Sumping.*
Burong Malam of the late *Ayau.*
Rioh of the late *Manoh.*
Rejat of the late *Lunchat.*
Kasui of the late *Gali.* †
These I call, these I beckon.
That they may never labour in vain nor return empty,
Never be fruitless, never be barren,
Never be disappointed, never be ashamed,

* This probably refers to locusts which eat the young paddy.

† These profess to be the names of ancestors who have been specially favoured by the birds named: and the variation of the names of the birds is probably to be accounted for by the fact: that the same birds are called by different names.

Never be false, never tell lies.
These I call, these I beckon,
That when I go on the war path,
They may be with me to obtain a head;
When I farm,
They may be with me to fill the paddy bins;
When I trade,
They may be with me to get a *menaga* jar. *
These I call, these I beckon,
These I shout to, these I look to,
These I send for, these I approach,
These I invoke, these I worship.

The birds are here contemplated as in company with the Dyak, ordering his life, and giving effect to his labour; and the invocation and offering are to impetrate their favour. Another function in which the cultus of these winged creatures comes out distinctly is the festival which is described as *uri burong makai*, giving the birds to eat, that is, giving them an offering. It may be said to be a minor festival in honour of *Singalang Burong* and his sons-in-law, the omen spirit-birds. The sacrifice, which follows upon the usual invocation, is divided into two portions; one of which is suspended over the roof-ridge of the house, and the other upon the edge of the *tanju*, or drying platform, which fronts every Dyak village-house.

In answer to the question of the origin of this system of "birding," some Dyaks have given the following. In early times the ancestor of the Malays and the ancestor of the Dyaks had, on a certain occasion, to swim across a river. Both had books. The Malay tied his firmly in his turban, kept his head well out of water, and reached the opposite bank with his book intact and dry. The Dyak, less wise, fastened his to the end of his *sirat*, waist-cloth, and the current washed it away, for in swimming, the *sirat* was of course in the water. But the fates intervened to supply the loss, and gave the Dyak this system of omens as a substitute for the book.

* Dyak property consists in, and is reckoned by, jars of certain recognised patterns.

Another story relates the following. Some Dyaks in the Batang Lupar made a great feast, and invited many guests. When everything was ready and arrivals expected, a tramp and hum, as of a great company of people, was heard close to the village. The hosts, thinking it to be the invited friends, went forth to meet them with meat and drink, but found with some surprise they were all utter strangers. However, without any questioning, they received them with due honour, and gave them all the hospitalities of the occasion. When the time of departing came, they asked the strange visitors who they were, and from whence, and received something like the following reply from their chief: "I am *Singalang Burong*, and "these are my sons-in-law, and other friends. When you hear the "voices of the birds (giving their names), know that you hear us, "for they are our deputies in this lower world." Thereupon the Dyaks discovered they had been entertaining spirits, and received, as reward of their hospitality, the knowledge of the omen system.

But the full Dyak explanation of the subject is contained in the legend of *Siu*, which is perhaps worth epitomising. *Siu* lived in the very early ages of the world, when men were still but few, and confined to a comparatively small area, and with only such knowledge as raised them a little above the brute creation. One day he goes out shooting with his blow-pipe; but loses his way, wanders about, and at last emerges on the sea coast. Here he sees a Dyak woman wondrously beautiful, who straightway recognises him, and offers to marry him. He objects on the score that he has lost his way, and knows not how to reach his home again; but she overrules the objection by informing him that she is well acquainted with the way both to his and her own country, and, if he will only follow her, she will conduct him to his friends. He consents, and in a short time they reach the village, and find *Siu*'s parents wailing for him as dead. In the sudden surprise of his arrival, they hardly recognise his wife, but after the joy is somewhat sobered down, they bethink themselves of the strange lady, and are lost in admiration of her beautiful form and features. No questions are asked about her parentage. In course of time, a child is born, who is named *Seraguntíng*, who grows big in a miraculously short space of time. One day he cries and won't be pacified. All caress him

but to no purpose. His face is as red as a capsicum with weeping, and *Siu* asks his wife to take him again, and she refuses; whereupon he reproaches her with slight irritation of temper. She replies nothing, but quietly packs up her things, marches out of the house, and departs through the jungle to her unknown home. The boy continues to cry, and persistently begs his father to take him after his mother. After some demurring, *Siu* yields, and father and son depart to go they know not where. Night comes on, and they rest under the shelter of the forest, and a strange thing occurs. In a leaf on the ground they find some fresh milk, which *Seragunting* drinks. They trudge on for three or four days, resting at night, when they always find milk in a leaf for *Seragunting*. At length they come to the coast, and see in the distance the mother's hat floating on the water; and there is nothing to do, but to encamp again for the night. Again more milk is found in a leaf.

Next morning, a boat, and *Seragunting*, who, takes the lead of his father in all things, hails it and asks the paddlers to take him and his father. The boat veers towards the land, but some in the boat recognize the two wanderers, and shout out: "Oh, it is only *Siu*, and his boy; let them alone to die if they must. The boat is shoved off again and disappears. This is the boat of *Katupong*, son-in-law of *Singalang Burong*. Exactly the same scene enacted six times more on the passing of the boats of *Beragai*, *Kuto*, *Mbuas*, *Nendak*, *Papan* and *Bejampong*. Again the two are left alone on the shore, and again the milk mysteriously appears on the leaf.

On the following morning, they behold a strange shape rise out of the sea in the distance, and soon recognize it to be a gigantic spider, which gradually approaches them and asks what they are doing. They reply that they want to go across the sea. The spider affirms it can guide them, gives *Seragunting* some rice, and bids them follow, not turning to the right nor to the left. They all walk on the water which becomes as hard as a sand bank under their feet. After being a long time out of sight of land, they approach an opposite shore, and find a landing place with a large number of boats betokening a place well inhabited. The spider directs them to the house of the mother; and they find themselves at last in the house of no less a personage than *Singalang Burong*.

And thus it comes to light that this mysterious woman, who so strangely and suddenly falls across *Siu's* path, is in reality an inhabitant of the spirit-world, who has condescended to become the wife of a mortal. She is ***Bunsu Katupong***, the youngest of the *Katupong* family, niece of *Singalang Burong*, and one of that family of spirit-birds of whom he is chief.

But at first no one takes any notice of them, and *Singalang Burong* is in his *panggah* or seat of state, and the mother does not appear. *Seragunting* with his usual precocity calls the sons-in-law of the great spirit his uncles, but they will not acknowledge him, and threaten to kill him and his father. They watch to mark whether the boy recognises his mother's cup and plate, her *sirih* box, and mosquito curtains, and behold, he makes straight for them without the slightest hesitation. They are not satisfied, and propose several ordeals in all which *Seragunting* is miraculously successful. As a last trial they all go hunting, *Katupong*, *Beragai* and the rest all take their well-proved dogs, and leave the boy and his father to get one where they can, yet they are both to be killed if they are not more successful than the others. *Seragunting* calls to him an old dog which is nothing but skin and bones, and can hardly walk, and gently strikes him, whereupon the dog is in an instant fat, plump and strong. *Katupong* and his friends return in the afternoon without anything, and in the evening. *Seragunting* and his dog appear chasing up a huge boar to the foot of the ladder of the house, where the pig makes a stand. *Katupong* and his friends fling their spears at him, but they glide off, and they themselves are within an ace of being caught in the tusks of the beast; then *Seragunting* goes to the room, gets a little knife of his mother's and gently throws it at the pig, and it instantly drops down dead.

After these miraculous feats, there is no longer any room for doubt, and *Seragunting* is acknowledged and treated by all as a true grandson of *Singalang Burong*. They now live happily together for some time, until one day when *Singalang Burong* goes to bathe; *Seragunting* in his absence plays about the *panggah*, and turns up his grandfather's pillow, and sees underneath, as in a glass, the place of his birth and all his father's relations, and calls

his father and they both see the mystic vision. From that time the father is sad and home-sick, and cannot eat food, and soon asks to be allowed to return to his own place. *Singalang Burong* discovers that they have looked under his magic pillow, but is not angry, and gives his consent to their departure.

But before returning to the lower world, *Siu* and his son have several things to learn. They are taken on a war-expedition, that they may know how to fight an enemy with bravery and successful tactics; they are taught how to plant paddy, and wait until it is ripe in order to have a practical knowledge of every stage of rice-growing; they are initiated into different ways of catching fish and are shown how to set traps for pig and deer and, above all, the observance of all the omens good and bad is carefully explained to them. "These birds," says *Singalang Burong*, "possess my mind and spi-"rit, and represent me in the lower world. When you hear them, "remember it is we who speak for encouragement or for warning." Some paddy seed is then given to them and a variety of other presents and they depart. No sooner are they out of the house than they are suddenly transported through the air to their own home.

This legend implies the belief that the primitive Dyak lived in the lowest state of barbarism, subsisting upon the fruits of the jungle, and plantains, and yams, ignorant of fishing and trapping, and of the great industry of rice-farming; that the knowledge of these things with the omen system was brought from the higher world by *Seragunting*, the offspring of the spirits above, and, therefore, able to obtain the knowledge; and that the working of all is to be carried on with the continual direction and assistance of the supernatural author of the whole. The sacredness of the omen birds is thus explained: they are forms of animal life possessed with the spirit of certain invisible beings above, and bearing their names; so that, when a Dyak hears a *Beragai*, for instance, it is in reality the voice of *Beragai*, the son-in-law of *Singalang Burong*; nay, more, the assenting nod or dissenting frown, of the great spirit himself.

We may now conclude with a summary reference to those elements of worship to which the Dyak clings for the support and satisfaction of the religious side of his life; and if we can see with

his eyes, we shall probably be able to understand what shadows of truth it embodies; and how much or how little it supplies the place of a better knowledge. If the strength of worship be in proportion to the number of objects venerated, the Dyak is most emphatically a "worshipping animal," but the fact is, that the Dyak character contains the smallest amount of real veneration. His adoration is brought down to the mere external work of making a sacrifice and repeating an invocation, which is done in an off-hand manner, without any posture of humility or reverence and without any idea that it involves the offering of a life in a course of good conduct. But in the number of his deities, such as they are, he is certainly rich. He has not risen to the idea of an omnipresent deity, but he imagines the world, especially the heavens, to be everywhere inhabited by separate *Petaras*, whose function it is to care for men. Yet in this manifold personal providence, there is room for a spirit of fatalism. He will cry out to *Petara*, and talk of the relentless march of fate. To *Pulang Gana* he applies for good crops; and to *Singalang Burong* for general luck and success in everything. His idea evidently is that good gifts are from the gods.

But while he has this appreciation of a secret power behind the realm of the visible, the world of nature is to him a great, wide terrible and wonderful combination of phenomena, whose influence he feels as that of a living presence, which elicits his sense of awe and regard. There is no separate worship offered to the heavenly bodies; but in a prayer at farming, the sun is invoked together with *Pulang Gana*, *Petaras* and Birds; and is addressed as *Datu Patinggi Mata-ari*. The idea of its personification is suggested by its name, "the eye of the day." The moon and stars are not invoked, but, according to him, they have an "invisible belonging," a *Petara*, just as all parts of the earth have. It is probable that no inanimate objects themselves, not even the sun, though treated as before mentioned, are supposed to be divinities; it is an underlying spirit in them which is adored, a hidden living influence in them which effects their operations. Thus the sea has its *Antu Ribai*; and the wind is the mysterious effluence of *Antu Ribut* who resides in human form in aerial regions; and when a violent storm sweeps

the jungles, Dyaks will beat a gong for a few minutes to apprise the Wind Spirit of the locality of the house; lest he should lay it level with the ground, as he does sometimes the most majestic of forest trees. Veneration for natural phenomena then determines the direction of his religious instincts; and we find ourselves in a region of belief which reminds one, to some extent, of the primitive religion of the Vedic age. This nature-worship soon runs into practical polytheism; for the human spirit ever seeks a personality as the receiver of its homage, and the repository of its wants. To this, the best side of Dyak religion, is added a less poetical element, a cultus, which though occasional and spasmodic, is yet degrading in character; one inspired by a mixture of fear, anxiety and self-interest, and consisting in demonolatry, zoolatry and aviolatry, in the practice of which there are found the same religious acts as are offered to other beings—invocation, petition and sacrifice. The Dyak's religious belief is thus the offspring of the earthly as well as the higher side of his nature; and together forms a compound of law, religion and superstition in inextricable confusion.

And in the omen system, the Dyak advances still further into the great field of human religion, and touches other faiths higher than his own. The forms in which he manifests this is sure to be material and crude; but nevertheless it may contain the germs of thought more fruitful of results elsewhere. What is the essential thought or principle which underlies these dreams, omens and divinations? A morbid anxiety to foreknow the secrets of the future no doubt is there; but surely there is also a hidden conviction, that the supernal power and wisdom has a way of revealing its will to man, wherein he is told what to do, and what to refrain from. Looking at the matter from his point of view, the Dyak has a continual direction from that power, a living guide book for life's work and journey. The statement of the legend that bird-omens were given instead of the book, exactly hits the point. And he implicitly obeys, though he knows not of the why; but the gods see further than he can, and he is content, though the obedience involves a present inconvenience.

To sum up then, the Dyak has gods for worship, spirits for

helpers, omens for guides, sacrifices for propitiation, and the traditions of his ancestors for authority. And with submission to every stronger power, good or evil, he lives and works. His look beyond into a future sphere is another matter, and reserved for separate consideration.

J. PERHAM.

THE DUTCH IN PERAK.

WHEN, a few years ago, in pursuance of a new policy respecting the Native States on the Peninsula, a British Political Officer with a small guard took up his residence just above the navigable part of the Perak river, it was within the knowledge of few persons probably that the Dutch had, more than two hundred years before, established a trading station a few miles lower down. And when, after one year, the experiment collapsed, the Resident was murdered and the Residency placed in a state of siege, it was never pointed out, as far as I remember, that history was repeating itself and that the Dutch traders who had settled on the Perak river in 1650 were murdered in 1651 by the Malays. Fortunately the parallel ends there, for the speedy punishment which overtook the murderers, in 1876, was of course more effectual than the efforts of the Dutch to obtain satisfaction for the tragedy of 1651, efforts which were protracted, as will be seen further on, for ten years.

Perak now bids fair to become as settled and prosperous as any British Colony, but the Dutch episode in its history should not be forgotten, and the following pages contain a collection of extracts from European and Malay authors bearing upon it, more interesting, as I think, in the original words of the writers than any connected accounts which could now be compiled.

HAMILTON alludes to the Dutch disaster in the following passage *:—

"Perak is the next country to Queda. It is properly a part of the Kingdom of Johore but the People are untractable and rebellious and the Government anarchical. Their religion is a heterodox Mahometism. The Country produces more Tin than any in India, but the Inhabitants are so treacherous, faithless and bloody, that no European Nation can keep Factories there

* "A new account of the East Indies, being the Observation and Remarks of Capt. A. HAMILTON who spent his time there from the years 1688 to 1723." Edinburgh, 1727, Vol. II., p. 73.

with safety. The Dutch tried it once, and the first year had their Factory cut off. They then settled on Pullo Dingding, an Island at the Month of the river Perak, but about the year 1690 that Factory was also cut off, and I never heard that anybody else ever attempted to settle there since.

There are several other places along that coast of Malaya, that produce great quantities of Tin, but Salangore and Parsalore are the most noted, though little frequented by Europeans, because they have too many of the Perak Qualities to be trusted with honest Men's Lives and Money. Their Religion is also a sort of scoundrel Mahometism."

I have lived in Perak for several years, and have sought in vain among natives of the state for any traditional accounts of the attack upon the Dutch and the negotiations which followed. I have never succeeded in meeting a native who could remember having heard that such a thing had happened. Yet these people have plenty of legends going back to pre-Muhammadan days. This is an example of the small hold which, in the absence of written accounts, the events of modern times have upon the minds of men in comparison with the mythical stories of antiquity.

The Dutch, who became in 1641 masters of Malacca, having successfully attacked the Portuguese garrison there, turned their attention shortly afterwards to the tin-trade of the State of Perak, then in a condition of vassalage under the Kingdom of Achin. In a manuscript collection of Dutch Treaties prepared in Batavia under the orders of Sir STAMFORD RAFFLES, while he was Lieutenant-Governor of Java, the following engagement is to be found. It is dated the 15th August, 1650, CORNELIS VAN DER LYN being then Governor-General:—

"Contract with the Chiefs of Perak Dependent on Acheen stipulating that the exclusive Tin Trade granted to the Company by the Ratoo of Acheen will likewise embrace the State of Perak, that is to say, that the same will in future be restricted to the Dutch Company and the Inhabitants of Acheen.

Yang de per Tuan, Sultan of Perak, further promises, in obedience to the order received from Acheen, to direct all foreigners now trading at Perak to depart without delay with an interdiction against returning hereafter. The Company to pay the same duty as at Acheen for the Tin it shall export and the value of the Tin Coinage to remain as it is at present, namely, 1 Bidore for ¼ Spanish Dollar and 1 bahr of 3 peculs for One hundred and twenty-five bidore or 31¼ Spanish Dollars."

The interdict upon trade as regards other foreigners is very characteristic of the times. The object of each European nation in the Eastern seas was to secure exclusive advantages which should not be shared by any other flag and in this competition the Dutch

were, as DAMPIER quaintly puts it, "never slack to promote their Interest." In pursuance of this treaty, the Dutch formed some establishment in Perak in 1650, as HAMILTON says, and their people were murdered by the Malays a year later. No particulars of the affair are given by VALENTYN, but it is clear, from his brief statement, that the Government at Batavia was not strong enough to take in hand retaliatory measures at once. This is how he first alludes to the matter:—

"There are several detached factories under Malakka some of which are on the same coast, and others on the E. coast of Sumatra, the Superintendents of which are appointed by the Governor and Council.

These are Peirah, Keidah, Oedjong Salang and Andragiri.

The first named, Peirah, is situated on the Malay Coast and is subject to the Queen of Acheh. The Establishment which is under the control of an Onderkoopman, is maintained by the E. Maatschappy solely for the trade in tin, which is obtained for ready money or piece-goods at the rate of 50 Rix-dollars the Bahar, but the people are very foul and murderous, and they made no scruple in 1651, of killing all our people. In subsequent years their Excellencies frequently had occasion to order the Governor and Council to leave the place alone, until a good time arrived for avenging this detestable act; which was afterwards taken in hand with a result of which we shall speak more fully presently."

Representations were no doubt made to Achin, the suzerain power, with the view of bringing pressure to bear upon Perak, but the next authentic piece of evidence is the following treaty dated 6th December, 1655, JOAN MAATSUYKER being then Governor-General:—

"Treaty of peace between the Company and Sultana AMINA TODINE, Raja Muda FORCA and the Chiefs of Perak tributary to the Crown of Achin. There shall be from this day perpetual peace between the State of Perak and the Dutch East India Company. The Chiefs of Perak will pay to the Company a sum of 50,000 reals, partly in Tin (100 bahrs) within a few days and the remainder at the option of the Sultana and the Governor-General whose order on this head will be implicitly obeyed. The Treaty of 15th August, 1650, will be considered as in full force. The Sultana and the Chiefs of Perak will point out a convenient spot to the Dutch for building a plank house in which not heavier fire-arms than muskets will be introduced by them. Criminals of either nation will be punished by their own Tribunals.

All those who are implicated in the murder of the Dutch at Perak, in 1651, will suffer punishment of death, the Shahbandar not excepted. The Dutch will pay such duties on the Importation of tin and for weighing dues etc. as are expressed in the original Treaty."

From the terms of the foregoing Treaty, it would seem that events had occurred between 1651 and 1655 which had induced the Perak

Chiefs to accept terms from the Dutch and to agree to pay a money indemnity of $50,000, besides giving up the murderers of the Europeans. It is curious to find that in 1650, as in 1875, the Shahbandar for the time being was one of the Chiefs implicated in the murder of the foreigners.

To sign an engagement is one thing, and to carry out its provisions is another. The Dutch, we learn from VALENTYN, re-opened their factory on the Perak river in 1655. Notwithstanding the promise of "perpetual peace," they had by no means given up their determination to avenge the murder of their countrymen when a fitting occasion should be found. In 1656 this time arrived and operations were commenced against Achin, the State which the Dutch Company in Batavia held to be answerable for the conduct of its tributary province.

"In July, 1656," says VALENTYN "they sent JOHN TRUITMANS, the Commissary, with the ships *Domburg* and *Concordia* to Malakka, which they reached on the 25th, together with the Ambassadors from Acheh. His instructions were to attack the people of Peirah as enemies, but not to venture upon doing so until it should be seen what would be the result of his negotiations at Acheh, after he had landed the Ambassadors there and had conferred with the Queen. He was also instructed, after the withdrawal of our factory at Peirah, to keep away all foreigners from that place by blockading the roadstead there.

Thereupon Mr. TRUITMANS departed on the 2nd August with the aforesaid vessels for Acheh along with the Queen's Ambassadors. He blockaded the roadstead there for several months taking out of all vessels whatever goods he found in them, in accordance with the instructions he had received from their Excellencies, thereby to bring that Sovereign to her senses.

Ao. 1657. On the 25th July, their Excellencies gave orders to avenge the foul massacre in Peirah and to occupy Acheh roadstead anew. Mr. BORT was appointed head of the blockading force owing to Mr. TRUITMANS being unable to proceed there. Later Mr. SYBEN, the Fiscal, was appointed Commander (when BORT was detained elsewhere), to be subsequently replaced by Mr. BORT again.

Ao. 1658. Between our people and those of Peirah several skirmishes took place on the 27th May. They came down upon us with 7 war-vessels (to which the Queen of Acheh was to add 30 more) after the people of Ujong Salang (on the 23rd April) had surprised and burned our establishment there, killing and wounding several of our people both there and on board the *chaloep*, Barnam, which they had captured (on which occasion they killed nine persons). Among the wounded were the merchant GROENEWEGEN, the Chief Officer, VAN GUNST, and many more."

This narrative shews that there had been a fruitless embassy from Achin to Batavia in 1656, the members of which were taken back to Achin by TRUITMANS. The desultory warfare which then

ensued, carried on almost entirely at sea, seems to have resulted in 1659 in the despatch of fresh envoys from Achin to Java.

The following treaties speak for themselves :—

Governor-General JOAN MAATSUYKER. June 20th, 1659.

"Proposed articles of accommodation between the Company and the State of Achin, delivered to the Achinese ambassadors SIREE BIDEE INDRA and SIREE NARA WANGSA in the Castle at Batavia. Her Highness will cause all persons to be punished with death who are guilty of the murder of the Dutch at Perak with the exception of the Bandahara who shall however be removed from that place. The Chiefs of Perak will pay to the Company in compensation for losses sustained the sum of 50,000 reals. The tin trade at Perak will in future belong exclusively to the Dutch and the inhabitants of Achin in the porportion of ⅓rd to the latter and ⅔rds to the former, the established price of tin will be 31¼ reals per Bahr. The Dutch will be permitted to build a commodious house on the river side."

Governor-General JOAN MAATSUYKER. 1660.

"Treaty of peace between the Company and the Ratoo of Achin. The contract proposed on the 20th June 1659 at Batavia to Her Highnesses Ambassadors SIREE BIDEE INDRA and SIREE NARA WANGSA are acceded to by her with the following modifications.

The Governor-General will pardon the Bandahara and allow him to reside at Perak.

The Governor-General will also extend his forgiveness to the Shahbanda and the Sedria (Sri Dewa ?) who engage to pay 50 bars of Tin to make good in part the loss sustained by the Company at Perak.

The remainder of the Company's claim amounting to 44,000 reals will be settled by diminishing the price of Tin from 31¼ to 30 reals per bar until the debt shall be extinguished, when the former price will again be paid. The tin trade at Perak to be confined to the Company and the Achinese, equal shares and not in the proportion of 2 to 1 as proposed.

The rates of Duty to be the same as heretofore."

Thus all the satisfaction ultimately obtained from the Perak Malays was the promise of the gradual extinction of the indemnity-debt by a reduction of the price of tin by 1¼ real per *bhara*. The Chiefs were "forgiven" by the Governor-General, a euphemism which probably conceals the practical impossibility of seizing and executing the persons named. With traders of other nations willing to buy tin at a higher figure, it is clear that the Malays would only submit to the terms extorted by the Dutch as long as the latter were strong enough to enforce them and the position of the monopolists in the "plank-house" named in the treaty of 1655 was not an enviable one. They had to prevent the Malays from evading the treaty by smuggling tin down the river past their station, and, with no help nearer than Malacca, they had to live in a flat, marshy situation whence fear of the Malays would sel-

dom allow them to move. There was, we may presume, periodical communication with Malacca, upon which the station was dependent in a great measure for food, and periodically the members of the Perak "factory" would be relieved and return to the safer quarters afforded by the stone walls of the Malacca fort.

Fresh difficulties were not long in arising :—

"On the 26th August, 1660, Mr. MASSIS reported to the Governor of Malakka that the Achinese had again broken the newly-made treaty in Peirah by exporting thence more tin than they should. The King of Peirah and his Chiefs had granted passes to convey the same to Acheh without troubling themselves further about it. Thereupon the authorities at Malakka decided that MASSIS should endeavour to check this amicably and, on experiencing nothing but dissimulation, should, as the establishment was on a bad, marshy site, ship all the tin and ready money on board the "Alkmaer" and, in case of need, keep it there; also that he should collect all out-standing debts as far as practicable and duly report on the situation of affairs in Peirah to the Commissary at Acheh, Mr. BORT, and to Mr. GROENEWEGEN at the same station. Meanwhile the authorities at Malakka would write on the subject to their Excellencies to ascertain what further instructions they would be pleased to give."—VALENTYN.

These instructions were carried out in 1661, when the Dutch factory on the Perak river was abandoned. The unsettled state of affairs at the time is alluded to in an account of a visit to Pulau Dinding given by one WOUTER SCHOUTEN, an old Dutch navigator, from whose voyages the following extract is translated :—

Leave again for the North. Pass the Cape Ressados.

Poelo Passelar & Sambilan.

Arrival in the Roadstead of the island of Dinding.

Disturbances between the Dutch and the Malays of the Kingdom of Pera.

On the 25th November in the evening sighted Malacka for the second time, and advanced four miles with the land wind; then anchored, waiting for day-break, weather now lovely. Sunshine and a temperate sky with a following breeze, with which we set sail and passed the green, rocky Mountains of Cape Ressados, steering now Southwest for some hours and then North to fetch above the dangerous reef of Poelo Passelar. Coming under the green coast of the kingdom of Pera, we sighted the Poelo Sambilan or Nine islands which having passed we headed for the island of Dingding and arrived on the 29th November in the Roadstead between that Island and the mainland of Pera, close to the Watering-place. We found here the ship "*Cabo Diaskes*" at anchor waiting for the Merchant ADRIEN LUCASZ, head of the Company's Factory in the kingdom of Pera, which factory, (owing to the breaking-out of enmity and disputes between our folk and the Malays of Pera) being at present abandoned by the Netherlanders, the trade in Tin is stopped for a time and the yacht "*Alckmaer*" is already on her way from Malacka to blockade the river of Pera; but all the Envoys of the Kingdom of Pera were now on board the Netherlands Ship "*Cabo Diaskes*" in order to sail with our folk to Malacka for the furtherance of Peace.

Situation of the Kingdom of Pera.

We find this Land of Perack or Pera to be under the rule of the reigning Queen of Achin; the State and River lie in 4° 30′ on the mainland of Malacka, and thence comes abundance of Tin of which a great deal is collected and washed out of the sand and earth by the flowing waters in the Rivers.

Tin-Mines.

High Mountains and frightful Wildernesses.

The Country is favoured with Tin Mines, but everywhere in the Interior it is covered with very high Mountains, thick Forests and frightful Wildernesses and there are many Rhinoceroses, wild Elephants, Buffaloes, Tigers, Crocodiles, Serpents; and many other monsters are to be found.

Concerning the Kingdom of Queda.

Further to the North lies in 6° 30′ the Kingdom of Queda which, like Pera, was formerly a place with a pretty good Population, and a good Trade to which merchants from Bengal, Arakan, Pegu, Martaban, Coromandel, Malacka and other places used to come in numbers for Commerce. They have, however, suffered many misfortunes, miseries and disasters in the war with the Achinese until at last they have been brought under the subjection of the latter.

Nature and Condition of the Natives.

The Countries of Pera and Queda should be reasonably fruitful, but they abound, for the most part, with very high Mountains, Forests, Wildernesses and Morasses where the wild beasts come in contact with the Natives, and labour is dreaded so that no one will take in hand the cultivation of the many beautiful and well-situated Plains and Valleys. Nevertheless these Countries still produce fine Pepper to exchange for Coromandel's Muslins and Rice. These Natives, like many other East-Indians, are accustomed to support themselves in a simple manner with a moderate amount of food and clothing.

Procure water and firewood for the Bengal Voyage.

Having reached the neighbourhood of the Watering-place on the inner side of the Island Dinding above-mentioned, we immediately sent a good party of sailors to the Coast of Pera opposite to procure firewood for our further Voyage to Bengal. The others went to Poelo Dinding to fetch fresh water from one of the principal Rivers of the Island, and we, not to be idle, went also on shore with a line of 80 fathoms and brought up fish out of the Gulfs and Bays of the Island Dinding, going on board in the evening with a good haul of all sorts of well-flavoured delicate fish.

Fishing off the Island of Dinding.

The authors's adventure on the Island of Dinding.

In the same way, on the next day, the 30th November, our people still being engaged in fetching water and firewood, we roamed all about and visited all parts of the Island Dinding, taking at last a good haul; we remained on shore all night with our Sub-Merchant ABRAHAM DE WIJS and others in the same way inclined, and there we enjoyed our catch. Our people had pitched a capital tent in the shady wood not far from the Beach and there we took our repast together and were jovial, taking thought only for the present. Here on a dark night, on an uninhabited Island, in the frightful Forest and vast Wilderness where there were many Serpents and other monsters, we found so much pleasure that for this once we managed to forget all the weary wanderings of the voyage to Bengal, drinking after supper to the health of ourselves and our friends (even those who were not drinkers), every-one taking a little glass one with another: we kindled a good fire to keep off wild Beasts and passed the rest of the night in many pleasant discourses and tales.

Short description of the Island of Dinding.

This Island Dinding about 30 miles to the north-west of Malacka is uninhabited, full of high Mountains, vast Forests and very dreadful Wildernesses. The Sea-coast is here and there covered with terribly large Rocks and overhanging Cliffs which are overgrown in a wonderful way with Verdure and Underwood and some with very high Trees, so that one cannot very well walk round the Island along the beach. We saw a Rock on the beach as big as a House and quite hollow inside, into which we entered and came out on the other side; inside it was formed like a cave and fashioned by nature with divisions like small rooms. The sweet water flowed down from the high, woody Mountains between great ravines making its way down to the Sea in numerous little Rivers and we found it lovely, agreeable and clear. It is said that in Amboyna and on this Island Dinding the best fresh water of the whole East-Indies is found, and this I believe to be the fact, for I myself (in my own opinion) have never in any other country in India drunk betteer woter than in these two places.

Rattle-snakes.

We heard in the wildernesses many Rattle-snakes but we did not see any, though we were anxious to do so and made search for these monsters. I have read that on the tail of the Rattle-snake is found a small longitudinal bladder in several joints, by means of which they make the rattling sound * like Crickets and Grasshoppers, that they are greyish and pretty large and have sharp teeth in their mouths, also that their bite is generally deadly, etc. but how much of this is true I cannot declare. This, however, I believe, that they are of a pretty good size and very shy, for we heard them in the thickest part of the wood, in the hanging cliffs of the mountains and in the highest of the Trees; sometimes their rattling sound seemed to be pretty far from us.

On the Island of Dinding Oysters grow on the trees in great number.

On this Island Dinding we plucked the Oysters of the Trees, which grew there on the stems and boughs in innumerable quantities; this might seem to some people incredible, but I shall explain that the beach and shores of this Island, as also those of the Coast of Pera, situated only half a mile from Dinding, are almost everywhere, as has been said, covered with an absolute wilderness, the Trees of which, standing with their stems nearly in the salt water, are almost continually washed by the same. Their great branches hang down into the briny foam, and round their bark (some I have seen absolutely petrified) a great quantity of Oysters grow; we did not find them to be large, but they were good and of a pleasant flavour.

December, 1663.

Departure from the Island of Dinding for Bengal.

Thus we daily pitched water and firewood and caught an abundance of very good Fish, such as Mullet, Pike, Bream, Flounders, Flatfish and Sea Turtles of good flavour. Meanwhile the black Envoys of Pera started with the Netherlands Opperhooft for Malacka, and we, being at last ready left the Island Dinding on the 3rd December to proceed on the voyage

* [What the sound described is, it is difficult to conjecture. The author may have been misled by the sounds made by cicadas or other insects.—Ed.]

to Bengal, but were scarcely beyond the straits of Pera and out at Sea again, when we were overtaken by such a violent storm from the North and such a heavy Sea that our Topsails nearly flew away and were torn in many pieces; the Fore-yard was broken in the middle and fell down, so that in a distressed condition we were obliged to go back again to Dinding, there to make another Fore-yard and avoid the rage of the violent tempests and yawning billows. Sailing back, we arrived again, towards evening, at the anchorage between the Island Dinding and the Coast of Pera, and we soon got accustomed to the place where we had been before and to which we had now again returned. At night we again had rough and stormy weather, but we now lay quiet encircled by Land and secured against stormy winds and rolling Sea.

Having put to Sea are overtaken by heavy storms and obliged to return to Dinding and anchor there for the second time.

Our Sailors went on shore early in the morning, cut down one of the largest Trees, and having made out of it a new yard, put it up and also other sails, then weighed anchor and went to sea again. Steered towards the North with a handsome wind, passed the Islands Poelo Pinang,* Perack and Lada, met here a Malay Junk coming from Queda which steered close behind us for the Kingdom of Achin; and we sailing on passed the wooded Island of Button and now lost sight of the mainland of Queda in 6 degrees and 44 minutes."

Being ready we leave again

Pass Poelo Pinang, Perack and Lada, Button and the Kingdom of Queda.

Perhaps the old records of Malacca, if any are still preserved among the archives in Batavia, could tell the result of this Mission of the "black envoys" of Perak to Malacca. That the object of the Dutch—"the furtherance of peace"—was attained, is exceedingly doubtful, as the station on the Perak river was abandoned after this, and the island of Dinding (or Pangkor) occupied instead. It was uninhabited when WOUTER SCHOUTEN touched there, but at the time of DAMPIER'S visit, twenty-six years later, a fort had been constructed and was garrisoned by Dutch soldiers. DAMPIER'S description of the Dutch fort and garrison has often been quoted in works on the Far East, but it is so vivid and amusing that this paper would be incomplete without it:—

"We stood in pretty near the Shore, in Hopes to gain a fresh Land Wind. About ten a Clock the Land Wind came off, a gentle Breeze, and we coasted along the Shore. But a small Tornado coming off from the Shore about Midnight, we broke our Mizen Yard, and being near a *Dutch* Island called *Pulo Dinding*, we made in for it, and anchored there the Night ensuing, and found there a *Dutch* Sloop, mann'd with about thirty Soldiers, at an anchor. This is a small Island lying so nigh the Main, that Ships passing by cannot know it to be an Island. It is pretty high Land and well watered with Brooks. The Mould is blackish, deep and fat in the lower Ground: but the

[*I have met with but one earlier mention of Penang, namely, in the account of the voyages of Sir JAMES LANCASTER, who visited the island in 1592, and buried twenty-six of his men there.]

Hills are somewhat rocky, yet in general very woody. The Trees are of divers Sorts, many of which are good Timber, and large enough for any Use. Here are also some good for Masts and Yards; they being naturally light yet tough and serviceable. There is good Riding on the East-side, between the Island and the Main. You may come in with the Sea Breeze, and go out with a Land Wind, there is Water enough, and a secure Harbour.

The *Dutch*, who are the only Inhabitants, have a Fort* on the East-side, close by the Sea, in a Bending of the Island, which makes a small Cove for Ships to anchor in. The Fort is built 4 square, without Flankers or Bastions, like a House: every Square is about ten or twelve yards. The Walls are of a good Thickness, made of Stone, and carried up to a good Heighth, of about thirty Foot, and covered over Head like a dwelling House. There may be about twelve or fourteen Guns in it, some looking out at every Square. These Guns are mounted on a strong Platform, made within the Walls about sixteen Foot high; and there are Steps on the Outside to ascend to the Door that opens to the Platform, there being no other way into the Fort. Here is a Governour and about twenty or thirty Soldiers, who all lodge in the Fort. The Soldiers have their Lodging in the Platform among the Guns, but the Governour has a fair Chamber above it, where he lies with some of the Officers. About a hundred Yards from the Fort on the Bay by the Sea, there is a low timbered House, where the Governour abides all the Day Time. In this House there were two or three Rooms for their Use, but the chiefest was the Governour's Dining-Room. This fronted to the Sea, and the End of it looked towards the Fort. There were two large Windows of about seven or eight Foot square; the lower part of them about four or five Foot from the Ground. These Windows were wont to be left open all the Day, to let in the refreshing Breeze; but in the Night, when the Governour withdrew to the Fort, they were closed with strong Shutters, and the Doors made fast till the next day. The Continent of *Malacca* opposite to the Island, is pretty low champion Land, cloathed with lofty woods; and right against the Bay where the *Dutch* Fort stands, there is a navigable River for small Craft.

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* "*January* 9, 1822.—Yesterday morning we were in sight of the island usually called in the maritime charts the Dindings, (correctly Pangkur, for Dinding is the name of a place on the opposite main,) and group of islets farther south, called by the Malays, Pulo Sambilan, or the Nine Isles. We gratified our curiosity by landing on the largest Dinding. The sea-breeze carried us in between this island and the mainland of Perak, with which it forms a beautiful and safe harbour, running north and south, and seemingly sheltered from every wind. After rounding the south point of the island, of which we sailed within one hundred yards, we came upon a little cove, with a sandy beach, and here landed. The island consists of abrupt hills of a few hundred feet high, clothed with tall wood almost to the water's edge. Except in one or two spots, such as that on which we landed, there was no beach, the coast being formed of great blocks of granite, the only rock which we any where perceived. Tin ore is asserted to be found on the island. It is utterly uncultivated and uninhabited; but near the landing-place we observed two or three temporary and unoccupied huts thrown up, consisting of a few boughs of trees and some long grass. This is a famous haunt of pirates, and our Malay interpreters informed us that these huts were of their construction. In the seventeenth century, the Dutch occupied the island as a post to control the trade of the country, and chiefly to secure a monopoly of the tin of the Malay principality of Perak.

The product of the Country thereabouts, besides Rice and other Eatables, is *Putaney*, a sort of *Tin*; I think courser than ours. The Natives are *Malayans*, who, as I have always observed, are bold and treacherous: yet the Trading People are affable and courteous to Merchants.

These are in all respects, as to their Religion, Custom, and manner of Living, like other *Malayans*. Whether they are governed by a King or Raja, or what other manner of Government they live under, I know not. They have Canoas and Boats of their own, and with these they fish and traffick among themselves: but the Tin Trade is that which has formerly drawn Merchant Strangers thither. But tho' the Country might probably yield great quantities of this Metal, and the Natives are not only inclinable, but very desirous to trade with Strangers, yet are they now restrained by the *Dutch*, who have monopoliz'd that Trade to themselves. It was probably for the lucre of this Trade that the *Dutch* built the Fort on the Island: but this not wholly answering their ends, by reason of the distance between it and the Rivers mouth, which is about 4 or 5 Miles, they have also a Guard-ship commonly lying here, and a Sloop with 20 or 30 armed Men, to hinder other Nations

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Dampier, who visited this place in the year 1689, gives an accurate description of it. Relying upon his known fidelity, we sought for the remains of the Dutch fort, and found it exactly as he described it. The brick walls are still standing after a lapse of one hundred and thirty-two years; concealed, however, from the first view, by the forest which was grown round them. The fort was merely a square building of masonry of about thirty feet to a side. A platform, about sixteen feet high, contained the guns and troops, and in the walls were eight round embrasures for cannon and sixteen loop-holes for fire-arms. The governor and officers' apartments were in the upper-story. There was but one entrance to the fort, and this by a flight of steps towards the sea-side. Dampier tells us that the governor had a detached house near the sea, where he passed the day, but which, for security, he always abandoned for the fort at night; and accordingly we found, in the situation he mentions, the terrace on which the house in question stood, with fragments of broken bottles and coarse china-ware scattered here and there in its neighbourhood. The whole appearance of the place conveyed a very good picture of the state of alarm and distrust in which the garrison perpetually lived—the effect of the lawless and unprofitable object in which they were engaged."—CRAWFURD'S "Journal of an Embassy to Siam and Cochin China," p.p. 45-7.

"We enter the Strait of Dinding and stop to get water. Dinding is a low densely wooded hill range, having exactly the appearance of one of the Southern ranges of Pinang. The rock is a large-grained granite (spec) which like most granites produces a soil favorable to natural jungle. The watering place is in the first cove on entering the strait. A path leads through the jungle, and a little way up the hill to a cool shady spot, where after scrambling over some mossy rocks the water is seen falling in a slender cascade in a small cave. This is said by the Malays to be the place where the Dutch had their factory and they spoke of a stone having a figure of a tiger cut on it. The strait is here landlocked on the North, but open to the South. On the land side there are two ranges of hills the inner about as high as the Dinding range. Proceeding up the strait, a deep cove is seen on the land side dividing the hills and exposing the distant mountains. At the extremity is the mouth of the river Dinding in which the To KAYO of Pera has lately established himself to work tin."—LOGAN: Journ. Ind. Arch., IV., 759. [LOGAN evidently did not see the ruins of the Dutch fort, which are, however, still there.]

from this Trade. For this *Tutaney* or Tin is a valuable Commodity in the Bay of *Bengal*, and here purchased reasonably, by giving other Commodities in exchange: neither is this Commodity peculiarly found hereabouts, but farther Northerly also on the Coast; and particularly in the Kingdom of *Queda* there is much of it: The *Dutch* also commonly keep a Guard-ship, and have made some fruitless Essays to bring that Prince and his Subjects to trade only with them; but here over against *P. Dinding*, no Strangers dare approach to Trade; neither may any Ship come in hither but with consent of the *Dutch*. Therefore as soon as we came to an Anchor a the East-end of the Island, we sent our Boat a-shore to the Governour, to desire leave to wood, water, and cut a new Mizen-yard. He granted our request, and the Boat returned again aboard, and brought word also that Mr. *Coventry* touched here to water, and went out that Morning. The next Morning betimes Captain *Minchin* sent me a-shore to cut a yard. I applyed my self to the Governour, and desired one of his Soldiers might go with me, and shew me the best Timber for that use; but he excused himself, saying, that his Soldiers were all busie at present, but that I might go and cut any Tree that I lik'd. So I went into the Woods, where I saw abundance of very fine strait Trees, and cut down such a one as I thought fit for my Turn: and cutting it of a just length, and stripping off the Bark, I left it ready to be fetcht away, and returned to the Fort, where I dined with the Governour. Presently after Dinner, our Captain, with Mr. *Richards* and his Wife came a-shore, and I went aboard. The Governour met them at Landing, and conducted them into the Dining-Room I spoke of, where they treated the Governour with Punch, made of Brandy, Sugar, and Lime-juice, which they brought with them from aboard: for here is nothing, not so much as the Governour's Drink, but what is brought from *Malacca:* no Herbs or Fruit growing here: but all is either fetch'd from *Malacca*, or is brought by the *Malayans* from the Main. It is not through any sterility in the Soil, for that is very fat and fruitful: neither is it through laziness of the *Dutch*, for that is a Vice they are not guilty of: but it is from a continual fear of the *Malayans*, with whom tho' they have a Commerce, yet dare they not trust them so far, as to be ranging about the Island in any work of Husbandry, or indeed to go far from the Fort for there only they are safe. But to return to the Governour, he, to retalliate the Captain's and Mr. *Richard's* kindness, sent a Boat a fishing, to get some better Entertainment for his Guests, than the Fort yielded at present. About four or five a-Clock the Boat returned with a good Dish of Fish. These were immediately drest for Supper, and the Boat was sent out again to get more for Mr. *Richards* and his Lady to carry aboard with them. In the mean time the Food was brought into the Dining-Room, and placed on the Table. The Dishes and Plates were of Silver, and there was a Silver Punch-Bowl full of Liquor. The Governour, his Guests and some of his Officers were seated, but just as they began to fall to, one of the Soldiers cried out *Malayans*, and spoil'd the Entertainment; for immediately the Governour, without speaking one word, leapt out of one of the Windows, to get as soon as he could to the Fort. His Officers followed, and all the Servants that attended were soon in Motion. Every one of them took the nearest way, some out of the Windows, others out of the Doors, leaving the 3 Guests by themselves, who soon followed with all the haste they could make without knowing the meaning of this sudden Consternation of the Governour and his People. But by that time the Captain and Mr. *Richards* and his Wife were got to the Fort, the Governour, who was arrived before, stood at the door to receive them. As soon as they were entred the Fort, the Door was shut, all the

Soldiers and Servants being within already: nor was any Man suffered to fetch away the Victuals, or any of the Plate: but they fired several Guns to give notice to the *Malayans* that they were ready for them; but none of them came on. For this Uproar was occasioned by a *Malayan* Canoa full of armed Men that lay skulking under the Island, close by the Shore: and when the *Dutch* Boat went out the second time to fish, the *Malayans* set on them suddenly, and unexpected, with their Cressets and Lances, and killing one or two the rest leapt overboard, and got away, for they were close by the Shore: and they having no Arms were not able to have made any resistance. It was about a Mile from the Fort: and being landed, every one of them made what haste he could to the Fort, and the first that arrived was he who cried in that manner, and frighted the Governour from Supper. Our Boat was at this time a-shore for water, and was filling it in a small Brook by the Banquetting-house. I know not whether our Boats Crew took notice of the Alarm, but the *Dutch* call'd to them; and bid them make haste aboard, which they did; and this made us keep good watch all Night, having all our Guns loaded and primed for Service. But it rained so hard all the night, that I did not much fear being attack'd by any *Malayan*; being informed by one of our Sea-men, whom we took in at *Malacca*, that the *Malayans* seldom or never make any attack when it rains. It is what I had before observed of other *Indians*, both *East* and *West*: and tho' then they might make their Attacks with the greatest advantage on Men armed with Hand-guns, yet I never knew it practised; at which I have wondered; for it is then we most fear them, and they might then be most successful, because their Arms, which are usually Lances and Cressets, which these *Malayans* had, could not be damaged by the Rain, as our Guns would be. But they cannot endure to be in the Rain: and it was in the Evening, before the Rain fell, that they assaulted the *Dutch* Boat. The next Morning the *Dutch* Sloop weighed, and went to look after the *Malayans*; but having sailed about the Island, and seeing no Enemies, they anchored again. I also sent Men ashore in our Boat to bring off the Mizen-yard that I had cut the Day before: But it was so heavy a kind of Timber, that they could not bring it out of the Woods. Captain *Minchin* was still ashore, and he being acquainted with it, desired the Governour to send a Soldier, to shew our Men what Trees were best for our use: Which he did, and they presently cut a small Tree, about the bigness and length of that which I cut, and brought it aboard. I immediately went to work, and having fitted it for use, bent my Sail, and hoisted it up in its place. In the Evening Captain *Minchin* and Mr. *Richards* and his Wife came aboard, having staid one Night at the Fort; and told me all that hapned to them ashore." *

In 1690, the year following that in which DAMPIER visited the island, the Malays must have successfully surprised the garrison at Pulau Dinding, who were "cut off," as HAMILTON puts it. The fort was dismantled and was never as far as I can discover, reoccupied. ANDERSON† mentions the date, 1743, as being still visible on the ruined building in 1824, but this must not be accepted as the date of its erection. No doubt the figures seen by ANDERSON were inscribed by some European visitor who touched at the island. CRAWFURD, in 1822, found the initials of several names and the dates 1727,

* DAMPIER'S "Voyages," II., p. 171.
† ANDERSON'S "Considerations," p. 179.

1754 and 1821, in very plain figures carved on the plaster of the embrasures.

I have not been able to find out in what year the Dutch again established themselves in Perak to obtain a command of the tin-trade. In 1757 they had a military detachment there consisting of:—

"1 Ensign as Superintendent in Pera.
1 Sergeant.
1 Corporal.
33 Rank and file of whom 7 were natives.
1 Arquebusier and assistants.
1 Assistant-Surgeon.
1 Master-Mason."—NETSCHER: "Twee Belegeringen van Malakka."

This force was, no doubt, posted at Pangkalan Halban, or Tanjong Putus, on the Perak river, in accordance with an agreement with the Raja of Perak, of which I have found an account in a Malay Chronicle called in Perak "Misal Malayu." The presence of a "master-mason" among the garrison would seem to shew that brick buildings were in the course of erection in that year and we may conclude accordingly that the factory was then only lately re-established.

Here is the account by the Malay chronicler of the re-opening of trade with the Dutch. No date is given:—

"Thus Sultan MOZAFAR SHAH was again firmly established on the throne of his kingdom and carried on the government with the help of the Raja Muda. It is said that the Dutch then came to live at Tanjong Putus. By the orders of their Raja they went from Batavia to Malacca and thence came to Perak. They asked the Raja of Perak for a place to live in and selected Pangkalan Halban. Their object was to buy tin with *reals*; for a *bhara* of tin they could pay thirty-two *reals*; the duty was two *reals* besides. And all the wishes of the Hollanders were approved by Sultan MOZAFAR SHAH and they accordingly came to live at Pankalan Halban. They built a *gedong* (a brick house) and surrounded it with fortifications and, after this, people could no longer take tin out of the river for export, but all was given to the Hollanders, traders thenceforth having to take dollars with them on their voyages. Regarding the Hollanders themselves, their Captain was relieved every three years. For a long time they continued to live at Pangkalan Halban and to watch the mouth of the Perak river, and in that time quantities of reals were paid by them to the Sultan towards the revenue of the State, and all the people in the country put by plenty of money. It is related that a certain Raja KHALIM was ordered by the Sultan to be sent to the Dutch at Malacca. This Raja KHALIM was the son of Raja PUTEH and nephew of the Sultan himself, but his father was a son of the Raja of Kedah; the Sultan had formerly been very fond of him and when the Sultan had been obliged (by civil war) to remove to Kuala Kangsa, Raja KHALIM had lived with him and had followed his fortunes, receiving the title of Raja Kechik

Besar. But when the Sultan was restored to Brahman Indra by the Yang di per Tuan Muda, Sultan MOHAMED SHAH, and the Raja Muda, Raja KHALIM remained behind at Kuala Kangsa and did not remove with the Sultan; and when Sultan BAKABAT attacked Bukit Gantang, Raja KHALIM took no part in the measures taken for resisting him, but remained perfectly passive. When the Sultan heard this report, he was extremely angry with Raja KHALIM and he ordered the Raja Muda to turn him out of Kuala Kangsa. The latter brought him down the river to the Sultan's presence and afterwards to Pulo Tiga before the Yang di per Tuan Muda. He was allowed to live at Pulo Tiga and afterwards went to Tanjong Putus, where he planted hill-padi, but he still refused to mix with the other princes of the royal family who were in attendance on the Raja Muda (all young Rajas in Perak being under the Raja Muda's orders) and he plotted with a certain Inche KHASIL, a Harua, (whose daughter he asked in marriage), and associated with all sorts of bad characters—Bugis, Harua, and others. When Sultan MOZAFAR SHAH heard the character of Raja KHALIM'S companions, he was more than ever incensed against him. Raja KHALIM went up the river on one occasion from Tanjong Putus with the object of fetching his wife and children from Pulo Tiga and taking them back to Tanjong Putus. When he reached Pulo Tiga with all his followers, information was given to the Sultan, who ordered the Raja Muda and the Chiefs to prevent their removal, for his wife (whom he wanted to take away down the river) was the daughter of Raja DAHA (who was called Raja Kechik Muda) and niece of the Sultan and of Sultan MOHAMED SHAH. The Raja Muda and the Chiefs opposed Raja KHALIM accordingly and the latter resisted them and there was fighting for seven days. Raja KHALIM then retreated and went from Bukit Lada to Sungei Dedap and thence back again to Tanjong Putus. There he lived quietly in Inche KHASIL'S house and married his daughter. Still bent on opposition, he assembled men at Tanjong Putus, whom he bound by oaths of fidelity, and planned an attack upon the Raja Muda at Pulo Tiga. The men of Tanjong Putus were divided, half joining Raja KHALIM, and the other half being unwilling to be disloyal to Sultan MOZAFAR SHAH and the Raja Muda. While these proceedings were going on, information was carried to the Sultan, who wrote a letter which he desired might be conveyed to the Dutch Captain, but not a man knew the contents of it. After it had reached the Dutch Captain, Raja KHALIM happened to come to him one day to get some dollars in exchange (for tin?). The Captain took him into the brick factory, and the will of God was accomplished upon his servant, who was not permitted to sin any longer. Raja KHALIM was received by the Hollanders and taken on board their sloop, in which he was immediately conveyed to Malacca. Inche KHASIL too was subsequently seized by the Hollanders and taken to Malacca, and by order of the Raja of Malacca was thrown into a dungeon (*gedong gĕlap*). All that were left submitted to the Sultan."

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"Soon after Sultan MOZAFAR SHAH had returned from Kuala Kangsa, he started again down the river to Tanjong Putus, attended by the Raja Muda and all the young Rajas, the Chiefs, *hulubalangs* and ryots. When he reached Tanjong Putus, the Laksamana and Shahbandar and all the inhabitants and traders of the place assembled and presented themselves before His Highness and the Raja Muda, and brought offerings and presents of all kinds in quantity innumerable. The Dutch Captain too waited upon the Sultan with presents. After spending a few days at Tanjong Putus in amusement with his followers, the Sultan returned to Brahman Indra.

* * * * * * *

"When this was decided on (*i. e.*, the selection of Pulau Champaka Sari to be the future capital of Sultan ISKANDAR SHAH),* the Raja Muda and Chiefs craved leave to depart to their respective homes to summon all the headmen and ryots from all parts of the country and desire them to attend quickly, each with his *parang* and axe, at Pulau Champaka Sari. Now while the people were being collected in this way to build the fort at Pulau Champaka Sari, a calumnious report was invented by a certain Kling named PIR MOHAMED. This PIR MOHAMED had been appointed by the Raja of Malacca to be interpreter to the Hollanders who were living at Pangkalan Halban, and during the reign of Sultan MOZAFAR SHAH this interpreter was in high favour with the Sultan and could do very much as he liked. But now that Sultan ISKANDAR SHAH was Sultan, he could no longer do as he liked and he accordingly hated Sultan ISKANDAR. So he spread a malicious report. He went up the river from Tanjong Putus to ask an audience of the Sultan at Brahman Indra and gave out that he was the bearer of a letter from the Company, but he did not inform the Laksamana and the Shahbandar before he went up the river. When he reached Brahman Indra, he wanted to go into the presence of the Sultan, but the latter hearing that he had not informed the Laksamana and the Shahbandar and further that the letter was not accompanied by presents, refused to receive him, for it is customary for letters from one country to another to be accompanied by presents. So the letter was not received and the messenger was ordered to return down the river again. Not being able to gain admission to the Sultan, he returned to Tanjong Putus and went to his Captain and told him that Sultan ISKANDAR was no longer inclined to be friendly with the Hollanders and that he had refused to receive the letter because "this Sultan ISKANDAR evidently intends to have something to say "to us down here and has already collected all his men together and with his "Chiefs is planning an attack upon us." When the Captain heard this report of the interpreter's he was exceedingly disturbed in mind, and forthwith there was prepared by the interpreter a letter, the contents of which were very abominable, and this was ordered to be despatched to Malacca and thence to Batavia to the Company setting forth how the Raja of Perak intended to destroy all the Hollanders at Tanjong Putus. These statements were received at Malacca and forwarded to Batavia, and the Company ordered up seven sloops from Batavia to Malacca and thence to Perak; one of their Panglimas was called "Commissary" and the other "Capitan Malayu" and they came to ascertain whether the intentions of the Raja of Perak were as they were described in the interpreter's letter to be, or not, The seven sloops sailed from Batavia to Malacca and came on to Perak. All this time Sultan ISKANDAR had no knowledge of the malicious accusation which the interpreter had made against him, but was employed in building his fort and making his settlement at Pulo Champaka Sari. When all the headmen and ryots were assembled, all ready with their *parangs* and axes, His Highness departed to Pulau Champaka Sari, attended by the Raja Muda, the young Rajas, the chiefs and ryots, and commenced the foundation of his settlement in the customary way. All were busy cutting timber for the fort when the Commissary and Capitan Malayu arrived at Kuala Perak with their seven sloops. They came up the river to Pangkalan Halban and joined their friends who were looking after the Dutch factory there. Then they made arrangements for visiting the Sultan, and told the Laksamana and the Shahbandar that they were Ambassadors from Batavia

* Sultan MOZAFAR SHAH of Perak died A. H. 1167 (A.D. 1756) and was succeeded by Sultan ISKANDAR SHAH.

and wished for an audience with His Highness. The Laksamana and Shahbandar went to the Sultan and told him that seven sloops had arrived with an Embassy from Batavia and that an audience was demanded. The Sultan was displeased at this news and he referred the matter to the Raja Muda and the Chiefs. And the Raja Muda and Chiefs discussed the matter as follows: "The arrival of the Hollanders in numbers in our country is certainly very "annoying, for the island is not yet fortified; the best way will be to put "them off for three days, after which we will bring them before the Sultan." This was the resolution of the Raja Muda and the Chiefs and three days' delay was insisted on. Then the inner fort was made, and by the help of God and his Prophet and by the majesty of the Sultan it was completed in three days, and guns then were ranged all round it. And all the weapons and war materials were collected. Then the agreement with the Hollanders was carried out, and they came up the river to Pulo Champaka Sari, and all the Rajas, Princes, Chiefs, *hulubalangs*, *bantaras* and ryots assembled, every one fully armed and equipped, and all of high rank being beautifully dressed. Sultan ISKANDAR ZULKARNEIN himself wore the full dress of his rank. All the war material and weapons of all kinds were ranged round, rows and rows of them, and when all was prepared in the customary manner His Highness came out into the front hall of audience (*balei pengadap*) and seated himself on the throne faced by the Raja Muda and all the Rajas, Princes, Chiefs, etc. And the Sultan's guards were all in waiting, each performing his appointed office, some with *istinggars*, others with muskets, blunderbusses, pistols, or spears and shields, etc., etc. All were drawn up in this way when the Commissary and Capitan Malayu and ARIFIN ALBARAK entered escorted by the Laksamana and the Shahbandar and followed by a number of soldiers fully armed with muskets, blunderbusses and pistols, for they came solely with the design of carrying things with a high hand. When the Hollanders reached the end of the *balei*, they all lifted their hats and bowed to His Highness, but they were wroth when they looked on his face and when they saw all the Rajas and Chiefs and the royal state of the Court and the mien and bearing of the *hulubalangs*, officers and guards. They were quite confounded and struck with alarm and with fear of the Sultan, so that with the help of God and his Prophet, added to the good fortune which attended His Highness, the Hollanders could not longer entertain any evil designs against him. Then the letter which they had brought from Batavia was duly received and its contents were satisfactory, and the presents too were accepted, all beautiful of their kind. And each of the Panglimas of the embassy was honoured by the Sultan with a helping of *sirih* (*sirih sa'chepir*), which they received with every respect and honour and placed on their heads and then ate. The conversation which followed was extremely agreeable and most polite, and elegant expressions were interchanged. In fact, they behaved with much humility, being struck with the magnificence and grandeur of the Sultan, and they did not venture on anything hostile. As for their requests, they were not numerous and, so far from being heavier, they were rather lighter than formerly; these amounted to a request that they might be permitted to buy three hundred *bharas* of tin, which were to be furnished in three days' time. On the fourth day five hundred *bharas* of tin were furnished, all of which were bought by the Dutch. Then the Sultan ordered an answer to be written to the Company at Batavia to be accompanied with presents, and both letter and presents were duly prepared by the Raja Muda and the Chiefs in accordance with custom. There had been presents for the Raja Muda also from Batavia, and he too sent a suitable return. When all this was ready, the Commissary made out a letter to add to the permanence of the alliance of the Dutch with the Raja

of Perak, and when this was laid before Sultan ISKANDAR, he ordered h assent to be recorded in writing and delivered it to the Hollanders. And permanent understanding was come to with the Raja Muda and the Chie regarding the sale and purchase of tin. The Dutch and the men of Pera each kept a copy of the agreement. After the execution of this document, t Commissary and Capitan Malayu craved leave to depart to Malacca, and then on to Batavia, to the Company. And His Highness excused them, and th sailed away."

The Dutch records enable me to fix the date of this event. Th following is a copy of the treaty, taken from the manuscript colle tion made by Sir STAMFORD RAFFLES :—

"Governor-General PETRUS ALBERTUS VAN DER PARRA.

"*October* 17, 1765.

"Contract between the Dutch East India Company and Paduca Siry Sult MOHAMED SHAH, King of Pera.

1. An upright, true and everlasting confidence and friendship shall su sist between the contracting parties.

2. The King promises to deliver all the tin which his Country produces e clusively to the Company.

3. At the rate of C. 36½ or Spanish Dollars 11¼ per 125 lbs., or per bhar 375 lbs. Spanish Dollars 34.

4. The King promises to deliver the tin at the Company's Factory wh the same as well as what his subjects supply shall be weighed with the Co pany's Scales and never to deviate from that rule.

5. The King promises to take proper measures to prevent the smuggli of tin and to interdict the exportation of the same, on pain of forfeiting v sel and cargo.

6. If any person were detected to export tin clandestinely, his vessel a cargo shall be confiscated and the produce be divided between the King a the Company.

7. All vessels departing, those of the King and Chiefs not excepted, sh touch at the Factory and be visited there.

8. If the crew of a foreign vessel were to commit hostile actions during visitation, the King and his subjects shall pursue and seize the same and d ver them over to the Company's Resident.

9. All European Deserters shall be delivered over to the Resident and be permitted to adopt the Mohamedan religion.

10. The King promises to assist the Dutch Garrison on all occasions a not permit the equipment of pirate vessels.

11. The Company engages to punish her Servants and subjects who sho cause any loss to His Highness.

12. The King and Company promise strictly to fulfil all the articles of t Contract.

13. The King finally promises to publish the Tenor of this Contr throughout his dominions.

Signed, Sealed in the Kingdom of Per in the Island Inderasati, by a Du Commissioner and several Deputies His Highness."

The next extract from the "Misal Malayu" is subsequent in date to the making of the treaty:—

"Again there came an embassy from Batavia in three sloops, and when they arrived, they cast anchor off the fort. The head of the mission was ARIFIN ALBARAK who held the office of Commissary. He went up the river and was presented to the King at Kota Lumut by the Laksamana, the Shahbandar, and the writer Sri Dewa Raja. He brought a letter and presents in accordance with ancient custom, and was received by the King with customary ceremony. His Highness at the the time was holding his Court at the *balei* at Kota Lumut, and the Raja Bandahara, the Chiefs, the young princes and the officers and people were in attendance and everything was arranged and ordained in the time-honoured way. The purport of the letter was to ask for some tin, with a request that it might be sent down the river to be weighed. This demand did not meet with the King's approval, but the Raja Bandahara and the Chiefs suggested Kuala Bidor as a convenient place at which the tin might be weighed. The King then directed them to build a *balei* at Tanjong Bidor, and a shed for weighing tin in. When the *balei* and jetty and a weighing shed were completed, the Raja Bandahara went up the river and saw the King at Pulo Indra Sakti. The Datoh Mantri and the Shahbandar were left in charge of the *balei*, off which the Dutch ketch and sloop were lying. The Shahbandar used to go backwards and forwards between his own house and the *balei* at Kuala Bidor. One day as the Shahbandar was going up the river in a boat, on his way from his house to join the Datoh Mantri, he passed close by the sloop. The Captain hailed him and told him to come alongside the ketch. This the Shahbandar would not do, but paddled on to join the Datoh Mantri at the *balei*, calling back as he went: 'I am not going to stop; if 'there is any business about which the Captain wants to see me, let us go up to 'the *balei* where the Datoh Mantri is.' When the Captain saw that the Shahbandar would not stop, he was angry and he ordered his sailors to follow with a boat, so no sooner had the Shahbandar reached the *balei* than the Dutch sailors arrived there too with orders from their Captain to summon him. They tried to make him go with them saying: 'Datoh Shahbandar, why would not you 'stop at the ketch just now and see the Captain? Do you suppose that we have 'got a tiger in her?' The Shahbandar replied: 'It is true that I would not stop 'and that there is no tiger on board. Is not the *balei* the better place of the two? 'I think so, and so I would not go alongside the ketch.' The sailors wanted to force him to go and see their Captain, but the Shahbandar would not go, for he was a great warrior and was ashamed to submit to the dictation of the infidel Hollanders, besides which the Datoh Mantri would not permit him to go. This being so, they went back and told their Captain, who became exceedingly angry and told his gunner to fire a gun to frighten them.

To return to the Shahbandar and Mantri. When the Dutch sailors had taken their departure, the Shahbandar said to the Mantri: 'We had better leave this 'quickly lest the Dutchmen return,' so the *prahu* of the Mantri and the sampan of the Shahbandar set off from the jetty. Just after the Shahbandar left the jetty and had got a little past Tanjong Bidor, the Dutch fired a gun, and both the Chiefs saw that a ball passed near the *prahu*. The Shahbandar said: 'It seems 'that these Dutchmen are firing at us with ball.' Said the Mantri: 'Let us stop.' The Shahbandar said: 'We had better go back to the jetty where we can get 'cover,' so they returned to the jetty, a good deal startled by the cannon-ball which they had seen.

As soon as it was night the Shahbandar returned up the river and presented himself before the King at Pulo Indra Sakti and told him all about the con-

duct of the Dutch. When the King heard it, he kept silence and was wrath against the Dutch, and the King said: 'I will not deliver that tin or permit it 'to be sent down to Kuala Bidor. If they are determined to quarrel, we will 'fight, for they have fired upon our Chiefs, just as if they were bent upon testing 'our manhood.' His Highness then directed men to go and look after the Datoh Mantri at Kuala Bidor, but they did not find him at the jetty, and word was brought to the King that the Datoh Mantri was lost as his boat could not be found. When the King heard this, his wrath against the Dutch was increased so much the more, and he ordered his Chiefs and people to be assembled. Then the Raja Bandahara and all the Chiefs discussed the subject of the anger of the King against the Dutch, for they feared trouble to the country.

As for the Datoh Mantri, after his return to the jetty he had paddled up the Bidor river and had then taken his boat into a paddy-field covered with brushwood and had hidden himself there from the Dutchmen. On the next day, as soon as the tide made, he come out of the paddy-field and padpled up-stream to Pulo Indra Sakti, and went before the King and gave his account of the behaviour of the Dutch. This made the King more and more incensed against them

The Laksamana was coming up the river from Tanjong Putus with all the warriors of that place, and when he reached Kuala Bidor he stopped at the Dutch sloop. The Dutchmen had heard that the King was incensed with them because they had fired on the Shahbandar and Mantri, and they were very much afraid of him, so when the Laksamana came off to the sloop, they told him of the whole occurrence. Said they: 'The shot was fired at a 'monkey up in a tree, but it happened to be in the direction of the Shahban-'dar. In this the fault lay with us white men and we can only sue for the 'Yang di per Tuan's pardon, but if he were to kill us we could not blame 'him.' The Laksamana duly represented to the King the state of fear in which the Dutch were. When the King heard it he kept silent, but his wrath was a little softened. And the Raja Bandahara took counsel with the Chiefs and the Laksamana with the view of averting the possibility of danger to the country, and they begged the King for permission to take about one hundred *bharas* of tin down to Kuala Bidor and to send it on board the ketch. The King granted the tin and directed the Laksamana to take it down the river to the Dutch accompanied by the Bandahara, warriors, princes, etc., who were to wait at Kota Lumut while the Laksamana stamped the tin. This was settled, the tin was brought out of the store *(gĕdong)*, about 200 *bharas*, and was loaded in a number of boats, and the Laksamana set off down the river with the warriors, etc.* The Raja Bandahara and the Chiefs and Princes went down as far as Kota Lumut. After they had started, a thought occurred to the King and he said to himself: 'These Dutch are full 'of cunning and they have been exhibiting it to me with an idea of frightening 'me. For this reason, I had better go down the river myself.' Having thus determined, the King set off down the river to Kota Lumut that very night, with a large number of followers and went on shore at the *balei* there. The Raja Bandahara and the Chiefs and Princes assembled there also, and attended him that night. The Raja Muda was not present, for he had gone up the country to catch elephants. Next day Sultan ISKANDAR went down the river as far as Kuala Bidor. All the others followed him, but no one knew what his inten-

* From what follows, it seems that there was some attack made upon some of the Dutch by Malays, but this act was disclaimed by the Raja and Chiefs, and the chronicler wisely gives no details of Malay misconduct.

tions were until Kuala Bidor was reached, when His Highness said that he was going to amuse himself and to visit the farms of some of his people. At Kuala Bidor the King's boat stopped at the landing-place of Maharaja DININDA. All the chiefs, warriors, princes, etc., moored their boats near the sand. When the Dutchmen saw the King's boat at Maharaja DININDA'S place and a vast number of other boats, they were very much disturbed in mind. The Captain and the Commissary then came to visit the King, introduced by the Laksamana. The King was at the time in his boat called *Si Kutum Batu* attended by the Raja Bandahara, the Chiefs and others; he was wearing the dress of a leader in war and was standing on a platform fully armed: On their arrival the Commissary and Captain stepped up upon the bow of the royal boat and came forward taking off their hats *(chapio)* and bowing low before the King's throne. They then sat down, thrusting their feet underneath the decked portion of the boat. The King then addressed them in the following terms: 'We have heard that certain Dutchmen have been attacked at the port 'of our Kingdom. What is the opinion of the Commissary and Captain on 'this subject? One of our friends and a servant of the Company is missing.' When they heard this they came forward making respectful salutations, and taking off their hats and they replied: 'All that your Highness says is 'true, but, if you will pardon us, we would ask for a boat and about four 'strong rowers and we will send to seek for our companion who was attacked, 'even as far as the mouth of the river. If he is not found after thorough 'search there is nothing more to be done.' The King said: 'Very well, 'our present intention is only to go down the river as far as Tanjong Putus for 'amusement, when we get there we will send people down to the sea to get 'shell-fish and will instruct them at the same time to search for your com-'panion who was attacked in this hostile manner, to our great displeasure.' When they heard the King's words the Dutch Commissary and Captain were very much disturbed in mind, wondering what could be the real object of the King in going down to Tanjong Putus. But the design of the King was to outdo those accursed Dutchmen in diplomacy.* As soon as the King's decision to proceed to Tanjong Putus was heard, the LAKSAMANA interposed, for he was one of the principal warriors, and he said: 'If it is only the settle-'ment of this difficulty with the people of the Dutch Company who have been 'attacked, do not let your Highness take the trouble to go down the river 'to Tanjong Putus; if you will give me full orders, I will undertake to carry 'them out.' But the King replied: 'I only intend to go down the river for 'amusement.' After this the King set out and went down the river to Tanjong Putus, and as soon as he arrived there all the warriors and people came bringing presents of various kinds, every man according to his station. When the King had been there for some time, he sent people to look for the persons who had attacked the Dutch, but they were not found. The King then went up the river again and returned to Pulo Indra Sakti." †

Here the account of this little episode breaks off abruptly, and whether it ended peaceably or not, we are not told; the subsequent allusions to the Dutch in this work, are unimportant. There is a mention of another embassy from Batavia, just before the death

* This was evidently written for a Malay audience and with no idea that it would ever be read by Europeans. The writer, therefore, allows himself some freedom of language.

† For an account of the manuscript from which I have translated these extracts, see Journal, Straits Branch R. A. S., I., 187.

of Sultan ISKANDAR SHAH (*Marhum Kahar*), and further on, where the Bugis invasion of Kedah (A.D. 1770) is alluded to, the fleet of the invaders is said to have entered the Perak river and to have somewhat alarmed the Dutch, by anchoring off their settlement.

From the foregoing extracts, it is clear that the relations between the Malays and the Europeans were not always too friendly, the former being ready to resent any high-handed dealing and the latter being constantly on the watch for signs of treachery. Circumstances, to which I have no clue, probably led to the abandonment of the station again between 1770, the date of the last mention of the Dutch in the Malay chronicle, and 1783, the year in which Captain FORREST visited Perak.* No Dutch were then in occupation of the factory at Tanjong Putus, for FORREST was asked by the Sultan whether they were likely to return. Writing of the Perak river, this author † says that it—

"Is navigable with safety, having a continued muddy bottom and sides up to where the Dutch have resettled‡ their factory at Tanjong Putus (Broken Point). The country is flat, consequently favourable for the cultivation of rice, and abounds with the *ancebong* tree fit for many uses; it gives at the head a cabbage. I carried several bags of the seed to Bengal, but they did not grow, for what reason I cannot tell. Cattle and poultry are not near so cheap here as at Kedah; but oysters are to be had in quantities near the river's mouth and great plenty of excellent flat fish as at Penang. The Dutch contract with the King for all the tin at 10 Spanish dollars per pecul; but much of it is smuggled to Pulo Pinang by way of Laroot and Qualo Consow. Gunong Gantong (Hanging Hill)§ is remarkable near Larut river, on the bar of which is said to be 3 fathoms water.

I went up in a country covered boat from Tanjong Putus, where the vessel lay, to pay my respects to the King of Pera who received me in a large upper-room house with great state having about 20 guards in the room, dressed in black satin garments embroidered on the breast with a golden dragon; they wore mandarin caps and appeared altogether in the Chinese

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* The detachment in Perak was doubtless re-called to Malacca in consequence of hostilities with the English. MARSDEN mentions that in 1781 an expedition against Padang was fitted out at Fort Malborough (Bencoolen).

† "Voyage from Calcutta to the Mergui Archipelago." London, 1792. FORREST mentions "the Dutch ruined fort" at the Dindings as a place behind which water for shipping could be obtained, p. 27.

‡ FORREST's book was published in 1792, by which time the Dutch were "resettled" in Perak, but he visited the river in 1783 during the temporary abandonment of the station.

§ The hill which is such a noticeable land-mark is Gunong Pondok, not Bukit Gantang. The latter is a *kampong* situated within a circle of hills and supposed therefore to be like an object at the bottom of a gallon pot (*gantang*). It has nothing to do with the word *gantong* (hang).

style; some were armed with halberts, some held pikes in their hands, and a few had musquets without bayonets.* The King made me sit on a chair before a sofa on which he sat himself; his courtiers, about 12 or 14 in number, all stood. After some little conversation the King asked me if the Dutch meant to return to Pera. I answered that I believed they did, on which he looked grave. He then withdrew: and his brother entertained me with a cold collation at which two more persons sat down. I had presented the King with two pieces of Bengal taffeta and found when I got into the boat a large present of jacks, durians, custard apples and other fruit. I left Pera river in December, 1783. Much rain fell in November."

The founding of our Settlement of Penang in 1786 had a decided effect on the Dutch monopoly of the Perak tin trade, and ANDERSON quotes the following description of Perak given by Captain GLASS, the Commanding Officer of the Troops, after Penang had been occupied a short time :—

"Perak borders on Quedah and extends about 50 leagues inland. Near Perak river it is well cultivated and it contains 30,000 people, exports annually 5,000 peculs of tin which is delivered to the Dutch at 32 Spanish dollars per bhara of 428 lbs. The Dutch have a small Stockade Fort with about 50 people there to prevent the natives from carrying the tin to other markets: but with all their precautions, the quantity they used to receive is greatly lessened since the settlement of this island. The people of Perak are in general very ignorant, their revenues so small and their residence so far inland that little is to be feared from their animosity and less to be hoped from their friendship while connected with the Dutch." †

The settlement of Penang was only nine years old when the Dutch were compelled finally to surrender the commercial advantages which they had held so long. In 1795 Malacca was taken by the English, and in the same year, the little detachment in Perak was forced to retire from their stockade on the river bank. "Lord "CAMELFORD, then a Lieutenant in the Navy, and Lieutenant "MACALISTER proceeded there with a small force and compelled "the Dutch Garrison to surrender."‡ The position then lost was never recovered. Malacca was restored to the Dutch in 1818, but, owing to the establishment of Penang as a commercial port, all chance of regaining the tin-monopoly was gone for ever. "In "1819," says Colonel Low, "the Dutch tried to re-establish them-

* This agrees very much with the Malay chronicle as to the pains which the Perak Malays took to impress their European visitors with the grandeur of their Raja.

† ANDERSON'S "Considerations," pp. 52-53.

‡ ANDERSON.

"selves on the island of Pangkor off the mouth of the Perak river, "but were unsuccessful. They were equally so in their endeavour "to control Salangor." *

No vestiges now remain of the brick buildings of the Dutch factory at Tanjong Putus. The materials have long since been removed by the Malays for their own use. The site, which was pointed out to me some years ago, was then covered with low jungle, and I never carried out the intention which I then entertained of having it cleared and the foundations, if possible, traced. The long intercourse of the Dutch with the Perak Malays has not, however, been forgotten by the latter. The repeated demands of the Europeans for permission to settle and for sites for establishments have passed into a proverb, and importunity is often laughingly derided in the phrase, *Ai ka-lagi-lagi saperti blanda minta tanah!* "O! more, more! like the Dutchmen asking for land." † Fruits and vegetables of foreign importation are also called *blanda* or *wolanda* (Hollander), which really meant formerly "European," the natives having been quite unable to distinguish different nationalities among white men. When our recent intercourse with Perak began, in 1874, small Dutch silver coins were still current in the State, and I was able, when I first went to Perak, to collect a good many. They are now difficult to obtain, and the old Perak currency—lumps of tin, weighing 2½ *kati* each, called *bidor*, (mentioned in the Dutch treaties quoted in this paper)—have altogether disappeared.

Trading monopolies have, happily, long been things of the past, and our allies and neighbours in Netherlands India have, in some places at least, recognised, like ourselves, the advantage of free trade. But whatever we may think of the object of the Dutch settlement in Perak in former days, there can be but one opinion as to the courage and tenacity with which they held their own in that little-known kingdom during various periods embraced between the years 1650 and 1795, nearly 150 years.

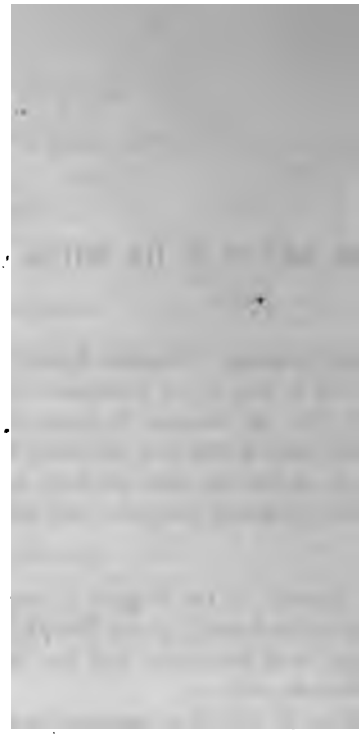
W. E. MAXWELL.

* Journ. Ind. Arch., IV., 21.
† Journ. Straits Branch, R. A. S., II., 20, 45.

NOTE.—VALENTYN gives the names of the Dutch *Opperhooften* in Perak from 1655 to 1661.

Isaak Ryken,	...	...	...	1655 to 1656
Pieter Buytzen,	...	...	...	1656 to 1656
Cornelis van Gunst,		...	...	1656 to 1656
Johan Massis,	...	...	...	1659 to 1660
Abraham Schats,	...	...	...	1660 to 1660
Johan Massis,	...	...	...	1660 to 1661
Adriaan Lucassoon,...		...	...	1661

There is no record of the officers in charge of the Dindings 1670 (?) to 1690, or at Tanjong Putus 1756 (?) to 1795.



OUTLINE HISTORY OF THE BRITISH CONNECTION WITH MALAYA.

[THE following "Outline History" has been compiled in the hope that it may be of assistance to those, both in and out of the Colony, who are anxious to know something of its antecedents. The information has been collected from a variety of sources, and, so far as is known, can nowhere be found in the form of a succinct and connected narrative here adopted].

GENERAL.

The history of the Colony is, properly speaking, but the latest chapter in the history of the British intercourse with Malaya, now extending over 280 years, and this intercourse may be divided into three periods, viz.:—

1. That of individual trading (1602-1684).
2. That of trading closely connected with the East India Company (1684-1762).
3. That of more direct—political and military—intervention (since 1762).

A brief reference to each of these periods will best serve as preface to the history of the Colony.

The earliest dealings of our countrymen with Malaya (1602-1684) were entirely of a commercial character, not excepting the quasi-ambassadorial Commissions of Queen ELIZABETH and her Successor to Sir JAMES LANCASTER, Captain BEST and others in this first period. These so-called Envoys were, in point of fact, ship-owners and merchants, sailing, almost always at their own charge, under the encouragement of the English Sovereign, but without having, so far as is known, any other than commercial objects committed to them, and certainly without any success in obtaining other than commercial results from their missions. 1602.

At the time when these English navigators first appeared on the scene (1602), they had been preceded by the Portuguese as con-

querors or settlers in Malacca and elsewhere (1510-11); by the Spanish in the Manilas (1571): by the Dutch in Bantam (1596), Amboyna (1600); a little later Batavia was occupied (1619), and later still Banda (1627), and Padang (1660). No factories had, before this last date, been established in Sumatra, Borneo, or on the East Coast of the Malay Peninsula. On the Malacca side of the Peninsula the Dutch had already opened factories in Pêrak, Kĕdah and Junk Ceylon.

This period consists exclusively of individual enterprises of a non-political character. These enterprises were almost wholly concerned with the pepper-trade in Bantam and the spice-trade in Banda, Amboyna, Ternate and Tidore. These were the local names then most familiar in England, and are to be found in MILTON's "Paradise Lost," in DRYDEN, in CLARENDON's History, &c.

There were also ventures to Bantam and the coast of Sumatra for pepper, and to the northern parts of the Peninsula for tin and pepper. The English E. I. Company, though it did not promote them, and before long began to oppose them, took advantage of these enterprises in some cases. For instance, after LANCASTER's visit to Bantam in 1602, the Company established a factory there. As to political status, our merchants were entirely excluded from it by the older settlers—the Portuguese and Spaniards, and afterwards the Dutch. When they were admitted, as at Bantam and Amboyna, into a kind of alliance with the Dutch, it was always one of subordination, even before the latter became paramount through the capture of Malacca by the allied Dutch and Achinese (1641). After that event, the Dutch supremacy was, of course, more exclusive. No satisfaction could be obtained, either before or after 1641, for the "Massacre of Amboyna," though the story excited some indignation in England for many years.

1684. The next period (1684-1762) is one of mixed commercial and political intercourse, promoted, and as far as possible monopolised, by the East India Company,—commerce being still first and foremost in the consideration of all, both at home and abroad.

The long Naval Wars with the Dutch, which terminated in 1674 were looked upon with little satisfaction in England, but they

undoubtedly led to an improved position for our Company's merchants in Malaya. The Dutch found the difference when they tried against them at Bantam (1683) the tactics which had been so successful at Amboyna (1625). Our merchants did not, on being expelled from the former, yield up the pepper-trade, as they had yielded the clove-trade at Amboyna; on the contrary the East India Company's Government at Madras took the first opportunity to establish new forts and factories in Indrapore (1684) and Bencoolen (1685). The former settlement did not long continue, but that in Bencoolen was afterwards strengthened and secured by a strong Fort named after the great MARLBOROUGH (1714); and Bencoolen may thus be considered to be the germ of all our subsequent growth in these parts.

Other experimental establishments were also made at Achin (1666 and 1695), Jambi, Tapanuli, Natal (1752), Moco-Moco, Patani, &c., but none of them proved permanent. After 1686 all the Sumatran Settlements were rendered subordinate to Bencoolen.

The latest of the three divisions, comprising the period since 1762. 17(
is a period of political and military connection, commencing with the Bengal Government's expedition against Manila (1762), and continuing down to the present time.

The result of that expedition was that the Spanish possessions were captured without difficulty, but were restored at the Peace of Paris (1763), when our possessions in Sumatra were also secured to us. The only token of success retained by the English was the island of Bĕlambangan, which was ceded by the Sultan of Sulu in gratitude for his release from Spanish captivity on the taking of Manila. This island lies off Maludu Bay in Sabah, and is interesting as being, together with Labuan, which was then occupied for a still shorter period, our first acquisition of territory in Bornean waters. It was finally abandoned in 1803.

The familiarising of the Bengal merchants with this part of the world, consequent on such an expedition, and on the negotiations that followed at the Peace, was of importance; and after the Treaty of 1763 Fort Marlborough (Bencoolen) was formed into an independent Residency, which arrangement lasted till 1802. In 1781

Padang and the other Dutch Settlements in Sumatra were seized by a military expedition from Bencoolen. These acts fostered the enterprises Captain LIGHT and Captain JAMES SCOTT were carrying on when a Settlement on Pulau Pinang was first projected (1784-6). That political motives and objects were not wanting is clear from the Treaty with Kĕdah, and the correspondence that preceded it, and particularly from the interest WARREN HASTINGS took in its foundation. The Settlement was made in 1786 by friendly cession. In 1797-8 a second expedition against Manila was fitted out from Madras by Sir J. SHORE, under the command of Colonel WELLESLEY. It was recalled before it left Penang; a full account of the island at that time, written by its Commander to his brother, who had become Governor-General, is to be found in "The Wellington Despatches" (Supplementary Despatches, Vol. I., p. 25).

The history of this latest of the three divisions into which the British connection with Malaya naturally falls, is, speaking generally, the history of enterprises in which the Government, actuated by political considerations, has taken the lead in promoting British connection with these regions. There are certainly two recent exceptions to be made, in Borneo, of enterprises which bear something of the earlier private character, viz.:—Mr. BROOKE'S action in Sarawak(1840-2), and Mr. DENT'S more recent enterprise in Sabah (1880). But the general character of the period is seen in the two Manila expeditions—the successful one of 1762, and the abortive one of 1797; in the occupation, loss, recapture, and final surrender of Bĕlambangan (1775-1803); in the foundation of Penang (1786), after some years of negotiation both in Bengal and Kĕdah; in the cessions and retrocessions of Malacca (1795-1825); in the foundation and support of Singapore (1819); and in the protection (since withdrawn) afforded to Achin (1819), and the States of the Malay Peninsula, with which Treaties have, from time to time (1818-76), been entered into since that first one with Kĕdah.

There are three principal dates in this interval:—1805, 1827, and 1867.

The first of these brings to a close the period in which no regular English administration had been organised; affairs were

managed by commercial Superintendents, and the Indian Government was content to leave their factories and possessions, in Penang at all events, outside the Indian political system.

The next stage exhibits an entire change. The Indian Government went from one extreme to the other. The rapid progress of the new Settlement's commerce at Penang was duly appreciated by the Government of Lord WELLESLEY, the early prosperity of the place supporting his views regarding "private trade;" the expedition of 1797, and, no doubt, Colonel WELLESLEY'S communications, brought enquiry, when quieter times followed, into Penang's political prospects. Exaggerated notions then came to be entertained of the new Settlement's importance for naval and political purposes; and in 1804-5 the East India Company decided to confer upon it an independent Government, and sent out a Governor and Council, Secretary, Assistant Secretary and several Writers, after the fashion of the older Presidencies, with which Penang was now to rank. A Recorder's Court followed (1807), and enquiry was also made as to the desirability of abandoning Malacca (1808), the better to secure Penang's position. Then came the Java expedition (1811), and the old commercial struggle with the Dutch also entered into the political phase; not so much through the temporary occupation of their possessions, as in consequence of the great political stroke of abolishing monopoly (1813), which followed shortly after our occupation. What Lord MINTO took in 1811, was restored; but his successor, Lord HASTINGS, was equally ready to support the talented administrator, Sir T. S. RAFFLES, upon whom his predecessor had relied, and who had governed Java until its restoration; and he allowed RAFFLES to found Singapore (1819), for objects which are very clearly explained in one of RAFFLES'S first letters from Singapore, dated June 10th, 1819 (preserved in the Raffles Museum). 1805.

The Penang Government was also alive to the importance of preventing any re-establishment of Dutch monopoly at this crisis, and for that purpose entered into negotiations, which will be found recorded in the earliest of our Treaties with Pêrak and Sĕlangor (1818).

Soon after Malacca was finally ceded to us by the Dutch (1825 and when the shiftings and changes thus came to an end, the num ous experiments theretofore made resulted in the existing form united Colony, as finally settled in person by Lord W. BENTIN (1827).

1827. The next period is one of 40 years (1827 to 1867), in wh the Colony remained an Indian dependency, but was left to deve quietly upon its own resources: with some pecuniary aid, thou on a more economical scale than formerly, from the Indi Government; nor has any great break been made by the transf under Act of Parliament, to Colonial Office rule in April 1867: whi though a momentous change, well deserving of the trouble t was taken in bringing it about, has not disturbed the continu of our recent history.

1867-83. The prosperity of the Colony since then, and the increas importance of its administration, comprising as it now does three Natives States taken under our protection in 1874, can gathered from a comparison of the Revenues to be administe in 1868 and those estimated for the current year:—

	1868.	1875.	1883.
Singapore, ...	$864,918	$967,235	$1,697,920
Penang, ...	324,196	453,029	1,006,020
Malacca, ...	112,725	118,307	303,330
Protected Native States—			
Pêrak, ...		270,000	1,236,120
Sèlângor, ...		115,651	383,750
Sungei Ujong, ...		66,474	128,990
Total, ...	$1,301,839	$1,990,696	$4,756,130

The Census returns shew an increase in the population of Colony alone, during about the same period, from 273,000 (in 18 to 423,384 (in 1881).

LOCAL.

The following notices of the various Settlements and the Native States now comprehended in the Colony's administration, are chiefly taken from official sources. The Settlements are treated in the order of their seniority.

Malacca.

Malacca is situated on the western coast of the Peninsula between Singapore and Penang, about 110 miles from the former and 240 from the latter, and consists of a strip of territory about 42 miles in length, and from 8 to 25 miles in breadth, containing an area of 659 square miles.

The principal town, called Malacca, is in 2° 10′ North lat. and 102° 14′ East long. The local Government is administered by a Resident Councillor.

Malacca is one of the oldest European possessions in the East, having been taken from its Malay Sultan, MAHMUD SHAH, by the Portuguese under ALBUQUERQUE in 1511, to punish an attack upon his Lieutenant, SEQUEIRA, in 1509. It was held by them till 1641, when the Dutch, after several fruitless attempts, succeeded, with the help of the Achinese, in driving them out. The place remained under Dutch government till 25th August, 1795, when it was taken military possession of by the English. It was governed by them on the Dutch system of monopoly till 1813; and it was still held by the English, after that system was abolished, till 1818; at which date it was restored to the Dutch, in accordance with the Treaty of Vienna. It finally came into our hands under the Treaty with Holland of March, 1824, in exchange for our Company's Settlement at Bencoolen, and other places on the West coast of Sumatra. By that Treaty it was also arranged that the Dutch should not again meddle with affairs, or have any settlement on the Malay Peninsula, the British Government agreeing, at the same time, to leave Sumatra to the Dutch, saving only Achin in the North, of which the independence was protected until the Treaty of 1872.

A few years after re-occupying Malacca, a small force of Sepoys had to proceed against Naning, the interior district of Malacca, in which Dutch sovereignty had apparently never been fully admitted. Our first expedition (1831) failed; the second (1832) succeeded. In 1833 a Treaty was made, settling the south-east boundary of the Settlement as at present. There has been no disturbance in any part of Malacca since the "Naning War."

When Malacca was taken possession of by the Portuguese in 1511, it was one of the grand *entrepôts* for the commerce of the East, and it so continued till the close of the 16th century; but as the Portuguese and other European nations pushed further to the East, in the Archipelago and neighbouring countries, the trade of Malacca gradually declined; and the place ceased to be of much consequence as a collecting centre, except for the trade of the Malayan Peninsula and the Island of Sumatra. This trade it retained, under Dutch rule, till the establishment of Penang in 1786; when, in the course of a few years, it became, what it has ever since been, a place of no commercial importance, but possessing some agricultural resources. Penang soon acquired most of the trade of the Malayan Peninsula and Sumatra, Borneo, the Celebes, and other places in the Archipelago, not reduced to mercantile subjection by the Dutch; but soon after Singapore was established, Penang in its turn declined in importance, the greater part of the extensive Eastern trade being centred at Singapore. [Penang's local trade has, however, largely increased within the last few years in consequence of the increased prosperity of the extensive tin mines in Lârut, Rendong, Junk Ceylon, the tobacco plantations on the East coast of Sumatra, &c.] The opening of Singapore in 1819 may be said to have accomplished, for the time being, the ruin of Malacca's commerce. To use RAFFLES's own words at the time "the intermediate Station of Malacca, although occupied "by the Dutch, has been completely nullified."

The population and agricultural development of the country districts of Malacca have, however, been very considerably increased of late years, especially since roads have been made throughout the territory. The Revenue has, in the last ten years, increased in larger proportion than that of Singapore or Penang.

Penang.

Penang is an island about 15 miles long and 9 broad, containing an area of 107 square miles, situated off the West coast of the Malay Peninsula in 5° N. latitude, and at the northern end of the Straits of Malacca. On the opposite shore of the mainland, from which the island is separated by a sea channel from 2 to 10 miles broad, is Province Wellesley, a strip of territory containing 270 square miles, forming part of the Settlement. It averages 8 miles in width, and extends 45 miles along the coast, and includes, since the Pangkor Treaty (1874), about 25 square miles of newly acquired territory to the south of the Krîan. The local Government is administered by a Resident Councillor.

The chief town is George Town, in 5° 24′ North lat. and 100° 21′ East long.

Penang, or Prince of Wales' Island as it was officially called, was ceded to Captain LIGHT, acting for the East India Company, by the Râja of Kĕdah in 1785, the sum of 10,000 dollars being annually paid to the Râja of Kĕdah as long as the British occupy the island. The Settlement was founded on the 17th July, 1786. In 1800, in consequence of the prevalence of piracy on the shores of the mainland opposite Penang, a strip of the coast of the mainland, now called Province Wellesley, was purchased for 2,000 dollars from the same Râja. It extended from the Muda River to the Krîan River, a distance of 35 miles. Since the Pangkor Treaty of 1874 it has been enlarged, as stated above; and since that Treaty, also, the Settlement has comprised the outlying dependency of Pangkor and the Dindings, under a Superintendent, which gives an addition of territory almost equalling the Province in extent. Province Wellesley is in a high state of cultivation, when compared with the neighbouring territories. The chief articles cultivated are sugar, tapioca, paddy, and cocoa-nuts. In 1805 Penang was made a separate Presidency under the East India Company, of equal rank with Madras and Bombay. In 1826 Singapore and Malacca were incorporated with it under one Government, Penang still remaining the seat of Government. In 1837 the seat of Government was

transferred to Singapore. The revenue and trade of Penang have increased remarkably in the last fifteen years.

Singapore.

Singapore is an island about 27 miles long by 14 wide, containing an area of 206 square miles, situated at the southern extremity of the Malay Peninsula, from which it is separated by a narrow strait about three-quarters of a mile in width. There are a number of small islands adjacent to it which form part of the Settlement.

The seat of Government, for the whole Colony as well as the Settlement, is the town of Singapore, at the southern point of the island, in lat. 1° 16′ North, and long. 103° 53′ East.

Singapore was occupied by Sir STAMFORD RAFFLES, acting under the authority of Lord HASTINGS, on the 6th February, 1819, by virtue of a Treaty with the Malayan princes of Johor. It was at first subordinate to Bencoolen in Sumatra, of which RAFFLES was then Lieut.-Governor; but in 1823 it was placed under the Government of Bengal. It was afterwards, as above stated, incorporated with Penang and Malacca, and finally became the seat of Government (1837).

Its rapid progress was, at that time, unparallelled. On the 11th June, 1819, RAFFLES wrote home: "My new Colony thrives most "rapidly. We have not been established four months, and it has "received an accession of population exceeding 5,000, principally "Chinese, and their number is daily increasing."

Nor has it disappointed the expectations then formed of its future; both its general and local Trade and its Revenues having, for many years, exceeded that of all competitors.

The Protected Native States.

The Protected States comprise three "Residencies," all on the western side of the Peninsula, between Province Wellesley and Malacca, viz.:—Pêrak (August, 1874), Sĕlângor and Sungei Ujong (December, 1874).

The anarchy prevailing in almost all the Native States of the Malay Peninsula, and especially in Pêrak, had been, for some years prior to 1874, a source of disquiet to the Straits Settlements, and a hindrance to the growth of local trade. In the beginning of that year steps were taken by Sir ANDREW CLARKE to remedy this state of things by settling the affairs of Lârut and Pêrak in the Pangkor Treaty (20th January, 1874), and, later on in that year, by stationing British Residents in Pêrak and Sĕlângor, and in the small State of Sungei Ujong, to advise their rulers respecting the collection of revenue and general administration. With a view also to enable the British authorities to keep order in that part of the Peninsula, a strip of land south of Province Wellesley, beyond the Krîan river, about 10 miles broad, was acquired as British territory; and also a small portion of territory on the mainland, opposite the island of Pangkor, which had previously been ceded to us, to suppress piracy and without any idea of occupation, in a Treaty with Pêrak (1825).

Towards the end of 1875, Sir WILLIAM JERVOIS being then Governor, Mr. BIRCH, the first British Resident at Pêrak, was murdered. (2nd November 1875) and a force sent to apprehend the murderers was resisted; and, about the same time, the Residency in Sungei Ujong was menaced by bodies of Malays from some of the States near Malacca. Troops were obtained from India and China, a naval brigade was landed, and Pêrak was fully occupied (January, 1876). During the previous month a military and naval force had already driven the enemy from a strong stockaded position in the hills between Sri Menanti and Sungei Ujong, and dispersed the malcontents in that neighbourhood. During these operations, Sĕlângor remained quiet.

Those concerned in the murder of Mr. BIRCH were captured and punished, the Sultan and some of the Chiefs being banished. Peace and order have since been maintained in all the Western States, and, so far as is known, throughout the Peninsula. On the cessation of hostilities (which had throughout been on a very small scale) it was finally laid down in Lord CARNARVON'S despatch of 1st June, 1876, that the Protected States, without being either directly annexed or governed by "Commissioners," might con-

tinue to receive assistance in their administration from Brit
Officers styled "Residents." Since then, both in Pêrak, Sĕlâng
and Sungei Ujong, Residents have been stationed uninterrupted
and without requiring any Military support, except such as a dri
corps of Sikhs can furnish. They are assisted by a s
comprising both native and European officers, and it is their dut
aid the native rulers by advice, and to carry out certain execut
functions delegated to them. The supreme authority in Pêrak
Sĕlângor is vested in the State Council, consisting, in each State
the Malay Chief, the highest native authorities, and the princi
British officials. The Residents are directly under the Gove
ment of the Straits Settlements, and it is admitted that gr
success has hitherto attended the development of Sir ANDR
CLARKE'S experiment.

A. M. SKINNER

MISCELLANEOUS NOTES.

M. DE LA CROIX.

In the Journal (No. 1 of 1883) of the Société de Géographie, of Paris, appears the following paragraph which may be of interest to some of our Members. Mr. DE LA CROIX has recently been elected a Member of the Straits Asiatic Society.

"M. Brau de Saint-Pol Lias annonce le retour en Europe de M. de la Croix qui était retourné à Pérak où il avait abordé avec M. Brau de Saint-Pol Lias, lors de son premier voyage. Cette fois, il était accompagné d'un second ingénieur français, M. Manthès, chargé de contrôler les rapports techniques sur ses prospections. Tous deux ont remonté la rivière de Pérak et celle de Quinta, un de ses principaux affluents, jusqu'à la vallée de Lahat. M. Manthès a été frappé de la richesse minière du pays et les deux voyageurs reviennent également satisfaits des résultats de leur exploration."

And in Journal No. 5, for 2nd March, 1883, there is the following passage on the same subject:—*

"Il [M. Brau de Saint-Pol Lias] fait ensuite hommage à la Société du dernier numéro de la *Nouvelle Revue*, dans lequel il a raconté, en attendant la publication d'un volume en ce moment sous presse, quelques épisodes de son voyage dans ce pays de Pérak, si vaillamment exploré surtout par son excellent ami, M. de la Croix. M. Brau de Saint-Pol Lias avait annoncé dernièrement le retour de M. de la Croix en Europe; il a le plaisir d'annoncer son retour à Paris et sa présence à la séance d'aujourd'hui."

EXPLORATIONS IN CAMBOJA.

From the same Journal, the following translation of an interesting passage has been forwarded. Our neighbours in Camboja are actively engaged in exploring the interior of that country :—

"The Governor of Cochin-China, Mons. LE MYRE DE VILERS, writes from Saigon, on the 20th of September, the following infor-

* [The publication of the present number having been unavoidably delayed, it has been possible to give in it the above extracts.—ED.]

"mation, relative to the explorations which are going on in the "Colony :—

"'We are continuing the explorations, in which the Geographi- "'cal Society has taken so much interest. Lieutenant PRUD'HOMME "'left last Monday for Sambor on the 'Upper Mekong.' He "'is to take observations for the line of a tramway protected from "'inundation, and, at the same time, to determine the height of the "'banks of the river above and below the rapids.

"'Lieutenant GAUTIER is *en route* for Tracona, on the frontier of "'Baik Ihuan, in the neighbourhood of Tanbinh. He will remain "'in these almost unknown regions so long as his health permits "'him to do so, and will permanently establish himself.

"'Mons. PAVIE has finished placing the telegraphic posts be- "'tween Prom-Penh and Battambang. The wires are fixed on the "'Cambogian side. We are only waiting for the Siamese to open "'this important line of electric communication.

"'Mons. AYMONIER and Captain SORIN remain at Angkor; by "'the last news, their health left nothing to desire."

"It is fitting here," adds the general Secretary, "to thank Mons. "LE MYRE DE VILERS who is always so ready to help the Society."

MALAY TRANSLITERATION.

A Member of the Straits Asiatic Society, who was also one of the Government Spelling Committee (1878), has furnished the following Memorandum relative to the Paper on Transliteration, which appeared in the last Journal :—

It may be interesting to define the exact difference between the "spelling system" adopted by the Government Committee (1878) and published in Journal No. I., and that recommended in the paper now published. Both systems adopt the same course in giving the vowel sounds their Italian value, and, generally speaking, in regard to diphthongs and consonants. Nor in regard to separating the consonants in agglutinative particles and doubling the consonants in Arabic words having the *tashdid*, are the two systems in any way opposed. The difference between them is almost entirely limited to two points : one as to the principle of proceeding when sound and spelling differ ; and one as to the mode

of getting over that crucial test—the open semi-vowel sound, so much more common in Malay than in English. Both of these points are treated briefly by the Committee under paragraphs 3 and 6 of their Report (containing 17 paragraphs altogether) and the differences between the two methods are really summed up in the following statements :—

a. The Committee considers that (paragraph 3) "in Malay as in "Chinese it is *sounds* and not *letters* that have to be represented."

The critic considers that (page 142) "there are two "objects to be kept in view : 1st to obtain a faithful "transliteration of the Malay character ; and 2nd to "clothe the words in such a form that they may be "pronounced correctly by an English reader."

b. The Committee considers (paragraph 6) that as to the open semi-vowel sound (which the critic refers to as the sound which can only be expressed in Arabic writing by the *fathah*) "no "natural representative suggests itself, and that there will be the "least danger of misunderstanding if this sound be uniformly "expressed by the letter *ĕ*, sound as in 'lateral' 'considerable'"—*e* unmarked being devoted to the ordinary English sound as in Ten (English), Sendok (Malay).

The critic proposes (page 147) that *a* or *e* unmarked shall correspond with *fathah* ; and as to the ordinary English sound as in Sendok he omits to deal with it altogether.

A good deal of his paper deals very ably with philological questions, which lead him not only beyond the ground covered by our Report, but even beyond the principles of his own spelling system, as for example when he suggests :—

For { Sămbilan (by our system) / Sembilan, / or Sambilan } (by his system) } Sambilan to mark its probable derivation from Sa-ambil-an (1).

(1) As these sheets pass through my hands, I take the opportunity of adding a note or two. The word quoted is سمبيلن. This, according to the system I proposed, may be rendered *sambilan* or *sembilan*, but the first is obviously correct, as shewn by the derivation. *Sa* is more generally correct than *se*, in Malay, for the reason I have given.

It is only necessary to say in regard to this, that the Committee was appointed to procure uniformity in spelling, and that their system was only recommended to the Society's contributors for that end, (1) and by no means for the purpose of promoting philological study; and no spelling system can properly be gauged by any test of that kind. It may not be beside the point to remark further that the parent Asiatic Society also published, in the first number of its "*Researches*" (1784), a system of transliteration by Sir W. JONES, the general principles of which have more and more recommended themselves to the best judges, whether in Europe or India. It is confidently asserted that the Committee's system followed those principles much more nearly than their critic's system does, both in adopting "a specific symbol for every sound," and in making use of "the help of diacritical marks."

It is, of course, impossible to know when the last word on any subject has been said, but it will be a pity if the ingenious but too fantastic suggestions of this latest writer should be hastily taken for the "last word" by any of the general contributors to our Journal. The system settled in 1878 has now been tried for some years and has been found already of practical advantage—chiefly because it has been looked upon as a *settled* system. (2)

(1) I do not admit that a system of spelling should be recommended to the Society simply because it proposes to establish uniformity. A thoroughly bad system might nevertheless be uniformly followed if every one were content. But *uniformity* has not been attained and cannot be attained when each one has to decide by his ear whether he shall write *ú*, *u*, *ó* or *o*; *i*, *i*, *é* or *e*; and so on. The member who takes up the cudgels on behalf of the Committee unintentionally affords me an excellent illustration of this. He quotes the words *sendok*, the first syllable of which is said to be pronounced like the English word *ten*. Now this word (*senduk*) was quoted by me (p. 145) as an example of the indefinite vowel-sound common in Malay and was said to be pronounced *s'nduk*. Without arguing the question as to which is correct, I ask how uniformity in spelling is to be expected when men are to be guided by pronunciation which varies in different localities and for which there is no recognised standard? Uniformity is an illusion and the sooner the idea is given up the better. What I have proposed is that *a* or *e*, *i* or *e*, and *u* or *o*, shall be equally correct provided that the Malay mode of writing and recognised derivations are not departed from.

(2) This seems to me to beg the question. The *settled* condition claimed for the Government system, will be disproved in five minutes by any one who will take up the Government Blue-book or other publications.

W. E. M.

LANDING OF RAFFLES IN SINGAPORE.

By An Eye-Witness.

The following account of the first landing of Sir STAMFORD RAFFLES in Singapore may not be without interest to the readers of this Journal for two reasons: first as being the statement of one who is now probably the only survivor of those present on the occasion, and who is certainly the oldest inhabitant of the island who was himself an eye-witness of the proceedings; and, secondly, as going to prove how unreliable is the detailed account, given in the "Hikâiat Abdullah," from what ABDULLAH was told a few months afterwards. The short summary in Mr. JOHN CAMERON'S work is apparently much more correct. It is a pity that no authoritative record exists of all the circumstances attending Singapore's foundation, in Sir STAMFORD RAFFLES' Life or elsewhere. That given in the Journal of Eastern Asia (1875) is obviously incorrect.

WA HAKIM, now residing in Tĕluk Saga, of the Kĕlûmang tribe of "Orang laut," was, according to his own account, about fifteen years old when Sir STAMFORD RAFFLES landed, so he must be about eighty years old at the present time. He is still an intelligent old man. His statement is as follows:—"At the time when Tuan RAFFLES came, there were under one hundred small houses and huts at the mouth of the river [Singapore]; but the Râja's house was the only large one, and it stood back from the river, between the sea and the river, near the obelisk. About thirty families of 'Orang laut' also lived in boats (*dia punya rumah ada prahu*) a little way up the Singapore river at the wide part (*laut ofis*). About half the 'Orang laut' lived ashore and half in boats. My sister still lives in a boat there, and has never lived ashore. The place where the 'Orang Laut' lived was called Kampong Tĕmĕnggong, and it faced the river. There were a few Malays who lived near, their huts facing the sea. Our boat lay where the Master Attendant's Office now is. I myself was born in the Singapore waters, and this settle-

ment of Malays and 'Orang laut' was in existence in my earliest recollection. [CRAWFURD says it was first made in 1811, and WA HAKIM's recollection confirms this statement.] Tuan RAFFLES came in the Barque *Stone* (?). She was a *kapal dua tiang sa-tĕngah*. The men that lived in boats were the first to see Tuan RAFFLES coming. I remember the boat landing in the morning. There were two white men and a Sepoy in it. When they landed, they went straight to the Tĕmĕnggong's house. Tuan RAFFLES was there, he was a short man. I knew his appearance [*i.e.*, subsequently]. Tuan FARQUHAR was there; he was taller than Tuan RAFFLES and he wore a helmet. (?) The Sepoy carried a musket. They were entertained by the Tĕmĕnggong and he gave them *rambutans* and all kinds of fruit. I together with the Malays and 'Orang laut' followed them to the edge of the verandah. Tuan RAFFLES went into the centre of the house. About 4 o'clock in the afternoon, they came out and went on board again. About twelve days afterwards, they pitched their tents and brought guns, &c. on shore. BATIN SAPI, an Orang laut, went to bring Tunku LONG from Bulang. I think he was four days away. BATIN SAPI came back first and then Tunku LONG came. The English had been some days ashore, and had made atap-houses, when BATIN SAPI went to fetch Tunku LONG. When Tunku LONG came, Tuan RAFFLES was living ashore, in an atap-house. They had a discussion first in the Tĕmĕnggong's house and afterwards in Tuan RAFFLES' house in Padang Senar. At that time the plain was covered with *kĕmunting* and *sikedudok* bushes. I myself helped to cut them down and assisted in making the fort (*kubu*) and digging a trench between Tuan RAFFLES' house and the sea. At that time there were some *jambu* trees, as at present, towards Beach Road, and some near the Tĕmĕnggong's house. These are the only trees I remember close by there. There were no houses in the island except at Kampong Tĕmĕnggong. The first huts on the shores of New Harbour were built under Bukit Chermin, shortly after RAFFLES came. Kampong Glam was then called Sĕduyong by the 'Orang Laut.'"

H. T. H.

The Chiri.

In a paper contributed to the Journal of the Royal Asiatic Society in 1880, I gave an account of the *Chiri*, an unintelligible formula recited in Malay Courts at the installation of Chiefs, and the versions in use in Perak and Brunei were compared with that which is to be found in the *Sajarah Malayu*.

Being in Colombo last September, I shewed the three versions to my friend Mr. J. A. Swettenham, C. S., who submitted them to a Pandit learned in Pali. The latter furnished an amended reading and translation of the *Chiri* as given in the *Sajarah Malayu*.

The following is the *Chiri* as printed in the Journal of the Royal Asiatic Society, showing the different readings to be found in four separate manuscripts in the Library of the Society :—

From MS. No. 80 *in the Library of the Royal Asiatic Society.*

اهو سوسنت[1] فادوک سري مهراج سرعت[2] سري سڤت بوان سوران بوم بوجي
بال ڤکر م نکلڠ[3] کرنا[4] مکت ران[5] موکاتري بوان ڤرلرسڠ[6] سکريت بنا تڤک درمون[7]
بسران[8] کت ران سڠکها سان وان[9] ويکرم وان[10] رونب[11] ڤلاودک[12] سديلا ديو
ديد فراودي[13] کال مول[14] مولي مالک[15] سري درم راج الد راج[16] فرميسوري

N.B.—This is the passage alluded to on page 24 of Leyden's Malay Annals.

[1] MSS. Nos. 18, 35, and 39 have سوست.

[2] MS. 13 has سرعيت.

[3] No. 18 has سکلڠ.

[4] No. 18 has کرت.

[5] MS. 39 has رتن. MSS. 18 and 39 agree with 80.

[6] MS. 35 has ڤراسڠ. MSS. 18 and 39 have فرسڠ.

[7] MS. 18 has درم ران.

[8] No. 18 has شران.

[9] MS. 18 has ران.

[10] MS. 18 has ودت.

[11] MS. 18 has رتن. MS. 35 has روني. MS. 39 agrees with 80.

[12] MSS. 18, 35, and 39 have فلاويك.

[13] MS. 18 has ڤرابودي.

[14] مول is omitted in MS. 18.

[15] MSS. 35 and 39 have ماليك.

[16] In 35 and 39 the word راج is repeated again before the final word. In 18 the final words are سري درم راجراج ڤرديسوري.

Transliteration of the above.

Aho susanta (or *suwasta*) paduka sri maharaja sara'at (or *sari'at*) sri sifat buana surana bumi buji bala pakrama nagalang (or *sakalang*) krana (or *karta*) magat rana (or *ratna*) muka tri buana paralarasang (or *parasang*) sakarita bana tongka daramuna besaran (or *darma rana sharana*) katarana singgha sana wan (or *rana*) wikrama wan (or *wadat*) runab (or *ratna* or *runei*) palawa dika (or *palawika*) sadila dewa dida prawadi (or *prabudi*) kala mula mulai (or *kala mulai*) malik sri darma raja aldi raja (or *raja-raja*) paramisuri.

The following is the Pali reading, proposed by the Sinhalese Pandit:—

Ahó susánta-padáka sri mahárája sarat sri siva bhawana sarana bhúmi bhuja bala parákrama samalankrita mahat ratna mayúkha pratápa sanskrita vana tunga dhíraguna (*u*daraguna) bhúshana kritarana sinha swana (swara) wat Wikramawan rana baládhika sardúla eva dridha pravriddha kála múla mulika sri dharmarájadhirája paraméswara.

This he translates as follows:—

O illustrious and great King, whose feet move very sedately (as those of a man with subdued passions); the abode of autumnal beauty and happiness; a place of refuge; well adorned with prowess and strength of arm; well-furnished with royal majesty; of high voice; (embellished with) the ornament of fortitude (or high and noble qualities); a hero as terrific in the battles fought (by thee) as the roar of a lion; like a tiger of immense strength

in fight; the Supreme Lord; the Chief over the King of righteousness; the foremost at the commencement of a permanent and long-extended (period of) time.

Dr. Rost, of the India Office, in a letter to me says: "The unriddling of the Chiri by the Pandit in Ceylon is certainly very ingenious, and at any rate competes favourably with all others yet attempted."

W. E. M.

COMPARATIVE ANNUAL ABSTRACT OF RAINFALL, FROM THE YEARS 1869 TO 1882.

Months.	Mean Registered Rainfall.														Rainfall was registered during the year,—
	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	
January, ...	3.93	18.25	11.05	2.37	7.16	3.88	2.91	3.97	2.89	13.57	19.18	5.17	13.35	6.58	At
February, ...	3.23	7.80	7.69	7.72	9.57	2.34	7.02	1.84	5.74	7.29	9.14	9.39	2.01	12.41	1869, 1 Station.
March, ...	3.37	3.15	12.95	3.43	9.74	3.20	16.92	4.60	5.01	2.17	9.81	8.46	9.03	3.08	1870, 1 "
April, ...	9.23	8.81	4.85	4.15	10.54	6.54	6.47	7.23	1.37	8.04	6.61	11.12	5.21	8.82	1871, 4 Stations.
May, ...	9.19	5.01	3.96	5.12	5.50	5.78	4.09	7.86	4.05	11.59	10.86	8.96	9.40	6.36	1872, 5 "
June, ...	6.81	11.51	4.59	4.89	4.81	6.37	9.53	10.58	11.47	4.07	7.07	6.87	4.03	4.85	1873, 5 "
July, ...	5.42	5.11	12.42	6.43	3.55	6.32	4.26	4.46	5.70	6.33	5.51	9.83	6.35	6.73	1874, 6 "
August, ...	12.31	11.36	6.69	7.12	6.08	10.58	8.36	9.32	4.00	19.33	8.94	9.75	5.77	6.65	1875, 8 "
September, ...	3.13	12.62	8.97	10.79	3.00	11.02	8.24	7.19	2.74	5.01	5.54	7.19	5.51	6.70	1876, 7 "
October, ...	5.11	9.99	12.36	5.74	7.93	7.09	8.29	10.67	2.09	7.38	14.96	9.96	10.54	9.73	1877, 7 "
November, ...	8.24	11.50	11.36	11.54	12.56	16.37	11.37	12.06	5.24	8.47	8.37	15.82	9.48	8.95	1878, 7 "
December, ...	20.66	18.13	12.56	6.00	5.16	7.56	6.50	10.13	8.09	9.91	10.15	9.41	13.32	7.21	1879, 7 "
															1880, 7 "
															1881, 7 "
															1882, 6 "
Total, ...	90.63	123.24	109.45	75.30	85.60	87.05	93.96	89.91	58.37	103.16	116.14	111.93	94.00	88.07	
Greatest Rainfall in 24 hours,	5.61 Aug. 31	6.25 Dec. 26	4.20 Jan. 8	3.10 Sept 12	4.40 May. 21	4.15 Nov 28	4.25 Oct. 26	5.16 May. 26	5.20 June. 16	5.40 Aug. 27	5.10 Feb. 18	4.55 Dec. 23	4.95 Jan. 11	4.19 Feb. 27	

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ORNITHOLOGICAL NOTES

MADE IN THE

STRAITS SETTLEMENTS

AND IN THE

WESTERN STATES OF THE MALAY PENINSULA.

(First published in "The Ibis.")

(Continued from Journal No. 9, p. 140.)

ARACHNOTHERA LONGIROSTRA (Lath.). The Small Spider-hunter.

My only specimen was shot in the neighbourhood of Malacca. This bird is very like, if not identical with, Blyth's *A. pusilla*.

ARACHNOTHERA CHRYSOGENYS (Temm.).

My specimens are from Malacca and Johor.

ARACHNOTHERA MODESTA (Eyt.). The Large Spider-hunter.

Probably fairly plentiful, as I bought several skins from the Malacca collectors.

Once, during May, I myself shot one near Enggar, a small village on the left bank of the Pêrak river, and distant about 140 miles from its mouth. I was returning to Kuâla Kangsa, after a few days' trip up-stream, and had passed a most uncomfortable night, lying in the bottom of a very narrow and extremely leaky canoe, drawn up on a sand bank in mid-stream; and, to quote from my note-book, "when I awoke, a thick white mist hung over the river, saturating everything, like rain; but as day broke this gradually cleared off; so, wading ashore, I struck into the jungle along one

of the many pig-tracks leading inland. Before I got far from the river, I noticed a small plainly-coloured bird clinging to a pendent creeper, fluttering its wings and uttering a shrill piercing cry, and, on shooting it, found I had killed a specimen of *A. modesta*. On dissection it proved to be a female. Length 7½ inches, bill along ridge 1⅛; irides brown; legs and bill flesh-colour, upper mandible of latter dusky; upper parts, wings and tail yellowish green; feathers of the last dark-tipped, and having a white spot on one web; feathers of the crown scaly and dark-centred; underparts pale green. It had been feeding on beetles."

ÆTHOPYGA SIPARAJA (Raffl.). The Scarlet Honey-sucker.

Though I *saw* this brilliantly-coloured bird on two occasions, once on Pulau Batam, and once on Pulau Ubin, islands near Singapore, I am only able to record as actually obtained a single specimen, a male, shot by a brother-officer among some cocoa-nut trees near Bukit Timah, on 2nd of August, 1879. There were a pair of them picking out insects from among the cocoa-nuts; those I saw on the islands were similarly employed.

CHALCOSTETHA INSIGNIS (Jard.).

Swarms wherever there are cocoa-nut-plantations, particularly if they be on the sea-shore. During September, 1879, I saw literally hundreds of these Honey-suckers among the cocoa-nut trees at Tanjong Katong, Singapore. I also, at different times, got many specimens in Pulau Batam, Pulau Ubin, Province Wellesley, and Malacca.

In Singapore, a favourite resort of mine was a plantation near Tanglin, where I passed many an afternoon among these little birds, which were so plentiful that I had every opportunity of observing them and their ways, as flitting from tree to tree, they dodged about among the clusters of cocoa-nuts, at one moment hanging head downwards, searching among the leaves and stalks for flies, spiders, and other small game, the next, hovering with quickly fluttering wings to pick out of its hiding-place some insect not otherwise to be got at. The male has a shrill piping note, and is far the most beautiful of the sexes, the female being dull-coloured and without the rich metallic markings. During August, I noticed that the young were in great numbers, and saw some being fed by

the parent birds; but even without that proof of their youth, they can be distinguished by their dingy plumage, and by the males having but faint signs of the metallic colouring of the mature bird. Their irides are smoky brown.

Of course, at a little distance, it is impossible to tell the immature birds from mature females.

In my note-book I find:—

"Singapore, 23rd Sept. 1879. With K—— and R—— I went by steam-launch to Tanjong Katong, where we spent the morning among the cocoa-nut trees collecting Honey-suckers. The more common kinds, *C. insignis*, *A. malaccensis*, and *C. pectoralis*, were plentiful enough; but nowhere could I see one of the bright scarlet species, *Æ. siparaja*, which K—— shot near Bukit Timah last month; apparently it is rare.

"I shot several females of *C. insignis*, veryunlike their handsome mates; they were $4\frac{3}{4}$ inches in length, bill at front $7\frac{1}{10}$; head and upper parts dull grey, tinged on the back and wings with yellowish green; tail deep steel-blue, tipped with white; abdomen pale yellow."

Again:—

"Changi, Singapore, 8th Jan., 1877. To-day I shot a most beautiful Honey-sucker, *C. insignis*; three of them, apparently a male and two females, were sitting on a dead bough, spreading out their wings, preening their feathers, and most thoroughly enjoying the morning sun. I shot the male; but he fell into the thick jungle, and, being such a tiny bird, it was a long time before I could find him."

CINNYRIS HASSELTI.

Certainly rare, as I never saw it in any of the Malacca or Singapore collections, and only once got it myself, viz., in January, 1877, near Kuâla Kangsa, Pêrak. Mine was a male, a perfect marvel of rich metallic colouring.

Dr. STOLICZKA mentions having obtained this Honey-sucker in Province Wellesley and Penang.

I know Penang Hill to be a particularly good locality for collecting Cinnyridæ, and expect that this species is more plentiful there than anywhere else in the Straits, though, having stayed but a few

days on the island, I cannot speak from personal experience.

ANTHREPTES MALACCENSIS (Scop.).

Common in the gardens of Singapore; also, like the other Honey-suckers, partial to cocoa-nut groves, where insects are abundant. At Singapore, it was very plentiful in the neighbourhood of the barracks; but I also got specimens in all the western States of the peninsula.

They flit about the trees, searching among the clusters of nuts for insects.

ANTHREPTES SIMPLEX.

My specimens are all from Malacca.

ANTHREPTES HYPOGRAMMICA (Müll.).

All mine are from Malacca.

CHALCOPARIA SINGALENSIS (Gm.).

Very common in Malacca collections, but personally I shot very few specimens.

CINNYRIS PECTORALIS (Horsf.)

Fairly plentiful throughout the Straits. I frequently shot specimens on the island of Singapore, also got several from Malacca. The following notes are from my book:—

"Tanglin, Singapore, 18th April, 1879. Just in front and within ten yards of the verandah running round our quarters, a pair of Honey-suckers have built their nest, a long bottle-shaped structure of moss, cobweb, and other soft materials, suspended from the end of a branch quite thirty feet from the ground. The birds are continually hunting under the eaves of our bungalow, picking insects out of the thatch, and returning with them to the nest; so I suppose it contains young. This morning I timed one of the parent birds make three visits to the nest, with its bill full of insects, in less than a minute. They are *Cinnyris pectoralis*, Horsf. I often have excellent chances of examining them, as they frequently flutter about the verandah within a couple of paces of where I stand. I do not like to molest them while rearing their young, but after the nestlings have flown will cut down the nest."

Again, I find:—

"Singapore, 26th April, 1879. This morning I stood close to, and watched for a long time, a young Honey-sucker which was

flitting about a shrub in front of our Orderly-room. It was scarcely able to fly, certainly not more than a few feet at a time; its upper parts were dull brown, underparts yellow, no metallic markings. I approached within arm's reach of it, when the parent bird got very excited and fluttered round, piping shrilly; it was a *Cinnyris pectoralis*, the same as those which have built in front of our Mess."

DICÆUM CRUENTATUM (Linn.).

Fairly plentiful. I obtained it in Singapore, Malacca, and Pêrak; and I see JERDON says it is abundant in Assam, to the north of the peninsula. On 13th June, 1877, I shot a pair which were flitting about a durian tree close to my hut at Kuâla Kangsa.

DICÆUM CHRYSORRHŒUM (Temm.).

I shot one of these tiny Flower-peckers among the cocoa-nut trees bordering the Bukit Timah Road, Singapore, 10th August, 1879.

It is plentiful in the collections at Malacca, as are most of the small brightly coloured Honey-suckers and Flower-peckers, on account of their selling well; but now that the fashion of their being worn in ladies' hats has gone or is going out, it is to be hoped that so many will not be killed as hitherto.

PRIONOCHILUS PERCUSSUS (Temm.).

All my specimens are from Malacca.

PRIONOCHILUS MACULATUS (Temm.).

As with the last, all from Malacca.

LANIUS BINTET (Horsf). The *L. schach* of Linnæus.

I once saw this Shrike in Singapore; further east it is common.

I shot a great many among the Kowloon Hills, on the mainland near Hongkong, where it was exceedingly plentiful, its favourite post being the topmost spray of one of the stunted firs which are sparsely scattered over the hill-sides; it was a particularly noticeable bird on account of its harsh cry.

LANIUS CRISTATUS (Linn.).

I occasionally came across this Shrike in Singapore. A specimen I got at Malacca is slightly under 8 inches in length.

LALAGE TERAT (Bodd.).

This Black-and-white Bulbul, as we used to call it, is common in

Pêrak and Singapore, breeding in both places.

In my notes I wrote as follows:—

"Singapore, 19th July, 1879. To-day I shot one of the black-and-white-plumaged birds, *L. terat*, which I so frequently saw on the open ground bordering the river near Kuâla Kangsa.

"Singapore, 1st Sept., 1879. The young of the pied *Lalage terat* are now about our garden in front of the Mess, and make a most strange plaintive noise, like a child crying; in appearance they resemble the parent birds, but are not nearly so distinctly marked, and are considerably mottled."

TEPHRODORNIS GULARIS (Raffl.).

I got a specimen of this Wood-Shrike from a Portuguese collector at Malacca.

GRAUCALUS SUMATRENSIS (Müll.).

I saw some specimens of this bird obtained in Johor; personally I only once met with it in the jungle.

During August, 1877, I was one of the party which accompanied H. H. The Maharâja of Johor up the Moar river to a meeting of the Chiefs at Segamat. On the 8th of August, after travelling up-stream all through the day, we stopped about sunset at Bukit Kopong, a village on the left bank, for a bath and some dinner, before which I wandered into the jungle for an hour with my gun, and got several birds then new to me, among others a grey Crow-like bird, *G. sumatrensis*, which was sitting on a tree close to some Malays' huts.

PERICROCOTUS FLAMMIFER (Hume.).

I have a pair of these beautiful Minivets, shot on 19th August, 1879, on Gunong Pulai, Johor, by Mr. DAVISON's collector.

DISSEMURUS PLATURUS (Vieill.).

This Drongo Shrike, or King Crow, as it is commonly called, is plentiful in the peninsula; and I also got several on the islands of Singapore, Batam, and Ubin; it is found in considerable numbers on Penang hill.

In the undisturbed tracts of jungle towards the north of Pêrak, I frequently came across this racket-tailed Drongo; but it was some time before I managed to get a perfect specimen, as, though I shot seven or eight, in every case in falling through the trees the two

long tail-feathers caught in the branches and were pulled out; but at last, on the outskirts of Kampong Sayong, I came on one in the open, and brought it down as, with a peculiar jerky flight, it made for the jungle.

Later on I found out a piece of ground near Kuâla Kangsa, covered by scrub, and surrounded with high jungle, where several of these birds were to be seen almost every evening, particularly after rain, hawking in mid-air for insects.

The above-mentioned specimen, shot on 8th April, 1879, measured 19 inches in length; but the outer tail-feathers on each side projected 7 inches beyond the others, was entirely without web, except on its terminal two inches, where the web is mostly on the inner side and has a peculiar twist; the bird, when flying, looked as if it had behind it two long pliant wires with a black bob at the end of each.

The length of the outer tail-feathers varies in different specimens; in one of mine they project 9 inches beyond the rest of the tail, in another only 6 inches.

They breed throughout Western Malaya. A young bird which I shot on Bukit Timah, Singapore, on 19th July, had the feathers of the under surface of the wings, also the under tail-coverts, white-tipped; and the long outer tail-feathers were only just beginning to sprout; beak from gape 1½ inch, tarsus ⅝; irides red-brown.

With reference to its breeding in Pêrak my notes are:—

"Kuâla Kangsa, 18th June, 1877. This evening, while stalking pig in the jungle near Kôta Lâma, I disturbed two young Drongos, *D. platurus*. They could scarcely fly; and I very nearly caught them, much to the annoyance of the old birds, which flew close round me, screaming loudly, in a state of the greatest excitement. The young were fully fledged, but wanted the long tail-feathers."

Muscipeta affinis (Hay.). The Burmese Paradise Fly-catcher.

Rare; at least I found it so, though there were generally a few in the Malacca collections.

Early in June, 1877, in the neighbourhood of Kuâla Kangsa, I came on one of these Fly-catchers, and followed it for a long distance without being able to get a shot. It was most provoking, not flying far at each flight, but, as soon as I got within eighty or

ninety yards, taking to wing and keeping carefully out of range, and finally disappearing in thick jungle.

However, a few days later, on 18th June, I was more fortunate, getting an adult male in the beautiful white plumage. It was among the trees bordering the road from Kuâla Kangsa to Bukit Gantang. Length to end of ordinary tail 8¼ inches; but beyond this the two central feathers projected 6 inches, the total length of the bird being 14½ inches; beak and eyelids pale lead-blue; irides dark brown; head, crest, neck and throat glossy blue-black; general plumage white; inner webs of primaries, shafts of secondaries, shafts and edges of tail-feathers black.

Another, which I got at Malacca, was 7½ inches long to the end of the ordinary tail, total length 13½ inches; head and crest glossy blue-black; nape and the underparts ashy grey; dark and glossy on the throat, but becoming whitish on the abdomen; tail and upper parts rich chestnut; inner webs of wing-quills dusky. According to JERDON, this plumage is characteristic of the immature male.

LEUCOCERCA JAVANICA (Sparrm.).

I found this Fly-catcher very common in all the gardens round Tanglin, Singapore.

PITTA MOLUCCENSIS (Müll.).

This beautiful Ground-Thrush cannot be very rare, as, while stationed at Kuâla Kangsa, I had a great many brought to me by the natives, who had caught them in snares. I kept some in my aviary for several months; and they did well, feeding on rice, but never became at all tame.

One morning in March, while Snipe-shooting on the bushy ground on the bank of the Pêrak river, just opposite Kuâla Kangsa, I caught a glimpse of a brilliant blue-plumaged bird as it flew into some thick bushes, fired, and found I had killed a specimen of this *Pitta*.

I also got specimens in Malacca and Lârut.

PITTA GRANATINA.

It is hard to say which is the most beautiful of the Ground-Thrushes; all are so handsome; but this will compare favourably with any of them.

My specimens are all from Malacca and Moar districts.

PITTA CUCULLATA (Hartl.).

During January, 1877, I obtained one of these Ground-Thrushes, an adult, near Kuâla Kangsa, Pêrak.

PITTA BOSCHI (Müll.).

During January, 1877, I got a pair of these beautiful birds near Kuâla Kangsa, Pêrak.

MIXORNIS GULARIS (Raffl.).

"Singapore, 5th Aug., 1879. Shot a few small birds among the trees bordering the Bukit Timah Road, the first being a specimen of *M. Gularis*, one of a party of eight or nine which were flitting along a hedge-row."

I shot another close to our Mess at Tanglin.

TURDUS RUFICOLLIS (Pallas.).

Mr. DAVISON showed me a specimen of this Thrush which had been shot at Singapore. Personally I did not meet with it in Malaya, but shot one in North China, where, I believe, it is by no means a rare bird.

The following note relates to this bird:—

"3rd Dec., 1879, near Soo-chow, two days' journey from Shanghae. To-day, while Pheasant-shooting, I put up a Thursh of a kind I have not met with before, so shot it. I think it is undoubtedly a female of *Planesticus ruficollis*, the Red-tailed Thrush of Northern Asia. It was by itself. Length 9 inches; irides dark brown; bill yellow at base and gape, dusky at tip; legs brown; upper parts dull brown, darkest on the tail and wings; outer edges of wing-coverts whitish; inner webs of tail-feathers (except two central ones), beneath the wings, the chin, throat, breast, and flanks rufous; throat and breast covered with dusky spots; under tail-coverts rufous, with white margins; streak over eye pale rufous; ear-coverts and the head dull brown."

CYANODERMA ERYTHROPTERUM (Blyth.).

During May, 1877, near Kuâla Kangsa, Pêrak, I shot two small birds which were creeping about on the ground in a patch of thick jungle. At the time I did not know what to make of them, but afterwards identified them as of this species.

Top of head chestnut; irides red-brown; white supercilia-

streak; bare skin round the eyes pale yellowish green; upper parts dull brown; underparts white, with brown streaks on the breast; legs flesh-colour; basal half of the lower mandible yellow.

MALACOPTERUM MAGNUM (Eyt.).

A specimen from Gunong Pulai, Johor, shot 25th August, 1879, a male, measured about 6 inches in length. Forehead chestnut; nape black; upper parts dull red-brown; beneath glossy white; dusky on the breast.

DRYMOCATAPHUS NIGRICAPITATUS (Eyt.).

Gunong Pulai, Johor, 9th August, 1879. A male; length 5½ inches, tarsus 1$\frac{1}{12}$; crown and nape black; most of plumage red-brown; underparts bright rufous; throat white; cheeks ashy.

OTOCOMPSA ANALIS (Horsf.).

About the most common bird in the Straits, also very plentifully distributed throughout the Native States; in the Singapore gardens, it simply swarms, and is easily known by the bright yellow feathers beneath its tail. It breeds during April and May.

At Tanglin, Singapore, I found a nest in a road-side hedge; it was carefully concealed, but within a few feet of passing carriages. The eggs were white, blotched (but principally at the larger end) with red-brown.

One I shot at Singapore, on 25th December, 1877, was 7¼ inches in length. Irides dark brown. A female which I shot at Kuâla Kangsa, Pêrak, on 23rd March, 1877, was rather smaller than the above.

They feed on insects, and have a rather pleasing song.

IXUS PLUMOSUS (Blyth.).

Late in September, 1879, I shot a pair of these soft-plumaged Bulbuls in the low jungle bordering the sea-shore on Pulau Batam, an island near Singapore.

MICROTARSUS MELANOLEUCUS (Eyt.).

Malacca. Description from the skin:—Length 7 inches. Entirely black, except the wing-coverts, which are creamy white.

RACHYPODIUS MELANOCEPHALUS (Gm.). The Fan-tailed Bulbul.

I have specimens of this Bulbul from Malacca, and also shot several in Pêrak.

In my note-book is:—

"Kuâla Kangsa, 5th May, 1877.....While stopping to get a cocoa-nut at a Malay's hut, some three or four miles from camp, I shot a small Bulbul which was flitting about near the top of a high tree.

OTOCOMPSA EMERIA (Linn.).

I heard of one of these Bulbuls being shot in the Straits, but myself never even saw it there. In South China it is exceedingly plentiful:—

"Hongkong, 16th May, 1878. This morning I caught three young Bulbuls on the grass plot behind my quarters. They could scarcely fly, evidently having but lately left their nest. Putting them in a cage outside my window, the old birds soon found them out and brought them food, but made a great fuss if I went near. All day long they kept close to their young, and often settled within a few feet of me; so I took down an exact description of them. Irides deep crimson; bill black; head, crest, moustache-streak, and band down side of neck jet-black; cheeks white; upper parts brown; throat and underparts dull white; under tail-coverts bright crimson. They are common about the gardens in Hongkong.

"The young appear to be about a fortnight old, and are able to fly twenty or thirty yards. Their irides are dark brown, upper parts brown, underparts dull white, under tail-coverts chestnut; length 4 inches. They have the white cheeks and dark crest of the mature bird."

PHYLLORNIS ICTEROCEPHALA. The Malayan Green Bulbul.

By no means rare in the south of the peninsula—in fact, rather common in the country round Malacca; but I seldom saw it in Pêrak. It is very like, but smaller than Blyth's *Phyllornis jerdoni*.

Length 6¾ inches. Irides brown; legs plumbeous; upper parts grass-green, tinged on the nape with yellow; under-parts pale green; chin and throat black; maxillary streak (or rather spot) purple; forehead and cheeks glossy yellow, fading into green on the back of the head; inner webs of quills dusky; shoulder-spot glossy azure blue; tail bluish green.

PHYLLORNIS JAVENSIS (Blyth.). The Green Bulbul.

Though rather plentiful in Malacca collections, I only once myself shot this handsome bird, viz., during August, 1877, in Johor territory, at Bukit Kopong, about forty miles up the Moar river. While in the jungle, on the look-out for specimens, I saw a party of six or seven little green birds fluttering about the ends of the branches of a wild fruit-tree, and pecking at the blossoms. On shooting one it proved to be a most beautiful male Green Bulbul, in plumage exceedingly like *P. icterocephalo*, except that its maxillary streak of purple was considerably longer; and it was also a larger bird, being 8 inches in length. Throat and face black; inner webs of wing-quills dusky; rest of plumage bright green, with a golden gloss, pale beneath.

The female is of duller plumage, is without the maxillary streak, and has the throat pale green instead of black.

Iora typhia (Linn.).

I shot a great number of these birds in Pêrak, and occasionally came across one in Singapore. At first I took them for immature specimens of *Iora zeylonica* (Gm.), as they were all marked with black on the back and head, some very much so on the nape: but they varied a great deal in plumage; one I shot during June, at Kuâla Kangsa, a male, had scarcely any black on the head or back, irides *white*, legs and beak plumbeous, tail greenish yellow, with dusky tinge; but I cannot help thinking that this bird was a female, and that I made some mistake in registering it as of the other sex.

Another, a male, shot at Sayong, Pêrak, on 23rd February, had the nape almost entirely black, irides dark brown, and the tail jet-black slightly tinged at its tip with yellowish green. This bird was 5¼ inches in length; outer edges of wing-feathers, and also the underparts, yellow, becoming orange on the throat and breast; wings black, barred with white, ends of the coverts white; flanks covered with silky-white feathers.

Perhaps both *I. typhia* and *I. zeylonica* are found in the peninsula.

Iora viridissima.

One I got at Malacca was about 5 inches in length; plumage dull green, yellowish on the abdomen; patch on eyes and the

outer edges of some of the wing-quills pale yellow; wings black, tips of secondaries white, forming two parallel white bars across the wings; tail black.

IRENA MALAYENSIS. The Fairy Bluebird.

This most richly coloured bird is fairy plentiful in the country round Mount Ophir, and is also found in Pêrak, Singapore, and on Penang Hill, but certainly cannot be put down as at all common.

I fail to see the difference between the Malayan Bluebird and the Indian species, *I. puella*; but JERDON, in his "Birds of India," says, "A race from Malaya differs in having the under tail-coverts reaching to the end of the tail, whilst in the Indian bird they are never less than 1¼ inches short of the tail." However, I have before me five specimens—four from Malacca, the other from Pêrak; and not one of them has the under tail-coverts extending to the end of the tail. They are shorter than the tail by ⅝ of an inch in each case. The following is the description of a male shot near Kampong Buâya, in Pêrak, during January, 1877:—

Length 10 inches; irides red; legs and beak black; upper parts and the under tail-coverts (the last ⅝ inch short of end of tail) beautiful glossy blue; underparts, wings, and tail deep velvety black.

A female from Malacca is of a dull blue colour, mottled on the head and back with cobalt-blue; under tail-coverts cobalt-blue.

ORIOLUS INDICUS. The Black-naped Indian Oriole.

Though not uncommon in Malacca collections, I but once myself shot one, an adult female, at Tanglin, Singapore, during the last week in September. It agreed exactly with JERDON's description ("Birds of India," vol. ii., p. 109), except that the secondaries were narrowly (not broadly) margined with pale yellow. Being a female, the golden back was slightly tinged with green. The beak was pinky flesh-colour. The stomach contained berries.

COPSYCHUS MUSICUS (Raffl.). The Magpie-Robin.

A most appropriate name, it having the pied markings and quaint manners of the Magpie, and the pleasing song of the well-known Robin Red-breast. It swarms throughout the west of the peninsula, being found everywhere along the mangrove-girt coasts,

in the jungles of the interior, and about the roads and gardens of the Settlements, though certainly most plentiful in the neigbourhood of civilization. It is a most pugnacious bird; and I have seen them fighting together so determinedly as to allow themselves almost to be caught before they would separate. They breed during April and May.

In my note-book is:—

"Kuâla Kangsa, Pêrak, 23rd March, 1877. To-day I got two new birds—that is, new to my collection—one of them a Magpie-Robin. When on the ground it reminded me forcibly of our English Magpie in miniature, the perky way it hopped along, flitting up its tail, bending back its head, and every now and then giving a pert bow, together with its black-and-white plumage, made the resemblance very noticeable."

The young have their plumage much mottled with rufous brown. The colours of the male are much darker than those of the female.

CERCOTRICHAS MACRURA (Gm). The Shama.

Justly celebrated for its vocal powers; is found, though not plentifully, throughout the Straits. I got several specimens at Malacca and one at Tanglin, Singapore.

ORTHOTOMUS RUFICEPS (Less.). The Tailorbird.

Common throughout the Straits. I shot it in Pêrak, also frequently saw it about the gardens in Singapore. It is a lively little bird, continually on the move, hopping from twig to twig, and uttering its loud shrill notes.

This Tailorbird makes the same ingeniously constructed nest as the others of its kind. One of these, which I have before me, consists of a large leaf about 10 inches in length, of which the outer edges are drawn together and sewn with regular stitches, with what appear to be threads of tow or cocoa-nut fibre, probably the latter. A bag is thus formed; and its lower end is filled with fine bents and lined with fragments of cotton, making a soft receptacle for the eggs. A male shot at Tanglin, Singapore, on 6th September, 1879, was 5 inches in length, tarsus $\frac{3}{4}$; beak flesh-colour below, dusky above, from gape to tip $\frac{5}{10}$; irides clear pale brown; head and tail rich chestnut; beneath silky white,

tinged with buff on the flanks and ear-coverts; upper parts grey-brown, slightly tinged with yellowish green; inner margins of wing-feathers buff.

CISTICOLA CURSITANS (Frankl.). The Fantail Warbler.

This tiny bird, identical with the European Fantail Warbler, is found throughout the Straits wherever there is open grass-country, or ground covered with scrub, particularly if it be low-lying and marshy. It is very plentiful in Singapore on those parts of the island where the jungle has been cleared and long "lalang" grass sprung up, with bushes scattered here and there. In my notes is :—

"Tanglin, Singapore, 8th July, 1879. All this afternoon I was collecting small birds in the neighbourhood of Mount Echo—capital collecting-ground. Among the scrub bordering the paddy-fields, Grass Warblers, *C. cursitans*, were very numerous. I watched one of them for a long time, at one moment clinging to the top of a grass-stalk and singing with low, feeble, but melodious notes, the next flitting with an ascending series of jerks high up into the air, and uttering its shrill cry, *pitt! pitt! pitt!*, repeated over and over again, then suddenly ceasing as the bird dropped like a stone straight down into the grass. They seem to me to be exactly like the Fantail Warbler I knew so well in the Mediterranean, and which bred plentifully on the marshy land near Gibraltar. Eggs I saw there were white, covered with small red specks; but they vary very much, if I remember rightly, some being of a uniform blue colour.

"During July I found a nest among the bushes on the waste land bordering the rifle-range at Tanglin; it was a substantial domed structure, built almost on the ground, at the bottom of a tuft of reeds, with many of the stalks regularly woven into it. Though very well hidden, I found it by carefully watching the bird, which got very excited whenever I approached, and so considerably helped me in finding its nest, which, however, was then empty, and afterwards deserted, probably because I slightly moved it when feeling for the eggs."

BUDYTES FLAVUS (Linn.).

I own to being much puzzled by the Wagtails, their plumage

varying so much according to age, sex, and the time of year.

In September, 1877, I shot a Wagtail at Singapore, which I put down as of this species (*B. flavus*). It was a female, head and upper parts brown, tinged with yellowish green, wings dusky, outer edges of the coverts and secondaries greenish white, superciliaries white, beneath yellow, dusky on the breast and sides of neck. Then, again, during October and November, 1879, thousands of Wagtails assembled every morning at daybreak on our gravel parade-ground, an open, elevated space, and a very favourite resting-place for passing birds; and these were most certainly migrating; so tired were they that they would hardly get out of one's way, much less be induced to fly any distance; besides they appeared only during October and November, generally in company with Plover, Pratincoles, and other migrants.

All these I thought to be *B. flavus*, till Mr. DAVISON told me they were *B. taivanus*. During November they were exceedingly plentiful in the paddy-swamps near Mount Echo, Singapore, and fed in such close company with the Sand-pipers (*Totanus glareola*), that I obtained both birds at one shot.

CORYDALLA MALAYENSIS (Eyt.).

Commonly to be seen on meadow-land, also along the ridges in the paddy-fields. I shot specimens in Pêrak and Singapore, putting them down as the Indian species (*C. rufula*, Vieill.) which they are exceedingly like; in fact, my specimens answer *exactly* to JERDON's description of that bird ("Birds of India," vii., part 1, page 232).

MELANOCHLORA SULTANEA (Hodgs.). The Yellow-crested Tit.

I obtained this handsomely marked Tit in Malacca, also in Johor.

CORVUS ENCA (Horsf.). The Malay Crow.

Mr. DAVISON tells me that this is the Common Jungle-Crow of the Malay States. I found it very plentiful in Pêrak, where it used to collect in great numbers and feed on the refuse from our camp; often two or three of them would attack a Pariah Kite which had secured a piece of offal, and buffet him until he dropped his prize, which his pursuers then fought for among themselves.

The way they collect in the course of a few minutes, when just before scarcely one is to be seen, is most strange.

One morning, I shot a crow just outside my hut at Kuâla Kangsa, there not being half-a-dozen in sight at the time; but almost at once they arrived in dozens, flocking in from all directions, and making such a clamour that for the rest of the morning my hut was simply uninhabitable. I suppose they were abusing me for having shot their comrade, or perhaps lamenting his death; anyhow the noise they made was intolerable.

On the opposite side of the river, exactly in front of our camp, was a patch of cover some two or three acres in extent, where every evening at sunset hundreds of these birds used to assemble to roost; one of them I shot was 19¼ inches in length, beak at front along culmen 2½, tarsus 2 inches; irides very dark brown; plumage black, glossed, particularly on the wings and upper parts, with purple and green.

PLATYSMURUS LEUCOPTERUS (Temm.).

On the 8th August, 1877, I shot a pair of these birds near Bukit Kopong, on the Moar river. Their very loud, clear notes attracted my attention. At the time I was rather puzzled as to their species: their red eyes and the tuft at the base of the beak reminded me of the Drongo Shrikes, while the white markings of the wings gave them somewhat the appearance of exaggerated Magpie-robins. I also saw two which Mr. DAVISON's collector had shot in Johor.

CALORNIS CHALYBEIUS (Horsf.).

This small Myna is very plentiful throughout the west of the peninsula; I obtained it in Pêrak and Malacca, and found it in Singapore during April and May.

Late in September, 1879, with three friends, I landed on Pulau Nongsa to shoot Pigeons, which were said to be plentiful there. None of the large black and white *Carpophaga bicolor* were even seen; but we got several of the common green kind (*Osmotreron vernans*); and the reports of our guns put up enormous flocks, regular clouds, of these Mynas: they had collected to roost among the bushes, with which the middle of the island was covered.

Frightened by our shots, they swept backwards and forwards across the island, skimming over the trees at a great pace; and once passing near, I fired into the thick of them, killing several, all in the uniform metallic-green plumage.

The following is from my notes:—

"Tanglin, Singapore, 1st April, 1879. When we were quartered here more than a year ago, the Spotless Starlings, as we call them, used to congregate in great numbers on the upper limbs of an enormous tree, dead and quite bare of all foliage, which stood a few hundred yards from our mess; this afternoon I found them as numerous there as formerly, and watched them building their nests, carrying straw and other soft materials into the holes in the upper parts of the tree-trunks, far out of reach, the lowest nest being at least a hundred feet from the ground, and the tree as smooth and branchless as the mast of a ship.

"I managed to shoot a couple of the birds, and dissected them. Hitherto I thought the dark ones of uniform metallic-green plumage were all males; but on examining these I found this not to be the case, the ovaries being very conspicuous in the dark-coloured bird, while in the other, of grey mottled plumage, I detected the testes, though they were very small. Their stomachs contained seeds, vegetable substance, and the remains of caterpillars.

"*Descriptions*:—

"No. 1. A female, length 7⅓ inches, irides pale crimson, legs and beak black, plumage black, very richly glossed with metallic green, feathers of the neck very lanceolate.

"No. 2. A male (immature), length 8 inches, irides, legs, and beak as in female, plumage very slightly glossed with green, upper parts dusky, the feathers edged with grey, underparts greyish white, the feathers dashed with dark central streaks."

Every year, about the end of July, these birds collect in great numbers among the trees in the gardens round the bungalows at Tanglin, to feed on the berries; on 31st July, 1879, I shot several of them, some in the dark green, others in the dusky spotted plumage; but the last were far the more plentiful. I think I am correct in putting down the birds of spotted plumage as young, both the sexes when adult assuming the uniform metallic-green plumage—and in saying that the irides of the immature birds are yellow, orange, or pink, increasing in intensity as the bird advances in age, until they become deep red in the fully-grown bird.

They assemble towards evening and roost in company, several

flocks often occupying the same clump of trees.

EULABES JAVANENSIS (Osb.). The Hill-Myna.

This Myna is found in Pêrak, and in all the Straits Settlements; the Malay name for it is an imitation of the peculiar notes it utters.

"Kuâla Kangsa, Pêrak, 1st May, 1877. Near camp I noticed six large dark-coloured birds sitting on a conspicuous tree, uttering loud, clear cries; so, creeping quietly through the jungle, I got within range and shot one. It proved to be a Hill-Myna in its colours and markings very like but larger than *Gracula religiosa*, Horsfield."

PLOCEUS BAYA (Blyth.). The Weaver-bird.

Plentiful on Pulau Penang and the mainland; but I rarely saw it on the island of Singapore. In Pêrak it is very common, breeding from February to June, hanging its long, bottle-shaped nest to the upper branches of trees, generally selecting one standing in some isolated position, such as the middle of a paddy-swamp. I noticed that, as a rule, they built in colonies; and there was one near Kuâla Kangsa where over twenty nests hung, like huge pears, from a single tree standing alone in an open swamp, through which one had to wade knee-deep before the nesting-place could be reached.

On May 18, the birds were hard at work building; and standing motionless beneath the tree, I watched them for a long time. One nest, within fifteen or twenty feet of where I stood, appeared to be almost finished, even to the long, tubular entrance; and I fancy the hen must have seen sitting inside, as I did not see her at all, though the male worked away most industriously, weaving long pliant stems of grass into the body of the nest.

Of this colony quite two thirds of the nests were of the bottle-shape, the remainder exactly like inverted baskets, suspended handle downwards. I cannot help thinking that these basket-shaped structures are simply unfinished nests, perhaps the "failures" of young birds new to the work, which have been rejected as being in some way unsuitable, as they only require the open space on one side of the handle to be filled in (as the repository for the eggs) to make them complete. That they are built

specially for the accommodation of the male I do not believe, as, though I have watched attentively on several occasions, I never saw them used by either sex.

I found the lumps of clay, which are stuck inside many of the nests, most frequently in those of the basket-shape, but can form no idea what they can be for. The theory mentioned, though not believed in, by JERDON, that the birds stick fire-flies on these lumps of mud, so as to light up the inside of the nest by night, is palpably far-fetched; I never saw, or even heard of, the remains of fire-flies being found in the nests. In my book is the following note:—

"Kuâla Kangsa, Pêrak, 6th March, 1877. While Snipe-shooting, I found two curious nests hanging from a tree, at a height of about ten feet from the ground; they were within a few inches of one another, in shape like two gigantic pears, but with different entrances, the smaller being open below like an inverted basket, complete even to the handle, and made of fresh, green grass, while the other, of dry brown material, though also entered from below, had a long funnel leading to a chamber, in which were four young featherless birds and an addled egg, the latter about the size of a Linnet's and white in colour. The tree on which the nests hung was alive with red ants, which most fiercely resented being disturbed."

During June I saw a large flock of Weaver-birds on some paddy-ground near Kuâla Kangsa. They were flitting about, pecking at the grass-seeds, and continually twittering, as one sees Goldfinches doing among the thistles. The heads of the males were golden yellow.

A young male which I shot on 16th May, while in the act of weaving grass into its nest, was 5 inches in length, irides dark brown, legs flesh-colour, tarsus $\frac{8}{10}$ inch, upper parts dull brown, the feathers margined with pale yellowish brown, top of head golden yellow, underparts dull white, throat and face blackish, breast and flanks rufous. The males have the head bright yellow during the breeding-season only; at other times both sexes have brown heads.

MUNIA MAJA (Linn.).

This little white-headed Munia is very common throughout the west of the peninsula, including the islands of Penang and Singapore. When the grain is ripe it is to be seen in countless numbers in the paddy-fields. On being disturbed it rises with a feeble, twittering cry, the flocks whirling and twirling over the top of the paddy like clouds of dust on a road when the wind is blowing. It is commonly known in the Straits as the "cigar bird"—a capital name; for, when flying, its white head, brown body, and small size give it very much the appearance of a cigar with the white ash on it.

MUNIA ATRICAPILLA (Vieill.).

Common, though not so much so as *M. maja*. Like that species, it congregates in large flocks. My note-book says:—

"Sayong, Pêrak, 23rd May, 1877. To-day, on the low ground bordering Sayong Jheel, I shot several Munias out of a large flock which rose from the paddy. They are very like *M. maja*, except that they have the head black instead of white.

"One of these, a male, is $4\frac{5}{12}$ inches in length, irides red-brown, beak plumbeous, head, neck, and upper part of breast black, upper tail-coverts golden-chestnut, rest of plumage chestnut, becoming dusky on the tail; its stomach contained a great many minute particles of quartz."

At first I thought this bird was *Munia rubronigra*, Hodgs., which it much resembles; but that species has the middle of the belly, the vent, and the under tail-coverts *black* instead of chestnut.

MUNIA ACUTICAUDA (Hodgs.).

By no means rare during the winter months, or more correctly during the N.E. monsoon: it keeps in small flocks and frequents scrubby ground, not breeding till late in May.

Near Tanglin, Singapore, on 29th July, I found a nest of this Munia, a large, oval mass of bents, built in the crown of a beetle-nut palm; and the young birds, eight or ten in number, though perfectly able to fly away, were flitting about it; so I shot four, in a variety of stages of plumage. The one most decidedly marked was a male: its wings and upper parts were dull brown, becoming whitish on the cheeks and chin, feathers of the back and scapulars pale-shafted, those of the breast, flanks, and upper

tail-coverts very prettily marked with alternate crescents of white and brown, abdomen dull white, irides chocolate.

The other three were similar to the above, but not so distinctly marked; two of them were almost without the crescentic markings on the breast and upper tail-coverts.

All four were slightly under 4½ inches in length, and had the legs plumbeous.

In April, 1877, I shot an adult male out of a party of eight which were flitting about some bushes on the banks of the Pêrak river.

Breast clove-brown, the feathers edged and shafted with dusky white, abdomen dirty white, marked with dull brown, under tail-coverts brown.

While flying, the bird's white rump and pointed tail were very noticable.

This species extends eastward to China. While I was stationed at Hongkong, in May, 1878, a pair of these Munias built among the top branches of a bamboo-clump, over 20 feet from the ground, but within two yards of my verandah; the nest was a large domed mass of dry grass and reeds, and without any soft lining.

Though apparently loosely put together, the nest and contents were quite unharmed by a gale which bent the bamboo almost to the ground; on 3rd June there were four eggs, pure white in colour, as are those of all Munias.

AMADINA ORYZIVORA (Linn.). The Java Sparrow.

Found only in Singapore, where it is common, particularly in the neighbourhood of the Botanic Gardens at Tanglin.

Not being met with on the mainland, I think there can be little doubt that it has been introduced into Singapore. Probably in the first instance it was confined in some of the aviaries in the Gardens, whence individuals having escaped have bred and firmly established their species on the island.

They are very tame, frequenting the roads and feeding in company with the common Sparrows (*Passer montanus*). During July, 1879, two pairs had their nests under the eaves of our mess at Tanglin, and continually flew to and fro within a few feet of passers-by.

PASSER MONTANUS (Linn.).

The common and only Sparrow of the Straits and Malay peninsula. Its habits are much the same as those of our English bird; like it, it frequents towns aud villages, and is rarely seen in the jungle at any distance from habitations. It swarms in all the Settlements, searching among the horse-dung for grain, after the manner of its European brother, which, to a casual observer, it closely resembles.

It builds its large, loosely put together nest of straw and other materials under the eaves of houses or in holes in walls, often ousting the Javan Sparrow which may happen to have previously taken possession, as was the case with a pair which built under the roof of our mess-house.

P. montanus extends eastward to China. In my notes I find:—"Hongkong, 1st Jan., 1879. All the Sparrows here appear to be of one species, the Mountain-Sparrow (*P. montanus*, Linn.). To-day one flew into my window; so, putting it in a cage for an hour, I had a good look at its markings, then let it fly away. It was in beautiful plumage. The white line passing round the back of the neck, and the black ear-patches, are the chief characteristics of the species; and the chestnut markings seemed to me brighter than in the English *P. domesticus*. The sexes are alike."

TRERON NIPALENSIS (Hodgs.).

I only once met with this Green Pigeon, at Kuâla Kangsa, and never saw it in any of the Malacca collections, so think it may safely be put down as rare.

TRERON CAPELLEI (Temm.).

One I got from Malacca measured about 15 inches in length; plumage dull green, pale and bluish on the abdomen and forehead, large patch on the breast bright orange, wing-quills and outer tail-feathers dark slate-colour, the latter tipped with bluish white, wing-coverts narrowly edged with yellow, under tail-coverts cinnamon.

OSMOTRERON OLAX (Temm.).

Mr. DAVISON told me he found this Pigeon common in Singapore, but such was not my experience, as I scarcely ever w it there

while the larger species (*O. vernans*) was very abundant.

OSMOTRERON VERNANS. The Green Pigeon.

This handsome bird, the Green Pigeon of Europeans, the "Punei" of the Malays, is very plentiful throughout the country, particularly about the well-wooded islands to the south of the peninsula.

Towards evening they have a regular "flight," dozens passing over the same spot night after night for about an hour before sunset, on their way to roost in some favourite clump of trees; but if much fired at, after a few evenings they change their line.

By waiting for them I have often had very good sport, shooting them as they passed overhead, generally in parties of from five to ten, but occasionally in large flocks. Their flight is very rapid; and being thickly feathered, pretty straight shooting is necessary to bring them down, a stray pellet or two having but little effect, unless a vital part happens to be touched.

There is a tree in the Straits bearing a large hard berry, of which the Green Pigeons are very fond; and when ripe, the birds collect in great numbers to feed on it. One of these fruit-bearing trees grew just outside our mess-house at Tanglin; and by watching near it, we often got several shots in a very short space of time. In my notes I see that near this tree, on 10th September, 1879, "I shot nine in about twenty minutes; nearly all were this year's birds, and capital eating. The males had not fully assumed the beautiful orange breast, that part being only tinged and mottled with different most delicate shades of purple and orange. Their craws were full of berries."

Even these young birds, with comparatively tender skins, took a lot of shot.

In Pêrak I found them breeding during March, among the bushes in the swampy valleys, making a small, flat, and loosely-put-together nest of dry twigs, usually at from 6 to 10 feet from the ground. The eggs were two in number, of a delicate pink colour, but white when blown.

O. vernans is very like, but smaller than, the Indian species (*O. bicincta*); the female is smaller and of duller plumage than the male, and wants the bright orange patch on the breast, which

in the case of the males seems to deepen in colour as the bird advances in age.

OSMOTRERON FULVICOLLIS (Wagl.).

I did not meet with this species, but saw specimens which had been shot by Mr. DAVISON's collector in Johor.

CARPOPHAGA ÆNEA (Linn.). The Imperial Pigeon.

This magnificent Pigeon, the "Pergam" of the Malays, is plentiful throughout Western Malaya, keeping in parties of from five to fifteen or twenty.

It is not easily shot, being very wary and usually selecting the highest trees to perch on, often settling so high up as to be out of gun-shot. I got specimens in Pêrak, Lârut, Malacca, Moar, Johor, Singapore, and the neighbouring isles.

On 9th August, 1887, near Segamat, on the Moar river, I shot one while feeding on hard brown berries, in appearance rather like chestnuts, and of such a size as to make one wonder how the bird could possibly get them into its mouth. It was a female, length 18 inches; legs, irides, and nude orbits red; bill slaty; head, neck, and underparts delicate French grey; upper parts beautiful metallic shades of green and blue; wing-quills dusky; under tail-coverts chestnut.

Another, which I shot at Sayong, a hundred miles up the Pêrak river, was rather smaller than the above.

CARPOPHAGA BICOLOR (Scop.).

At certain seasons this large black-and-white Pigeon is not uncommon among the wooded islands to the south of the Peninsula.

During September and October, 1879, while stationed at Singapore, I heard that these birds were plentiful at Pulau Mongsa, Point Miriam, and Tanjong Surat. I made expeditions to those places, but without success, not even seeing a single bird—though the natives were well acquainted with them and told me that sometimes they came in great numbers to feed on jungle-fruit, even showing the particular trees.

TURTUR TIGRINUS (Temm.) The Spotted Dove.

This Dove is exceedingly plentiful throghout the west of the peninsula, where its plaintive cooing is one of the most noticeable of bird-sounds, both away from civilization, and also in the gardens of

the Settlements. It is easily tamed, and a common cage-bird among the Malays.

It appears to be almost identical with the Chinese Spotted Dove (*T. chinensis*), which swarms throughout South China. I shot several on the mainland near Hongkong; and the only difference I could see between them and the Malay race was that they were slightly larger, and had the under tail-coverts *ash-grey* instead of white.

A male of the Chinese species, which I shot on the Kowloon Hills, near Hongkong, on 1st June, was 12¾ inches in length, irides dark brown, surrounded by an orange ring, legs dull scarlet.

GEOPELIA STRIATA (Linn.). The Barred Ground-Dove.

This miniature Turtle Dove seems to be rather uncommon in the wild, unfrequented parts of the peninsula, apparently preferring inhabited and cultivated districts.

In Singapore it is common on the low, swampy ground, being particularly pentiful among the Chinamen's gardens in the Mount-Echo, Cluny, and other well-watered valleys in the neighbourhood of Tanglin, where it probably breeds—not that I ever found a nest, but have shot the birds at all seasons. As a rule they keep in pairs, never associating in flocks; at least such is my experience

Throughout the Straits Settlements the Sand-Dove, as it is called locally, is much in request among the natives as a cage-bird, being easily tamed. I cannot say how it got its name of Sand-Dove, unless on account of its grey plumage, my Malay syce had one which, on his approaching its cage, expressed its deligth most demonstratively, fluttering its wings and cooing loudly, while a stranger made it wild with fear.

CHALCOPHAPS INDICA (Linn.). The Bronze-winged Dove.

Apparently identical with the Indian bird. It is distributed throughout the west of the peninsula. I found it fairly plentiful in Pêrak, and while stationed there kept several in my aviary, where they throve on rice and Indian corn, in a short time becoming very tame.

On account of their beautiful plumage and the ease with which they are tamed, they are in considerable request as cage-birds, and find a ready sale in all the Settlements.

Among the Malays they go by the name of the "bodoh" (fool) Pigeon; and if the native account of the way they are caught be true, the name is well deserved.

According to one of the Malacca bird-catchers, after having discovered a place frequented by these Doves, generally an open space near high jungle, he concealed himself in a small hut of boughs, and scattered rice on the ground all round him; in a short time the birds flew down to feed on the grain, and settled so close to his hiding-place that, quietly putting out his hand, he was able to catch them one after another, the sudden and strange disappearance of one of their number not in the least alarming the others.

Their note is a low cooing.

PAVO MUTICUS (Linn.). The Burmese Peafowl.

Not uncommon in the north, but rarely met with in the southern half of the peninsula; and though I saw a fine cock which had been shot at Cape Romania, opposite the island of Singapore, it was probably only a straggler, possibly a bird which had escaped from captivity. Anyhow, with this exception, I never heard of a Peacock being obtained so far south.

I believe they are plentiful in Kĕdah; and near Kuâla Kangsa, in Pĕrak, I once saw, but was unable to shoot, two Peafowl.

"7th May, 1877. This evening, at dusk, I was lying in wait, in a swampy ravine with steep jungly banks, for a large boar which frequented the place.

"Daylight had almost faded away; and the stillness was broken only by the weird jungle-noises which commence as darkness comes on. In a few minutes more it would have been too dark to shoot; and I was just thinking of making a move, when close behind me a Peafowl uttered its wild and, under the circumstances, startling cries; and the next moment two large birds flew overhead, and settled among the trees on the opposite side of the ravine. At the same time I heard a rustling in the bushes, which was probably caused by the boar, warned by the Peafowls' cries that all was not safe.

"Clambering up the sides of the ravine, I got within thirty yards of the birds before they rose, but, having only a rifle with me, was unable, in that light, to secure one. Still there was

very little doubt as to what they were."

ARGUSA GIGANTEUS (Temm.). The Argus Pheasant.

This magnificent bird cannot be rare in the interior of the country, as numbers are snared and brought into the Settlements by the Malays; but it is so shy, and frequents such dense jungle, that it is very seldom seen. Personally I never saw it wild—though while in Pêrak I had several brought alive to me by the natives, also when at Malacca I saw the skins of some which had been obtained near Mount Ophir.

During January, 1877, I spent a few days in a boat on the upper reaches of the Pêrak river, shooting and collecting. One afternoon, not very far from Kampong Senggang, I landed, and striking inland a few hundred yards, came to a small marsh, round its edges shooting a great many Golden Plover (*Charadrius fulvus*), Lapwing (*Lobivanellus atronuchalis*), and Snipe (*Gallinago stenura*).

While busy shooting, the banging of my gun attracted some Malays, who came to me, bringing with them a Crested Partridge (*Rollulus roulroul*) and a splendid male Argus Pheasant, both having been but lately snared, as the nooses were still hanging to their legs; but its captors had spoiled the beauty of the latter by pulling out its long delicately-marked tail-feathers and sticking them in their head-handkerchiefs. For 75 cents (about three shillings) I got both the birds, with a small monkey and wicker cage thrown in, the latter ingeniously made by splitting a bamboo and spreading the split pieces out into an extinguisher-shape.

On getting back to Kuâla Kangsa I turned the Pheasant into my aviary, where it did exceedingly well, becoming as tame as a barn-door fowl, and running to the door of the aviary when I approached, to take food almost from my hand. On leaving the country I gave this bird to Mr. HUGH LOW, H.B.M. Resident, and about two months later heard from him that twice it had escaped into the jungle and had been given up as lost, but on each occasion, after remaining away for about twenty-four hours, it had returned and walked into its cage.

I think this incident worthy of notice, having often heard that

the Argus Pheasant is very difficult to tame.

Once or twice I received information that some of these Pheasants had been shot; but on investigation the birds always turned out to be Peacock-Pheasants (*Polyplectron bicalcaratum*); and I never heard of an Argus being obtained with the gun.

Besides in Pêrak, I got specimens from near Thaipeng, in Lârut, and from Malacca—at the latter place a sovereign (5 dollars) being the regular charge for a skin.

While in camp at Kuâla Kangsa, we had Argus Pheasants cooked on several occasions, and found them capital eating.

POLYPLECTRON BICALCARATUM (Linn.). The Malayan Peacock-Pheasant.

Not rare in the uninhabited parts of the Peninsula; the natives snared and brought several to our camp at Kuâla Kangsa, and told me that they were very plentiful about two days' journey further up the river. Those in my aviary never became tame, hiding directly any one approached; but they throve remarkably well, feeding on rice and Indian corn.

ALECTROPHASIS ERYTHROPHTHALMUS (Raffl.). The Rufous-tailed Pheasant.

I had one of these Pheasants in my aviary at Kuâla Kangsa; it flourished and became fairly tamed. It fed on rice and Indian corn I got it from the native who had snared it. There were specimens in the Museum, also in the Botanic Gardens at Singapore.

EUPLOCAMUS VIEILLOTI. The Fire-backed Pheasant.

A magnificent bird, common in Pêrak, particularly towards the north. While at Kuâla Kangsa, I had them frequently brought in by the Malays, and kept several, both males and females, in my aviary for several months.

They did well in captivity, becoming tame, and feeding on boiled rice, plantains, jack-fruit, and Indian corn.

[*To be continued.*]

H. R. KELHAM,
Captn., 74th Highlanders.

MALAY PROVERBS.

WHEN commencing the publication of a collection of Malay proverbs in the first number of this Journal in 1878, I took occasion to explain that the specimens then printed were exclusive of a large number which might be consulted by the curious in the pages of the Malay-French Dictionary of the Abbé FAVRE and the work of M. KLINKERT.* In order to make sure that I was not reprinting proverbs already published with explanations in French or Dutch by those authors, it was necessary to go carefully through their collections, many of the proverbs in which I had myself collected independently before those works came to my knowledge. In the course of this occupation, all the examples given by M. FAVRE were copied and translated. The publication of the collection of proverbs which appeared in the first three numbers of the Journal of this Society having, I have reason to believe, created some interest in the subject, I venture to offer to the Society this earlier collection, many of the examples in which are, perhaps, in more general use than most of those formerly published, though they are not easily accessible to Malay students who may happen to be ignorant of French or Dutch.

All the proverbs now published are to be found in the works of FAVRE and KLINKERT, but I have departed, in many instances, from the explanations given by those commentators, and am responsible for all that is here printed in small type. Some examples given by FAVRE as proverbs, but which are obviously merely rhetorical expressions or idiomatic phrases, are omitted.

The proverbs from the collection of KLINKERT are distinguished by the sign *Kl.* and reference numbers. The letter *M.* followed by a numeral indicates a reference to my own collection of Malay proverbs published in this Journal in 1878-9. *Hk. Ab.* signifies "Hikayat Abdullah"—a work by ABDULLAH BIN ABDUL KADIR, Munshi, from which many of these proverbs are taken.

The order adopted is alphabetical.

W. E. MAXWELL.

* "Eenige Maleische Spreekwoorden en Spreekwijzen, Verzameld, Vertaald en Opgehelderd" door H. C. KLINKERT.

1 اد كولا اداله سموت

Ada gula ada-lah semut.

"Where there is sugar, there are ants." Kl. 63.

Where food is to be got, or money to be made, there people will always congregate.

Cf. *Lalat chahari puru.* "The fly seeks the sore." Where the carcase is, there will the eagles be gathered together.

2 اداكه اير يغ ڤنوه دالم توغ ايت بركوچق مليمكن اير يغ ستغه توغ ايت جوك يغبركوچق

Ada-kah ayer yang pĕnoh dalam tong itu ber-kochak me-lain-kan ayer yang sa-tengah tong itu juga yang ber-kochak.

"Will water which fills a bucket shake about? It is the half-"filled bucket which is unsteady." Kl. 79. Hk. Ab. 108.

Really learned men make no noise, but only those who are moderately instructed.

The proverb is more familiarly quoted as follows:—

Ayer yang pĕnoh di-dalam tong itu tiada ber-kochak, me-lain-kan yang sa-tengah tong juga.

3 اداكه درفد تلاك يغ جرنيه ايت مغاليراير يغ كروه

Ada-kah deri-pada tĕlaga yang jernih itu meng-alir ayer yang kĕroh.

"Can muddy water come from a clear well?" Kl. 5.

From a good man, nothing but good can proceed. Hk. Ab. 400.

4 اداكه دوري دڤرتاجم

Ada-kah duri di-per-tajam.

"Does one sharpen the thorns?"

If a person is thoroughly vicious already, what more is there to teach him in that line?

5 ادفون انجيغ ايت جكلو دفوكل سكاليڤون براولغ٢ جوك اي كفد تمڤة يغ باڤق تولغ ايه

Ada-pun anjing itu jikalau di-pukul sa-kali-pun ber-ulang-ulang juga iya kapada tampat yang baniak tulang itu.

"Notwithstanding blows, a dog will always come back to the "place where there are plenty of bones."

One always comes back to where one's real interests lie.

6 ادفون فيفية ايۤ سام فيفية جوك دان يغ اڠكغ سام اڠكغ جوك

Ada-pun pipit itu sama pipit juga dan yang enggang sama enggang juga.

"Sparrows with sparrows and hornbills with hornbills."

"Like to like."

7 ادفون مانيكم ايۤ جكلو دجاتهكن كدالم لمباهن سكاليفون تياد اكن هيلغ چهياب

Ada-pun manikam itu jikalau di-jatoh-kan ka-dalam lembah-an sa-kali-pun naschaya tiada akan hilang chahaya-nia.

"A precious stone, though it fall into the mire, does not there-"by lose its brilliancy." Kl. 1. Hk. Ab. 330.

A man of good family and well-bred, though he should be reduced to poverty, will lose nothing of his natural nobility.

8 ادفون هريمو ايۤ دتاكوتي اورغ اوله سبب كيكين مك جكلو تياد لاكي كيكين افاكه دتاكوتكن اورغ اكندي

Ada-pun harimau itu di-takut-i orang uleh sebab gigi-nia maka jikalau tiada lagi gigi-nia apa-kah di-takut-kan orang akan dia.

"One fears tigers on account of their teeth, but if they have "no teeth left, why should men be afraid of them." Kl. 80. Hk. Ab. 308.

Said of oppressors who are to be feared while they have power in their hands, but for whom one need not care once their power is gone.

Not a proverb, but a quotation.

9 ادفون هيتم مات ايۤ دمانكن بوله برچري دڠن فوتهن

Ada-pun hitam mata itu dimana-kan bulih ber-cherei dengan puteh-nia.

"The pupil of the eye cannot be separated from the white." (*i.e.*, they move together, not independently).

Said of things which though a complete contrast one to the other are nevertheless necessary one to the other. A quotation.

10 ارغ ايۤ جكلو دباسوه دڠن ايرماور سكاليفون تياد اكن فوته

Arang itu jikalau di-basoh dengan ayer mawar sa-kali pun tiada akan puteh.

"Charcoal even though it be washed with rose water, will not "become white." Kl. 2.

"What is bred in the bone will not come out of the flesh." See M. Nos. 6 & 7.

11 اصلن كودا اية كودا جوك دان كلدي اية كلدي جوك

Asal-nia kuda itu kuda juga dan kaldei itu kaldei juga.

"A horse is by nature a horse and an ass is an ass." Hk. Ab. 178.

We are what nature makes us and cannot alter our personality.

12 اڠكة باتڠ كلوار چاچيڠ كلڠر

Angkat batang kaluar chaching gelang-gelang.

"On the log being lifted, out come the worms *gelang-gelang*." Kl. 39.

Unintelligible. *Gelang-gelang* is the name of an intestinal worm.

13 افبيل اير تنڠ جاڠن دسڠك تياد بواي

Apa-bila ayer tenang jangan di-sangka tiada buaya.

"When water is still, do not imagine that there are no crocodiles." Kl. 85.

When things appear calm, do not imagine that there is no possibility of danger. *Ne credas undam placidam non esse profundam.*

14 افاكه كون بولن ترڠ دالم هوتن جكلو دالم نكري الكه بايكن

Apa-kah guna bulan tĕrang dalam hutan jikalau dalam negri alang-kah baik-nia.

"Why does the moon shine in the forest? Were it not better "that she should illuminate inhabited places?" Kl. 7.

Why go and do great things in a foreign country? Would it not be better to do them in one's own country for the benefit of friends and relations? See M. No. 4.

15 افي اية فد تتكل كچيل يا٘ية كاون افبيل بسر منجادي لاون

Api itu pada tatkala kechil iya itu kawan apabila besar men-jadi lawan.

"Fire when small is a friend, but when large it is an enemy." Kl. 81. Hk. Ab. 432.

This proverb comes from the "Hikayat Abdullah." ABDULLAH was accustomed to mix with English people a good deal, and it is probable that he may have heard the saying "Fire is a good servant but a bad master," and put it into Malay.

There is no allegorical meaning. This is a simple phrase or statement.

16 امبل فاتين بواڠكن همڤسن

Ambil pati-nia buang-kan hampas-nia.

"To take the sediment (flour of sago or tapioca) and throw "away the refuse (fibre)." Kl. 84.

To take out of a thing what is good and reject what is worthless.

17 انتڠ سابوت تمبول انتڠ باتو تڠكلم

Untong sabut timbul, untong batu tinggalam.

"The lot of cocoa-nut fibre is to float, and the lot of a stone is "to sink." Hk. Ab. 217.

Each one must take what chance and fortune send him.

18 انده خبر دري روف

Endah khabar deri rupa.

"The rumour is better than the reality." Kl. 38.

Said of something which has been over-rated by public report and which produces a feeling of disappointment when encountered for the first time.

19 انق٢ ايكن لچيل منجادي مكانن ايكن يڠبسر٢

Anak-anak ikan kechil men-jadi makan-an ikan yang besar-besar.

"Little fishes are the prey of large ones." (Sajarah Malayu, 6.)

The small are always at the mercy of the great.

20 انجيڠ دتفوءُ كڤلا منجوڠكيت ايكور

Anjing di-tepuk kapala men-jongkit ekor.

"If you pat a dog on the head, he wags his tail."

Take notice of an inferior, and he will be a thousand times fonder of you than you are of him.

21 انق كوچيڠ منجادي هريمو

Anak kuching men-jadi harimau.

"The kitten has become a tiger." Hk. Ab. 440.

A race which has improved, the descendants being superior to their ancestors.

The same figure reversed is used to describe degeneracy:—

Malu jikalau anak harimau men-jadi anak kuching. "It is a shamelul thing "if a young tiger becomes a kitten." (FAVRE *sub voce* "*Kuching.*")

22 اوبر٢ ايرڤ هيتم

Ubar-ubar ayer-nia itam.

"Water in which 'ubar-ubar' has been soaked will be black."

A man takes the character of his associates. (MARSDEN.)

23 اورڠ مڠنتوق سورڠكن بنتل

Orang mengantuk sorong-kan bantal.

"Pushing a pillow under the head of one who is sleepy." Kl. 83. Hk. Ab. 3.

Said of praise or encouragement given to some one committed to a particular line of conduct and which is therefore sure to please him.

24 اورڠيڠ تانم فوكو٢ ڤيور تركادڠ٢ تياد ماكن بواهن

Orang yang tanam pokok nyior ter-kadang-kadang tiada makan buah-nia.

"It sometimes happens that the man who plants the cocoa-nut "does not eat of its fruit." Kl. 78.

Said of some one who carries out some useful project, of which others reap the benefit.

25 اورڠيڠ منوڠكو فريكي بيلا كه اي ماتي دهڬ

Orang yang menunggu pĕrigi itu bila-kah iya mati dahaga.

"Will the guardian of a well die of thirst?" Kl. 28.

Will a man who has the management of money allow himself to be short of it?

26 اوكر باجو دبدن سنديري

Ukur baju di-badan sendiri.

"To measure the jacket by one's own body." Kl. 41.

To judge others by ourselves. To attribute evil motives, because we are ourselves bad.

27 اولر دفوكل جاڠن ماتي كايو دتاڠن جاڠن ڤاته دان تانه ڤون جاڠن جاچة

Ular di-pukul jangan mati kayu di-tangan jangan patah dan tanah pun jangan chachat.

"Let the snake be struck but not killed, let not the stick in "the hand be broken, or the ground be disturbed." Kl. 44.

Compare—

Rambut di-tarik jangan putus tepong pun jangan ter-serah. "If there is a "hair in flour, pull it out gently and gradually, not so as to spill the flour."

Go about a thing with discretion. The Perak version of the proverb differs from this. There the natives say:—

Memukul ular biar mati, rumput jangan layu, tanah jangan lembab, pemukul jangan patah.

28 امڤام انجيڠ ماكن مونتهن

Umpama anjing makan muntah-nia.

"Like a dog which eats what it has vomited."

A simile for stingy, miserly conduct.

29 امڤام اورڠ چمڤق بوڠا دبالس چمڤق تاهي

Umpama orang champak bunga di-balas champak tahi.

"Like one who throws a flower and receives dirt in return."

A benefit recompensed by ingratitude.

30 امڤام اورڠيڠ مملیهراكن ديرين دالم سارڠ لبه

Umpama orang memelihara-kan diri-nia dalam sarang lebah.

"Like the way in which a man protects himself in a bee's "nest."

(Livre de Lecture, No. 7, p. 95.)

31 امڤام ايردڬڬم تاء تيريس

Umpama ayer di-genggam ta'tiris.

"Like grasping water without letting it slip through the "fingers." Kl. 169.

A simile to denote the extreme of stinginess.

32 امڤام بواه كڤايڠ دماكن مابق دبواڠ سايڠ

Umpama buah kapayang di-makan mabuk di-buang sayang.

"Like the *kapayang* fruit, which stupefies if it is eaten and "which it seems a pity to throw away." Kl. 82.

Pretty but useless.

The Perak version has *pahit* (bitter) for *mabuk*.

33 امڤام كاسيهكن بوڠا سچيڤر تربواڠ بوڠا سكاكي

Umpama kasih akan bunga sa-chepir ter-buang bunga sa-kaki.

"To throw away one flower in order to get a dish-full."

A little thing must be sacrificed to a great one.

(Livre de Lecture, No. 7. p. 95.)

The reverse is more easily intelligible:—

Sayang-kan bunga sa-kaki ber-buang bunga sa-chepir.

34 امڤام كستوري كارن باوڤ مك هيلڠ ڤاواڤ

Umpama kasturi karana bau-nia maka hilang niawa-nia.

"Like the musk-deer which for the sake of its scent loses its "life."

Cf. *Mati rusa karana jijak, mati kuang karana bunyi.* M. 301.

35 امڤام كيجڠ درنتي دڠن رنتي امس جكلو اي لڤس لاري جوڬ اي كهوتن ماكن رمڤوت

Umpama kijang di-rantei dengan rantei amas jikalau iya lepas lari juga iya ka-hutan makan rumput.

"Like a deer fastened with a gold chain, if he is let loose he is "off to the forest to eat grass."

No one can abandon his natural disposition. Cf. M. 6.

"Chassez le naturel, il revient au galop!" (DESTOUCHES.)

36 اوڤس برهولم راچون

Upas ber-hulam rachun.

"One poison mixed with another."

or

Kachubong ber-hulam ganja.

"One intoxicating drug mixed with another."

One evil or misfortune brings another.

"Misfortunes never come singly." Cf. *Lagi jatoh lagi di-timpa tangga.* "Not only tumbled down, but hit the stairs into the bargain."

37 اونتا مڤرهكن ديري

Onta menierah-kan diri.

"The camel resigns itself [to the load]."

Cf. "To kiss the rod."

88 ايتق داجر برنڠ

Itik di-ajar be-renang.

"The duck is taught to swim." Kl. 77.

"To teach one's grandmother," &c.

Cf. Javanese. *Bebek di-wuruk ngelangi.*

39 اير دتتق تياد اکن ڤوتس

Ayer di-tetak tiada akan putus.

"Water cut will not split." Kl. 49.

Quarrels between married people, or between relations and friends, are not of long duration.

Another version of the proverb is:—

Tu'kan ayer di-parang putus.

There is a Hindustani proverb nearly identical with it:—

Lathi-se pani juda nahin hota. "Water is not to be divided with a stick." (See Journal, Straits Branch, R. A. S., No. 3, p. 48.)

40 اير سام اير کلق منجادي ساتو سمڤه ايت کتڤي جوڬ

Ayer sama ayer kelak men-jadi satu sampah itu ka-tepi juga.

"Water will mingle with water and become one, but the scum "goes to the side all the same." Kl. 57.

The great mix with the great and as a consequence the humble are put on one side.

41 ايم ڤوته تربڠ سيڠ

Ayam puteh terbang siang.

"A white fowl which flies by day."

See M. 16 and 17.

42 بارڠ ترڬڠکم جاته ترلڤس

Barang ter-genggam jatoh ter-lepas.

"That which was within the grasp falls released." Kl. 93.

What we thought we held safely eludes the grasp.

An idiomatic phrase quoted when some misfortune occurs in an unexpected quarter, *e. g.*, the death of a child, or the faithlessness of a lover.

43 بارڠسياڤ براني مڠمڠ تادافتياد براني ملاون جوڬ

Barang siapa bĕrani mangmang ta'dapat tiada bĕrani me-lawan juga.

"He who ventures to threaten should also be bold enough to "fight." Kl. 88.

"To make good one's word."

KLINKERT and FAVRE have *meng-amang-amang*. MARSDEN gives the word *amang*. In Perak the word is *mangmang*. Cf. M. 253.

44 بارڠسياف مڠكالي لوبڠ اي جوڬ ترفروسق كدالمن

Barang siapa meng-gali lobang iya juga ter-prosok ka-dalam-nia.

"Whosoever digs a pit he shall fall into it himself." Kl. 92. Hk. Ab. 165.

He who lays a snare for his neighbour will probably suffer for it. Cf. Proverbs, XXVI, 27.

See Journal, Straits Branch, R. A. S., No. 3, p. 49.

45 باكي تندق برسندي كاديڠ

Bagei tanduk ber-sendi gading.

"Like horn set with ivory." Kl. 163.

An unequal match.

46 باليق بلاكڠ لاين بيچارا

Balik belakang lain bichara.

"Behind the back another style of language." Kl. 87.

Said of false friends who say one thing to a man's face and another behind his back.

47 بايك ماتي دڠن نام يڠبايك جاڠن هيدف دڠن نام يڠ جاهة

Baik mati dengan nama yang baik jangan hidup dengan nama yang jahat.

"It is better to die with a good name than to live with a bad "one." (Hang Tuah, 89.) Cf. M. 230.

48 برائف برت مات ممندڠ برت جوڬ باهو مميكول

Ber-apa bĕrat mata memandang bĕrat juga bahu memikul.

"Seemingly heavy to the eyes which look at it, but really "heavy to the shoulders which have to carry it." Kl. 58.

A thing may seem easy enough to the looker on or to one who volunteers advice, though it may be quite the reverse for the man who has to perform it.

The man who has to do a thing knows his own business best.

49 براف تڠكي تربڠ باڠو اية اخرب هڠكف اي دبلاكڠ كربو جوڬ

Ber-apa tinggi terbang bangau itu akhir-nia hinggap iya di-bĕlakang kerbau juga.

"However lofty may be the flight of the white paddy-bird, it "settles on the buffalo's back after all." Kl. 91. Hk. Ab. 108.

However long we may live in the world and however lofty our station, we must die in the end.

50 براف فنجڠ لونجور بكيتوله سليموت

Ber-apa panjang lunjur bagitu-lah salimut.

"According to the length of the body, so must the length of "the sheet be." Kl. 71.

A man's actions should be in accordance with his state in life. "Cut your "coat according to your cloth."

Cf. Hindustani. *Jitni chadar utna paun phailana.* "Stretch your legs according to the length of your blanket." (Journal, Straits Branch, R. A. S., No. 3, p. 50.)

51 براني مالو تاكوت مايي

Bĕrani malu takut mati.

"Ready to face shame, but fearful of death." Kl. 94.

Said of those who prefer to suffer dishonour than to expose themselves to the inconveniences attending the defence of truth and right.

The converse also holds good:—

Bĕrani mati takut malu.

52 بربوڽي باتو بربو ڽيله دي

Ber-bunyi batu ber-bunyi-lah dia.

"When a stone speaks so will he." Hk. Ab. 123.

Said of a person caught in the commission of an offence and who has no answer to make.

53 برفيكركن دوسنڽ اية عالم اين دان بيلالڠ دسڠكاڤ هلڠ

Ber-pikir-kan dusun-nia itu alam ini dan bilalang di-sangka-nia lang.

"To think that one's village is the whole world and to take 'grasshoppers for eagles." Kl. 86.

54 برڬيلر كبوريتن

Ber-gilir ka-burit-an.

"To wear ship."

A nautical term, not a proverb.

FAVRE has misunderstood MARSDEN, from whom he takes the phrase.

55 بغكي كاجه بوليهكه دتوتف دغن ڤيرو

Bangkei gajah bulih-kah di-tutup dengan nyiru.

"Can a dead elephant be covered over with a sieve?" Kl. 47.

Can an important matter be kept secret? Cf. M. 171.

56 بكيمان ڤوهن تيدقكن تمبغ دفانه هللنتر سبب بالوغ كولية اد دباتغن

Bagei-mana pohon tidak-kan tumbang di-panah halilintar sabab balung kulit ada di-batang-nia.

"Why should not a tree fall when struck by lightning be-
"cause there is a double bark on the trunk of it?" Kl. 152.

57 بكيمان هاري تا' هوجن كاتق بتوغ ددالم تلاك برتريق سلالو

Bagei-mana hari ta-hujan katak betong di-dalam tĕlaga ber-tĕriak sa-lalu.

"How is it that it does not rain since the frogs in the well are
"croaking incessantly?" Kl. 151. See *inf.* 83.

58 بلاكغ فارغ لاكي جكلو داسه نسچاي تاجم

Bĕlakang parang lagi jikalau di-asah naschaya tajam.

"Whet the back of a bill-hook, and it will become sharp."
Kl. 54.

A fool may be made useful if he be sufficiently instructed and polished.

59 بلوم دودق برلنجور دهول

Belum duduk ber-lunjur dahulu.

"To stretch out the legs before having sat down." Kl. 183.

To spend money not yet received. To count one's chickens before they are hatched.

Often quoted in this form:—

Sa-belum duduk sudah dia ber-lunjur.

60 بنتغ دلاغية دافة دبيلغ ارغ دموك تياد سدر

Bintang di-langit dapat di-bilang arang di-muka tiada sedar.

"He can count the stars in the sky, but is not conscious of the
"smut on his face." Kl. 73.

To see the faults of others while remaining blind to one's own.

61 بواين ڤون دكونچڠ انق ڤون دچوبيت

Buayan pun di-gonchang anak pun di-chobit.

"To rock the cradle and pinch the baby at the same time."

Kl. 76.

To work both ways. To take the part of one man openly, while secretly encouraging his adversary.

62 بودق٢ موڽيت مندافت بوڠا اداكه اڽ تاهو اكن فاءيدة بوڠا ايت

Budak-budak monyet mendapat bunga ada-kah iya tahu akan faidah bunga itu.

"When young monkeys get hold of flowers, do they know the "use of them?" Kl. 90.

Saperti monyet dapat bunga, is the proverb, Hk. Ab. 108. The quotation above is only an application of it.

The simile is applied proverbially when ignorant persons get hold of something they don't understand the beauty or value of and soon spoil it.

63 برڠڠ كاكى ايت چكلو دمنديكن دڠن اير ماور تياد اكن منجادي ڤوته بولون

Burong gagak itu jikalau di-mandi-kan dengan ayer mawar tiada akan men-jadi puteh bulu-nia.

"You may wash the crow with rose-water, but its feathers "won't become white." Hk. Ab. 124.

Cf. *Arang itu jikalau di-basoh dengan ayer mawar sa-kali-pun tiada akan puteh. Supra*, No. 10. Cf. "Can the Ethiopian change his skin or the leo-"pard his spots?"

64 بوڠاڽ دسونتيڠكن ڠكلس دتندڠكن

Bunga-nia di-sunting-kan pangkal-nia di-tendang-kan.

"The flower is worn in the ear, but the stalk is cast aside."

Cf. *Bunga di-petik perdu di-tendang*. M. 22.

FAVRE has *di-berak-kan* instead of *di-tendang-kan*, but I have thought the latter preferable.

65 بوه ممباچڠ بورق كوليتڽ

Buah membachang burok kulit-nia.

"The horse-mango has an ugly rind."

It does not follow that a rough exterior implies a valueless interior. An excellent man may have a homely appearance.

The *machang, bachang, ambachang* or *membachang* (*mangifera fœtida*) is a fruit much liked by Malays as a *hulam*, or condiment.

66 بيلالغ تله منجادي هلغ

Bilalang telah men-jadi halang.

"The grasshopper has become an eagle." Kl. 89. Hk. Ab. 4.

A simile used by ABDULLAH—not a proverb.

Cf. No. 21.—*Anak kuching men-jadi harimau.*
Pijat-pijat men-jadi kora-kora.
Chaching men-jadi ular naga.

67 بهاس ايۃ تياد دجوال اتو دبلي

Bahasa itu tiada di-jual atau di-beli.

"Politeness is not sold or bought." Kl. 22.

"Civility costs nothing."

68 تابور بيجن داتس تاسيق تياد اكن تمبوه

Tabur bijan di-atas tasik tiada akan tumbuh.

"Grain sown on the surface of a lake is not likely to grow." Kl. 8.

To do good to those who cannot appreciate benefits is loss of time.

Cf. *Tumpal-kan pasir di-awar lichin tiada akan lekat.* "You may dab "sand on a slippery bamboo, but it won't stick."

You may lavish good advice and counsel on a fool, but it is a fruitless operation.

Bijan, Sesamum Indicum=*lenga*. KLINKERT has *biji-an*, seeds, apparently for *biji-biji-an*.

69 تاڠن يڠ چلاک کرج جاتوه

Tangan yang chelaka karja jatoh.

"In an unlucky hand everything fails." Kl. 100.

FAVRE'S explanation is not lucid.

No secondary meaning. Not a proverb.

70 تاکوت تيتق لالو تمڤه

Takut titek lalu tumpah.

"From fear of losing a drop the whole is spilt." Kl. 36.

Excessive caution is not always the wisest policy and may defeat its own object. "Nothing venture nothing win." See M. 223.

71 تاكوتكن توما دبواڠكن كاين دري بدن

Takut-kan toma di-buang-kan kain deri badan.

"Out of fear of vermin, to throw away the clothes one is "wearing." Kl. 26.

To sacrifice something important through magnifying some trifling danger

72 تالي يڠ تيك لمبر اية تا'سؤاڠ٢ فوتس

Tali yang tiga lembar itu ta'suwang-suwang putus.

"A rope of three strands cannot be easily broken." Kl. 97.

Union is strength.

73 تاهو ماكن تاهو سمڤن

Tahu makan tahu simpan.

"As you know how to eat, know also how to save." Kl. 75.

A maxim enjoining secrecy. The prudent sinner holds his or her tongue. Often quoted in a *pantun*:—

Anak ikan di-makan ikan
Anak sia di-dalam tuar
Tahu makan tahu ber-simpan
Rahusia jangan bahagi kaluar.

74 تبل كوليت موڠ

Tebal kulit muka.

"The skin of the face is thick."

Brazen-faced, shameless. An idiom only; not a proverb. FAVRE takes it from a Singapore work, "*Hakayat Dunia*" (1855), p. 163.

75 تفوق دادا تاڽ سليرا

Tepuk dada tanya salira.

"Strike the breast and examine the body."

"Look before you leap." Think over an undertaking thoroughly before embarking on it. (*Livre de Lecture*, No. 7, p. 95.)

76 تفوڠ فون اي ماهو كويهپ فون اي ماهو

Tepung-nia pun iya mahu kueh-nia pun iya mahu.

"He wants both the flour and the cake."

Unreasonable expectations. To want to eat the cake and have it too.

77 تلنتغ بريسي ايرترتهارف بريسي تانه

Te-lentang ber-isi ayer te-tiharap ber-isi tanah.

"Turned up filled with water, turned down filled with earth."

Kl. 173.

FAVRE has quite misunderstood this phrase, which is not a proverb, but an imprecation. The context would be something of this sort:—"If I fail in my "engagement may my fate be that of the cocoa-nut shell *(saperti tampurong "iring)*, may I hold water when turned up and earth when turned down," that is "may I never have any luck, but live in misery."

Similar imprecations are:—

Ka-gunong ta'dapat angin ka-lurah ta'dapat ayer. "May I (or he) ascend "mountains and get no wind, and descend into the valleys and get no water."

And—

Sa'perti sa'pohon kayu di-bawah tiada ber-akar di-atas tiada ber-puchok di-tengah-tengah di-gerek kumbang. "May I (or he) be like a tree with no roots be-"low and no shoots above and of which the trunk has been bored into by insects "(*i. e.*, an orphan, childless and diseased)."

This recalls the fearful curse in the Psalms: "May his children be father-less and his wife a widow," etc.

78 تلنجق جوك مپوچق مات

Telunjuk men-chuchuk mata.

"The fore-finger pierces the eye." Kl. 14.

One from whom help was expected turns against us.

See *Pagar makan padi.* M. 115.

79 تلن باتو

Telan batu.

"To swallow stones."

An idiom, not a proverb.

To keep a thing dark, *e. g.*, to find something which a person has dropped and to hold one's tongue about it.

FAVRE translates this idiom by "Filer doux" to "give in" or "sing small."

Cf. *Telan bara.* "To swallow red-hot embers."

Said of a person who is not particular what he eats—the clean or the un-clean.

80 تمبوء كريڠ

Tembok kĕring.

"A dry wall."

Said of a grasping, avaricious man. (FAVRE.)

Not a proverb. The idiom is not known to me, but *belulang kĕring* is a common expression. See M. 134.

81 تولقكن تغڠ كاكي برايون

Tolak-kan tangga kaki ber-ayun.

"Kick away the ladder and the legs are left swinging." Kl. 74.

For explanation, see M. 43.

82 تياد روتن اكر فون برگون

Tiada rotan, akar pun ber-guna.

"When there is no rattan, one must use *lianes*." Kl. 98. Hk. Ab. 163.

In default of the right thing, one must be content with a substitute.

Cf. "Half a loaf is better than no bread." See M. 236.

83 تياد سبب ايم سيكور مغتهوي هاري سيڠ

Tiada sebab ayam sa-ekor meng-tahu-i hari siang.

"It is not by one wretched fowl that we learn that it is day-"light." Kl. 95.

The cock need not flatter himself that the world would not know it was day but for him.

Said of a busy-body who imagines that important events are due to him alone.

84 تياد ماكن نڠكاڽ ملك كنا كتهڤ

Tiada makan nangka-nia maka kena getah-nia.

"Without having eaten the jack-fruit, he is smeared with its "sticky juice." Kl. 99.

Cf. *Sa-orang makan nangka sa-rata kena getah-nia.* "One man eats the "jack-fruit and all the rest are smeared with its juice."

Quoted when a man gets into trouble without having partaken in the profits of an enterprise: or, where a whole family or community suffers suspicion or punishment through some misdeed from which only one of its members has derived any advantage.

85 تيدق تر باوا سكم

Tidak ter-bawa sekam.

"Unable to carry chaff."

A sneer at laziness—"You are too lazy to carry *sekam* even." A similar idiom is: *Bĕrat siku*, or *pakei gĕlang sampei siku.* "You can't lift your arm" or "You "have got bangles up to the elbows."

86 تياڤ٢ باتو يڠاد برڬوليق سلالو دالم سوڠي اية تياداله دهڠكڤ اوله لومۏة اكندي

Tiap-tiap batu yang ada ber-golik sa-lalu dalam sungei itu tiada-lah di-hinggap uleh lumut akan dia.

"Moss does not attach itself to stones which are continually "rolling in a river." Kl. 96.

This is suspiciously like a translation of the common English proverb: "A "rolling stone gathers no moss."

A genuine Malay maxim, which nearly approaches it in meaning, is: *Men-chahari jangan lincha.* "When seeking your livelihood don't jump from one "thing to another."

87 تياڤ٢ بوسق اية مرواڤ جوڬ اداڤ

Tiap-tiap busuk itu meruap juga.

"Every kind of filth gives out a smell." Kl. 46.

Everything bad is discovered by means of itself.

A more proverbial phrase is: *Bangkai tiada ka-lihat-an busok-nia ber-bau.* "The carcase is unseen, but its putridity is smelt."

88 جاڠن دڬڠكم سڤرت بارا راس هاڠت دلڤسكن

Jangan di-genggam sa-perti bara rasa hangat di-lepas-kan.

"Don't take it up as one does a hot coal, only to drop it when "it begins to hurt." Kl. 45.

Do not undertake a thing because it seems easy, to abandon it later when difficulties appear.

The proverb as quoted above is an admonitory form. In its simple form it is only descriptive: *Genggam, genggam bara, rasa hangat di-lepas-kan.*

89 جاوه باو بوڠا دكت باو تاهي

Jauh bau bunga dekat bau tahi.

"From afar the smell is that of flowers, when close it is that "of filth."

Distance lends enchantment. Friends separated are most affectionate in their letters, but when they are within reach they are liable to quarrel.

90 جك كربو دڤكڠ اورڠ تالين جك مانسي دڤكڠ مولتڤ

Jika karbau di-pegang orang tali-nia jika manusia di-pegang mulut-nia.

"Men hold a buffalo by a cord, a man by his word."

Different people are treated in different ways.

91 جكلو اولر مڤوسر اكر تياد اكن هيلڠ بيساڤ

Jikalau ular meniusur akar tidak akan hilang bisa-nia.

"If a snake creeps round a root, it does not thereby lose its "venom." Hk. Ab. 76, 108.

A great man may be courteous to those in humble position without losing caste.

92 جكلو براف بايق ڤون انجيڠ مڤالق بوكيت بولهكه رنتوه

Jikalau bĕr-apa baniak pun anjing menyalak bukit bulih-kah runtoh.

"Though any number of dogs should bark, will the hill fall?" Kl. 102. Hk. Ab. 163.

The clamour of the ignorant will have no effect on a wise man, who is not to be moved by noise.

93 جكلو تياد دافة دبايقكي تتاڤي جاڠن دڤچهكن

Jikalau tiada dapat di-baik-i ketapi jangan di-pechah-kan.

"Although you may not be able to mend it, you need not "smash it up altogether." Kl. 104.

94 جكلو دهولو ايرڤ كروه تاد٘افتياد دهيلرب ڤون كروه جوڭ

Jikalau di-hulu ayer-nia kĕroh tiada dapat tiada di-hilir-nia pun kĕroh juga.

"If water is turbid at the source, it will certainly be the same "lower down." Kl. 105. (*Makota Sagala Raja-Raja*, p. 76. R. VAN EYSINGA'S Edn., Batavia, 1827.)

As a man's parentage is, so is his own character likely to be.

95 جكلو كاسيه اكن فادي بواڠله اكن رمڤوت

Jikalau kasih akan padi buang-lah akan rumput.

"If you value your corn, pluck out the grass."

Sacrifice the useless to the useful.

96 جكلو سچاون ايرتاور دتواڠكن كدالم لاوت بولهكه ايرلاوت اية منجادي تاور

Jikalau sa-chawan ayer tawar di-buang-kan ka-dalam laut bulih-kah ayer laut itu men-jadi tawar.

"If a cup of fresh water be poured into the sea, will it thereby "become fresh." Kl. 21.

Anything hopelessly bad is not to be cured by a mild remedy.

97 جكلو سڤوهن كايو باڽق اكرڽ لاڬي تكوه افاكه دنا كونكن ريبوت

Jikalau sa-pohon kayu baniak akar-nia lagi tegoh apa-kah di-takut-kan ribut.

"If a timber-tree has many roots and is firm, why should the "tempest be dreaded." Kl. 103. Hk. Ab. 163.

A man who through his family connections has many friends and followers and who is himself a man of strength of character, can afford to face all ordinary political storms.

98 جكلو منمڤي جاڠن تومڤه فادينڽ

Jikalau menampi jangan tumpah padi-nia.

"If you are winnowing, take care that the grain does not go "away with the chaff." Kl. 106.

A general injunction to caution in performing any duty.

99 جوال سترا بلي مستولي

Jual sutra bĕli mastuli.

"To sell silk and buy a better stuff." (MARSDEN).

To improve one's position. To get rid of the worse and get the better, *e. g.*, to put away a concubine and take a wife.

I have ventured to reverse MARSDEN'S interpretation.

100 جوهري جوڬ يڠ مڠنل مانيكم

Juhari juga yang mengenal manikan.

"It is the jeweller who can tell a gem." Kl. 101. Hk. Ab. 3.

Every one knows his own trade best.

Compare the Hindustani proverb:—

"Juhari juhar pachane."

See Journal (Straits Branch) R. A. S., No. 3, p. 48.

101 چاچيڠ منجادي اولر ناك

Chaching men-jadi ular naga.

"The worm has become a dragon." Hk. Ab. 4.

Figurative expression used of the growth of Singapore in the "Hakayat Abdullah." See *supra* Nos. 21 and 66.

102 چغكوغ سڤرت انتان دچوڠكيلكن دوري

Changgong saperti antan di-chungkil-kan duri.

"Unsuitable, like using a pestle to pick out a thorn." Hk. Ab. 131.

A needle of course is the proper instrument.

This proverb has been misconstrued by FAVRE, who has translated *changgong* (*incompatible*), as "*marvellous*," and has mistaken *antan*, a "*pestle*" or "*rice-pounder*," for *intan* "a diamond." See his Dictionary *sub voce* "*chungkil*."

103 چو بيت فها كيري فها كانن ساكيت

Chobit paha kiri paha kanan sakit.

"If the left thigh is pinched the right will also feel the pain." See M. No. 59.

104 داونن جاتة ملايڠ بواهڤ جاتة كڤڠكل

Daun-nia jatoh melayang buah-nia jatoh ka-pangkal.

"The leaf falls off and is carried away by the wind, but the "fruit falls at the foot of the tree." Kl. 20.

The worthless disappears and is forgotten, but that which is substantial remains.

105 دبوات دڠن كارن الله منجادي مركَ الله

Di-buat dengan karana Allah menjadi murka Allah.

"Done for the sake of God, yet provoking the anger of God." Kl. 37.

The above is the version given by FAVRE, but the popular version is:—

Di-buat dengan karana Allah men-jadi karana olak (pretence).

Done with good intentions, but found fault with by others who attribute wrong motives.

106 دتاڠ سڤرت مينيق يڠ فنوه

Di-tatang saperti minyak yang penoh. Kl. 69.

"Carried on the hand, like a vessel full oil."

Sha'ir Bidasari, 101.

Watched over tenderly and treated with great care, *e.g.*, a favourite child.

107 دتڤوءْ اير ددولغ ترڤرچيق موک سنديري جوک

Di-tepuk ayer di dulang ter-perchik muka sindiri juga.

"Strike water in a plate with the flat of your hand and it will "fly up in your face." Kl. 40.

If you publish the faults of your relations, the shame will recoil on yourself.

Cf. *Malu-kah orang meng-hujan-kan garam-nia.* M. 170.

108 دتمڤة تياد هلغ کات بيلالغ اکوله هلغ

Di-tampat tiada halang kata bilalang aku-lah halang.

"Where there are no eagles, the grasshoppers say we are "eagles." Kl. 107. Hk. Ab. 163.

"In the kingdom of the blind, the one-eyed is king." Journal (Straits Branch) R. A. S., No. 3, p. 49.

109 دغركن چرترا بور غ انق دفغکو دلفسکن

Dengar-kan cheritra burong anak di-pangku di-lepas-kan.

"She listens to the tale of a bird and puts down the child "from her lap." Kl. 111.

Feminine misconduct.

Cf. M. No. 286.

110 دکغکم تاکوت مايي دلفسکن تاکوت تربغ

Di-genggam takut mati di-lepas-kan takut terbang.

"Grasped, one fears it may die; released, one fears it may fly "away." Kl. 61.

Something that one dares not keep for fear of injury to it, and yet is loath to give up, not wishing to lose it altogether.

111 دهول تيمه سکارغ بسي

Dahulu timah sakarang besi.

"Formerly tin, now iron." Kl. 112.

Cf. *Dahulu intan sakarang jadi batu blanda.* "Once a diamond, now "chalk." Formerly honoured, now sunk into insignificance.

112 دودق سڤرت کاتق دباوه تمڤورغ

Duduk saperti katak di-bawah tampurong.

"Sitting like a frog underneath a cocoa-nut shell." Kl. 110. Hk. Ab. 425.

Said of one who is in difficulties out of which he does not see the way.

113 دودق سڤرت کوچيڠ ملومڤت سڤرت هريمو

Duduk saperti kuching me-lompat saperti harimau.

"Crouches like a cat, and leaps like a tiger. Kl: 17.

A quiet person may come out on occasion and shew plenty of spirit.

114 روسق باو ڠ دتمڤا جمبق

Rosak bawang di-timpa jembak

"Onions are ruined when pressed down by their stalks."

The illustration is taken from onions bundled up for export. *Jĕmbak* is the group of stalks which spring from the bulb and which are cut off before it is dried. In packing there is a danger that the short ends of the stalks may press upon the bulbs and if badly dried cause them to decay. *Jĕmbak* also means a double-handful.

Said of a person of great merit who is surrounded by common people.

Hang Tuah, 88.

115 روسق تاڤي کارن راکي

Rosak tapei karana ragi.

"The cake may be spoilt by the yeast."

Tapei is a native delicacy made of *pulut* rice fermented by *ragi*, a kind of native yeast. If the yeast be bad the cake is spoilt.

KLINKERT'S version is *rosak ragi di-buat tapei*, "The yeast is spoilt by the "cake," but I have been unable to get an intelligible explanation of this.

The meaning seems to be "an honourable name may be lost by a trifling sin."

Cf. *Sabab nila sa'titik rosak susu sa'bĕlanga.* No. 123.

116 سانو دتتق سڤولە ربه

Satu di-tetak sa-puloh rebah.

"One was cut, but ten fell." Kl. 59.

Said when a reproof or reprimand addressed to one person applies to a great number.

117 ساکيت ڤندن تيدق تاهوکن دوري

Sakit pandan tidak tahu-kan duri.

"To feel the smart of the *pandan* without knowing that it is "caused by its thorns."

Sakit badan tiada tahu akan nasib. Not to know one's shortcomings,

Cf. *Parang ta'tahu di-tumpol-nia.* "The *parang* does not know that it is blunt;" it thinks that it is sharp.

118 سارڠ اونم دماسفكي كتم منجادي اومڠ٢

Sarang unam di-masok-i ketam men-jadi umang-umang.

"When a crab (*ketam*) gets into a periwinkle-shell it becomes "an *umang-umang*." Kl. 124.

Umang-umang is the name of the soldier-crab when it is in a shell; outside the shell it is *ketam*.

The meaning is: The same things have different names under different circumstances.

FAVRE in his Dictionary (following KLINKERT) has misunderstood the meaning of *umang-umang*, which he translates "*action de secouer, de remuer, de troubler.*"

119 سبب بركلاهي دڠن فريكي اخرب ماتي دهك

Sabab ber-kalahi dengan pĕrigi akhir-nia mati dahaga.

"If you quarrel with the well, in the end you will die of "thirst." Kl. 27.

Don't quarrel with those upon whom your fortune depends.

120 سبب بواه ككنالن فوهنن

Sabab buah ka-kenalan pohon-nia.

"The tree is known by its fruit." Kl. 48.

Translated probably from the New Testament, and therefore not a genuine Malay saying.

121 سبب بهاس منونجوكن بڠسا

Sabab bahasa menunjuk-kan bangsa.

"Manners betray rank." Kl. 43.

The full phrase is: *Usul menunjok-kan asal, bahasa menunjok-kan bangsa.* There is a play upon the words *bahasa* and *bangsa*. "Manners makyth man."

122 سبب تياد تاهو منارى دكتاكن لمبب

Sabab tiada tahu menari di-kata-kan lembab.

"He who does not know how to dance declares that the ground "is wet." Kl. 67.

A bad workman finds fault with his tools. Another version is: *Di-kata-kan lantei ter-jongket.* "Declares that the flooring is uneven."

123 سبب نيلا ستيتق روسق سوسو سبلاغا

Sabab nila sa-titik rosak susu sa-bĕlanga.

"One drop of indigo will spoil a whole pot of milk." Kl. 35. Hk. Ab. 124.

One little fault may cancel great merits.

Cf. *Panas sa'tahun di-hapus-kan uleh hujan sa-hari.* See *supra* No. 115.

124 ستالي تيگ واڠ

Sa'tali tiga wang.

"One *tali* equals three *wang*."

"Six to one and half a dozen the other." "As broad as it is long."

The illustration is taken from the old Dutch coinage formerly in use in Malacca:—

1 real = 24 wang.
½ real = 12 wang.
¼ real = 6 wang.
Sa-tali or ⅛ of a real = 3 wang.

There were ten *duits* to one *wang*. The *wang* was equal to two cents of a dollar, the *wang baharu* to 2½ cents.

125 سدڠكن كاجه يڠبسر ايه يڠبركاكي امڤت لاڬي تركادڠ٢ ترسرندوڠ

Sedang-kan gajah yang besar itu yang ber-kaki ampat lagi ter-kadang-kadang ter-serandong.

"Although the elephant is so big and has four legs, still he "stumbles sometimes." Hk. Ab. 76.

The proverb, as I have heard it quoted in Perak, is: *Gajah ampat kaki lagi ter-sarok, ini-kan pula manusia dua kaki.* "The elephant which has four legs "stumbles nevertheless, so what else can you expect of a mortal who has but "two?" This is a Siamese proverb, and the Malays have got it second-hand:—

"L'éléphant, quoiqu'il ait quatre pieds peut encore faire un faux pas; ainsi "un docteur peut aussi se tromper." (PALLEGOIX—Siam, I, 402.)

"If the mighty elephant, king of four-footed animals, is liable to stumble "and fall, in like manner the wisest man is apt to slide into error." (LOW—"On Siamese Literature"—Asiatic Researches, XX, 373.)

126 سدويت دبله توجه

Sa'duit di-bĕlah tujoh.

"To divide a quarter-cent into seven."

An impossible task; a miracle.

127 سده تيدق ترسودو اوله اڠسا بهارو دبريكن كڤد ايتق

Sudah tidak ter-sudu uleh angsa, baharu di-bĕri-kan kapada itek.

"When the goose won't have it, it is given to the duck."

Said when a woman of bad character on a second marriage falls to man of lower rank than her first husband.

Something that animals refuse is a common simile among Malays for something completely worthless. *Tiada ter-jilat uleh anjing, tiada ter-sudu uleh itek.* "That which a dog would not lick or a duck put its bill into." "Good for "nothing." Cf. M. 9.

128 سده دافة كاديڠ برتوه تندق تيدق برگون لا لي

Sudah dapat gading ber-tuah, tandok tiada ber-guna lagi.

"If you have got a lucky piece of ivory, you don't want horn" (*i. e.*, for making the handle of a *kris*).

If one has the best that can be obtained, one has no use for an inferior article. If a man is engaged to marry a rich and pretty wife, he is not likely to take one less desirable.

FAVRE, following KLINKERT, has *chindei* instead of *tandok* and translates the proverb thus: "When one has the magic ivory, the snake *chindei* is no long-"er formidable." The sense of this is not apparent, and *tandok*, which is the version common in Perak, is no doubt correct. If *chindei* is the word, it means a kind of striped silk cloth used as a waist-band, but even so the antithesis is lost.

Cf. *Hilang buntat ber-ganti intan.*

129 سده كهارو چندان فول سده تاهو برتاڤ فول

Sudah gaharu chendana pula.

"We've done with eagle-wood and now it is sandal-wood "again."

Repartee to one asking something which he ought to know and is believed to know already. *Sudah tahu ber-tanya pula.* "You're asking what you "know already."

130 سڠكوه بر جڠكوت تياد بر جبة

Sungguh ber-janggut tiada ber-jobah.

"He has the beard truly, but not the robe" (of the learned man).

He is not what he professes to be.

131 سچوفق تياد بوله منجادي سكنتغ

Sa'chupak tiada bulih men-jadi sa'gantang.

"A quart cannot become a gallon." Hk. Ab. 261.

The Malay laws say that the object of every good *penghulu*, or ruler, should be to make the poor man's *chupak* hold a *gantang*. See M. 132.

132 سسل دهول فندائتن سسل كمدين ايت سواتفون تياد اف كونن

Sesal dahulu pen-dapat-an sesal kemdian itu suatu pun tiada apa guna-nia.

"To repent in time is gain, but to repent too late is useless." Kl. 118. Hk. Ab. 124.

"Post factum nullum consilium." Cf. M. 207.

133 سكوتو٢ براس باسه دتمفي تا٢برلايغ داندغ تا٢برانته هوجغن تياد دسودو اوله ايتق

Sa-kutuk bĕras basah di-tampi ta-ber-layang di-indang ta'ber-antah hujung-nia tiada di-sudu uleh itek.

"A measure of wet rice, if you winnow it the chaff won't fly, "if you sift it the grain and husk won't separate, and in the end it "won't be touched by the ducks." Kl. 181.

Good for nothing.

Cf. No. 127. See also M. 278. *Saperti bĕras kumbah di-jual ta'laku, di-tanak ta'mual.*

134 سفرت امس يغ سده ترسڤوه

Saperti amas yang sudah ter-sepuh.

"Like gold which has been stained red."

A complimentary comparison in describing feminine charms.

135 سفرت اور٢ دتاريق سوڠسغ

Saperti awar-awar di-tarik songsang.

"Like dragging bamboos the wrong way" (*i.e.*, against the branches). Kl. 117.

Want of tact and management will often render an undertaking difficult. Applied to anything difficult to manage, *e.g.*, an obstinate child. Trying to teach him is like dragging a tree against the way of the branches.

Awar, or *awar-awar*, the large bamboo, is also spelt *hawar* or *hawar-hawar*.

136 سفرت اومبق ممبنتيغ ديرين

Saperti ombak mem-banting diri-nia.

"Like a wave which dashes against itself." Kl. 123.

Useless rage.

137 سفرت ايتق منغركن كنتور

Saperti itek menengar-kan guntur.

"Like a duck in a thunderstorm." *Lit.* "which hears thun-"der.") Kl. 115.

Something that is completely lost upon the person who hears it. He hears, but is none the wiser, like the duck with the thunder.

138 سفرت ايكن ددالم بلت

Saperti ikan di-dalam bĕlat.

"Like a fish in a fishing stake." Kl. 51.

Used in reference to a state of duress or subjection to the power of some one else, when freedom of action is lost.

Cf. *Laksana ikan di-dalam kĕlung.*

139 سفرت ايردالم ترنغ

Saperti ayer dalam ternang.

"Like water in an earthen goglet."

Said of a person who, after having been noisy, becomes quiet.

140 سفرت بوه فادي ماكين برايسي ماكين رنده سفرت بوه فادي يغ همڤا ماكين لام ماكين تڠكي

Saperti buah padi, makin berisi makin rendah; saperti buah padi yang hampa, makin lama makin tinggi.

"Like an ear of corn, which the fuller it is of grain the lower "it bends, and which grows tall in proportion to its emptiness."

A man full of learning and ability is modest, while he who has neither is often full of vanity.

The idea is better put in the following admonitory form:—*Buat-lah 'ilmu padi makin ber-isi makin tundok, jangan buat 'ilmu lalang makin lama makin tinggi.*

141 سفرت بوڠا سدڤ دفاکي لايو دبواڠ

Saperti bunga sedap di-pakei layu di-buang.

"Like a flower which is worn while it is pretty and thrown "away when faded."

Said of a woman made much of while beautiful and neglected when her youth is gone. See *supra* No. 64. Cf. M. 22 and 232.

142 سفرت تبو ايرڤ دماکن همڤسن دبواڠ

Saperti tebu ayer-nia di-makan hampas-nia di-buang.

"Like sugar-cane of which one sucks the juice and throws "away the pith." Kl. 122.

To take out of a thing all that is good in it and then leave it. See *supra* No. 16. See the preceding.

143 سفرت تلور دوا سبندوڠ فچه ساتو فچه کدوا

Saperti telor dua sa-bandong pechah satu pechah ka-dua.

"Like two eggs attached to each other, if you break one you "break both." Kl. 166.

Said of two persons closely related one of whom cannot be injured without injury to the other. The allusion is to the eggs of the lizard. *Dua sa-bandong*, two attached to each other. *Rumah dua sa-bandong*, two houses attached to each other.

144 سفرت تلور دهوجوڠ تندق

Saperti telor di hujong tandok.

"Like an egg on the end of a horn." Kl. 120. Hk. Ab. 382.

Said of a risky undertaking or business. Ready to fall at any moment.

145 سفرت تمڤوڠ منوجو جيه

Saperti tempung menuju jih.

"As the quoit makes for the peg." Kl. 158.

Said of any one who goes for his object with swiftness and determination. This game and the technical expression used are unknown to me.

146 سفرت تيکوس جاتوه کبرس

Saperti tikus jatoh ka-bĕras.

"Like a rat which falls-into rice." Kl. 62.

Good fortune. To fall on one's feet. See M. 280.

147 سڤرت دريٓن دڠن منتيمون

Saperti durian dengan mantimun.

"Like the durian with the cucumber." Kl. 165.

Said of two persons who have nothing in common, *e.g.*, the strong and the weak, or the wise and the ignorant.

148 سڤرت رابوق دڠن اڤي

Saperti rabuk dengan api.

"Like tinder with fire." Kl. 114.

Two persons of equal courage and passion, ready to take offence; a word of calumny will set them at each other.

The words *sudah suntoh menyalak*, "if they touch there is a blaze," are often added to the proverb, as above quoted, and complete the sense.

149 سڤرت راج دڠن منتري

Saperti raja dengan mantri.

"Like a Raja with his Minister." Kl. 42. Hk. Ab. 414.

Said of two things which suit admirably. See Nos. 153 and 169.

150 سڤرت روس ماسق كمڤڠ

Saperti rusa masok kampong.

"Like a deer which enters a village." Kl. 56.

To be shy and awkward in an unusual scene, like a country bumpkin in a town.

151 سڤرت چاچيڠ كنا ايرڤانس

Saperti chaching kena ayer panas.

"Like a worm touched by hot water."

Said of a person who writhes under the blows of misfortune. See M. 181.

152 سڤرت چنچين دڠن ڤرمات

Saperti chinchin dengan permata.

"Like a ring with the stone set in it." Kl. 42. Hk. Ab. 414.

Said of two things which fit exactly. See Nos. 150 and 169.

153 سڤرت چيچق ماكن كاڤور

Saperti chichak makan kapor.

"As a lizard eats lime."

A Malay chewing betel-nut in his house wipes off on the wall the lime (one of the ingredients) which adheres to his finger. This is greedily eaten by the house-lizard, and has become a simile for any delicacy of which a person may exhibit fondness.

FAVRE has *kapar*, a moth ?

154 سڤرت كاڤق ميلم بليو ڠ

Saperti kapak menyĕlam bĕliong.

"Like the axe diving for the hatchet." Kl. 31.

Cf. *Saperti kuching minta api.* "Like the cat asking for a light." She comes to the kitchen, but never takes the fire after all.

Said of a lazy or stupid messenger. He goes for something, but either takes a long time, or never comes back again.

155 سڤرت كاڤور دهوجوڠ تلنجق

Saperti kapor di hujung telunjuk.

"Like a little lime on the end of the first finger." Kl. 178.

(Which the Malay, after preparing his quid of betel-nut, carefully wipes off).

Particular about a trifle. *Kapor di-hujung telunjuk handak di-buang anak babi dalam pĕrut ta'sedar.* "The lime on the forefinger must be got rid of, but the pig in one's inside is unnoticed." To be very particular in condemning small sins, but to go on committing big ones and shut one's eyes to them. Cf. Nos. 60 and 91.

156 سڤرت كاين خاص داتس دوري

Saperti kain khasa di-atas duri.

"Like fine linen on thorns." Kl. 64.

Difficult to extricate. Requiring great care in handling.

157 سڤرت كربو چوچق هيدڠ

Seperti kerbau chuchuk hidong.

"Like a buffalo with a hole through his nose."

Bound to follow wherever he is led.

158 سڤرت كمبيڠ دكوليتي

Saperti kambing di-kulit-i.

"Like a goat being skinned." Kl. 65.

Very painful: said of the death agony. Malays believe the separation of the soul from the body to be attended with great pain.

159 سفرت كورا٢ هندق ممنجت فوهن كايو

Saperti kura-kura handak memanjat pohon kayu.

"Like a tortoise that wants to climb a tree."

Said of one who wishes to undertake a thing for which he has not enough talent or capacity. Cf. *inf.* No. 199. See M. 122.

160 سفرت كوچيڠ بيرقكن رمبوت

Saperti kuching berak-kan rambut.

"Like a cat which has eaten hair and finds it difficult to di-"gest." Kl. 162.

To be in difficulty and endeavour to extricate one's self.

161 سفرت كوچيڠ داتس تمبوٗ

Saperti kuching di-atas tembok.

"Like a cat on a wall." Kl. 50.

On the look out for any wind-fall.

162 سفرت كاجه دڠن سڠكلاڤ

Saperti gajah dengan sengkāla-nia.

"Like an elephant with his hobbles." Kl. 167.

163 سفرت كونتيڠ ماكن دهوجڠ

Saperti gunting makan di-hujung.

"Like scissors which cut at the point." Kl. 33.

Said of one of whom not much is thought, but who quietly and without noise performs his office.

164 سفرت سي چابول هندق منچاڤي بولن

Saperti si-chabul handak menchapei bulan.

"He is like the braggart who wanted to seize the moon." *Sri Rama.*

He wants to do something beyond his strength or power. *Si-chabul*, swaggerer, braggart.

165 سفرت سخلة موك دوا

Saperti sakhalat muka dua.

"Like broad cloth with two different surfaces."

Rough *(kĕsat)* on one side and smooth on the other. "Double-faced." See M. 76.

166 سفرت سوات بجي سساوي ددالم رمفوت

Saperti suatu biji sesawi di-dalam rumput.

"Like a grain of mustard in the grass."

Cf. "Like a needle in a bottle of hay."

167 سفرت سلودغ منولقكن مايغ

Saperti saludang menolak-kan mayang.

"As the palm-sheath shoots forth its flower." Kl. 180.

To declare one's self (*menunjuk-kan rupa*); to publish what has been kept secret.

168 سفرت سوسو دغن شاكر

Saperti susu dengan shakar.

"Like milk with sugar." Kl. 42. Hk. Ab. 414.

Suitability. See Nos. 149 and 152.

169 سفرت سيرة فولغ كاكغ

Saperti sirih pulang ka-gagang.

"Like a betel leaf which returns to its stalk." Kl. 161.

e.g. A dethroned king restored.

Cf. *Saperti janggut pulang ka-dagu; saperti misai pulang ka-bibir.* See also No. 177.

170 سفرت فارغ مات دوا

Saperti parang mata dua.

"Like a two-edged blade."

Double-tongued.

171 سفرت فاسير دتڤي فنتي مك تتكل تيمڤس ايرلولهله كيت بربهاكيكن

Saperti pasir di-tepi pantei, maka tatkala timpas ayer buleh-lah kita ber-bahagi-kan.

"Like sand on the sea shore on which we can mark out how "far the water comes." Kl. 164.

A man's servants or family know his disposition.

172 سڤرت فڠكن دڠن مڠكو٘ ساله سدیكيت هندق برنتو٘

Saperti pinggan dengan mangkok salah sadikit handak ber-antuk.

"Like a plate and cup which on the slightest shake will knock "against each other." Kl. 159.

Said of two persons related to each other who are always ready to quarrel.

173 سڤرت ڤوچق دڠن فلفه

Saperti puchuk dengan palepah.

"Like the shoot and the leaf of the palm," Kl. 170.

Mutual support. The fronds protect the tender shoot on which the life of the tree depends.

Cf. *Saperti awar dengan tebing.* "Like the bamboo and the river bank."

Inseparable, each has need of the other. When the bank slips, the bamboo falls into the river. When the bamboo falls, it carries the bank with it.

174 سڤرت فولو ع كنا سمبور

Saperti polong kena sambur.

"Like a demon touched with holy water."

To be in a state of fright and ready to beg for pardon.

175 سڤرت ڤيكة كهيلاڠن مات

Saperti pikat ka-hilang-an mata.

"Like a horse-fly which has lost its eyes."

To act in a blundering manner.

An allusion to a cruel practice of Malays who when they catch a gad-fly pick out its eyes and let it go.

176 سڤرة فينڠ دبله دوا

Saperti pinang di-bĕlah dua.

"Like a betel nut cleft in two." Kl. 113.

"As like as two peas."

177 سڤرت فينڠ ڤولڠ كمڤو٘

Saperti pinang pulang ka-tampuk.

"Like a betel-nut which returns to its calix." Kl. 160.

Cf. No. 169.

178 سڤرة لوة دغن مركه

Saperti lot dengan markah.

"Like the sounding lead with its marks" (the knots on the cord). Kl. 168.

Said of a man learned and able who draws after him the ignorant, as the lead does the knots. *Lot=batu penduga.*

179 سڤرت ممنجة تركنا سرودا

Saperti memanjat ter-kena seroda.

"Like climbing a tree and getting caught in the thorns." Kl. 156.

To undertake a thing and not to be able to withdraw from it. *Seroda*, thorns, or some other obstacle tied round a cocoa-nut tree to prevent trespassers from climbing it.

180 سڤرة منڤوڠ تياد يربرس

Saperti menepung tiada ber-bĕras.

"To make flour without rice." Kl. 172.

To undertake a thing without the requiste knowledge or capital. "Bricks "without straw."

181 سڤرت منيوف اڤي داتس اير

Saperti meniup api di-atas ayer.

"Like keeping a fire alight upon water." Kl. 70. Hk. Ab. 18.

Used by ABDULLAH in speaking of the difficulty his mother had in rearing him. As difficult as getting a fire to light on the surface of water.

182 سڤرة موييت مندائة بوڠا

Saperti monyet men-dapat bunga.

"Like a monkey which has got a flower." Kl. 55. Hk. Ab. 108.

"Pearls cast before swine."

See *supra* No. 62.

183 سڤرة هريمو ميمبوييكن كوكون

Saperti harimau menyembunyi-kan kuku-nia.

"Like a tiger concealing its claws." Kl. 16.

A rich man who conceals his wealth, or a wise one who is modest about his acquirements.

184 سڤرة هريمو منونجقكن بلغب سڤرة درين منجقكن ڤغساڤ

Saperti harimau menunjuk-kan bĕlang-nia ; saperti durian menunjuk-kan pangsa-nia.

"As the tiger shows his stripes and the durian its lines." Kl. 15.

A man of good birth exhibits signs of good-breeding, or a brave man is recognised by his pluck.

185 سڤرت هلغ مڤوڠسغ اڠين

Saperti halang menyungsang angin.

"As the fishing-eagle soars against the wind."

Done for effect only, to look pretty. Swagger.

186 سڤرة بنتغ برتابور بولهكه سام دغن بولن يغ ساتو

Sapuloh bintang ber-tabor buleh-kah sama dengan bulan yang satu.

"Will ten stars dotted about be equal to the moon by herself?" Hk. Ab. 275.

Ten handmaids are not equal in beauty to the princess their mistress. One man of ability can do more than a dozen who are without intelligence.

187 سڤوله كڤل داتغ فون انجيغ برچاوت ايكور جوڬ

Sapuloh kapal datang pun, anjing ber-chawat ekor juga.

"Though ten ships should arrive, dogs will still tuck their "tails between their legs." Kl. 121. Hk. Ab. 275.

Whatever political changes may occur, the condition of the peasant remains unaltered.

See M. 104.

188 سمبول دافة توتڤن

Sumbul dapat tutup-nia.

"The box has found its cover."

Two things which suit each other, *e.g.*, a married couple who live happily. *Sumbul=chembul*, a small metal box or cup with a close-fitting cover, several of which are found in every betel-box to hold the various ingredients used in chewing betel.

189 سمبل مڽلم سمبل مينم ايڔ

Sambil menyelam sambil minum ayer.

"While diving, to take a drink." Hk. Ab. 136.

To do two things at once, combine business with pleasure, duty with profit to one's self.

190 سيكورکومن دبنوا چينا دافة دليهة تتاڤي کاجه برتغکف دباتغ هيدغ تياد سدر

Sa-ekor kuman di benua China dapat di-lihat, tetapi gajah bertangkap di batang hidong tiada sedar.

"One can see an insect as far off as China and yet be un-"aware of an elephant being caught on the bridge of one's nose." Kl. 24.

It is easy to discover and magnify the defects of others, but we do our best to ignore our own.

Cf. *Supra* No. 60 and 155.

Another version is: *Sa'ekor kuman di sabĕrang lautan nampak di-lihat, gajah di-pelupak mata tiada nampak.* The mote and the beam.

191 سٴيكور چاچيغ منلن ناڬ

Sa'ekor chaching menelan naga.

"A worm swallows a dragon." Kl. 119.

The weak defeats the powerful.

192 سياف ما کن نغکاڤ مک کنا گتهن

Siapa makan nangka-nia maka kena getah-nia.

"He who eats the jack-fruit will get his fingers sticky."

Cf. *Siapa makan chabei iya-lah merasa padas.* M. 85.

The person who does a thing is the one to bear the responsibility. See *supra* No. 84.

193 سياف برانى منغکف هريمو

Siapa bĕrani menangkap harimau?

"Who would dare to seize a tiger? Kl. 116.

Said of a dangerous undertaking.

194 عبارت کوتو بوله دسليسق

'Ibarat kutu bulih di-selisik.

"About as easy as squashing a flea."

i.e., A difficult operation.

195 عبارت نكري براو به رسم

'Ibarat negri ber-ubah răsam.

"Like a country which changes its customs."

FAVRE reads *rasan*, which he supposes to be a corruption of the D *grenzen*, and translates it "frontier." This word is unknown to Malays I have questioned about it, so I have preferred to read *răsam*.

196 علم دان عقل دهالي بالي ايتله تندا اورغيغ لالي

'Ilmu dan 'akal di-halei-balei itu-lah tanda orang yang lalei

"When science and learning are set at nought, you may k "by that sign that the man is heedless." Kl. 146.

197 ڤاته كمودي دغن ابمن

Patah kamudi dengan abam-nia.

"The rudder is smashed along with the stern-post." Kl.

i.e., All hope lost.

Abam—I don't know this word. "Boom"?

198 فارغ كابوس منجادي سفرة فارغ بسي

Parang gabus men-jadi saperti parang besi.

"A knife of soft wood has become like an iron one." M DEN.

i.e., A weak man may become strong, and a timid one courageous.

199 ڤاچت هندق منجادي اولر ساوه

Pachat handak men-jadi ular sawah.

"The leech wants to become a boa-constrictor." Hk. Ab.

Unreasonable aspiration. See *supra* No. 159, and M. 122.

Compare the fable of the frog and the bull.

200 ڤاكر ماكن ڤادي

Pagar makan padi.

"The hedge (which ought to protect the rice) eats it." F TUAH.

See *supra* No. 78, and M. 115.

201 فانس ستاهن دهافسكن اوله هوجن سهاري

Panas sa'tahun di-hapus-kan uleh hujan sa'hari.

"A day's rain effaces a year's drought." Kl. 6.

A good character lost by some little fault.

202 فد تتكل ربوڠ تياد دفاته كتيڠ سده منجادي اوراف كونن

Pada tatkala rebong tiada di-patah, katika sudah men-jadi awar apa guna-nia.

"The bamboo shoot must be broken off when it is young, "when it has grown tall what is the use of it (for food)?" Kl. 153.

The shoot of the large bamboo (*Bambusa arundinacea*) is highly esteemed by the Malays as a culinary vegetable, and in this stage of its growth, before it becomes too tough and fibrous, is called *rebong*. The plant when grown up is called *awar*.

Education must be begun when children are young. If put off till they are strong enough to resist, it will be too late.

This proverb will be found in FAVRE'S Dictionary under *ura*, which is translated *poussé, qui s'est étendu*. This is a mistake; the word is *awar*, which is identical with *hawar*.

203 فراهو فافن برموة انتن

Prahu papan ber-muat intan.

"A wooden boat laden with diamonds." Kl. 127.

A man of common exterior endowed with good qualities. A poor man married to a princess. Unsuitable.

204 فڠكر تمبڠ بلاتوق منمڤڠ ماتي

Punggor tumbang bĕlatok menumpang mati.

"The dead tree falls and the woodpecker perishes with it." Kl. 150.

The ruin of a great man often involves that of his dependants.

Cf. *Sirih naik junjong patah*. M. 107.

205 فچه كاڤي ڤوتس سواجي

Pechah kapi putus suwaji.

"The pulley smashes and down comes the tackle." Kl. 179.

One failure brings about another. See the preceding.

206 ڤلندقله لوفکن جرة تتاڤي جرة تياد ملوفکن ڤلندق

Pĕlandok-lah lupa-kan jerat tatapi jerat tiada me-lupa-kan pĕlandok.

"The-mouse deer forgets the net, but the net does not forget "the mouse-deer." Kl. 126. Hk. Ab. 498.

The net of the law is always spread and the criminal is sure to be taken off his guard sooner or later. See Journal, Straits Branch R. A. S., No. 9, p. 51.

207 ڤنتون هلغ دغن ايم لمبت لاون دسمبر جوڬ

Pantan halang dengan hayam lambat lawan di-sambar juga.

"Like the hawk and the fowl, however long the struggle it "ends in capture."

Pantan=saperti, laksana.

An unequal combat; the more powerful is sure to carry out his object.

208 فيو ايۃ برتلور۲ بريو۲ سو۲رغفون تياد تاهو ايم برتلور سسجيۂ فچه سبوه نکري

Penyu itu ber-tĕlor-tĕlor ber-ribu-ribu sa'orang-pun tiada tahu, ayam ber-telor sa'biji pechah sa'buah negri.

"The turtle lays thousands of eggs and no one knows any "thing about it, a hen lays an egg and the whole country rings "with the noise." Kl. 23.

"Great cry and little wool."

209 فوتغ هيدغ روسق موڬ

Potong hidong rosak muka.

"If the nose is cut off the face is disfigured." Kl. 52.

A whole family is affected by the disgrace of a single member of it.

210 فوتسله تمبا تغکل تالي

Putus-lah timba tinggal tali.

"The bucket has fallen off, and the cord is left in the hand."

Said when an enterprise has failed and its promoters are left with the materials they provided for it, which are now useless. See M. 213.

211 ڤوکل انق سندير منتو

Pukul anak sindir menantu.

"To strike the daughter in order to vex the son-in-law."

To aim an indirect injury.

To say something to a person intending that it shall apply to some one else within hearing.

212 فيجة٢ فون تله منجادي كورا٢

Pijat-pijat pun telah men-jadi kora-kora.

"Bugs have become tortoises." Kl. 89. Hk. Ab. 4.

Said of the inhabitants of a country who have prospered.

See *supra* No. 66.

213 كافق نايك ڤميدغ

Kapak naik pemidang.

"The axe mounts the loom" (undertakes weaving).

Unsuitable, incompatible. "A beggar on horseback."

The popular phrase as I have heard it in Perak is: *Kapak masok meminang.* See M. 219.

Is this a different version, or is not *pemidang* a mistake for *meminang?*

214 كڤل ساتو نخودا دوا

Kapal satu nakhodah dua.

"One ship and two captains." Kl. 130.

"Too many cooks spoil the broth."

215 كلدي هندق دجاديكنڽ كودا

Kaldei handak di-jadi-kan-nia kuda.

"He wants to make an ass into a horse." Hk. Ab. 173.

You cannot make a silk purse out of a sow's ear.

Cf. *Pachat handak men-jadi ular sawah.* No. 199.

The ass is but little known to the Malays, so phrases in which this animal is introduced as an illustration are likely to be of foreign origin.

216 كالو تياد اڠين تاءكن فوكوء بركويغ

Kalau tiada angin ta'kan pokok ber-goyang.

"If there is no wind the trees do not rock."

"There is no smoke without fire." A man would not act in a particular way if there were not some one "pulling the strings."

Cf. *Ta'tumboh ta'me-lata.*
Ta'sunggoh orang ta'kata. M. 41.

217 كالو كربو سكندغ دافة دكاولكن مانسي سوء رغ تياد دافة دمعلومكن

Kalau kerbau sa'kandang dapat di-kawal-kan, manusia sa'orang tiada dapat di-m'alum-kan.

"Though a herd of buffaloes may be successfully guarded, a

"single human being (a woman) is not to be understood." Kl. 171.

See M. 148.

"Car, voyez vous, la femme est, comme on dit, mon maitre,
Un certain animal, difficile à connaitre." MOLIERE.

218 كالوكاتمفر بير دغن تاڠن يڠفاكي چنچين كالوكنا تندڠ بير دغن كاكي يڠفاكي كاسوت

Kalau kena tampar biar dengan tangan yang pakei chinchin, kalau kena tendang biar dengan kaki yang pakei kasut.

"If you receive a slap let it be from a hand which wears a "ring, if you receive a kick let it be with a foot which wears a "shoe." Kl. 9.

Let correction or punishment come from some one of superior rank. This proverb is, I believe, borrowed from the Tamil language.

219 كالو كوچيڠ فاكي تندق هلندا ماسق اسلام بهارو بوله جادي

Kalau kuching pakei tandok wolanda masok islam baharu bulih jadi.

"When cats wear horns and Dutchmen turn Muhammadans it "will come to pass."

This is a common expression (modern), but it is rather an imprecation than a proverb. Another version is: *Ber-tandok kuda*, "when horses have horns." "The Greek kalends."

220 كالو لاڠيت هندق منمڤه بومي بولهكه دتاهنكن دغن تلنجوق

Kalau langit handak menimpah bumi buleh-kah di-tahan-kan dengan telunjuk.

"If the sky were about to fall on the earth, could one keep it "off with the forefinger?" Kl. 12.

Can the oppression of a raja or chief be successfully resisted by one in a humble position?

221 كالو ميبرڠ سوڠي بير دتلن اوله بواي تتاڤي جاڠنله دفا كوة اوله ايكن كچيل٢

Kalau menyabĕrang sungei biar di-telan uleh buaya tetapi jangan-lah di-pagut uleh ikan kĕchil-kĕchil.

"If you are crossing a river, rather be swallowed by a "crocodile than nibbled at by the little fishes." Kl. 11.

Death at the hands of a fitting antagonist is better than insults from mean and vulgar adversaries.

222 كايو دكاكن باتو دان لاغيۃ هندق دچاڤي دغن تاغن

Kayu di-kata-kan batu dan langit handak di-chapei dengan tangan.

"To call wood stone, and to attempt to reach the sky with the "hand." Kl. 129.

Foolish and extravagant pretensions. "All his geese are swans."

223 كتم مڤورهكن انقب برجالن بتول

Ketam menyuroh-kan anak-nia ber-jalan betul.

"The crab tells its young ones to go straight."

"The devil who preaches penitence." I don't know where FAVRE got this; it seems to argue an acquaintance, on the part of the Malays, with Æsop's fables.

224 كربو فون سوسو ساڤي فون نام

Kerbau punya susu sapi punya nama.

"The buffalo's milk goes by the cow's name." Kl. 19. Hk. Ab. 381.

One does the work and another gets the credit.

The Perak Malays say: *Hilang jasa bĕliong timbul jasa rimbas.* "The work of the axe is forgotten and only that of the plane is thought of."

225 كمان تومڤهكن كواه كالو تيدق كناسي

Kamana tumpah-kan kuah kalau tidak ka nasi.

"Where is the gravy to be poured if not on the rice?" Kl. 148.

Compare. *Ayer di tulang bumbung-an kamana turun-nia kalau tiada chuchur-an atap?*

"How does the water on the ridge of the roof find its way down except by the channels of the thatch?"

A child follows his father's example and teaching. If he were not to do so, where else should he look for a guide?

226 كوچيڠ ملومڤة اورڠ تركجوت درڤد تيدرڤ ايم بركوكوٗ هاريڤون سيڠ

Kuching me-lompat orang ter-kejut deri-pada tidor-nia hayam ber-kukuk hari pun siang.

"The cat jumps, the man starts up from sleep, the cock crows "and the dawn appears." Hk. Ab. 245.

Quoted *à propos* of breaking off some work or enterprise because an incident occurs which suggests a better course. What was being done is given up, and one starts on a fresh tack.

227 كورغ٢ بوبر لبه٢ سودو

Korang-korang bubur lebih-lebih sudu.

"The less porridge the more spoons." Kl. 60.

The more trifling it is, the more fuss is made about it. "Great cry and little wool." "To make a mountain out of a molehill."

228 كولية بابي يڠترسوڠكو٢ دكفلا اورغ

Kulit babi yang ter-songkok di-kapala orang.

"The pig's skin stuck on a man's head as a cap." Hk. Ab. 360.

Figurative mode of describing a deadly insult. Cf. *Arang ber-chonting di-muka.* Sajarah Malayu, 178. See M. No. 3.

229 كاجه دتلن اولر ليدي

Gajah di-telan ular lidi.

"The whip-snake has swallowed the elephant."

The greater has been conquered by the less.

230 كاجه سما كاجه برجواڠ فلندق ماتي دتڠه٢

Gajah sama gajah ber-juwang pĕlandok mati di tengah-tengah.

"Two elephants meet in combat and the mouse-deer between "them is killed." Kl. 29.

Keep out of the quarrels of the powerful or you may chance to be ruined without any fault of your own.

231 كارم تومڤه افكه تمڤتڽ

Garam tumpah apa-kah tampat-nia.

"If salt is spilt what is its place?"

Who will take the trouble to pick it up and put it back again? Who can tell what the ultimate fate will be of one who has "gone to the dogs?"

232 كتة تربغكيت كواران تيبا

Gĕtah ter-bangket kuaran tiba.

"When the snare has been taken up, the pigeons arrive." Kl. 32.

"Too late for the fair." Guests have come when the feast is over. *Kuaran* are green pigeons like *punei*.

KLINKERT and FAVRE have exhausted much ingenuity over this proverb without getting hold of the right text. They have *geta*, a bedstead, for *gĕtah*, bird-lime, and could get no translation of *kuaran*. They have *di-angkat* for *ter-bangket*, but this is immaterial.

233 كورو كنچيغ بردیري انق موريد لنچيغ برلاري

Guru kinching ber-diri anak murid kinching ber-lari.

"If the master does what is unseemly the school-boys will do "much worse." Kl. 149.

Inculcates the danger of a bad example to the young. Those who understand Malay will probably know what is the native custom the breach of which is alluded to in the proverb. KLINKERT and FAVRE have quite missed the meaning as they have *kinchang* which does not make sense.

234 لاڠيۃ برکليکير بومي برتمبيرڠ سالهٗ فيکر منجادي همب اورڠ

Langit ber-kelikir, bumi ber-tĕmbirang.
Salah-salah pikir menjadi hamba orang.

"The heavens are in a ring and the earth is held by stays;
"Want of sense makes a man the slave of others." Kl. 147.

Kelikir=a ring of rattan or cord; *tĕmbirang*=shrouds, stays, rigging.

The first line (after the manner of Malay *pantuns*) is not intended to have any special meaning.

235 لايڠهٗ فوتس تاليڤ

Layang-layang putus tali-nia.

"A kite of which the cord is broken." Kl. 132.

At the mercy of fortune. See M. 129 and 242.

236 لبه فوچق لبه فلفه

Lebih puchuk lebih palepah.

"The more shoots the more leaves."

The mutual support of the palm-shoot and fronds has been the subject of a previous proverb in this collection. See *supra* No. 173.

The meaning here is, the more you do for a man the more he will do for you.

237 لقسان فنچالڠ ترسارت تياد کتيمور تياد کبارت

Laksana penchalang ter-sarat tiada ka-timor tiada ka-barat.

"Like a waterlogged boat which will neither steer east nor "west (will not obey the helm)." Kl. 131.

In difficulties; not sure in what quarter to look for assistance.

238 لفس بنتل برگنتي تيكر

Lepas bantal ber-ganti tikar.

"To put down the pillow and take a mat."

To replace a wife by marrying her sister, or to replace a husband by marrying his brother.

239 لمڤر باتو سمبونيكن تاڠن

Lempar batu sembunyi-kan tangan.

"To throw a stone while keeping the hand out of sight." Kl. 53.

Said of those who cause a thing to be done, but take measures to prevent its being known that they are the authors.

240 مات تيدر بنتل منجاك

Mata tidor bantal men-jaga.

"The eyes close in sleep, but the pillow remains awake." Kl. 141.

241 ماتي كاجه تياد دافت بلالي ماتي هريمو تياد دافة بلغن

Mati gajah tiada dapat belalei, mati harimau tiada dapat bĕlang-nia.

"An elephant dies, but no one finds his trunk; a tiger dies, but "no one finds his stripes." Kl. 30.

Crime often goes undiscovered.

242 ماتيله كومن كنا فلنتيق سكلين عالم لمفه دارهب

Mati-lah kuman kena pĕlantik sa-kali-an 'alam limpah darah-nia.

"An insect is impaled and the whole world is smothered with "blood." Kl. 142.

"Great cry and little wool." *Pelantik* (in Perak *belantik*) is a spear-trap set for elephants, rhinoceros and other big game.

243 ماتي٢ منديي بير باسه ماتي٢ برداوة بيرله هيتم

Mati-mati mandi biar basah, mati-mati ber-dawat biar-lah hitam.

"Let that which is washed be thoroughly wet, and that which "is blackened be altogether black." Kl. 10.

"It is as well to be hanged for a sheep as for a lamb." Sec. M. 167.

244 ماکين بانيق اورغ ماکين بانيق نية

Makin baniak orang makin baniak niat.

"As is the number of men, so will be the number of purposes."

Kl. 135. "Many men of many minds."

There are several proverbs of similar meaning:—

Lain dulang lain kaki;
Lain orang lain hati.
"Different trays have different feet.
"Different men have different hearts."
Baniak udang baniak garam-nia;
Baniak orang baniak ragam-nia.
"Many shrimps, much salt;
Many men, many whims."
Iyyáka na'budu wa iyyáka nasta 'in
Kapala sama buluk hati ber-lain-lain.

Here the first line is an Arabic text from the first chapter of the Koran, and is dragged in for the sake of the rhyme. Its meaning (unknown to the majority of Malays) is "Thee we worship, to thee we turn for help."

The second line, which contains the proverb, means, "Heads alike have hair, but hearts differ one from another."

245 مالو کالو انق هريمو منجادي انق کوچيڠ

Malu kalau anak harimau men-jadi anak kuching

"It is a shameful thing if a tiger-cub becomes a kitten."

See *supra* No. 21.

246 ماسق کدالم کندڠ کمبيڠ مڠمبيق ماسق کدالم کندڠ کربو مڠواك

Masok ka-dalam kandang kambing meng-embik masok ka-dalam kandang kerbau meng-uwak.

"To bleat with the sheep and low with the kine (buffaloes)."

Cf. "To run with the hare and hunt with the hounds."

247 مراب کسان کماري سڤرت اورڠ بوتا کهيلاڠن تونڠکتن

Me-raba ka-sana ka-mari saperti orang buta ka-hilang-an tongkat-nia.

"Groping here and there like a blind man who has lost his "stick." IIk. Ab. 149.

248 ماعنكم سده منجادي سكم

M'anikam sudah men-jadi sĕkam.

"The gem has become chaff." Sha'ir Bidasari, 103.

A fall in station. He who was formerly held up to admiration has fall to insignificance.

There is a kind of play upon words in the conjunction of *m'anikam* and *seka* otherwise the connection between jewels and rice-chaff is not obvious. Compa *udang* and *orang, garam*, and *ragam*, in one of the examples given under No. 2

249 مڠمبالیکن ماعنکم ایت کدالم چمبولن

Mengembalik-kan m'anikam itu ka-dalam chembul-nia.

"To put back the precious stone into its box." Kl. 133.

To reunite persons or things after an interval of separation.

This is apparently a passage from some Malay author with a figurat meaning; not a proverb.

250 ممباسهکن ارڠ يڠترچونتيڠ دموک

Mem-basoh-kan arang yang ter-chonting di muka.

"To wash off the black with which one's face is smudged." Hk. Ab. 360.

To revenge one's self for an injury; to wipe out an affront received.

See *supra* No. 228.

251 ممبري بارڠ کڤد تاڠن کرا

Mem-bĕri barang kapada tangan kĕra.

"To give things to the monkeys."

i.e., to entrust property to some one who will waste it.

See *supra* No. 182.

252 ممبواڠ کارم کدالم لاوة

Mem-buang garam ka-dalam laut.

"To throw salt into the sea." Kl. 134.

To lose one's labour for nothing.

253 ممکڠ بسي ڤانس

Memegang besi panas.

"To hold a hot iron in the hand." Kl. 136.

Cf. *Genggam bara*, etc., *supra* No. 88.

254 ممنجت فوكوء چكوء بوله ماتي جاتة

Memanjat pokok chekoh buleh mati jatoh.

"In climbing a *chekoh* bush one may fall and be killed."

To set about some insignificant or ridiculous undertaking as if one were doing something serious or in which there is danger.

255 مننتيكن ناسي دساجيكن دلوتت

Menanti-kan nasi di-saji-kan di lutut.

"To wait expecting that rice will be served at his knees."

"To imagine that the apples are going to drop into one's lap."

"Attendre que les alouettes tombent toutes roties."

256 منيوف سوليغ بربونيي بغسي مك بغسي اية ترفاتة

Meniup suling ber-bunyi bangsi maka bangsi itu ter-patah-patah.

"If when you blow into the fife, the pipe sounds, the pipe will "soon break into pieces."

A man has quite enough to do in minding his own business without undertaking that of his neighbours.

257 مهل دبلي سوكر دچاري

Mahal di-bĕli sukar di-chahari.

"Expensive to purchase, difficult to obtain." Kl. 137.

Not to be had at any price. See M. 288.

258 مولت باوا مادو فنتت باوا سيغة

Mulut bawa madu, pantat bawa singat.

"The mouth brings honey and the tail carries a sting." Kl. 155.

Said of plausible persons, who conceal beneath honied words a treacherous intention. See M. 188.

259 مولت دسواف فيسغ فنتة دكايتن دغن اونق

Mulut di-suap-nia pisang pantat di-kait-nia dengan unak.

"The mouth is filled with plantains, while the back is hooked "with a thorn." Kl. 66. Hk. Ab. 237. Sajarah Malayu 339.

To deceive a person by pretence of friendship, while really working him an injury, or designing to extort something from him. See No. 258.

260 مينم ايرسراس دوري

Minum ayer sa-rasa-duri.

"When drinking, there is a feeling as of thorns." Kl. 139.

KLINKERT and FAVRE have *be-rasa* which is incorrect. See M. 174. "*Minum ayer sa-rasa duri, makan sa-rasa lĭlin tidor ta'lena, mandi ta'basah.*"

Divested of Oriental hyperbole, the sentence means "In my present state of mind I can enjoy nothing." Compare LANE'S *Thousand and one Nights*, I, 341. "Verily from the time when I first saw thee, neither sleep has been sweet to me nor hath food been pleasant."

261 هابس اومڤن كيروڠ٢ تياد دافت

Habis umpan kerung-kerung tiada dapat.

"The bait is all gone but no fish have been caught." Kl. 68.

Said of an undertaking which has failed; the money is all spent, but there is nothing to shew for it.

Cf. *Tuba binasa ikan ta'dapat.* M. 247.

Pelabor habis Palembang ta'alah. M. 116.

Kerung-kerung is a small fish caught in the sea, with hard scales like those of the *ikan batu*, very cheap and inferior.

262 هارڤكن انق بوتا مات سبله هارڤكن تمن بوتا مات كدواڤ

Harap-kan anak buta mata sa-bĕlah, harap-kan tĕman buta ka-dua-nia.

"To trust in one's child is to be blind of an eye, but to put "confidence in a slave is to be blind altogether." Kl. 25.

263 هارڤكن كنتور دلاڠية ايردتمڤاين دچورهكن

Harap-kan guntur di langit ayer di tampayan di-chorah-kan.

"To empty one's water-jar through faith in the thunder in the "heavens." Kl. 4.

"A bird in the hand is worth two in the bush" and a full water-butt is better than all the rain-clouds in the sky, in spite of thunder, which is not always a sure sign of rain. In Perak they say *uwa-kan* for *chorah-kan*.

264 هاروم مڠهيلڠكن باو

Harum meng-hilang-kan bau.

"A sweet scent overcomes a disagreeable smell."

Kind treatment will obliterate the memory of injustice

265 هريمو ماتي منغكلكن بلغ كاجه ماتي منغكلكن تولغ

Harimau mati meninggal-kan bĕlang gajah mati meninggal-kan tulang.

"When a tiger dies he leaves behind him his striped skin, when "an elephant dies he leaves his bones." Kl. 143. Hk. Ab. 109.

Manusia mati meninggal-kan nama.

A man is judged after his death according to the good or bad name which he leaves behind him.

266 هندقله سڤرت تمبيكر فچه ساتو فچه سموا ب

Handak-lah saperti tembikar pechah satu pechah samua-nia.

"To emulate the fate of porcelain, if one piece is smashed all "goes."

Said of fidelity between friends. To share good and evil fortune together. See M. 67, 197 and 263.

267 هوتغ امس دافة دباير هوتغ بودي دباوا ماتى

Hutang amas dapat di-bayar hutang budi di-bawa mati.

(Sometimes *kasih* instead of *budi.*)

"Debts of money may be paid, but a debt of gratitude must "be carried to the grave." Kl. 144. Hk. Ab. 167.

268 هوجن بر باليق كلاغية

Hujan ber-balik ka-langit.

"Rain returning to the sky." Kl. 13. Hk. Ab. 137.

To reverse the order of things. "To teach one's grandmother to suck eggs."

"Gros Jean qui veut en montrer à son curé."

"To put the cart before the horse."

"To carry coals to Newcastle."

269 هيدغ تاء منچوغ ڤيفي ترسورغ٢

Hidong ta'munchong pipi ter-sorong-sorong.

"The nose is not prominent, but the cheeks push themselves "forward." Kl. 182.

Said of a busybody.

The person really concerned is passive, but some one who has nothing to do with it "shoves his oar in," *e. g.*, an outsider who takes up a quarrel when the relations of the disputants are content to let it drop. KLINKERT and FAVRE have failed to get the right meaning of this phrase.

270 هيلغ بيني بوله دچهاري هيلغ بودي بدن چلاک

Hilang bini bulih di-chahari, hilang budi badan chelaka.

"A lost wife may be replaced, but if character is lost the body "is ruined." Kl. 145.

271 يغ اڠکڠ ايت سما اڠکڠ جوڬ دان يغ فاتوت ايت سما فاتوت جوڬ

Yang enggang itu amas enggang juga, dan yang patut itu sama patut juga.

"The hornbill with the hornbill and each with what suits it." "Like to like." See *supra* No. 6.

272 يڠدلجر تياد دافت دان يڠدکندوڠ برچچهران

Yang di-kejar tiada dapat dan yang di-kandong ber-chichir-an.

"He did not get what he was running after and dropped his "purse into the bargain." Kl. 3. Kal. & Dam. 84.

The substance is better than the shadow and it is idiotic to lose the former in an attempt to get the latter. *Duos qui seguitur lepores neutrum capit.*

The Perak version is: *Di-terkam ta'dapat, yang di-kandong ber-chichir.*

Yang di-kandong, lit., "that which is carried at the waist" *i.e.*, money or valuables carried in a belt or in a fold of a *sarong*.

This is the usual Malay substitute for a purse; the contents are somewhat liable to fall out if the dress is disarranged in running or fighting, &c.

The sentences which have been omitted will be found in FAVRE'S Dictionary (Malais-Français) under the following words:—*Kuda* (compare M. No. 185); *kudong; kudis; gajah; gali* (see M. No. 58.); *geruk; tumpul; tumbuk; tembikar; teriak; dengar; nali; pukul; palita; buku; burong; mamah; likas; lintah;* and *sungei*.

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W. E. M.

THE PIGMIES

OF

HOMER, HERODOTUS, ARISTOTLE, PLINY, ETC.;

THE ASIATIC PIGMIES, OR NEGRITOS;

THE NEGRILLOS, OR AFRICAN PIGMIES.*

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I.

THERE is probably no nation, no tribe of the human race, that has not believed in the existence of men of a stature more or less diminutive, and that has not made them play a part in its legends. One knows that the Greeks did not escape the common law, and that HOMER has borrowed from traditions, which were no doubt of a date anterior to himself, the beginning of the third chapter of the Iliad:—

" When by their sev'ral chiefs the troops were rang'd
" With noise and clamour, as a flight of birds,
" The men of Troy advanced; as when the cranes,
" Flying the wintry storms, send forth on high

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* This paper was published in the *Journal des Savants, Février, 1881*, and *Juin, 1882*.

" Their dissonant clamours, while o'er the Ocean stream,
" They steer their course and, on their pinions, bear
" Battle and death to the Pygmœan race." (1)

The land of the Pigmies is not mentioned in this passage. Homer, however, was certainly acquainted with the migrations of the cranes; he knew that they pass every year from Europe to Africa and *vice versâ;* (2) and as these birds only meet their enemies after having crossed the sea in order to escape the severity of the winter, it is evident that it is some place in Africa that the poet has fixed as the abode of these dwarfs supposed to be too small and feeble to resist the attack of their winged invaders.

Although Aristotle speaks of the Pigmies with regard to the natural history of cranes, yet he says nothing of the supposed combats which have furnished Homer with his illustration. It may be asserted that he did not believe it. This is what he says: " The " cranes pass from the plains of Scythia to the marshes of Upper " Egypt, near the source of the Nile. This is the district which " is inhabited by the Pigmies, the existence of whom is no fable. " They are really, as has been reported, a race of men of small " stature, and their horses are small also. They spend their life " in caverns." *(History of Animals.)*

Though not as explicit as might be desired, Aristotle here dispenses with the exaggerations about the small size of the Pigmies, for there is a great difference between *men of small stature*, as he styles them, and miniature human beings among whom cranes are able to *bear battle and death*. In other respects, the founder of Natural Sciences may be said to have been on the track of what appears to us at the present day to be the truth.

He places the habitat of the Pigmies near the sources of the Nile, and, in fact, it was when travelling in the general direction of that river that Schweinfurth discovered the race of diminutive men of whom we shall speak later on. However, Aristotle places

(1) Translation of the Earl of Derby, p. 81.
(2) As Buffon rightly remarks, it is these alternate migrations, in opposite directions, which caused the ancients to call the crane "*the Bird of Lybia*" as well as "*the Bird of Scythia.*" (Buffon—*History of Birds; the Crane.*)

these sources amongst the marshes of Upper Egypt. We know now, but only within the last few years, that an hypothesis of that kind would singularly shorten the course of the Nile. These marshes exist in reality. All travellers in those regions have dwelt on the difficulties they experienced in getting across the inextricable labyrinth of channels obstructed by islets, sometimes fixed and sometimes floating, which form the *Sett*, a real vegetable barrier, of which papyrus (1) and ambatch (2) form, so to speak, the framework, and which humbler plants, more especially the *Pistia stratiotes* (LINN.)—compared, by travellers to a small cabbage growing something after the fashion of our duck-weed—serve to consolidate.

But these swamps, which begin a little to the south of Khartoum, become more defined towards the 9th degree of north latitude, and cease entirely before reaching Gondokoro, about the 7th degree. (3) It is known that the Nile takes its source much further from, and south of, the Equator. It was in our hemisphere, close to the 2nd degree of north latitude, at two or three degrees west of the great African river, and in a totally different watershed (that of the Ouellé) that SCHWEINFURTH discovered the Akkas, (4) who are evidently the small men of ARISTOTLE.

The latter mentions also the *small horses* of the Pigmies, yet no traveller has ever referred to this quadruped as forming part of the fauna of the country. One might feel inclined to find in this contradiction a motive for doubting the accuracy of the information furnished to the Greek philosopher by the travellers of his time, but an explanation can easily be given. BAKER speaks of the very small proportions of the cattle of the Baris, a negro tribe in the vicinity

(1) *Papyrus domestica.* (LINN.) This deservedly celebrated plant seems to have been formerly abundant all over Egypt. In his *Lettres sur l'Egypte*, SAVARY certifies to having seen it still in a forest near Damietta (POIRET—*Dictionnaire des Sciences Naturelles, Art. Papyrus*). Yet SCHWEINFURTH saw it for the first time on the banks of the Nile at 9° 30' north latitude. (*Au cœur de l'Afrique*, p. 97.)

(2) *Herminieria* (ADAMSON); *Æschynomene mirabilis* (KOTSCHY). This plant, which grows 15 and 20 feet high and has a diameter of 5 to 6 centimètres at the base, is remarkable for the very low density of its wood. It is much lighter than cork, and a man can carry on his back a raft capable of bearing eight people.

(3) *Discovery of the Albert Nyanza. New Explorations to the Source of the Nile*, by Sir SAMUEL BAKER.

(4) *Au cœur de l'Afrique*, vol. II, *passim*.

of Gondokoro. "Cows and sheep," says he, (1) "are of lilliputian size." It may be that, at the time of the Egyptian domination, the horse reached those regions, and if so it must have undergone there the degeneracy noticed by the English traveller with reference to the other domestic animals.

Thus, ARISTOTLE is very positive; what he says is partly accurate and at any rate reasonable. With PLINY we fall back into uncertainty, exaggerations and fables. He places the Pigmies, sometimes in Thrace, not far from the coast of the Euxine, (2) and at other times in Asia Minor, in the interior of Caria. (3) Twice he points to India as being the native land of these little creatures, (4) and elsewhere again, in speaking of the African races who live on the extreme boundary of Ethiopia, he says: "some authors have also "stated that the Pigmy nation exists in the marshes where the "Nile takes its rise." (5) PLINY, moreover, reproduces, without any reservation, all the stories about their battles with the cranes. It is these latter which, according to the Barbarians, expelled the Pigmies from Thrace; (6) thanks to the annual migration of these birds, the dwarfs have the advantage of a truce every year. (7) Lastly, in a rather long passage, he sums up the different reports in the following terms: "In India, beyond the mountains (those "situated at the vernal equinox) people speak of Trispithames "and Pigmies who do not stand higher than three spithames (27 "inches). Protected as they are by their mountains from the "north wind, they enjoy a fine climate and a perpetual spring. "HOMER relates, on his part, that the cranes rage war against "them. It is also reported that, riding rams and goats, and "armed with arrows, they all go down together in the spring to the "shores of sea and there eat the eggs and young ones of these "birds; that this expedition lasts for three months; that otherwise "they would be unable to resist the increasing multitude of the

(1) *Discovery of the Albert N'yanza, etc.*
(2) *Histoire Naturelle*—Translation of LITTRÉ, vol. I, p. 191*a*.
(3) Loc. cit., p. 227b.
(4) Loc. cit., p 250b and 283b.
(5) PLINY, p. 271a.
(6) Loc. cit., p. 191a.
(7) Loc. cit., p. 411a.

" cranes; that their huts are made of mud, feathers and egg-shells. " ARISTOTLE says that the Pigmies live in caverns, in other res- " pects he gives the same particulars as other writers." (1)

PLINY is not the only ancient author who has written about Asiatic Pigmies; they have also been mentioned by CTESIAS: " There exists," says he, " in the middle of India, a race of black men " called Pigmies. They speak the same language as the Indians, " and are very small; the tallest men among them are two cubits " high, the greater number being only one and-a-half. Their hair " is very long and comes down to their knees and even lower. " They have a longer beard than any other men; when it is full " grown, they do away with their clothes, their hair and beard " being quite sufficient to cover them. They are flat-nosed and " ugly ..... They are very skilful in the use of the bow and " arrow." (2) Truth and fable are mingled in this description as in many others less ancient. There is decidedly nothing true in what CTESIAS says about the hair and beard of these Pigmies; but we perhaps find there another example of a mistake caused sometimes by the nature of the garments worn by imperfectly known populations. These prodigious beards and long hair were no doubt mantles and girdles made of long grass. (3)

It is evident that the Greek physician has also reduced, in a fabulous proportion, the size of his miniature Indians; just, in fact, as PIGAFETTA exaggerated, in a strange manner, the height of the Patagonians. Nobody would doubt the fact that MAGELLAN and his companions were in contact with the men seen by D'URVILLE, D'ORBIGNY and MUSTERS, whose true proportions they have given us, and who still continue to be the tallest men on this globe.

The exaggerations uttered by CTESIAS must not prevent us either from acknowledging that the smallest race of India was known in his time and that it is the one he referred to.

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(1) PLINY, Loc. cit., p. 283b.

(2) *History of India by Ctésias. Extracts of Photius*, which follow the translation of HERODOTUS, by LARCHER, vol. VI, § XI.

(3) Even at the present day, in the neighbourhood of Travancore, women wear no other garments. (*Traditionary Origin of Grass Aprons; Journal of the Anthropological Institute*, vol. XI, p. 356). With reference to this, I will recall the mistake that has caused the revival of the fable of *men with tails* applied to the Niams-Niams.

Some of the particulars given by him are true to this day, and we are, moreover, indebted to him for a valuable piece of information. He is the only one of all ancient writers who, in speaking of Pigmies, assigns to them a black complexion. We are perfectly aware at present that this characteristic is found, to a high degree, among the Negritos, and is persistent in Dravidians, even when strongly modified by cross-breeding.

CTESIAS also tells us that Pigmies are *flat-nosed and ugly*, a description which is entirely confirmed by M. ROUSSELET'S portrait of a Djambal and by photographs taken by M. BRAU DE ST. POLLIAS. He adds that they are skilful in archery; well, we all know that from the Philippine to the Andaman Islands, the bow is a formidable weapon in the hands of the Negritos. On the whole, we may infer that CTESIAS really referred to the Negritos or to a closely allied race.

We saw just now that PLINY'S assertion touching the opinion of ARISTOTLE was inexact, and there is no need to insist on that point; but the accounts collected by the celebrated Roman compiler suggest other remarks. It is difficult to understand what made him place the Pigmies in Thrace or Asia Minor; in these countries, the history of man does not, any more than that of animals, furnish any fact which, disguised by ignorance or love of the marvellous, could have served as a basis for the legends under remark. Perhaps, as M. MAURY has justly remarked, the explanation of these errors might be found in a general fact. The abode of the more or less extraordinary beings, whose existence was admitted by the ancients, was always placed by them in the remotest borders of the known world, without much concern for any precise spot or definite direction. It is from this that arise, in dealing with this fancy geography, the uncertainty and discrepancies so often noticed, and of which the history of the Pigmies affords a striking example.

Differing altogether from the countries to which the preceding remarks apply, tropical Africa and Asia present certain facts which permit the explanation, in different ways, of what the ancients said of their Pigmies, and these facts belong to the history of animals as well as to that of man.

In his *History of Birds*, and *à propos* of that of the crane, BUFFON has discussed the general bearing of the data which I have just reviewed in order to ascertain what truth there might be in them. But he leaves ARISTOTLE a little too much on one side, and attaches himself really to PLINY'S assertions only. Referring what the Roman naturalist says about the annual expedition of the Pigmies to certain habits attributed to monkeys, he sees in the latter the famous dwarfs of antiquity: "It is known," says he, "that monkeys, which go about in large troops in most parts of "Africa and India, are in the habit of carrying on a perpetual "war against birds; they try to surprise their nests and are cons-"tantly laying snares to catch them. When the cranes arrive, "they find these enemies, assembled perhaps in large numbers in "order to attack this new and rich booty with the greater advan-"tage. The birds, confident in their strength, pretty well experi-"enced by continual fighting among themselves, and naturally "disposed to it, make a vigorous defence. But the monkeys, furi-"ously bent upon carrying away the eggs and young ones, come "back constantly in bands to the attack; and, as by their tricks, "antics and attitudes, they seem to imitate human actions, they "have been taken by ignorant people to be an army of little men "..... This is the origin and history of these fables." (1)

This interpretation of the old legend is simple and natural, and must have struck the attention of many. Supported by the authority of our great naturalist, it has generally been adopted. Perhaps it may still be looked upon as presenting a certain amount of truth. It may have happened, that under the influence of generally accepted beliefs, some travellers have really taken a troop of monkeys for a tribe of genuine Pigmies.

But has not man himself furnished his share of the data, true in the main and only misrepresented, for these legends, which have been handed down since HOMER? One of our colleagues, M. ROULIN, whom we have all so highly appreciated, as much for his personal character as for the soundness and diversity of his knowledge, is perhaps the first who originated this interpretation. Unfortunate-

(1) *Œuvres complètes de Buffon*—Edition revised by Mr. A. RICHARD, Professor at the Faculty of Medicine of Paris, vol. XIX, p. 337.

ly, the marginal notes made by him on a copy of PLINY belonging to the Institute Library, are evidently of very old date. In all probability, they were written long before the discoveries of which I shall have to speak hereafter. (1) In fact, the most valuable and accurate information that has reached us, has come since his death (1873); he was consequently unable to make use of it, to throw a light on the statement of the author on whom he commented.

Although we cannot now-a-days accept the hypothesis at which he arrived, I will nevertheless say a few words about it; it is always interesting to know what has been the opinion, on a difficult subject, of a mind not only ingenious and keen in itself, but supported by extensive and varied learning.

For ROULIN, at the time he wrote his remarks, the Pigmies of the ancients were our circumpolar populations. Although his annotations do not actually say so, yet it is beyond doubt that the small stature of several of these tribes must have been the starting point of this interpretation. It is well known that the Laplanders were, for a long time, regarded as the smallest race on earth; certain Esquimaux vie with them in this respect, and are even smaller. (2) From this, to see in them the dwarfs of the old legend, is but one step.

As for the question of abode, it could not stop ROULIN. Have not the Pigmies been placed in Thrace and Scythia as well as in Asia and Africa? Moreover, certain peculiarities of custom render the identification still more complete. The writer reminds us that, like PLINY's dwarfs, some of the northern populations live alternately, during the year, on the seaside and inland; it is also for the special purpose of eating the eggs of aquatic birds, of which they destroy an immense number, that these tribes emigrate to the coast.

As for the statement made by the Roman writer with regard to the Pigmies' huts, it might easily be explained: "It may be," says ROULIN, "that, in the original tradition, these huts, instead of "being built of mud and egg-shells, were simply made of earth

(1) These notes are written in pencil. The writing is very laboured and in many places almost rubbed out.

(2) I shall have occasion, later on, to give comparative figures of some of these small races.

" and egg-shaped. The Esquimaux huts assume that very shape, " but are of snow."

Lastly, tradition says that the cranes meet their enemies during their annual journey from north to south. To this, ROULIN replies: " Taking for granted that the migration of cranes takes place " between the same limits, but placing these in the swamps of Up- " per Egypt on one side, and in Scythia, that is, close to the glacial " zone, on the other, we see that it is in the latter region that the " Pigmies ought really to be found."

It is now useless to discuss ROULIN's corrections, however ingenious they may be. I shall confine myself to remarking that he has neglected another passage of PLINY, a passage all the more important inasmuch as it allows us to ascertain with precision the exact point where the great naturalist placed his Asiatic dwarfs. In his description of India, we read the following: " Immediate- " ly beyond the country inhabited by the Prusians, and in the " mountains where the Pigmies are reported to live, is the In- " dus." (1) The mountains in question were thus to the west of the river, and as the Pigmies resorted every year to the seaside, they could not possibly have lived very far inland; they must consequently have inhabited the most southerly portion of the hilly region of Beloochistan. This region is situated towards the 25th and 26th degrees north latitude and 63° and 64° east longitude. Travellers have never pointed out any people of exceptionally small stature in these parts, but by advancing a little further, about two degrees more south and 25 or 26 degrees to the east, one finds, amongst the Vindhya hills, the *Bandra-Lokhs*, who were re-discovered by ROUSSELET. (2)

The name of this tribe literally means *men-monkeys*; they are negroes of very small stature isolated amidst totally different races

(1) PLINY—*Loc. cit.*, p. 250b.

(2) *Note sur un Hô Autochthone des Forêts de l'Inde Centrale*—by M. LOUIS ROUSSELET, an Appendix to my paper called *Etude sur les Mincopies et la Race Négrito en général* (*Revue d'Anthropologie*, vol. I, p. 245); and *Note sur un Négrito de l'Inde Centrale* (*Bulletin de la Société d'Anthropologie*, 2nd series, vol. VII, p. 619). An English traveller had already spoken of these Bandra-Lokhs or Bandar-Lokhs; but what he had said about them still allowed strong doubts on the subject to be entertained.

which present specimens of a complete group of continental populations, quite worthy of causing a special chapter to be added to the *History of Pigmies*. We shall study them more closely later on.

We will not insist at present on facts which we shall have to return to and discuss; what I have just said is sufficient, I think, to show that ROULIN's theory is not supported, at least in the application he made of it. We are entitled to think that, had our loyal colleague lived, he would have given it up of his own accord and without the slightest hesitation, all the more in that the fundamental part of his supposition remains true as well for Asia as for Africa. The former has also its races of dwarfs, and their being imperfectly known has, without doubt, caused legends to be applied to them which originated in the latter continent. However, in both cases similar facts have presented themselves. ARISTOTLE placed his African Pigmies—the Akkas—too far north; PLINY put his Asiatic dwarfs a great deal too much to the west, or rather to the west-north-west, whether he meant insular tribes like the Mincopies, or some closely related tribes which had remained on the continent such as the *Bandra-Lokhs* and others. Moreover, neither the Greek philosopher nor the Roman naturalist mentions the black complexion or the woolly hair of the dwarfs they speak of by hearsay. The recollection of these peculiarities was evidently lost during the long journey which the intelligence, probably scanty enough, had to make from the heart of Africa, or the extremity of India, before reaching Greece or Rome. Such an omission is strange enough when it relaties to the colour of the skin, but it is less singular when it concerns the nature of the hair, for we know that the ancients simply attributed the woolly aspect of the negro's head to the heat of the sun and its crisping effect on the hair.

A contemporary of PLINY—POMPONIUS MELA—has also spoken of Pigmies. The passage he devotes to them, though very short, is nevertheless interesting. He places beyond the Arabian gulf, though in a small recess of the Red Sea, the Panchians, also called Ophiophagi, from their habit of eating snakes. He adds: "In the interior "of the country was seen, in olden times, a race of very small "men—the Pigmies—who became extinct in the constant wars

"they had to wage against the cranes, in order to save their "fruit." (1)

The translator of POMPONIUS MELA looks upon the *small recess in the Red Sea*, here above-mentioned, as being our present Gulf of Aden; but I should hardly fancy that the Latin geographer would have applied that expression to the vast expanse of water which extends from Cape Guardafui to the Straits of Bab-el-Mandeb. The Bay of Moscha, which penetrates far inland south-west of the straits, seems to correspond much better, in every respect, to the indication given by POMPONIUS. On the other hand, this bay is situated on the same parallel (13° N. lat.) as the commencement of the grassy region of the Nile, (2) but at about four degrees further north than the labyrinth from whence the river seems to spring. POMPONIUS does not mention the Nile; he says nothing either of the Abyssinian mountains between the African stream and the sea; he appears, therefore, to place his Pigmies on the very eastern shores of that part of the continent.

With PLINY, POMPONIUS accepts the fable as to the cranes, and the consequent exaggeration as to the small size of their antagonists; but he differs from his fellow countryman in one important point, since he accepts the extinction of the dwarf race. What he says on that subject may perhaps have resulted from a greater knowledge of those countries—knowledge which must have done away with the old legends. There may be, however, in his account, a substratum of truth, as we shall see further on.

In speaking of these famous dwarfs of the ancients, I had to dwell first on those whom HOMER immortalised and who were placed either in Asia or in the north-eastern regions of Africa; but, a century before ARISTOTLE, HERODOTUS had also mentioned a race of Pigmies, though he did not apply that actual name to them.

We are indebted to him for having handed down to us an account

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(1) *Collection des Auteurs Latins, traduits sous la direction de* M. NISARD, p. 658b.

(2) BAKER was stopped, for the first time, by the floating islands, eleven days only after having left Khartoum. The journey from the latter place to Gondokoro lasted forty-four days.

given to him by Cyrenian pilgrims, who had themselves received the information from ERE\RCHUS, King of the Ammonians. The latter told them that a certain number of young Nasamons had taken it into their heads to explore the desert of Lybia. Five of them, chosen by lot, started with provisions and water: "They first crossed "the inhabited region, then the wild country, after which they "reached the desert and followed a westerly course. After having "travelled in deep sand for many days, they at last perceived "trees growing in a field, and approaching picked some of the "fruits; but they had hardly begun eating them when a large "number of men, much below the average height, came down on "them and carried them away. They spoke a language unknown "to the Nasamons, and did not understand theirs. These men "led them across a marshy country to a town inhabited by black "people; near this town a large river flowed, from west to east, "and contained crocodiles." (1)

Although this account is rather brief, yet it agrees too well with our modern discoveries for us to doubt the truth of it. We know that the geographical zones pointed out by the Nasamons are still to be found. The river they discovered is the Djoliba, or Niger, which was successively taken for the Nile itself, or an affluent of Lake Tchad, until MUNGO-PARK, CAILLÉ, CLAPPERTON, the LANDER brothers, &c., aquainted us with its real course. We know also that this stream, the source of which has lately been discovered by two young Frenchmen, rises in a ramification of the inland mountain-chain which runs parallel to the north coast of the Guinea Gulf. Although Messrs. ZWEIFEL and MOUSTIER (2) were

(1) *Histoire d'Hérodote*—Translated by A. F. MIOT, vol. 1, p. 246.

(2) Many attempts had already been made to reach the source of the Niger. Major LAING and W. READE among others, failed in their endeavours. In 1879, one of the founders of the Marseilles Geographical Society, Mr. C. A. VERMINK, organised, at his own expense, an expedition that was to be scientific and commercial at the same time. He entrusted the care of carrying out his plans to two young men, who had, for a long time, been employed in his African factories. Messrs. Z. ZWEIFEL and MOUSTIER left Rotombo the 8th July, 1878. On the 25th September, they arrived near Mount Tembi (*Tembi Coundou*, the *head of the Tembi*), a granitic hill from which springs the *Tembi*, the chief branch of the Niger. Unfortunately, this source, like that which BRUCE took for the origin of the Nile, is sacred in the eyes of the natives. Tembi Seli, the high priest, forbade the French travellers going too close to it; they were only

unable, for want of proper instruments, to determine the exact position of *Mount Tembi* from which the Niger (1) flows, and although they were only allowed to look at it at a distance, owing to local superstition, yet we can see by their map, published by the Geographical Society of Marseilles, that the mount is situated about 8° 35′ north latitude and 12° 45′ west longitude.

The river, at first a mere brook, runs from north to south, but soon takes a general direction from south-west to north-east, which it maintains as far as Timbuctoo, just beyond the 18th degree. (2) At this point it takes a sharp bend to the east as far as Bourroum (3) for an extent of more than three degrees of longitude, when it turns off to the S. S.W. and runs into the Gulf of Guinea. It must consequently be between the first and second degree west longitude that the Nasamons reached the Niger. It is impossible to point out with greater precision the position of the town inhabited by negroes to which the bold travellers were conducted; at all events, we feel perfectly certain that they could not mean the famous Timbuctoo, the foundation of which only dates from the fifth century of the Hegira (1100 A. D.), according to AHMED-BABA, the historian of that country. (4)

HERODOTUS informs us that the young Nasamons saw crocodiles in the river they visited, and this again is perfectly accurate, more so even than might be expected at first. *A priori*, it might be supposed, not without plausible reasons, that the large reptiles

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allowed to stand at a spot called Foria and gaze, at a distance, on the sacred mountain and the brook which rises from it. *Expédition C. H. Verminck. Voyage aux Sources du Niger par Z. Zweifel et M. Moustier, 1879. (Bulletin de la Société de Géographie de Marseille, 1880*, p. 129.)

(1) M. RABAUD, President of the Geographical Society of Marseilles, in his report on this remarkable expedition, remarks very rightly that this want of instruments is not really to be regretted. Superstition is so strong in the country visited by the two Marseilles travellers, that the use of a field-glass alone was sufficient to cause threatening demonstrations on the part of the natives, and they had to give up using it. They would certainly have been massacred had they been caught in the act of making astronomical observations.

(2) 18° 3′ 45″ latitude and 4° 5′ 10″ west longitude. *Annuaire du Bureau des Longitudes, 1877*, p. 310.

(3) This place is situated on the easterly angle of the Middle Niger. *Voyages et Découvertes dans l'Afrique Septentrionale et Centrale*—by Dr. H. BARTH, translated by P. ITHIER, vol. IV, p. 10.

(4) BARTH, *loc cit.*, p. 5.

living in two rivers so far apart as the Nile a
of different kinds. But it is not the case ;
specially studied in consequence of discus
between CUVIER and GEOFFROY ST. HILAIRE
two great naturalists attached so much im
that he devoted, in his *Règne Animal*, a c
length (1) to it.

CUVIER was convinced of the specific id
inhabiting the large African rivers, where
it, and, in the Nile alone, asserted the exis
kinds. DUMERIL and BIBRON, in their
Herpetology, returned to the question with n
been at the disposal of the two celebrated an
ed CUVIER's opinion. (2) In fact, the crocod
that of the Senegal, is the same as the croco

Lastly, the Nasamons declared that they
of which all the inhabitants were black, and
true. Although Timbuctoo was founded by t
still dispute with the Berbers and Peuls the
over the city and the region drained by the
Niger, (4) yet we know that they are strange
have settled there only at a comparatively
tenth century, according to BARTH, the Neg
as far as the 20th degree of latitude. (5)
fortiori in the days of HERODOTUS, the whol
have been occupied by a black race.

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(1) *Le Règne Animal distribué d'après son Organi
à l'Histoire des Animaux et d'Introduction à l'Ana
CUVIER, new edition (2nd), 1820, vol. II, p. 21.

(2) Collection of the *Suites de Bouffon*, publis
Naturelle des Reptiles—by MM. C. DUMERIL and BI

(3) According to AHMED-BABA, Timbuctoo was
tury of the Hegira (1100 A. D.) by Touaregs who w
at that spot. (BARTH.)

(4) The Peuls took possession of Timbuctoo
were driven away by EL-MOUCHTAR, chief of some B
an alliance with the Touaregs. (BARTH, p. 32.)

(5) BARTH, p. 10.

We may, accordingly, infer that the *black men* seen by the Nasamons were real negroes, and certainly had woolly hair. Travellers have, however, neglected to mention the latter peculiarity. Their silence on the subject justifies, as may be seen, the way in which I have interpreted the same omission respecting the Asiatic negro dwarfs.

Therefore, whether it is a question of country, streams, animals or men, everything is accurate in the account so far given by the Greek historian. What motive, moreover, could we have for doubting the information he gives us about the race discovered by the Nasamons? None whatever. And even if our present experience had not confirmed his report, we might still have accepted it as true. But modern discoveries have further confirmed the intelligence handed down to us by HERODOTUS, at least as far as the existence of such a race is concerned.

It is otherwise with regard to its geographical position. We saw that the locality is marked out in a well defined part of the river. In fact, the most northerly station of the western Pigmies, discovered to this day, is situated in the interior of Senegambia, towards 10° of north latitude and 14° west longitude, that is to say, about 8 degrees further south and 10 degrees further west than the spot where the Nasamons were captured by the little men. (1) We consequently find here again, *à propos* of Western Africa, the same difference between tradition and modern discovery, which we have already pointed out with regard to Upper Egypt and India. The dwarf race once more seems to be further away from us than it was at the time of the Greeks.

In the two preceding cases, we were able to impute this discrepancy to an incomplete knowledge which had led to diminishing the true distances, but in the present instance such a supposition is inadmissible. Considering the correctness of the account given by HERODOTUS and its accordance with material facts of an unvarying nature, we must admit, either that the dwarf race, seen

(1) MOLLIEN—*Voyage dans l'Intérieur de l'Afrique aux Sources du Sénégal et de la Sénégambie*—made in 1818. Paris, 1822, vol. II, p. 256. I will state with precision further on, the geographical localities inhabited by these small races lately examined.

by the Nasamons, still exists north of the Niger and has not been re-discovered, or that it has completely disappeared from region.

Without wishing in any way to prejudge the future, I th the last hypothesis seems the most probable, and perhap must even also be applied to other countries where the anci have placed their Pigmies. The Egyptians knew the Ak under the name which they still bear, for M. Mariette-Pa saw it inscribed near the figure of a dwarf sculptured on a m ment of the old empire. (1) In fact, even granting that they able to explore the Nile far beyond the obstacles which stopped us until lately, nothing, in my belief, entitles us to supp that they took a westerly direction and crossed from the waters of the Nile to that of the Ouellé. It seems to me much more tional to suppose that, at the time of Aristotle, these Akkas li lived much further north, occupied at least the watershed of s tributary of the Nile, and perhaps reached the swampy region of great river. Their retreat towards the south and west has noth surprising in itself, for we shall see that, wherever we follow th small races, wherever we can gather sufficient information, they appear to us as having been, in the past, more flourishing than at present day, and as having also covered a more extensive more continuous geographical area. Perhaps this general might be put forward to prove the accuracy of the account furni by Pomponius Mela.

It was not under the attacks of animals—ærial or terrestri that these small men gave way, and that their communities dispersed. We shall see, on the contrary, that some among t will face and conquer even the elephant. It is to human taller and stronger than themselves that they are compelle yield. These are, in Africa and Melanesia, the Negroes Papuans; in the Malay countries, the different Malayan ra and in India, the Dravidians. In many places, in West A as well as in the Philippine Islands, and in the two Gan

(1) Hamy—*Essai de Coordination des Matériaux récemment recueilli l'Ethnologie des Négrilles ou Pygmées*, p. 21.

Peninsulas, the true Pigmies have exercised a certain ethnological influence by inter-breeding with the superior races and in thus creating half-bred populations. Almost everywhere, also, they are still represented by groups offering different degrees of purity.

On the whole, the ancients had gathered information more or less inexact and incomplete, but at the same time more or less true, of three dwarf races which they called *Pigmies*. One of them was situated in Asia, in the south-eastern extremity; the second in the south, near the source of the Nile; the third, in Africa also, on the extreme south-western limits of the known world. These three groups have been discovered again now-a-days, nearly in the same direction, but at a greater distance from Greece and Rome than is admitted by tradition.

They are, however, but fractions of two well defined groups occupying—one in Asia, the other in Africa—a considerable area, and comprising distinct tribes, populations, and even sub-races.

From the very first years of my professorship at the Museum, I proposed to unite all the black populations of Asia, Melanesia, and Malay regions, characterised by their small stature or the relative slightness of their limbs, into one *Negrito branch*, (1) in opposition to the *Papuan branch*, in which I placed the oriental negroes remarkable for their height and sometimes athletic proportions. I have every reason to believe that, under one form or another, this division is generally adopted.

On his side, M. HAMY has shown, in a former account, that, contrary to the universally adopted idea, there exist in Africa certain negroes who differ from the classical type in a smaller size of the skull. (2)

Pursuing this order of research, he discovered that this cephalic characteristic corresponded with a very perceptible

(1) I have thus applied to the whole race the name of the little negroes of the Philippines, also called *Aëtas*.

(2) *Cours d'Anthropologie du Muséum ; Nègres Asiatiques et Mélanésiens*—Lectures which were written out by M. JACQUART, Assistant Naturalist—*Gazette Médicale de Paris, 1862*. In these lectures, I summed up what I had already said on the subject, during the preceding year. I had professed the same opinion and established this division in anterior lectures.

diminution in the stature. He gathered together the different observations which, up to then, had remained loose and scattered, and proved that Africa possessed, like Asia, a black sub-type, in which a remarkably reduced stature was one of the most striking features. He showed also that the African or Asiatic diminutive negroes, although so far apart, had many anatomical and other common points, and that these two groups were, in reality, two *corresponding terms*, geographical and anthropological at the same time.

M. HAMY proposed to give the name of *Negrillos* (1) to the African dwarf tribes. This denomination, will, I think, be readily adopted by all anthropologists, and has the advantage of recalling one of the most important characteristics of the group as well as their link of connection with the Asiatic Negritos.

These are the two groups which I intend to resume the description of in the following chapters.

II.

THE ASIATIC PIGMIES, OR NEGRITOS.

GEOGRAPHICAL DISTRIBUTION AND PHYSICAL CHARACTER.

The Negrito race, either pure or more or less mixed, is distributed over an immense tract. Its habitat is both insular and continental. In islands and archipelagos, its existence is now recognised from the south-eastern regions of New Guinea in Melanesia to the Andamans in the Bay of Bengal; and from the Malay Archipelago to Japan. On the continent, their tribes are scattered about from the Malay Peninsula to the foot of the Himalaya, in Kamaon; and from the mountains of Assam to the right bank of the Indus, in Daman and Beloochistan; (2) that is to

(1) *Note sur l'Existence de Nègres Brachycéphales sur la Côte Occidentale d'Afrique. (Bulletin de la Société d'Anthropologie de Paris*, 2nd Series, 1872, vol. VII, p. 210.)

(2) I have already given a detailed account of this geographical anthropology in several papers, such as, *Etude sur les Mincopies et la Race Négrito en général (Revue d'Anthropologie*, 1872, vol. I), in an article of the *Journal des Savants, 1872*, touching EARL'S work on *The Native Races of the Indian*

say, over a tract of country extending from 65° to 145° east longitude and from 2° to 35° north latitude.

A race that has spread over so vast a space could scarcely have retained everywhere its identity. Thus I have been constrained, since 1872, to sub-divide it into two other branches—the Malay or oriental branch, and the Mincopie or western branch. (1) So far, however, I had only been considering the exterior characteristics; the study of skulls has more recently led us—M. HAMY and myself—to define this division more distinctly, and to adopt two sub-races—the Papuan-Negritos, corresponding with the eastern branch; and the Negritos proper, representing the western sub-race. (2)

Without entering into long details, it is easy to characterise these two secondary types. The Papuan-Negrito has a skull more elongated, from front to back, than his western brother, though still differing in a marked degree from the actual dolicocephaly, which is the mark of the Papuan. (3)

The skin, moreover, is not so black; the nose is more flattened and the chin more receding; the loins, thighs and legs offer a greater development. In short, both in feature and general physique, the Papuan-Negrito is inferior to the Negrito proper (4)

It is not easy to determine the respective limits of the two sub-races. Perhaps actual limits cannot be said to exist; mingled together, the two types may have produced a population of a

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Archipelago; and also in a paper *Nouvelles Etudes sur la Distribution Géographique des Négritos et sur leur Identification avec les Pygmées Asiatiques de Ctésias et de Pline. (Revue d'Ethnographie*, vol. I, p. 179).

(1) *Etude sur les Mincopies*, p. 236.

(2) *Crania Ethnica.*

(3) The horizontal index varies from 80.00 to 84.00 with the Negrito; from 78.85 to 79.87 with the Papuan Negrito of New Guinea; from 69.35 to 78.23 with the Papuans of the same island. This last figure, very high and given by a woman's skull, might induce us to suspect the influence of cross-breed. I have already dwelt on these craniological differences, and will recall, moreover, that the Papuans are taller, stronger and more athletic than the Negritos. *(Journal des Savants, 1872*, p. 626.)

(4) In order to establish this differential characteristic, I took, as terms of comparison, on one side the Papuan Negrito, such as he was described by CRAWFURD, a description considered by EARL as very accurate; and on the other, the Mincopies of whom we possess now numerous photographs.

mixed character. We know, nevertheless, that the Andamanese and Philippine islanders belong to the Negrito branch, and the recent researches of M. MONTANO show that it is the same as regards the people of Mindanao. The Negritos of the continent seem to form part of the same type.

New-Guinea appears to be the centre of the Papuan-Negrito (1) population which, according to EARL'S testimony, extends to Gilolo in the Moluccas. (2) On the one hand, M. HAMY has followed the type of the full-blood Negrito as far as Timor; (3) on the other, the individual seen at Epa by M. D'ALBERTIS appeared to have presented all the exterior characteristics of the Negrito proper, among others, the perfectly black colour and the absence of prognathism. (4) In return, the Hindoo Negritos of Armankatak are, it seems, only of a deep brown colour. (5)

In short, we know little enough about the Papuan-Negritos. This ignorance is, in a great measure, owing to the fact that they have been and are still too often confounded with the Papuans as I have lately had occasion to remark in referring to the works of WALLACE and EARL. (6) Many more recent travellers have fallen into the same error. M. MEYER, who resided some time in New Guinea, where he made a magnificent collection of skulls, leans to the opinion of WALLACE and combats the impression that the Negrito species is represented, within that island, by two distinct types. (7)

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(1) *Crania Ethnica.*

(2) *The Native Races of the Indian Archipelago*—Preface, p. xii.

(3) *Documents pour servir à l'anthropologie de l'Ile Timor. (Nouvelles Archives du Muséum d'Histoire Naturelle de Paris*, vol. X, p. 263.

(4) *New Guinea; What I did and What I saw*—by L. M. D'ALBERTIS, 1880. M. d'ALBERTI'S travels were made from 1872 to 1875.

(5) ROUSSELET—*Tableau des Races de l'Inde Centrale. (Revue d'Anthropologie*, vol. II, p. 280.)

(6) *Journal des Savants, 1872*, pp. 106 and 627.

(7) *Antropologische Mittheilungen über die Papuas von New-Guinea. (Mittheilungen der Antropologische Gesselschaft in Wien*, 1874, vol. IV.) *Ueber hundred funf und dreisig Papua Schädel von New-Guinea und der Insel Mysore. (Mittheilungen aus dem K. Zoologische Museum zu Dresden, 1875*, vol. I). In his Monography of Papuans, published in our *Crania Ethnica*, M. HAMY made use of the figures given by M. MEYER, and showed that the German traveller had brought new evidence in support of the opinion he had himself combated.

M. BECCARI himself, although struck with the resemblance of certain New-Guineans to the Akkas, does not insist on this point, (1) and the few words, borrowed by M. GIGLIOLI, (2) from a letter of that traveller, are not more instructive. M. D'ALBERTIS, while maintaining considerable reserve, which he explains by saying he does not know the Negrito type, at least understood that the individual he had before him at Epa was perfectly distinct from any he had seen until then. He thought that the point deserved to be studied.

Such has also been the opinion of Mr. LAWES, regarding the mountain tribes of Port Moresby. (3)

After all, the most complete description of the Papuan-Negrito which has yet been published, is that which we owe to CRAWFURD. He expresses himself thus: "I do not think I ever saw any that "in stature exceeded five feet. (4) Besides their want of stature, "they are of spare and puny frames. Sir EVERARD HOME, who care- "fully examined the individuals brought to England by Sir STAM- "FORD RAFFLES, makes the following distinctions between the Papuan "and African negro: his skin (speaking of the former) is of a "lighter colour; the woolly hair grows in small tufts and each hair "has a spiral twist. The forehead rises higher, and the hind head "is not so much cut off. The nose projects more than the face; "the upper lip is longer and more prominent; the lower lip pro- "jects forward from the lower jaw to such an extent that the "chin forms no part of the face, the lower part of which is formed "by the mouth. The buttocks are so much lower than in the "negro as to form a striking mark of distinction, but the calf of "the leg is as high as in the negro (5).

(1) *Appunti etnografici sui Papua.* (Cosmos, 1877.)

(2) *Studi sulla Razza Negrita.* (*Archivio per l'Anthropologia e la Etnografia*, 1876, vol. V, p. 334.

(3) *Ethnological Notes on the Motu, Koitapu and Koiari Tribes of New Guinea.* (*Journal of the Anthropological Institute*, vol. VIII, p. 369.)

(4) BECCARI assigns to the New-Guineans, whom he calls *Alfourous*, a stature of 1m51 to 1m53. According to M. LEON LAGLAISE, the Karons never exceed 1m 60. (*La Papouasie ou Nouvelle-Guinée Occidentale*, par le Dr. Cte. MEYNERS D'ESTREY, p. 121.) This tribe has perhaps become taller through cross-breed.

(5) *History of the Indian Archipelago*, vol. I, p. 23.

In support of this description, CRAWFURD borrows of RAFFLES the sketch of a young Papuan of New Guinea. (1) The child in question was, it is true, only ten years old, and the youth of the subject is open to critical observation, but we must bear in mind that, with these populations, physical development is more early than amongst Europeans. This readily explains how EARL, so good a judge in matters of this kind, could affirm the resemblance of this portrait to that of an adult. He relates that, in one of his journeys, he had for companion a negro of Gilolo who exhibited all the features of the *Papuan* of RAFFLES and CRAWFURD. He thus testifies to the accuracy of the English writers, as well as to the extension of the type to the Indian Archipelagos.

From what we have just seen, this type is not distinguished for beauty of feature, and, when observed in its original country, the general proportions of the body are in exact keeping with the face. According to EARL again, these Papuans, when transported as slaves in the Malay islands and placed in conditions of comfort unusual to them, improve rapidly. Their slender limbs become more regular, rounder, and, so to speak, smoother; the vivacity and gracefulness of their movements make up for the unpleasing stamp which the face retains.

The deplorable confusion, which I pointed out just now, is the reason why the differential traits between the Papuan-Negritos and the real Papuans, have not been studied with regard to the social state, customs, religion and industry of these people. WALLACE and EARL go so far as to say that, tall or short, the Papuans have but one way of living. This assertion has always seemed to me rather difficult to accept, and the accounts which begin to reach us justify more and more my doubts on the subject. However, in the present state of knowledge, it would be no easy matter to determine with certainty the exact limit between the two races, all the more so that they must often have mingled and produced half-bred tribes (2). I will, therefore, content myself with referring the

(1) *History of Java*—by RAFFLES and CRAWFURD. Plate I.

(2) The tribes visited by Mr. COMRIE, in the neighbourhood of the Astrolabe Bay, appear to be in the same case. Out of 14 skulls, one only was sub-brachycephalic; the others were dolicocephalic. But the average stature of twenty men was 1^{m} 553 and even down to 1^{m} 321. These dwarfs could be neither Papuans nor half-bred Polynesians. The Negrito blood alone could have lowered the

reader to the most recent works on New Guinea, which has been a common centre of habitation to both types, who have there been able to develope themselves freely up to the present time. (1)

The Negritos proper are much better known than the Papuan-Negritos. In the middle ages, the Arabs, and no doubt the Chinese before them, knew that the Andaman Islands were inhabited by black and crisped-haired people. (2) When the Spaniards first came to the Philippines, they found there a population of Aëtas, whom we know to be of the same race as the Mincopies. (3) Since that time, as we have become better acquainted with the Malay islands and the two Indian Archipelagos, we have seen that the localities, inhabited by these diminutive negroes, were more extensive and numerous than we had thought at first, and having acquired every accurate information, we now find it possible to form a general opinion as to the race and the differences existing between the most distant tribes.

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stature to that degree. This association of dolicocephalism and small stature is an example of the juxtaposition of characters on which I have often dwelt in a general manner, and which M. MONTANO has himself verified among the half-bred Negritos. (*Anthropological Notes on New Guinea* by Dr. COMRIE—*The Journal of the Anthropological Institute*, vol. VI, p. 102.)

(1) I would first recommend the travels of M. d'ALBERTIS here above-mentioned, and those of M. GIGLIOLI who, though he did not actually visit New Guinea, has gathered most interesting information on the specimens he met in different places, and imparted it to BECCARI. A summary of all the knowledge we have regarding these people, has been published by Count MEYNERS D'ESTREY (*La Papouasie ou Nouvelle-Guinée Occidentale*). I will also refer to the two memoirs of M. MANTEGAZZA: *Studi antropologici ed etnografici sulla Nuova-Guinea* (*Archivio per l'Antropologia e la Etnologia* —1877, VII) and *Novi Studi Craniologici sula Nuova-Guinea* (*Archivio* —— vol. XI, 1881). In his first paper, M. MANTEGAZZA upheld the ethnological unity of all the New Guinea Negroes. Since then, he has been brought over to believe in the dualism of these races from the simple inspection of the skulls collected by M. D'ALBERTIS, and he has imparted his ideas to us in a paper addressed to the Anthropological Society of Paris (*Bulletins, 3me Serie*, vol. III, p. 214). Another paper by Mr. LAWES is also most instructive on the subject.

(2) SOLEYMAN'S accounts gathered by ABOU-ZEYD-ASSAM (*Relation des Voyages faits par les Arabes et les Persans dans l'Inde et la Chine, dans le IXme Siècle de l'Ère Chrétienne*—Texte arabe par LANGLES, 1881; traduction et éclaircissements par REYNAUD, 1849.)

(3) This name, given to the Andamanese, has caused many interpretations to be made. I gave an explanation of it a long time back. Lieutenant COLEBROOKE'S vocabulary tells us that the natives call their own country *Mincopie*. It is obvious that it got applied also to the inhabitants (*On the Andaman Islands*—by Dr. R. H. COLEBROOKE; *Asiatic Researches*, vol. IV, 1799, p. 385, alluded to in my paper on the Mincopies.

Let us say, to begin with, that these differences are very small when bearing on the characteristic which interests us the most, in fact the special feature which has led us to this investigation. Everywhere the stature of Negritos is sufficiently low to allow of their being placed among the smallest races on earth. The unanimous testimony brought by travellers during a long period has cleared up all doubt on the subject, but they only applied themselves to general and vague observations, we, on the contrary, possess at present exact and sufficiently numerous measurements for three of the principal Negrito stations, that is, for Luzon, the Andaman Islands and the Malay Peninsula.

Two French travellers—MM. MARCHE and MONTANO (1)—have quite lately visited Luzon and measured native Aëtas, the former at Binangonan of Lampon on the Pacific Coast, the latter in the Sierra de Marivelès. They have kindly communicated the results to me, and authorised me to publish the following summary :—

		Maximum.	*Minimum.*	*Average.*
M. MARCHE,	7 men	1m 472	1m 354	1m 397
	3 women	1m 376	1m 310	1m 336
Dr. MONTANO,	18 men (2)	1m 575	1m 425	1m 485
	12 women	1m 485	1m 350	1m 431

These figures would seem to show that the mountain population is, on the average, slightly taller than the coast tribes ; but it may be, perhaps, that M. MONTANO, having been able to measure a greater number of natives, has approached reality more closely.

(1) MM. MARCHE and MONTANO were sent, on a scientific mission, to the Philippine Islands by the "Ministère de l'Instruction Publique," and both fulfilled their duty in a most remarkable manner. M. MARCHE confined himself to exploring Luzon. His collections are very valuable in a zoological as well as anthropological point of view. The exhibition he made at the "Société de Géographie" drew very great attention by the variety and ethnological value of many of the articles exposed.

M. MONTANO, after having spent some time in the neighbourhood of Manilla, went over to Mindanao and explored some of the least known regions. He also brought back most important and varied collections. Moreover, he communicated to the "Société de Géographie" a mass of observations, notes, itineraries and maps, so complete and valuable as to deserve the "Prix Logerot" (gold medal), which was awarded to him on Dr. HAMY's report at the public meeting of the 28th April, 1882.

(2) In a note he gave me, M. MONTANO remarks that, out of the 18 men he measured, 5 only exceeded 1m50.

However, one sees that the mean height of these Philippine Aëtas—men and women—is about 1m413.

Let us now pass to the other extremity of the maritime habitat of Negritos.

When I published the first results of my study of the Mincopies, the number of measurements taken of these islanders, amounted to five only (1); they gave 1m480 for the maximum height, 1m370 for the minimum, and 1m436 for the mean. Since then, Mr. FLOWER, adopting the method of OWEN, has attempted, in an excellent anatomical work, to determine the height of Mincopies from the inspection of 19 skeletons of men and women. (2) His results have been confirmed, in a most striking manner, by actual measurements taken by Mr. BRANDER of 15 men and as many women. (3)

The following is a table of the figures obtained by these two distinct methods:—

		Maximum.	*Minimum.*	*Average.*
Mr. FLOWER,	men (4)	1m 600	1m 385	1m 448
	women	1m 481	1m 302	1m 375
Mr. BRANDER,	15 men	1m 562	1m 408	1m 476
	15 women	1m 441	1m 308	1m 366

The difference is very small, and, for the average figures, amounts to 0m028 for men, and 0m009 only for women. Moreover, for the maxima and minima, the highest numbers balance each other; these variations must consequently be owing to real differences of height and not to the inductive method followed by one

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(1) One of these measurements was not actually taken from the native's body but rested on calculations made by Mr. R. OWEN and was based on the relative proportion of the length of the femur to the total height of the individual. (*Transactions of the Ethnological Society*, vol II, p 40.)

(2) *On the Osteology and Affinities of the Natives of the Andaman Islands* by W. H. Flower (*Journal of the Anthropological Institute*, vol. IX, p. 108.)

(3) *Stature of the Andamanese*, in which Mr. FLOWER gives the results obtained by Mr. C. E. BRANDER. (*Journal of the Anthropological Institute*, vol. X, p. 124). Mr. BRANDER'S paper came out in the *Proceedings of the Royal Society of Edinburgh*, 1878-1879, p. 416.

(4) The English anatomist does not indicate the number of skeletons of both sexes he had examined.

of the authors. They lead us to assign to Mincopies, taken in a body, a mean stature of 1m416 exceeding by 3 millimètres only that of the Aëtas. If we simply take into account the actual measurements made by Mr. BRANDER, this average height becomes 1m421 for Mincopies, and the difference between the latter and the Aëtas is not more than 8 millimètres.

The first accurate information on the height of Negritos living in the Malay Peninsula, has been furnished by Major MACINNES and given again by CRAWFURD. (1) More recently still, the celebrated Russian traveller, M. MICLUKO-MACLAY, has published on this people, a work which, to my regret, I only know through a summary given by M. GIGLIOLI. (2) Lastly, MM. MARCHE and MONTANO have collected new measurements which are rendered more interesting by the fact that the names of the different tribes referred to were taken with great care. The following is a summary of these records, with the exception of MACINNES' measurement which, as it relates only to one single individual, has now lost its former importance:—

		Maximum.	*Minimum.*	*Average.*
M. MICLUKO-MACLAY,	men (3)	1m 620	1m 460	1m 540(4)
	women	1m 480	1m 400	1m 440
Mr. MARCHE,	10 Sakaïs (5)	1m 705	1m 462	1m 584(6)

(1) *History of the Indian Archipelago*, vol. I, p. 23. The height of the single individual examined by MACINNES is 1m445.

(2) *Nuove Notizie sui Popoli Negroidi dell'Asia e specialmente sui Negriti*. M. MICLUKO-MACLAY'S Memoir, called *Ethnologische Excursionen in der Malayischen Halbinsel*, was published as an extract from the *Natuurkundig Tijdschrift* of Batavia. (*Archivio per l'Antropologia e la Etnologia*, vol. IX, p. 173.)

(3) M. GIGLIOLI'S summary does not indicate the number of individuals nor their origin.

(4) In this case, the mean figures could not be deducted from the aggregate of observations, the number of which I don't know; they simply express the intermediate number between the maxima and minima.

(5) M. MARCHE'S measurements were taken at Naga-Barou in Pêrak, and apply to adults only.

(6) The average figures for MM. MARCHE and MONTANO are deduced from the whole of their observations.

M. MONTANO,	12 Manthras (1)	1m 580	1m 330	1m 461
	8 Knabouis	1m 578	1m 455	1m 517
	2 Udaïs	1m 545	1m 390	1m 467
	2 Jakouns	1m 550	1m 525	1m 537

According to these figures, the mean height in those different tribes would be 1m507, thus exceeding by 0m094 the stature of the Aëtas and by 0m091 that of the Mincopies.

But we must take into consideration the influence of intermixture. One of the photographs, for which I am indebted to M. J. E. DE LA CROIX. (2) is most instructive in that point of view. It represents, at full length, seven Sakaïs. Three of them have smooth hair, the others have it more or less woolly; but these are much shorter than the former, the difference between extremes being about one tenth. It shows us that, in this tribe, the original negro type has been altered by mixture with a much taller ethnical element.

This fact, which can be ascertained at a glance, explains the difference, found by MM. MARCHE and MONTANO, between the maximum and minimum height of the aforesaid tribes and of the Manthras. This difference is 0m243 for the former, and 0m250 for the latter. Nothing of the kind exists with regard to the Aëtas and the Mincopies who have remained unmixed or very nearly so. With them the variation only reaches 0m118, 0m150 and 0m154, according to actual measures taken on the body.

In fact, in all these tribes, whether insular or continental, the minima approach very near to each other, and it is among the Manthras that the smallest size has been met with. Between them and the Aëtas measured by the French travellers, and also BRANDER's Mincopies, the difference is only 24, 95 and 78 millimètres.

(1) In this table, I have put together the measurements taken on both sexes. Since this was written M. MONTANO has published another table in which the height of men and women is shown separately for the Manthras and Knabouis. He measured one woman only among the Udaïs and none among Jakouns. (*Revue d'Ethnographie*, vol. I, pp. 42 and 43).

(2) The two photographs, handed to me by this traveller, were taken by his companion M. DE SAINT POL-LIAS

We may consequently infer that the primitive Negritos of Malacca were not taller than the Aëtas or Mincopies. (1)

Our knowledge is much less advanced with regard to the Negritos of India. Here, cross-breeding has very nearly caused the primitive stock to disappear, so much so that the existence of real negroes in that country has, until lately, been formally denied. The observations of several English travellers, (2) and the evidence gathered by M. ROUSSELET, (3) must, however, have removed all doubt on the subject; they show us that a few rare and unaltered specimens of the primitive type are still to be found, but only in the most inaccessible and unhealthy parts of the country. Unfortunately, the information collected about them amounts to very little. The individual seen by our countryman, and of whom he made a portrait, ran away during the following night, terrified by the partial inspection he had undergone. English travellers, who have been able to examine them more leisurely, have gathered but very little information about them, in some instances they even are silent respecting their hair, their drawings alone affording information in that respect.

M. ROUSSELET, on the contrary, has not failed to mention the *woolly curls* which partly concealed the forehead of his Bandar-lokh. (4) This characteristic, certainly the most

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(1) In order to have only the most accurate terms of comparison, I left out the measurements calculated by Mr. FLOWER, and also different observations on women taken by different travellers, as well as the figures obtained by M. MONTANO with regard to Udais and Jacouns, of whom he only measured two individuals.

(2) I will chiefly mention the works of Mr. JUSTIN CAMPBELL—*The Ethnology of India (Journal of the Asiatic Society*, vol. XXXV, p. 2, Supplementary number); DALTON—*Descriptive Ethnology of Bengal*; FRYER—*A few words concerning the Hill-people inhabiting the Forests of the Cochin State (Journal of the R. A. S. of Great Britain and Ireland*, 2nd Series, vol. III). Among the plates published in these various works, several represent photographs of individuals whose Negrito type strikes one at the first glance.

(3) *Tableau des Races de l'Inde Centrale* (*Revue d'Anthropologie*, vol. II, p. 276, with a plate and a map. Previously to this, I had inserted, in my *Etude sur les Mincopies*, a note transmitted to me by M. ROUSSELET himself and referring to the same subject.

(4) Literally *men-monkeys*. That name has been given to these Negritos by the neighbouring tribes. They also call them Djangâl, or *jungle-men*, which is a generic name they apply to all populations more wild than themselves.

important of all when the negro race is in question, testifies to the purity of blood, though the colour of the skin was of a rusty-black. (1) Let us add that his general physique, in spite of the alteration brought on by misery and hunger, was in exact keeping with the true Negrito type. His height, says M. ROUSSELET, was hardly $1^{m}50$.

The Puttouas, measured by an English Officer, reached $1^{m}57$, but the women were only $1^{m}291$. According to DALTON, the size of the black and frizzle-headed Juangs is $1^{m}525$ for men and $1^{m}416$ for the women. Among the Oraons the maximum stature observed was $1^{m}57$, and fell again to $1^{m}525$ with the Bhûihers who, by their general physique, reminded him of the Andamanese. This last figure is often to be found in the description of other more strongly mixed tribes. The average of all these figures is $1^{m}488$ at the outside. This group of populations is, therefore, similar, as regards height, to the preceding groups.

These differences in size can be expressed by figures, and can consequently be made obvious to every one; but it is otherwise with regard to other characteristics, such as the general proportions of the body, the features of the face, &c., of which only numerous drawings can convey a true notion. All I can, therefore, do is to summarise the impressions which I have gathered from the various documents fortunately put at my disposal. In writing these lines, I have, under my eyes, Colonel TYTLER'S full length photographs (2) of seven Andamanese; the phototypes published by Mr. DOBSON, and representing, also in their full height,

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The village visited by the English Officer belonged to the Puttouas, *leaf-men*, so called from the habit of women to wear, as only garment, two bundles of fresh leaves hanging in front and behind. (ROUSSELET.)

(1) This light colour is probably a consequence of the wretched existence of these tribes from time immemorial. It is known that under the effect of sickness, the African Negro becomes paler.

(2) These two photographs represent a grown-up man, a young boy and five women or girls. In one of them, they are naked; in the other, they wear a kind of blouse tight round the neck and drawn round the waist by a belt. However elementary this costume may be, yet it is sufficient, in spite of their shaved heads, to remove somewhat of the strangeness they display when entirely nude.

divers groups of sixteen natives of the same islands; (1) thirty-six photographs by M. MONTANO, showing the features of forty-eight Aëtas, men and women, young and old, pure and mixed; lastly, two photographs of Pêrak Sakaïs, taken by M. DE SAINT POL-LIAS, and kindly placed at my disposal by his fellow traveller, M. J. E. DE LA CROIX. (2)

Never have such a quantity of authentic documents been collected. As I discuss them, I shall take the Mincopies as a term of comparison; owing to an isolation which has extended to this day, they have preserved an ethnical purity that is seldom to be found even among populations which are best protected from the infusion of any foreign blood.

What strikes us at first in the twenty-three portraits of Mincopies is a great similarity in the proportions of the body, and in the features of the face, and the almost identical expression of their countenance. Indeed, there is nothing surprising in the fact. Isolated for centuries (3) from the rest of the world, marrying only

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(1) *On the Andaman and Andamanese* by G. E. DOBSON; *The Journal of the Anthropological Institute*, vol. IV, p. 457, pl. XXXI, XXXII, and XXXIII. These phototypes represent five men, seven women, and four young girls. The original photographs, such as Colonel TYTLER'S, were taken in the southerly part of the island known for a long time under the name of the Great Andaman, which ultimately was found to be divided by small channels into three distinct islets (See the map of E. H. MAN, Esq., in the *Journal of the Anthropological Institute*, vol. VII, p. 105.

(2) MM. DE SAINT POL-LIAS and J. E. DE LA CROIX were entrusted with a scientific mission by the "Ministère de l'Instruction Publique." M. DE LA CROIX intends publishing shortly his observations on these tribes I have to thank him all the more for having communicated to me these photographs as well as notes to which I will refer hereafter.

(3) The Andaman Islands were known by the Arabs from the ninth century (*Relation des Voyages faits par les Arabes et les Persans dans le IXme Siècle de l'ère Chrètienne* by ABOU-ZEYD-HASSAN, printed by LANGLES, 1811; translated by M. REYNAUD, 1849), but the reputation of barbarism and cannibalism attributed to the inhabitants had always kept travellers away. The same motive, and probably also the absence of cocoanut-trees, which are nowhere to be seen in this little archipelago, prevented the Malays from invading it as they did the Nicobars. In 1790, the English attempted to establish there a convict station (Fort Cornwallis) which was abandoned soon after. The scheme was taken up again and carried out in 1857. The new Settlement (Port Blair) attracted many travellers, among whom Dr. MOUAT deserves a special mention. Maps, drawings, photographs, complete skeletons, &c., were sent to Europe and examined by MM R. OWEN and

among themselves, subject to the same conditions of life, the natives of the Great Andaman have preserved a uniformity of breed which wé might compare to that of an animal race reared under a careful direction. The two sexes living exactly the same kind of life, it is not surprising that many of the differences which, in other countries, distinguish man from woman, should have disappeared.

The measurements, necessarily approximative, taken of the young girl placed in the centre of one of Mr. DOBSON'S groups, have given me, regarding general proportions, a little over seven heads for the total height of the body. I had found the same ratio in examining the portrait of JACK ANDAMAN, published by M. MOUAT. (1) In that respect, the Mincopies come very close to the Egyptian "Term" (2) measured by GERARD AUDRAN; and, as their heads are at the same time broader, they look larger as compared with the rest of their bodies.

The same characteristic is found again among Aëtas. I was, however, able to measure but one of the individuals photographed by M. MONTANO, the others having a too abundant crop of hair. His total height is hardly seven times the length of the head; and, as far as I can judge, the proportion seems to be the same with regard to the Sakaïs of M. DE SAINT POL-LIAS.

There is nothing surprising in this. QUÉTELET has well explained how, in our own country, this ratio changes and varies according to age and size. In the case of a child or a dwarf (3) the proportion

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G. BUSK in England, by M. PRUNER-BEY and myself in France. I gave an historical and detailed account of it in my *Étude sur les Mincopies* (1872). In the present instance, I will only mention the works published since then.

(1) *Selection of the Records of the Government of India, No. XXV—The Andaman Islands*, Pref., p. xi., and frontispiece.

(2) According to the famous artist, this "Term" has $7\frac{1}{4}\frac{9}{0}$ heads. The Pythian Apollo, who represents the other extreme of the measurements made by AUDRAN, has $7\frac{4}{5}\frac{5}{0}$ heads. One knows that AUDRAN divided the head into ten equal parts, which were again sub-divided into twelve minutes. In order to establish an easier term of comparison, I have reduced those fractions to the same denominator.

(3) We mean here real dwarfs, and not the microcephalous beings too often confounded with them. I have already dwelt on this distinction in a note concerning the real dwarf who exhibited himself under the name of "Prince Ithazar." (*Bulletin de la Société d'Anthropologie*, 1881, p. 703).

between the head and the total height of the body is much greater than in the case of an adult or a giant. (1) It is a continuation of the morphological transformation which begins immediately after birth. One might, therefore, expect to find the head of a Negrito comparatively larger than ours. Among the Mincopies, men or women, whose posture in the drawing allows us to judge of this detail, the body is very nearly all of a size and hardly gets wider at the pelvis and trochanters. (2) With young girls, the breast is very small and conical; with women, it is fuller and remains pretty firm. With both sexes, the chest and shoulders are wide, the pectoral muscles developed, the arm and forearm are muscular, at the same time preserving a well rounded outline. The hands are rather small, with long slim fingers, sometimes of a very elegant shape; the nails are long and narrow. The abdomen does not project too much. The lower limbs offer the same characteristics as the upper ones, though the thigh and leg are often less brawny than the arm or forearm.

The calf of the leg is generally placed rather high, at least in women. (3) This last characteristic, on which I insisted in my first articles, as recalling one of the traits of the African negro, is wanting in the only man whose legs are conspicuous in Mr. Dobson's phototypes, for his calf is prominent and perfectly well shaped. (4) Lastly, in the pictures where the individual is placed

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(1) Quetelet—*Anthropométrie*, p. 205, &c.

(2) I had already made this remark in my first memoir. To this M. Giglioli objected by putting forward one of the women, whose pelvis, says he, is rather wide. If this is the case, that woman is certainly not represented in the plate published by him. (*Viaggio intorno al Globo della pirocorvetta italiana "Magenta,"* p. 249; and *Studi della Razza Negrita*, (*Archivio*, vol. V, p. 308.)

(3) This characteristic is remarkable with three of the women represented in Colonel Tytler's photograph. As for the man's legs, they are hidden.

(4) Loc. cit., pl. XXXI. This same individual is noticeable for his general aspect. Everything in him indicates strength. The chest is wide, the pectoral muscles are developed, like in all the other men; the thighs are very brawny. And yet we find here again a roundness of outline, a want of projecting muscles, which have already been pointed out in many savages, particularly among Americans.

so as to be well seen, the foot is small, high and arched, and the heel by no means projects backwards. (1)

M. MONTANO's photographs show, with regard to Aëtas, very nearly similar characteristics for the upper part of the body. The shoulders and chest are wide, the pectoral muscles well developed, the arms are fleshy and without too great a projection of the muscles. But the waist is noticeable and rather small in a certain number of men and women. The lower limbs, in both sexes, with the exception of two or three women, are less developed than the upper ones, and are at times really slender. Owing to this, and also to the posture they assume in the photograph, the feet of a certain number of them appear bigger and wider than those of the Mincopies.

It is quite different with regard to the Sakais, especially those whose hair proves them to be true Negritos. Their lower limbs are quite as well developed as the upper ones ; one of them, in particular, is remarkable for the size of his legs and arms, and yet the outline of his body has lost nothing of its roundness. With all of them the calf is placed where it ought to be, according to our European notions, and the feet are like those of the Mincopies ; at all events the heel does not protrude in any exaggerated degree.

In reality, the only characteristics in which the Mincopies agree with the African negro are their hair and complexion. In all my photographs, the head is entirely shaved, but the unanimous testimony of travellers leave no doubt as to the woolly appearance of the hair. FFYTCHE, MOUAT, &c. add that the hair seems to grow in tufts and forms these peculiar *gromérules* so often noticed by travellers with regard to certain Papuans. M. GIGLIOLI has verified, in two photographs, the accuracy of this information. (2) The portraits of a few Aëtas and Sakais show the same characteristic. It follows that half-breeds have, according to the degree of intermixture, wavy, curly, or frizzled hair, entirely different from

(1) Colonel FFYTCHE had already insisted on that point as a mark of distinction between the Andamanese and the African Negrito. *On certain Aborigines of the Andaman Islands.* (*Transactions of the Ethnological Society*, new series, vol. V, p. 40.)

(2) *Studi sulla Razza Negrita*, p. 309.

that of Malay populations. (1) Mr. FLOWER, on his part, has observed that their hair is more elliptical in section than that of any other human race. (2)

All travellers affirm that the Aëtas, like the Mincopies are of a decidedly dark complexion. (3) As for the half-breed trbes of Malacca, the mixture of blood seems to have produced a lighter colouring of the skin. In a note which M. MONTANO kindly wrote to me, he describes those he saw in the neigbourhood of of Kessang (north of Malacca) as having often a fuliginous skin. Judging from the photographs, they seem to be even of a darker shade. A statue of *black bronze* would give the very same effect as the robust Sakai to whom I have already alluded.

In spite of the similarity of hair and complexion, it is, however, impossible to confound a Mincopie with a true African negro, the divergence being much too great in the shape of the head and the features of the face. The head, seen in front, appears to have a globular appearance, instead of being compressed and elongated. The forehead is wide and in many cases prominent, in lieu of being narrow and slanting. (4) The face widens out at the cheek-bones, which draw out the cheeks rather too much. The ears, most conspicuous on their shaved heads, are small and well shaped; the nose is very depressed at the root, straight, and rather short than otherwise; nostrils not too full, generally narrow; (5) the lips, though not very thin, do not project as in the Negro, and above all are not heavy at the commissure; the chin small, rounded and hardly retreating. Prognathism can scarcely be said to exist.

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(1) Unpublished note communicated to me by M. MONTANO.

(2) *Loc. cit.*, p. 127.

(3) I refer the reader to my quotations of Messrs. MOUAT, TYTLER, COLEBROOKE, ST. JOHN, &c. (*Etude sur les Mincopies*). SYMES and Colonel TYTLER are the only ones who have alluded to a *sooty-black* complexion. I have already remarked that this description is probably due to their having seen individuals who still retained traces of the yellow earth with which they are in the habit of covering their body as a protection against mosquitos.

(4) This trait is very remarkable in the only woman seen *de profil* in the photograph of Colonel TYTLER, which has been reproduced in my *Etude*. All the individuals depicted by Mr DOBSON have been taken full face, as well as those represented in M. GIGLIOLI'S engraving.

(5) For instance, the chief represented by Mr. DOBSON, *loc. cit.*, pl. XXXI.

Lastly, the men seem but seldom to have traces of a moustache. (1)

As one examines one by one the twenty-three photographs, which I have under my eyes, it is easy to discover many individual differences, and yet it is impossible not to be struck by the general uniformity of the physiognomy. This result is chiefly due, no doubt, to the peculiar shape and disposition of the eyes. (2) They are round and rather projecting, pushed back to the sides, and further apart than with us, (3) giving thus to the countenance a peculiar and strange expression; but they are bright and very strong as is usual among savages.

This separation of the eyes is not so great nor so common among Aëtas. It is, therefore, not surprising that the physiognomy of these two races should be different. Furthermore, though the features indicate in reality a variety of the same type, they are usually coarser in the Philippine Negro. The forehead remains wide and rounded off, as is easily seen when it is not covered by hair; but the root of the nose is more depressed, nostrils wider and fuller, lips thicker, not however to the same degree as in Negroes; their commissure sometimes more fleshy. Lastly, the chin recedes, but less than in the Papuan-Negrito, and when cross-breeding does not interfere, the Aëtas seem to be as beardless as the Andamanese.

The photographs, taken by M. DE SAINT POL-LIAS, show that the Malacca Negritos are in feature more like Aëtas than Mincopies. Such is the case also with the Indian Negrito, as far as we can

(1) Hairy covering is equally absent on the body, except in the places of election.

(2) In the plate which I have published, the engraver has reproduced the model, and particularly the eyes, very badly. Of this I have been careful to warn the reader. However, as he has indicated well the space between the eyes, the general physiognomy has been pretty well preserved.

(3) This character is well shown by the photographs of Colonel TYTLER and by Mr. DOBSON'S phototypes. It is wanting, on the contrary, in most of the individuals represented in the plate published by M. GIGLIOLI. Moreover, the physiognomies in the latter engravings recall in no way those of which I have just spoken. The shape of the head is perfectly different to what it looks like in the photograph, and even differs from the description given by the author himself (p. 249). Among others, I will point to the tall individual standing up on the left. Can he be called a half-cast? Or is it the fault of the artist who copied the photograph badly?

judge from M. Rousselet's (1) drawing. Only, here the type has been degraded by the miserable conditions of life in which the Djandals are placed in Amarkantak. The forehead has become depressed, the nose has got bigger, and the lips thicker, though not projecting so much as in the Papuan-Negrito, the chin hardly receding. In spite of this physical degradation, these unfortunate Negritos are far from having assumed the well-known countenance of the African Negro, still less the look of a monkey, or any other animal. On the other hand, the Oraon and the two Santals, represented at full length by Mr. Dalton, unmistakeably remind us of the Negrito type (2); the same is the case with regard to some of the Mulchers depicted by Mr. Fryer. (3)

This description would not be complete if I did not say a few words regarding the skeleton: but I shall be very brief, and, for further information, will refer the reader to technical publications, and more especially to Mr. Flower's exhaustive work. (4)

The skeleton of the Mincopie, although small, presents no sign of degeneracy or weakness. The bones are comparatively thick, the muscular points well defined and at times remarkably conspicuous. The relative proportions of the bones, the shape of the pelvis, &c., are not far from the average of what exists with the Australian or the Negro.

It is quite otherwise with regard to the head. The Australian and the true African Negro are dolicocephalous, whereas, as I have already had occasion to observe, all Negritos are more or less brachycephalous. This latter characteristic is, therefore, to be found among the Mincopies, (5) and is associated with others which give

(1) *Loc. cit.*, p. 280.
(2) *Loc. cit.*, Frontispiece and p. XXIX.
(3) *Loc. cit.*
(4) The Memoirs of Messrs. Owen, Busk, Pruner-Bey, quoted in my *Etude sur les Mincopies*, may be consulted, the latter also, as well as the *Crania Ethnica*, p. 183, pl. XIII to XVIII.
(5) M. Hamy and I have found, for the horizontal index of the Andamanese, 82.38 for men, and 84 for women. Mr. Flower's measurements, made on a much larger number of skulls, reduce it to 80.50 and 82.70. It will be seen that the difference between the two sexes remains very nearly the same, and that the women are more brachycephalous than the men.

a peculiar stamp to the skull, allowing often of its being distinguished at a first glance. Moreover, there are not more divergences in the skeleton than in the body. Mr. FLOWER has insisted on this point, and declared that, in no other race, would it be possible, unless an intentional and rational choice were made, to gather such a number of identically shaped skulls. It is evident that the causes, which I have pointed out above, have produced this uniformity in the osteological characteristics as well as in the outward form.

The Mincopie's head, (1) although large as compared to the size of the body, is, as a matter of fact, very small. Seen in front, and better still from behind, the cranium is obviously pentagonal. The face is massive, owing chiefly to the width of the zygomatic arches, to the small depth of the fossa-canina and also to the direction of the ascending apophysis of the maxillar. Instead of winding round so as to raise and reduce the frame of the nose, it rises straight up ; as a consequence, the inter-orbital space is considerably enlarged, and the bones of the nose can join but at a very obtuse angle. One thus understands how the shape and disposition of this bony structure can control and explain the exterior characteristics to which I have alluded above. Mr. FLOWER has also insisted, as I had done myself, on these peculiarities of the facial bones. (2) Let us add that, among pure Aëtas, this feature is as well defined as in Mincopies.

I shall finish this brief summary with a quotation. After having minutely and for a long time examined twenty-four skulls of Mincopies, Mr. FLOWER wrote: " My present impression is, that " I could never fail to recognize the skull of a genuine Andamanese

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(1) Their cranial capacity, according to Mr. FLOWER, is only of 1.244 cubic centimètres for men, and 1.128 for women. BROCA had found higher figures, but he had only seven skulls at his disposal. He gives as average of the cranial capacity of 124 modern Parisians 1.558 cubic centimètres for men, and 1·337 for women. The lowest average he ever found was that of the Nubians (1.329 and 1.298 cubic centimètres). It is apparent, therefore, in accordance with Mr. FLOWER'S opinion, that the Mincopies are, in that respect, the very lowest of human races.

(2) Among the Papuan-Negritos, the same characteristics are to be found, though not so well defined.

" as being such, and that I have never seen a skull from any other " part of the world that I should assign to a native of these " islands." (1)

These lines of the eminent English anatomist explain how it is possible to trace out and recognize this type, even when seen far away from the land where it has preserved its integrity. The craniological characters have a great persistence ; when cross-breeding interferes, they sometimes modify each other reciprocally, but often also, perhaps more usually, a kind of separation takes place and the two types are respectively represented, in half-casts, by a certain number of well defined traits. When these traits are very special, like those I have just pointed to, they can easily be distinguished. This is how M. HAMY and myself have been able to certify that the Negrito element has played a more or less important part in the formation of the Bengal and Japanese populations.

(To be continued.)

(2) *Loc. cit.*, p. 112.

ON THE PATANI.

THE Patani river takes its rise in the same mountains from which fall the northern tributaries of the Pêrak, about 5.35 north latitude.

The Pêrak, fed by the watershed from the western slopes on the ranges which divide Kĕlantan and the Patani provinces from Pêrak and Kĕdah, flows southerly; whilst the Patani, draining the eastern flank of a small section of the northern extremity of these ranges, takes a northerly course and falls into the Gulf of Siam in latitude 6.55 north.

Patani was formerly a rather extensive country, but after being subdued by the Siamese, it was subdivided into minor provinces, probably with the view of weakening its power of resistance by destroying its solidarity; and the whole of these minor provinces, along with a number of others in Siamese Malaya, were put under the jurisdiction of Singora, or Songkra, which is the largest and most important of the Siamese Malayan States.

The provinces through which the Patani river flows (beginning at its source) are Raman, Jalor, Nunchit, or Nuchi, and Patani, the last embracing country on both sides of the river at the Kuâla; the largest of these provinces is Raman, and the smallest Patani, and each has a Râja of its own who is directly responsible to the Chow Kun of Singora.

The bay of Patani is formed by the projection of a narrow strip of land about seven or eight miles in length which, connected with the mainland to the eastward, bends round to the north-west in the form of a horn or segment of a circle and protects the roadstead; so that vessels can at most seasons ride in safety; the western extremity of this projection is called Cape Patani.

The Patani has an extensive delta which has not yet been thoroughly explored, and which is intersected by numerous creeks.

The principal of these are Kuâla Barat, Kuâla Plimau, Kuâla Tujông, or Ayer Tawar, Kuâla Lisah, Kuâla Kayu and Kuâla Tunyo, besides many smaller ones of which I could not ascertain the names. The most important is Kuâla Tujong, or Ayer Tawar, which bifurcates from the Patani about ten miles up that river and is there called Kuâla Nuchi; it has thus three names—Tujong, Ayer Tawar, and Nuchi; all the others are branches from it and I have little doubt but that at one time the Tujong was the main river, indeed if judged by size and volume of water it may still be considered so. At the sea it is much deeper than the Patani, and tongkangs of considerable burthen can go up as far as its junction with the Patani at Kuâla Nochi.

There are many instances on the east coast of the Malay Peninsula of rivers having changed their course in a very remarkable manner; here a little below Kuâla Nuchi, on the Patani, stretches a belt of rock across the bed of the river which originally no doubt caused it to take the course of the Tujong until the accumulation of silt and *detritus* raised the level of its bed and then the floods burst over this belt and forced a channel in the direction of what is now Patani.

Further down the river from Kuâla Nuchi is another small creek called Kuâla Lĕmbu, which cuts across the angle formed by the Tujong and Patani, and thus further connects these two streams. The rough sketch map attached shews, to a certain extent, the ramifications of this delta.

In reference to the term Kuâla it may be well to mention that, as in the case of the Tujong, it is applied indifferently either to the opening where a stream debouches on the sea or falls into another river, or to that whence it breaks off from another river; this is common in Malaya, and a knowledge of the fact is necessary to prevent confusion when perusing any description of these rivers.

The town of Patani is situated about two miles up from the Kuâla and is of considerable importance; a very fair amount of trade being carried on with Singapore and Bangkok, as also with the neighbouring Siamese and Malayan States. It exports tin, lead, gutta, salt fish, tiles and earthenware, and occasionally tim-

ber. The population of the town, consisting of Malays, Chinese and Siamese, I should estimate roughly at from three to four thousand, but up to the time of my departure (September, 1881) no proper census had been taken, and none of the authorities could give any precise information on the subject. The Malay race preponderates. The town has a Chinese and a Malay quarter; the Chinese quarter consists mainly of one tolerably good street running at a right angle with the river; a large covered gateway substantially built of brick or stone and plaster opens from the river bank into this street and many of the houses which are used as shops and residences combined are of the same material and well constructed.

The Malay quarter lies a few rods further up and is more or less straggling, although the frontage to the river is lined with houses at moderate intervals and an almost continuous fence stretches as far as the Râja's landing place about a mile further up.

The Râja's palace or residence is a rather handsome one-storied building situated about a furlong from the river, it is built of brick plastered, and the roof, which is tiled, is decorated in the Siamese fashion, which much resembles that of the Chinese, if indeed it is not altogether borrowed therefrom; it has an extensive court and very wide double verandahs at front and sides, the floor of the inner one being raised a step above that of the outer; both floors are handsomely laid with large squares of polished tiles, and the roof is supported by numerous massive pillars, which give to the whole a rather imposing effect. Here the Râja holds court, receives visitors, and deals out judgment; the dwelling rooms are partitioned off by tall wooden screens extending from floor to roof corresponding with the form of the building (quadrilateral) and elaborately carved, coloured and gilt. The Râja is a young man of very gentle manners, and advanced ideas, and administers the affairs of his province with much ability.

The active commercial and shipping business is controlled by a Captain China, who combines in his person many offices; he is shipping master, collector of customs, collector of inland duties, and Magistrate absolute in cases of disputes among the Chinese.

There is another important officer in Patani, the Datoh of the mines, Chew Beng by name; he is also the opium farmer. He is a

man of great force of character, and exercises more power throughout the Patani provinces than any other individual in them: he is elder brother to the Captain China, and both, as well as the Râja, are under the immediate control of Singora.

The people are quiet and comparatively industrious, but a not inconsiderable portion of the town labour is left to the women, who may be seen plodding about a great part of the day with loads of various descriptions balanced on their heads.

There is a goodly company of Siamese priests in Patani, and it is one of the sights of the place to watch them of a morning in companies of twenty or more arrayed in their robes of yellow calico marching in Indian file through the town to receive their daily alms, visiting from door to door with great solemnity, and headed by a kind of high priest before whom is borne a long gold or silver headed staff or rod. Their robes are worn much as the Kling Chitties wear their white and airy costume, but are much more voluminous, and under the ample folds of these they carry large baskets in which are deposited the voluntary contributions of the people. Few, if any, words are exchanged as the yellow regiment proceeds on its house-to-house visitation, which is conducted in the most perfect order, and, generally speaking, the inhabitants are all in waiting outside their doors with their offerings of rice, fish, cakes and other food. This is part of their religious system and seems to be cheerfully acquiesced in even by those who are not of the Siamese persuasion. Celibacy is a strict law of the priesthood, and I was informed that for one of their order even so much as to touch one of the other sex is a high offence.

Many youths even of good families, such as sons of the Râjas in the Siamese provinces, enter the priesthood for a period (a kind of noviciate) in order to be inducted into the mysteries of their religion, as also to receive a good education, and, as a rule, the education of the Siamese youth is, to a large extent, entrusted to the priests.

The Siamese dialect is very much used in Patani and is spoken fluently by most of the Chinese and also by many of the Malays; it is the official language of the country and must be used in all communications with Singora, where it is exceedingly difficult to

find anyone who can talk Malay.

The traffic on the Patani is principally carried on by means of long flat *prahus*, chiefly made in Kĕlantan; they are decked right over the gunwale, and, fore and aft, two broad stages extend beyond the stern and bow respectively, whilst the centre is covered by a low deck-house about five feet in height at the ridge. This deck house is often about 20 feet long and is divided into two compartments, one for the men and the other for the master or *nakhoda*, the latter facing the forepart of the *prahu;* the entire length of these boats from the extreme end of one stage to that of the other is sometimes about sixty feet, and the width about seven; the fore stage is used as a platform for the boatmen or polers, and that at the stern for the steersman and also for cooking operations.

To a novice, the poling is a very interesting as well as a peculiar performance, and it is conducted on this river in a very energetic and systematic manner; there are generally four men employed, but, if speed is wanted, two extra are put on. The poles are from twelve to fourteen feet in length, and for deeper portions of the river even longer ones are used, the point is sheathed with a strong sharp iron ferule, which enables it more easily to dig into the gravelly beds of the river and also protects the wood from wearing. At the head of the pole a small block of wood is fixed in which is hollowed a slight curve so as to fit the breast of the poler; when the start is made, the first two men proceed to the bow end of the stage and digging their poles into the bed of the river, one on either side, place the block against the hollow of the chest just above the armpit, right or left according to the side on which the man is working; each then pushes with might and main, walking aft as the *prahu* is propelled along until he reaches the deck-house, then each lifts his pole out of the water. Meantime the other two couples have followed suit and are close upon the heels of those in front of them, each of whom deftly poises his pole so that the lower half passes over the heads of his followers whilst the upper portion crosses that of his opposite neighbour without clashing and in this manner the two walk sharply back to the bow and again take hold of ground, pushing as before; six men, three on each side of the comparatively narrow stage, going

through this performance without a stoppage or a hitch, present rather a graceful spectacle; the action is rythmical and calls to mind one of the figures in Sir Roger de Coverley. Where the current is strong, there is a great strain upon the men, and every muscle shews out in bold relief, their eyes seem starting out of their sockets, their bodies are bent forward until almost horizontal, and with toes and hands they grip and clutch at every projection they can lay hold of to help to push and pull themselves along, often uttering all the while wild and unearthly cries, which are rather startling to the nerves when heard for the first time; it is tremendous labour, yet they will keep it up for hours, only stopping occasionally to refresh themselves with a quid of *sirih*; this pressure upon the chest, however, frequently brings on pulmonary complaints, yet the men who have once fairly gone in for this life will not settle down to any other kind of work.

During all the time this poling is going on, the passenger is "cabined, cribbed and confined" in the low deck-house; for he can't go out forward, or he would interfere with the polers, nor aft, lest he disturb the "man at the wheel" or the genius of the *dapor (i.e., cook)*. However, at meal times, when the *prahu* stops, he has some respite, and at the close of day, when mooring for the night, comes compensation; a clean gravelly beach has been selected for the camping ground, the sun has sunk behind the jungle parapets, but the glorious tints with which he paints the sky as he retires to rest are mirrored and multiplied in the peaceful river and framed in the tracery of the primeval forest, presenting a picture of ethereal beauty ever changing under some fresh combination of coloured light, until purple shades and sombre hues begin to eclipse the ruddy tints and finally the view dissolves and Queen Night asserts her kingdom. Now the camp fires are alight, the *damars** are flaring, swarthy groups are gathered round the friendly blaze discussing the evening meal, the piercing ring of the cicala has made way for the voices of the frogs, and the night birds and the appropriate music of darkness has begun; bye and bye the moon begins to rise, and the traveller, having refreshed his inner man and lighted up the fragrant weed, contemplates the scene with a keen sense of enjoyment.

* Torches.

These *prahus* are admirably suited for river traffic, and in some instances carry about a hundred pikuls.

From Patani to Kuâla Nuchi the river's course lies for some distance between extensive padi-fields, the banks clothed to a considerable depth with the feathery bamboo, the graceful cocoa-nut palm and other fruit trees; at short intervals the brown *ataps** of the native huts peep out from amidst the redundant foliage, tawny beauties gracefully draped in many-coloured robes gaze dreamily at us as we pass along, and, combined with the happy voices of children add life and music to the scene.

Further up the Patani lies Biserah, the principal river *kampong* of the Jalor province, distant from the town of Patani in a straight line about 25 miles, but double that, or even more, by river.

Within a couple of miles of Biserah is situated a remarkable idol cave to which I referred in my paper on Kota Glanggi published in this Journal (No. IX, June 1882).

It did not occur to me at the time of writing that description to state that the idols therein referred to are not carved out of the rock as in the caves of Elephanta and others of note, but are built of brick and stone and then plastered over. On coming to read the article in print, however, when I returned to Singapore, it struck me that it was an omission which might lead to erroneous impressions, and therefore I take this opportunity of explaining: the length of the cave, also, should have been printed 300 feet not 500.

The hill in which this cave exists is the first of a series of isolated cliffs which here begin to dot the plain and which are but the outposts of a regular and connected series of limestone ranges, precipitous, rugged and grand, which lie a little further to the south.

To the north-west, a bold mountain range with lofty peak rises abruptly out of the level country, and is, I should say, not less than 4,000 feet high, probably more, but I have not ascended it yet. It is known generally as Bukit Bĕsar; its base stretches over a wide extent of country, and from all the plains around, for a distance of twenty miles or more, and from some distance out at

* Palm-thatch.

sea, it is a conspicuous and imposing feature in the view. About four miles from the idol cave lies Kampong Râja, or Jalor; here the Râja resides in a plain *atap* building. He is surrounded by a goodly number of native huts, and there is a considerable population. There are extensive padi-fields which are worked on a very good system of irrigation. The Râja of Jalor, to whom I am indebted for much kindness, is an oldish man; he possesses a goodly number of elephants from which he derives a considerable revenue; his country lies chiefly on the west bank of the river, although he also holds on both banks. About the same distance on the opposite side in a south-easterly direction, lies Kota Bharu in Raman, the seat of the Râja of that province. Râja RAMAN is a man of liberal ideas and exceedingly anxious to cultivate a knowledge of European manners and customs; he is a fair artisan and a Nimrod in the jungle.

At his court, which, like that of Jalor, consists of a series of *atap* houses, are workmen skilled in the manufacture of spears, krises, *parangs* and other weapons; there are also good carvers in wood and workers in gold. The Râja himself makes very handsome *howdahs* of fine wrought *rotan* for his elephants, of which he has the largest number of any Râja in the provinces, as he is continually capturing and breaking in fresh ones. He made me a present of a very handsome *howdah* wrought by his own hands; he is affable and courteous, and any European visiting Kota Bharu may rely upon a hospitable reception.

Leaving this portion of the river, we now commence to penetrate into the wild mountain country of the interior, and as the river wends its tortuous way in and out amongst mountain ranges, many vistas of surpassing beauty open out to delight the eye; the river becomes more rapid, and beneath its rippling current may be seen clear gravel beds and sandy bottoms over which dart myriads of the finny tribe; occasionally bold rocky masses start out from beneath a mountain of foliage, and sheltered by these lie deep and silent pools, curtained with overhanging tapestry, wrought in all the wealth of colour and design which the luxuriance of tropical foliage so lavishly supplies. In many of these pools excellent fish are to be obtained, and, although I ought perhaps to blush for the un-

sportsmanlike procedure, it was customary with us, when ascending and descending the river, to summon all the natives within hail—men, women and children—and with the aid of a dynamite cartridge raise more fish of all kinds and sizes in five minutes than the whole tribes around us had seen for months: the rush into the water pell-mell, helter-skelter, of the whole crowd, and the shouts of glee and laughter, were something to see and hear, the women and children were particularly amusing, whilst the capture of the fish delighted them, fed them, and afforded us infinite pleasure to witness the unbounded delight which it occasioned.

Bukit Bĕsar beyond Jalor, already referred to, is of granite formation with upheaved schist and limestone and on the other bank above Biserah lie Bukits Bilau and Ko Pinang, both of granite formation largely intermixed with quartz; these are lofty mountains similar to Bukit Bĕsar, rugged and picturesque. On this part of the river are many high gravel beaches consisting almost entirely of rounded white quartz, sparsely intermixed with granite, schist, and limestone shales. Here the eye may travel from undulating range to range, rolling wave-like between these monarchs of the mountains, all taking one direction nearly due south. The strike of the schistose and limestone strata is, with slight variation, east and west, and the idea suggests itself of a vast plutonic ocean hurling its irresistible billows southward, breaking up into one regular system of fracture, the superincumbent strata, which, yielding to the impulse of the moving mass, have formed into the smaller waves of a shallower sea. I do not as yet venture to propound this as a geological thesis, I only mean to say that the idea suggests itself.

Passing through many scenes of this description, we reach Banisita, which is situated about forty-five to fifty miles nearly due south of Patani, although the river mileage is very much greater; Banisita is the depôt for the galena mines in this neighbourhood and is situated in a very picturesque amphitheatre through which flows the Patani river. In the centre of this amphitheatre there is an open level plain in which are many padi-fields, with a hill of forest encircling it; beyond this hill rise undulating wooded ridges; behind these again, at intervals tower vast walls of

limestone cliffs; and still further in the back ground soar the lofty summits of the Raman mountains.

The floor of this amphitheatre, so to speak, is, as I have said, perfectly level; on one side of the open plain flows the river, the banks of which are here from fifteen to twenty feet high and quite perpendicular, so that an excellent section of the soil is obtained; it consists of decomposed limestone mixed with sand, forming a substance like pipe-clay with gritty particles of quartz and felspar, and makes, I was told, excellent pottery when properly prepared; it seems to have been deposited under still-water and has all the appearance of a lake or deep sea bed; probably in the course of its history it has been both. There are no large boulders in it, and, except close to the river bed, no gravel. Near the godown of the company this deposit rests on limestone, which crops up in the bed of the river.

The galena mines are situated between eight and nine miles to the west of Banisita. The journey is performed on elephants, of which there are trains constantly passing to and fro, nearly all the traffic being conducted by means of these invaluable animals. Buffaloes are likewise employed, but as each beast can only carry about 133 katis, whilst an elephant will take from three and a half to five pikuls, according to size and strength, the latter animal is much more profitable. About four miles out from Banisita, on the way to the mines, the traveller enters into the heart of the limestone country, long lines of perpendicular cliffs, all crowned with foliage, rear their serrate summits to the sky; some are over a thousand feet high, and throw out here and there from their rugged walls bold abutments from which depend huge stalactites that seem almost to hang in air; from the brows of others project spiked masses and needle-like columns crowded together in fantastic groups, like some vast *chevaux de frise*, and down their rugged walls, the prevailing white of which is occasionally varied by streaks of purple, blue and ochre, hang luxuriant tassels of creeper, fern and flower; high up on the precipices may be seen the denticulated jaws of many a cavern gaping at space, whose mysterious recesses no man may penetrate, for they are out of the reach of even the most enterprising goat.

Caves there are also on a level with the ground, through many of which one may travel for considerable distances.

As one approaches the galena mines, the road winds in and out among cliffs with clear rushing streams meandering at their base; and every here and there a glimpse is obtained of some narrow valley with its precipitous walls and hanging verdure.

One very striking peculiarity in the formation of the country here is the alternate succession of ridges or waves of limestone and granite; these limestone cliffs will be found cut down clear to the granite, the junction plainly visible; at the very base of the cliff a stream will be found running over a granite bed, and, gradually rising from this stream on the opposite bank, the slope of a granite range; on the other side of this range, again, will be found another series of limestone cliffs, and so on for many miles.

The cliffs almost invariably face the south, and the strike, or longitudinal line runs about east and west, or a little to the north of west and a little to the south of east, which would shew a south and by westerly direction of the general flow of country. The back or north sides of these cliffs present almost always a gradual rise; this rise consists generally of chaotic heaps of vast blocks of broken and disjointed rock. I use the term "vast" advisedly, for these blocks or mountain masses of limestone convey most distinctly to the mind the idea of a mountain-side having been simply churned into fragments by some violent plutonic action. It is an exceedingly difficult and tiresome feat climbing over these, as everywhere ugly crevasses present themselves, into which a false step may plunge the unwary; these rocks have edges as sharp as knives, and a false step or a careless movement may cost the climber's shins a considerable strip of epidermis. At the base or north again of this rise will be found granite ranges, steep to the south, but sloping to the north. Now, if we consider these granite ranges, for the sake of illustration, to be the waves of some vast plutonic sea which, rolling its course along, has lifted and broken up the limestone strata and pushed its way southwards (the crests of its waves standing high above the country which originally covered them, and, as we see in the waves of the ocean, the back-water sloping gradually in the direction from whence it came), we

can conceive the limestone, following a similar impulse, would present a crested or vertical front, whilst the back flow would be represented by the chaotic debris above referred to, lying at a comparatively low angle. Now, at the galena mines this is not a solitary occurrence; it is frequent and systematic; wave of limestone succeeds wave of granite for many miles. Without, however, attempting to dogmatise, it may have been that an undulating earthquake really did travel the Peninsula from north to south, or it may be that a simple upheaval took place and rose, so that there should be a systematic and regular alternation of granite and limestone ridges, ridge upon ridge of granite rising just so that at the back of each ridge should lie a corresponding ridge of limestone.

But, whatever may have been the nature of the movement of the forces which disturbed this country, the phenomena related undoubtedly exist. These remarks are the result of long and careful observation.

In the valley of Goa Tumbus, there are several isolated limestone peaks and the one from which the valley takes its name—Goa Tumbus—is perforated from one side to the other by a large opening giving the idea of a gigantic gateway. This rock or hill is not less than two or three hundred feet high, and the opening is probably about one hundred feet high and about four hundred feet in length. The interior of this opening would make a magnificent hall; it is well lighted from both sides, and the openings are festooned with creepers and other vegetation; it is perfectly dry, and as one stands in the middle of it, the look-out from either side presenting a long vista of rich green forest, produces a very striking effect.

Among other eccentricities of the limestone formation, I have occasionally met with in some of the caves a very beautiful phenomenon—petrified cascades or waterfalls; such the eye would at first declare them; they are, however, merely the drippings of lime-impregnated water which, falling regularly from the ceiling, happen to have lighted on stones presenting many successive layers, and, falling or sliding from one to the other, the deposit of limestone has gradually formed into this shape, and the rounded and sprayey volumes of a cascade are imitated with a fidelity which is startling.

Imagine the time one of these cascades must have taken to accumulate, and yet, as compared with the rocks themselves, they are but things of yesterday. In one cave on Penyu there is a very fine specimen of this kind ; it is semicircular and about fifteen feet high, the fall is symmetrical and the resemblance to a cascade complete.

In Tilowaya Jalor, the river Gorah runs right through part of one of the loftiest limestone mountains in the country, it seems to take a corner of the mountain and flows through a long succession of caves. I followed it from one end to the other, here and there there were smaller passages, which again opened out into wide caverns alive with bats ; it has a peculiar weird sensation this wandering through long galleries of gloom with the rippling and splashing of water for ever sounding in the ear and echoed and re-echoed from the vaulted ceilings of the caverns in a never ceasing *swish ! swish ! swish !* which is both monotonous and eerie, whilst the air is permeated with the all pervading and though muffled yet powerful sound produced by the flutter of untold myriads of wings.

There is one striking and suggestive phenomenon in connection with all these limestone cliffs ; they all bear the indisputable marks of the action of water from the extreme summit to the base, there are innumerable round and deep holes smooth and symmetrical as if worn out by the eddying of the softer element, there are ripple marks and smooth hollow grooves and these are not at any great distances from each other, but are met with at every step, they are not peculiar to one range alone, but are found on all, and indicate a general submergence and a very slow and gradual rise, or *vice versâ*. I am inclined to ascribe these phenomena to the action of the sea and not to that of stream or lake. There are frequent instances of large rocks more or less pyramidal in form, rounded at the angles and each face smooth and slightly concave just such an effect as the action of the tides would produce ; in the caves, and overhanging ledges the roofs are worn in long and wide smooth grooves as if from the constant lapping of the waves, and there are rounded protruding benches evidently proceeding from the same cause, these cannot be ascribed to foldings of the strata as is the case in some parts of North Devon. Here in Patani the limestone

is crystalline and entirely altered so that all signs of stratification are in most instances destroyed. Although there are some formations which are less altered, and where these occur we find the strata dipping at a low angle to the north and tilted up to the south as previously described. During my investigations I was unable to obtain any evidence of organic remains. I found no fossils, and I concluded that in the process of metamorphism they had all been destroyed. It is but fair to say, however, that I have since been told by Mr. C. M. Allen, who was engaged at the galena mines some years ago, that he had obtained small fossil shells in the limestone, but, so far as my experience goes, neither with the naked eye nor with the aid of the microscope was I successful in discovering any evidence whatever of their existence, although I searched long and laboriously.

It may be conjectured from the continuous signs of water-wearing, not occurring at spasmodic intervals but in a gradual scale of ascent or descent, and also from the very distinct nature and extent of the watermarks, that this country must have occupied long ages in its emergence from above the ocean level, otherwise the water would not have had time to leave such decided traces of its action from summit to base. Of the nature of these limestone cliffs, I may say that there are white crystalline marbles not unlike loaf-sugar, there are blue compact limestones, occasionally in the lower ground dark compact stratified and highly indurated shales, but the mass of these cliffs, where exposed, is of a white crystalline character, much interspersed with lodes or fissure veins of felspar and quartz.

The felspathic crystals often occurring in large cubes, three and four inches square. The limestone when in flat bevelled slabs often gives forth a clear bell-like ring when struck by the hammer and when in large masses of this form it produces a deep rich tone like a powerful gong.

In the limestone ranges there are many veins of galena more or less productive and generally associated with quartz or felspar. Whether they are fissure veins belonging merely to the limestone formation, or parts of a distinct system which has its origin in the underlying granite, is a question that may be considered still open,

but during long and careful observations, extending over a period of fourteen months, I did not find any traces of galena veins in granite itself. I found, however, that there existed a distinct mineral band or belt, about two miles in width striking south and by west, and within this belt, these veins of galena were frequent, whilst the largest and most productive lodes, although each series was broken and disconnected by the intervening granite, were found running in one straight and clearly defined line in the same direction, although not necessarily having all the same direction of strike, the contortions of the limestone causing the same lode to assume different bearings according to the displacement of the rock.

If the reader will glance at the rough sketch map, he will note to the north in the Goa Tumbus Valley the words "Great Lode;" this is a wide strong lode of lead with copper and iron pyrites, and extends downwards into the shales which exist at this place; from thence draw a line to "No. 3" which is in the limestone on the other side of the intervening granite, this is also a strong lode of the finest galena, not yet traced to shale, but cased in crystalline limestone; from thence again in the same direction draw a line to the place marked "Kim Ching Valley" and here again occur numerous veins of galena whilst a hill of granite intervenes between this limestone and that of No. 3. Galena is also found on the opposite valley in the same direction, granite again intervening.

Further to the north-west in the valley of Goa Tumbus draw a line from the point where a large lode is marked as cropping up in the stream, this is also more or less in shales and highly impregnated with pyrites; now draw a line from this in the same direction as the previous one and it will be found to cut the point marked "No. 1 Mine," which was the largest lode of galena that has ever been discovered in Malaya and of first quality; continue the line again and it strikes at the head of the Kim Ching Valley where a series of rich lodes exist to the present day. I may remark that these lodes occurring in the crystalline limestones contain silver in proportions varying from 23 to 66 oz. to the ton.

The tin deposits which in this part of the country are mostly worked on the hills, will also be found more or less to follow the

same line of strike, as for example from the hill in Goa Tumbus Valley marked "Chew Beng's Mine" a line in the same direction cuts "Epoh Mine" on the next granite exposure, and again on the line marked "Tan Lim," whilst again, further to the north-west, the same continuity exists; thus a clearly defined mineral band striking from the east of north to the west of south would appear to be established, and, as I have before remarked, it is a question whether this apparent continuity arises from impregnation from the plutonic rocks or is the result of crystallisation in a particular line of magnetic current or other procuring cause.

In other words, did the infusion, infiltration, crystallisation or whatever the process which superinduced the formation of the galena (sulphide of lead) occur when the limestone was one level mass or after or at the time of its disturbance, or, on the other hand, are the existence of all the minerals here to be attributed to impregnation or metamorphism produced by the plutonic rocks? As I have before stated, I have found no galena veins in the granite ranges themselves. I have found the galena when embedded in the lower shales highly impregnated with pyrites and minus silver and I have found the purest galena and the best yield of silver near the summits of the limestone formation.

I have often heard it stated in Singapore that the galena of these mines exists in pockets in the alluvial or earthy soil which was apparently assumed to be its natural habit; the actual fact, however, is that whilst it is found frequently in what we call pockets imbedded in clay and earthy soil, yet in this phase it is not *in situ*. When so found it is in the form of more or less rounded boulders of pure galena encrusted with a thin coating of limestone or of carbonate of lead, these boulders I have seen as heavy as six and seven pikuls each; and as much as seven or eight hundred pikuls was obtained in more than one instance whilst I was there from pockets of this description. Now I have never known any of these so-called pockets in the immediate vicinity of which, that is, within a yard or two or even immediately beneath or above them, there has not been found to exist a lode *in situ*, and the simple explanation of the existence of these boulders of galena is that they are merely the result of the breaking away from the overhanging

rocks of some of these veins of galena which becoming gradually severed from the mother rock by the insidious action of the water in the still depths of the ocean, have slid down to the nearest projection and there have been until the day of discovery, their great weight and size having defied the efforts of flood or stream to disintegrate or carry them away. They may, however, have been detached from the matrix by other forces of nature, such as the undermining of waves or streams or by atmospheric action, but the principle of their existence is the same, however detached from the parent rock, whilst the coating of lime gradually formed around them has, to a large extent, prevented their disintegration. After exhausting these accumulated heaps of galena, the lode itself has been found to continue its downward dip and has been followed to considerable depths with much profit to the miners; in these cases, the upper portion of the lode had broken off, whilst that below being embedded in the rock could not be affected.

There was one remarkable instance of this at Pinyuk on the galena mines of the Patani in which the lode was not exhausted after twelve months' work, but still held its downward course through the living rock in conjunction with galena.

Galena being of a very friable nature, is, if not in a compact mass, easily disintegrated, and consequently on all these hills and in the limestone valleys, *i. e.*, in valleys where the entire formation is limestone, there are large deposits of alluvial galena which can be extracted by washing the drifts.

There are to be found here considerable deposits of carbonate of lead and also of phosphate of lead, and some very beautiful specimens of the former are often met with. Copper in the form of pseudo-malachite is also of common occurrence.

Tin is also more or less abundant on the granite hills and slopes, and is worked by the Chinese with considerable vigor, almost always on the hills; it is also plentiful in the beds of the rivers which flow between the granite and the limestone cliffs, and it is a peculiar circumstance that very little alluvial galena is found in these same streams, a phenomenon which seems to indicate that the surface changes in the rocks have not been the result of river denudation and the watermarks on the limestone hills have not

been produced by such action, for had the valleys been scooped out by that process, galena would undoubtedly be found in the beds of these streams in even greater proportions than tin, for its superior specific gravity would enable it to hold its own against the currents and prevent its being carried away to any great distance, whilst the fact of its abundant existence *in situ* on the very verge of these rivers leaves no room for doubt that had there occurred such a process of denudation ample deposits of galena would have resulted.

These rivers are fed from the slopes of the granite ranges which at one time have been and may be even now, extensively reticulated with thin veins of cassiterite, or tin stone, which, during the erosion of ages has been freed from the parent rock and carried down by the watershed. The tin found in these streams is generally of a very pure quality, but very small in grain. The richest tin mines in Patani are held by Datoh CHEW BENG and are very profitable. As before stated. Tin is found in large deposits on the tops of hills bordering the great lines of granite ranges. These hills are composed of a reddish brown sandstone, soft and spongy near the surface, "Batu Mati" as the natives call it, *i. e.* "dead stone." The Chinese call it "Seeow." Both above and below this, good tin is obtained, but the lower strata often contain wolfrum, *i.e.*, tungstate of manganese and the sandstones which become harder the further the distance from the surface are highly impregnated with iron and manganese, hence many Chinese *kongsis*, who have for years been working and smelting the surface tins with great success, are often very much perplexed by suddenly finding, upon reaching deeper ground, that their ore no longer yields bright tin but only a cindery looking slag.

The tin-bearing hills are worked by means of water races brought from the mountain streams high up the granite ranges and are frequently constructed at great cost and brought from considerable distances, along the sinuous contour of the mountain spurs. Having obtained a good and constant supply of water, the stream is turned on to the stanniferous ground, which is broken up by the miners by means of chocks. A chock is a kind of crowbar; it consists of a long, heavy, thick-pointed, spear-shaped iron head

with a socket, in which a strong shaft of wood is fixed, it is very heavy and the miners sim ply lift it vertically and then plunge it into the rock or earth releasing a considerable quantity at a time, and this, falling into the stream which is made to deviate so as to follow the miners, becomes disintegrated and is washed down the hill, to a lower platform where a good deal of the tin remains whilst the debris continues its course down the hill and passes through sluice boxes where any remaining mineral is retained. The existence of these deposits of tin often very rich on the summit of hills which are in many instances isolated rising up all round above the ground immediately surrounding them, is a phenomenon somewhat perplexing, and must at once attract the attention of the observer, but what is still more perplexing is that these deposits of tin will be found mixed or coexistent with deposits of carbonate of lead as in Datoh CHEW BENG'S mine at Goa Tumbus marked on the sketch map. On this hill there are distinct deposits of tin of fine quality alternating with deposits of carbonate of lead. Space will not admit of my going fully in this paper into the mineral phenomena of the country, but I may state that the general result of my observations through Patani was that the chief, if not the only, factor in the distribution of the alluvial minerals has been the ocean, and that river denudation has not in its most recent phase affected the present contour of the country or the deposit of mineral except where existing in the rivers to any appreciable extent.

It may be that the deposits of tin are entirely prehistoric to the formation of the limestones and, therefore, to the subsequent changes of the surface, and it is possible that a stanniferous hill like Datoh CHEW BENG'S may, when beneath the sea, have been subject to the action of under-currents and swirls which have eroded the surface without carrying away the mineral, and being, as it is, in close proximity to lead-bearing limestone, the carbonate of lead, which is lighter than galena, may have been carried by such currents to the site of the tin deposits; carried it must have been somehow or other, for there it is, but no river could have brought it.

Above Banisita, there are some stiff rapids and the river passes through mountain fastnesses presenting some of the wildest and most attractive scenery that the mind can conceive of; lofty moun-

tain walls rise perpendicularly from the water's edge and along the line of vision vistas of cliff, rock and foliage, all mingled in picturesque confusion afford a rich succession of dioramic views, and as evening approaches one may occasionally descry in the far distance some isolated limestone peak suddenly jutting island-like from amidst the sea of jungle, its saffron-tinted crest illuminated by the sunset and gleaming like a topaz from out the emerald setting of the surrounding forest.

Indeed it may be said of the limestone country of Patani that it is a scenic kaleidoscope of Nature's choicest construction.

WILLIAM CAMERON.

LATAH.*

A FEW words upon this mysterious and unexplained mental anomaly, so common amongst the inhabitants of the Straits Settlements and of the Malay Peninsula, will not, I hope, be thought out of place in the pages of this Journal.

I must premise that I write without any of that special knowledge which would be valuable as bearing upon the pathological side of the subject, and also with a Malayan experience strictly limited by my acquaintance with the inhabitants of the Peninsula from Kĕdah southward to Singapore. I am encouraged, however, to put upon paper the result of my own observations with regard to *latah* by the fact that none of what I may call "the stock" writers upon Malayan subjects seems to have noticed this very noticeable form of disease in any detail; and I am further influenced by the hope, that those better qualified than myself, both by width of experience and by scientific knowledge, will now be led towards the elucidation of phenomena, interesting to most and experienced by all of the residents in this part of the world.

In the few remarks which I have to offer upon the peculiarities of this disease (so I must call it for want of a better term), I purpose to limit myself to those facts which have fallen under my own personal notice and I shall also restrict myself to an account of its exhibition amongst Malays proper. †

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* It has not escaped me that the word *latah* has been used all through this paper in defiance of all rules of grammar. But I have thought it best not to confuse those who may not be acquainted with the Malay language, and have accordingly used the word *latah* throughout as both adjective and substantive.

† By this term I would include all branches of the Malay race with which I am acquainted.

I thus define my object, so as to bring what I have to say within the very narrow limits of a paper written (without preparation and at short notice), rather with the view of throwing out suggestions for the consideration of more capable observers, than as pretending to a tolerably exhaustive treatment of a wide subject.

Lest I should be supposed, however, even after this explanation, to maintain that *latah* is peculiar to those of Malay origin, I must state parenthetically that, in my search after this peculiarity, I have found it, outside the Malay race, weakly exhibited in a very small percentage of Tamils, and strongly exhibited in an equally small proportion of Bengalis. I have noticed traces of the disease in two so-called "Sikhs," and, curiously enough, the most marked sufferer I have ever met was a pure Nubian, whose appearances in these waters, as fireman on board an Ocean steamer, were few and far between.

I have never observed a trace of the disease in any member of any of the Chinese races resident in the Straits. The consideration of the questions of race and latitude as bearing upon *latah* would lead me now too far a-field. I hope to treat this branch of the subject in a future paper, but here, as I have said, I have to do with *latah* amongst Malays only.

What is *latah*?

The derivation of the word seems veiled in the obscurity which covers the origin and nature of the disease itself.

I do not find the word in MARSDEN at all; FAVRE explains it by "indisposition nerveuse chez les femmes, dans laquelle elles "disent tout ce qui leur vient à la bouche."

A more modern lexicographer translates the word as "ticklish," and another recent etymologist connects it, in defiance of spelling, with *melata* to creep. This bold derivation will commend itself, I fancy, chiefly to those classes of English-speaking ladies who connect "nervousness" and "the creeps," but this ingenious surmise, even if correct, only throws the difficulty one step further back.

I can find no derivation which satisfies me either for *latah* or for *melata*.

And now as to *latah* itself, derivation and origin apart.

The Malay acceptation of the word is very wide. It includes all persons of a peculiarly nervous organization, ranging from those who, from their mental constitution, seem absolutely subservient to another's will; down to those who appear merely of a markedly excitable temperament.

A pathologist would of course—and I trust I may now say will—differentiate and classify the different degrees of this mental peculiarity. As a non-scientist, I am content to treat the subject in the broad light in which it is presented to the Malay mind by their own unscientific and comprehensive word *latah*.

I suppose I am not taking too much for granted when I assume that, by this time, the general character of the Malay is more or less understood by the civilised world. He has recently been called "the Irishman of the East," with more happiness than generally marks the definitions of "Our Special Correspondent."

The only point of resemblance between "this and that," upon which I would lay stress here, is the intense impressionability of the Malay.

Externally impassive the Malays are, as a race, but no one can long have had intimate dealings with them without being struck by their extraordinary susceptibility and peculiar sensitiveness to the influence of what we should call the accidents of every-day-life.

No man, *pace* all Irishmen, is more "touchy" than a Malay.

It is this nervous impressionability which leads to those mysterious *vendettas* and unaccountable *amoks*, which so often place the European completely at fault in dealing with this otherwise charming and loveable people. And it is this intensified nervous sensibility which is, I am convinced, at the base of the peculiarity of which I have to speak. I think it will best serve the purpose—the admittedly humble purpose—I have in view, if I begin at what appears to me to be the bottom of the whole of the phenomena I have to notice, and to work up to the top, noting the divisions into

which these phenomena seem naturally to fall, without any attempt at their scientific classification.

Class *A*.

In this class, I would place those subjects who appear to be affected merely by such excess of nervous sensibility as is exemplified by starting unduly at the sound of an unexpected and loud noise, or at the sight of an unexpected and distressing or alarming incident.

So far, it might be said that, under parallel circumstances, a similar exhibition might be expected from any unit of any nation of the human race. But, having observed Malay *latahs* on numberless occasions under the above conditions, I have noticed two peculiarities which seem to differentiate the mental shock which they undergo from that which Europeans experience under like circumstances.

Firstly, their irresistible impulse seems to be to strike out at the nearest object, animate or inanimate, and, secondly, their involuntary exclamation is always characterised by what I must call obscenity.

I cannot here enter into any particulars of this latter characteristic, but, so far as I have observed, and I have observed with careful interest, this element is never absent from the cry of a startled *latah*, who may, on ordinary occasions, appear the essence of propriety.

I touch upon this point, because I believe it to be noteworthy, and when I come to speak of some of the peculiarities of *latah* women, I believe I shall be pardoned by those who may be interested in the pathological view of the question.

Class *B*.

In this class, I would place those sufferers whose nervous emotions are unduly excited without apparent, or, at all events, without adequate cause.

To proceed at once to illustration.

I have more than once met with river boatmen, who, when the word *buaya* (alligator) was mentioned, even in the course of casual conversation after camping for the night, would drop whatever they might have in their hands and retire cowering to the cover of the nearest *kajang*.

I have enquired into every case of this description which came under my notice, and in no case could I learn that the man had any special reason for his terror in the way of a personal experience. His friends explained that he was *latah*, and that to them explained everything.

On one occasion, after a curious exhibition of this description, I shot an alligator on the bank next morning. The *latah* was, to my surprise, the first to approach the saurian. Against my earnest entreaties, he proceeded to pull the creature about, and finally forced its mouth open with a piece of firewood.

His persecutors, his fellow-boatmen, stood at a respectful distance.

An hour afterwards, as he was poling up the river, one of the crew called out to this man *buaya!* He at once dropped his pole, gave vent to a most disgusting exclamation, and jumped into the river—an act which shewed that his morbid terror was quite unconnected with what might be supposed to be its exciting cause.

More than one man have implored me not to mention the word *harimau* (tiger), and more than one have gone nearly insane with terror when the word *ular* (snake) was spoken "at" him.

In each case of this description, my Malay companions solved my perplexity, at times very great, by saying "dîa latah, tuan."

Similar cases must be familiar to many who read this Journal, but the instance I have quoted of the man who became limp and nerveless from terror at the mention of the word *buaya* and who afterwards was the first to handle a *buaya*, of whose death no one was assured, presents a curious mental contradiction, of which I await the explanation.

I may add that a *pawang* (medicine-man) who exhibited extreme distress at my mention of the word "tiger," was one of the few

men I have met out here who habitually passed nights in the jungle alone. There was here no question of the superstitious reverence which Malays have for this animal, or of their dislike to hearing it called by its regular name. The man's fear was *latah*, and his friends, though apparently much amused, told me that this was his peculiarity, and I was careful not to offend again.

With regard to snakes, perhaps the horror with which these sufferers hear the word, is more marked still.

Such cases, however, as I say, must be familiar to most readers of these pages. The class of cases in which those afflicted are led to believe in the actual presence of a reptile, where the sane only see a bit of string, or a piece of *rotan*, belong to another—the fourth—division of my subject.

Class *C*.

To this class seem to belong all those persons who, without encouragement, and involuntarily, imitate the words, sounds or gestures of those around them.

These *latah* subjects cannot, I think, be widely classed under the head of "village idiots."

Their disease is, I have gathered from experience, as a rule, spasmodic, by which I mean that it is marked by intervals of mental regularity, while all other phases of this complaint are, so far as I have observed, persistent.

This imitative propensity is often combined with the other characteristics of *latah*, but I have marked many cases in which it stands by itself.

I have tried, but tried in vain, to lay down any rule for the periodicity of these attacks. They appear to vary in the period of their recurrence, not only as regards one *latah* compared with another, but also in the case of any individual sufferer.

Here I may remark, that the Malays themselves draw a distinct line between *latah* and insanity proper.

Their definition of the narrow border line which separates madness and mental health, does not satisfy me, still less would it

satisfy those kindly moralists who contend that all men are, to some degree, insane. But I am dealing with a Malay subject as treated by Malays, and therefore draw attention to the fact that nothing can be more distinctly defined than their several attitudes towards an *orang gila* and an *orang latah*.

A strong case of this division of *latah*, which has come under my notice, was as Kuâla Jumpol, when I was crossing the Malay Peninsula in 1875.

I there met a young Malay who was of material assistance to our party in pulling our boat across a narrow watershed into the Thi Sureting. His comrades told me the man was *latah*, but I could see nothing in his conduct or conversation which was not perfectly rational.

Some twenty-four hours after making his acquaintance, one night we let off a signalling rocket for the amusement of those who had given us assistance (none of those present had ever seen a rocket before). I was preparing to fire a second rocket myself, when the *latah* pushed me violently aside, snatched the torch from my hand, fired the rocket, and fell down on his face making an unintelligible noise, to all appearance the expression of fear.

I was somewhat startled, such rudeness and violence being quite foreign to the Malay character. When I sought an explanation from the by-standers, I was informed laconically "*latah, tuan.*"

Next morning when I met this man, I found him perfectly rational and perfectly respectful.

I saw him standing alone on the bank as we put off down-stream, and I waved my hand to him. To my surprise he began waving his hand frantically in return, and continued to do so till I lost him at the first bend of the stream. I had began to whistle an air. He also began whistling. His imitative faculty did not quite lead him to a reproduction of the tune, but the fact of an up-country Malay's whistling at all is sufficiently remarkable. As I rounded the bend, I saw him still waving and heard him still whistling. The steersman to whom I turned came out with the stereotyped formula "*Dia baniak latah, tuan.*" I hope my poor friend's exertions ceased when their exciting cause passed out of sight.

A Malay woman, of respectable position and exceedingly respectable age, was introduced to me some time ago as a strong *latah* subject.

I talked to her for at least ten minutes, without perceiving anything abnormal in her conduct or conversation. Suddenly her introducer threw off his coat. To my horror, my venerable guest sprang to her feet and tore off her *kabayah*. My entreaties came too late to prevent her continuing the same course with the rest of her garments, and in thirty seconds from her seizure the paroxysm seemed to be over.

What struck me most in this unsavoury performance was the woman's wild rage against the instigator of this outrage. She kept on calling him an abandonned pig, and imploring me to kill him, all the time that she was reducing herself to a state of nudity.

One more instance:

I have met a man several times lately who is a very strong *latah* subject. He is cook on board a local steamer, and is naturally (alas, for human nature!) the butt of all the crew, who daily and almost hourly exercise their clumsy wit—the wit of sailors *plus* orientals—at his expense.

All this skylarking, however, had a tragical ending the other day, which illustrates the point of which I am speaking.

This cook was dandling his child forward one day; one of the crew came and stood before him with a billet of wood in his arms, which he began nursing in the same way as the *latah* was nursing his baby. Presently he began tossing the billet up to the awning, and the cook tossed his child up also, time for time. At last, the sailor opened his hands wide apart and let the wood fall upon the deck, and the cook immediately spread out his hands away from the descending child, who never moved again after striking the boards.

A parallel case will at once suggest itself to all old residents in Singapore, where a Malay *latah* ayah, who saw her master tear up a letter and throw it out of the window, promptly threw a basket of clean clothes which she was carrying out of the opposite window, with the simple apology that she could not help doing so.

These illustrations may be thought trivial and unworthy of a grave subject. I have not selected these four instances from a host of similar personal recollections without consideration.

Two exemplify the mental warp I have attempted to describe, as entirely upsetting all Malay ideas of decency and propriety.

The third seems to shew how this imitative impulse may, on occasions, override what is admittedly one of the strongest feelings in all matured minds.

And the fourth—well—the fourth is a true story, amusing, if embarrassing in its results, and illustrative of the same mental condition as that in the more tragical story which preceded.

Class *D*.

The phenomena which belong to this division of my subject seem to call for the skill of a Mesmer to elucidate.

I shall content myself, as before, with simply stating what I believe to be the facts of the case, and leave theory to those who come after me.

I have repeatedly been brought into contact with Malays afflicted with *latah*, who, without any effort on my part, have at once and completely abandoned themselves to my will and powers of direction.

I have, at different times, tested my power over many of these subjects, in every conceivable direction, and I have satisfied myself, in each case, that my influence over the diseased mind was practically without limit.

As I cannot claim for myself any special strength of will, I am consequently led to the conclusion that the abandonment of self-control depends upon the mental weakness of the patient and not upon the will-strength of the agent.

By this I mean to convey that every *latah* subject of this class is under influence of others, not so afflicted, to approximately the same extent, and that this influence is not proportional to the varying force of character of the different individuals who may choose to exert it.

I am tempted to supply instances of this phase of *latah*, but I refrain from doing so advisedly. The proof of what I have stated is in every one's hands, but I much question the good taste of anything of the character of an experiment in this direction, unless for a purely scientific purpose.

I have not myself experimented upon a *latah* for some years, and I have never done so without subsequent regret.

For it must be remembered, that the patient who at one's bidding stands on his head, picks up a red-hot piece of iron, or strikes a bystander twice his own size in the face, is perfectly conscious of the mental abasement which he is exhibiting, and resents his degradation most intensely.

I have always felt, however, that such exhibitions degrade the European as much as they do the Malay.

The last division of the subject which I have to notice here, is the manifestation of the disease exclusively amongst women. The popular character of this Journal forbids my entering into details or illustrations under this heading.

Still I think I may, without seeming unduly realistic, so far touch upon sufferers of this class as to complete my review of the whole subject.

Latah, while happily rare amongst young women, is common amongst those of mature age, while of old women a largeish percentage is affected.

In the younger sufferers, as might be expected, there is found an entire absence of "virtue" and moral self-restraint (seldom a prominent characteristic of Malay belles).

But it is very startling to find that the disease, where present in females of advanced age, manifests itself, when set in action in the same direction, in a way which seems entirely to contradict the accepted laws of our bodily constitution.

That a word, a look, or a gesture can in a moment lead a woman of seventy-five to conduct herself like a hetaira of twenty, is a phe-

nomenon so opposed to natural laws, that I seek in vain for its satisfactory explanation.

I have already remarked that the exclamation of a startled *latah* is always characterised by indecency, and connecting these two extremes of my subject, I cannot but think that the whole of this mental anomaly might possibly be traced to some structural peculiarity which has hitherto escaped the specialist's attention.*

H. A. O'BRIEN.

* I have been collecting for some time past cases as regards *latah* subjects who have also committed *amok*, but facts I have collected are as yet too sparse for me to venture upon any matured generalization.

That the mental fact underlying the two "diseases" are identical, I have no sort of doubt, and I hope to be able soon to shew that this is so by those valued figures which cannot lie.

At present, however, whether from defective information, or from wilful misinformation, here is a flaw in my premises which destroys, as far as Arithmetic is concerned, my whole induction.

THE JAVA SYSTEM.

A new edition was recently advertised of Mr. MONEY's book "Java; or, How to Manage a Colony (1861)," and the work deserves to be read by all who are concerned with eastern administration. It was written with a hearty appreciation of the many excellent points in the Netherlands Indian Government, some of the best of which—the village-police system, for example—originated in the brief rule of the English and Sir S. RAFFLES. Mr. MONEY drew a wholesome moral, and one which has since been recognised to some extent by the Indian Government, out of "the wide-spread "misery and discontent arising from our plan of making the "debtor's land liable to be sold to pay the creditor's claim," com- "pared with the Java method, under which "the Native nobles "have never been subjected to such losses by the operation of "laws unsuited to their state of society:" and again in contrasting our annexations in Oude, &c. with the Dutch adherence to old treaty engagements in Java. He points out that they became the protec- "tors and the real rulers of the Preanger about the same period of "last century that we adopted those functions towards the Nawabs "ofBengal and the Carnatic. The Preanger has ever since been as "much in the Dutch power as Bengal and the Carnatic are in ours. "But to this day the country is governed by the descendants of "the Native princes with whom the Dutch treaties were made "..... In pecuniary difficulties, almost in bankruptcy, the "Java Government sternly withstood the temptation of relieving "their wants by annexing the Preanger and by taxing its inhab- "itants."

The greater part of the work deals with the "culture system" of Governor-General VAN DEN BOSCH (1832), and much of RAFFLES' prior reorganisation was necessarily modified by its introduction. As to these changes, the financial results have been most successful;

and, in some respects, such as the abolition of the "ryotwary" tenure, it may be conceded that the new methods were altogether an improvement on the old ones. Taken as a whole, VAN DEN BOSCH's experiment was a great and striking success, which, as a new departure, deserves all the credit which Mr. MONEY has given it. None the less it is questionable whether, in working out the experiment, VAN DEN BOSCH's successors have not paid too much regard to its fiscal aspects, and too little to other considerations; and it may be added that any comparison at the present time between the finances of British and Netherlands India would give very different results to those before Mr. MONEY in 1861.

In the second volume, Mr. MONEY has treated somewhat lightly of the constitutional and judicial changes which were made in RAFFLES' system. The points of RAFFLES' organisation which were thus affected he summarises as follows:—

"The Natives of rank above that of village chiefs were deprived "of their old power. * * * * * *

"A system of criminal and civil justice was established after "the Indian form, having a European for sole judge, with a jury "of Native assessors, whose opinion, when contrary to his own, the "European could set aside.

"Equality of rights, duties and imposts was proclaimed for all, "without preference of race, creed, or family."

It is in regard to the alterations made in these matters that a good deal of doubt has been felt as to the justice of Mr. MONEY's preference of the Netherlands Indian to the British Indian system. He seems to find fault with RAFFLES' sympathy for "the energetic English idea that men of all races *must like* "independence," and he has no fault to find with the "Wedana" and "Regency" courts, in which he found justice "administered ac-"cording to Native ideas," and giving "universal satisfaction" because "modified by the Dutch and assimilated to Native ideas "and requirements." (p. 67.)

Unfortunately for those who thought RAFFLES' views were the sound ones, it was just in regard to these matters that exact and reliable information was most inaccessible. The story of "Max

'Havelaar'" suggested that there was much to be said on the other side of the question: but then that work was a fiction, published anonymously, and under circumstances in which true impartiality was hardly to be looked for. Mr. MONEY did not give, and does not appear to have had before him, the text of the Regulations of the Government of Netherlands India, showing the exact terms of the Constitution of Government; and, until lately, any full enquiry into the actual working of this part of the system could hardly have been prosecuted except in the Courts of Java itself.

But Dr. C. P. K. WINCKEL, a lawyer in Samarang, has removed all difficulties on this head by publishing a very careful and scholarly "Essai sur les Principes régissant l'Administration "de la Justice aux Indes Orientales Hollandaises" (Samarang and Amsterdam, 1880), and admirers of Mr. MONEY's book will not do amiss to see for themselves what is to be said on this part of the subject by an old practitioner of the very Courts in question. A few extracts is all that space here permits, but Dr. WINCKEL's account of the Native Codes (pp. 65 to 85), in particular, cannot fail to interest many members of our Society.

In a short Preface, our author first refers to the essential apathy of the Mother Country, notwithstanding much political discussion, which he explains as follows:—

"Affranchies du joug de parti, de généreuses natures ont senti ce "qu'avait d'avilissant pour l'exploiteur le système d'après lequel les "grands travaux publics dont s'enorgueillit la Hollande, ont été "payés par le Javanais. * * * * * *

"A quoi tient, actuellement, le peu de connaissances exactes "quant aux colonies, qu'on trouve chez nos hommes d'état?

"Le fait est qu'ils se trouvent dans une position assez désagréable. "La nation, habituée à voir défrayer par ses possessions d'outre-"mer une partie du budget national, ne peut se faire à l'idée d'y "renoncer, et recule, par conséquent, devant les grandes mesures "qu'on voudrait bien prendre pour le bonheur des colonies, mais "qui coûteraient de fortes sommes.

" Dès lors, on n'aime pas trop à approfondir l'administration des " colonies. Elle n'apprendrait que des choses humiliantes, mais " irrémédiables à moins de grands sacrifices pécuniaires. * * *

" Chaque fois qu'un journaliste hollandais vient à Java, on sent à " chaque ligne que les intérêts de la métropole sont pour lui le " principal. Si même l'ère des *excédants coloniaux* est irrévocable- " ment fermée, la Hollande, c'est pour lui un point sans conteste " doit toujours exercer sa tutelle étroite et soupçonneuse.

" La société aux Indes ne sait point ce qu'il lui faut, etc., etc.

" A peine une année s'écoule-t-elle, et déjà notre homme aban- " donne sa bannière, pour tourner ses armes contre la mère patrie. " Souvent il n'a que trop raison. Son journal devient donc pénible " à lire, et on ne le lit point, en Hollande du moins.

" Il s'ensuit que la petite classe qui pourrait le mieux ren- " seigner le public, est considérée en Hollande avec défiance."

He proceeds with a translation from the Dutch text of the present Constitution, or " Règlement sur la Conduite du Gouvernement " de l'Inde Hollandaise" (1854). This is contained in 132 Articles, and to a great extent it corresponds with the " Colonial Regulations," under which the British Crown Colonies are administered.

" La traduction du Règlement gouvernemental, que j'ai faite " aussi servilement exacte que j'ai pu, n'a pas été la partie la moins " ardue de ma tâche. Rédigé dans un style dont la plupart des " Hollandais non jurisconsultes ne comprennent point la phrasé- " ologie barbare, le texte est absolument rebelle à la version dans " un langage aussi clair et aussi précis que le français."

A few of the early Rules may be thought worth quoting, from this new French version, for their general interest :—

2. " Le Gouverneur Général doit être Hollandais et avoir ac- " compli l'âge de 30 ans.

" Il est nommé et révoqué par le Roi; il ne lui est point permis de " se démettre de sa dignité, ni de quitter l'Inde Hollandaise, sans " autorisation du Roi.

8. " Le vice-président et les membres du Conseil de l'Inde Hol- " landaise, doivent être Hollandais et avoir trente ans révolus.

" Ils sont nommés et révoqués par le Roi.

" La parenté ou l'affinité, jus'qu'au 4ème degré inclusivement, ne " doit point exister entre le Gouverneur Général, le Lieutenant " Gouverneur Général et le vice-président ou les membres du Con- " seil, ni entre le vice-président et les membres entre eux.

" Celui qui, après sa nomination, devient allié au degré interdit, ne peut garder ses fonctions sans la permission du Roi.

" L'affinité cesse par la mort de la femme qui la causait.

45. " Le Gouverneur Général, d'accord avec le Conseil de " l'Inde Hollandaise, peut interdire le séjour de l'Inde Hollandaise á " des personnes, qui n'y sont point nées, et qui sont considérées " comme dangereuses pour la tranquillité et l'ordre publics.

47. " D'accord avec le Gouverneur Général de l'Inde, de Gouver- " neur Général peut, dans l'intérêt de la tranquillité et de l'ordre pu- " blics, indiquer à des personnes nées dans l'Inde Hollandaise cer " taine localité pour y séjourner, ou leur interdire le séjour dans " certaines localités."

Articles 67 to 75 are those which deal expressly with the Java system of ruling the Natives, and are as follows :—

67. " Pour autant que le permettent les circonstances, la popu- " lation indigène est laissée sous la conduite immédiate de ses pro- " pres chefs, nommés ou reconnus par le gouvernement, assujettis " à tel contrôle supérieur qui est ou sera établi par le Gouverneur " Général, par des préceptes généraux ou spéciaux.

68. " La division du territoire de l'Inde Hollandaise en pro- " vinces a lieu par le Roi.

" Dans les provinces, l'administration a lieu au nom du Gouver- " neur Général par des fonctionnaires supérieurs, sous des titres " hiérarchiques fixés ou à fixer.

" Le Gouverneur Général arrête les instructions de ces fonction- " naires supérieurs et règle leurs relations avec les différents col- " lèges et fonctionnaires, avec les commandants militaires et avec " les commandants des vaisseaux de guerre de l'Etat.

" Tant qu'il n'en est pas disposé autrement, l'autorité civile est " la plus élevée.

69. " Le Gouverneur Général divise les provinces en régences.

" Dans chaque régence il est nommé, avec le titre hiérarchique " que comportent les usages indigènes, un régent, choisi par le " Gourverneur Général parmi la population indigène.

" Les instructions des régents et leur position vis-à-vis des fonc- " tionnaires européens sont fixées par le Gouverneur Général.

" La charge de régent à Java venant à vaquer, il est choisi pour " successeur, autant que faire se peut, l'un des fils ou parents du " dernier régent, sauf les conditions de capacité, de zêle, d'honnêteté " et de fidélité.

70. " Là où il le juge nécessaire, le Gouverneur General divise " les régences en districts.

" Chaque district est administré par un chef indigène avec tel " titre hiérarchique que comportent les usages indigènes.

" Les instructions des chefs de districts et leurs rapports avec " les fonctionnaires européens sont fixés par le Gouverneur Géné- " ral.

71. " Sauf l'approbation de l'autorité provinciale, les communes " indigènes* élisent leurs chefs et leurs administrateurs. Le Gou- " verneur Général maintient ce droit contre toute infraction.

" A ces communes est laissé l'arrangement de leurs intérêts " locaux comme elles l'entendent, en observant les régulations " émanant du Gouverneur Général ou de l'autorité provinciale.

" Là où les dispositions des al. 1 et 2 de cet article ne concor- " dent pas avec les institutions du peuple ou avec des droits acquis, " elles ne sont point introduites.

72. " Les fonctionnaires, revêtus du pouvoir provincial suprême, " sont compétents pour faire des règlements et ordonnances de " police. Ils peuvent établir des peines contre leur contravention, " d'après des règles à fixer par Acte Legislatif Général.

73. " Les étrangers Orientaux établis dans l'Inde Hollandaise " sont réunis dans des quartiers séparés, autant que faire se peut, " sous la conduite de leurs propres chefs.

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* Further on in the essay, at p. 148, the author points out how this privilege of election is sometimes violated by the functionaries and how much is needed some judicial control over these village elections.

" Le Gouverneur Général a soin ce que ces chefs soient pourvus " des instructions nécessaires.

74. " Partout où la population indigène n'est point laissée en " jouissance de ses propres institutions judiciaires, la justice aux " Indes Hollandaises est rendue au nom du Roi.

75. " Quant aux Européens, l'administration de la justice en " matière civile et commerciale, ainsi qu'en matière pénale, est " fondée sur des Actes Legislatifs Généraux, concordant autant que " faire se peut avec les lois existant en Hollande.

" Le Gouverneur Général, d'accord avec le Conseil de l'Inde " Hollandaise, est compétent pour déclarer applicables à la popula- " tion indigène ou bien à une partie de cette population, les dis- " positions de ces Actes Legislatifs, à ce susceptibles, et modifiées s'il " y a lieu.

" Sauf les cas dans lesquels pareille déclaration a eu lieu, ou " dans lesquels des indigènes se sont assujettis de plein gré au " droit civil et commercial établi pour les Européens, le juge indi- " gène applique les lois religieuses, institutions et coutumes des " indigènes, en tant qu'elles ne sont point en opposition avec des " principes d'équité et de justice généralement reconnus."

The only other articles of interest here are 115 to 118, dealing with slavery and debt-slavery :—

115. " Le 1 janvier 1860, au plus tard, l'esclavage est aboli " dans toute l'Inde Hollandaise.

" Les mesures, servant à préparer graduellement et à mettre à " exécution par degrés et peu à peu cette abolition, ainsi que les " indemnisations qui peuvent en découler, sont prises par Acte " Législatif Général.

" Dans le rapport dont il est question à l'art. 60 al. 1 Loi Fonda- " mentale dn Royaume, il est dit tous les ans ce qui a été fait en " exécution du présent article.

116. " La traite, l'importation et la vente publique d'esclaves " sont interdites.

" Les personnes amenées d'ailleurs comme esclaves, sont libres dès " qu'elles se trouvent sur le territoire de l' Inde Hollandaise.

117. "Les droits et les obligations des maîtres vis-à-vis des "esclaves se trouvant dans l'Inde Hollandaise sont réglés par Acte "Legislatif Général.

118. "Dans Java et Madoura il reste défendu de prendre des "gens en gage* comme sûreté pour dettes.

"Cette prohibition est appliquée par le Gouverneur Général à "telles parties des possessions hors de Java et de Madoura, où "l'état social le permet.

"Les Actes Legislatifs Généraux réglant la captivité pour dettes† "là oú il ne peut encore être aboli, tendent à en favoriser l'aboli-"tion.

"La condition de captif pour dettes ne passe point aux enfants "du débiteur.

"Il est défendu de transporter outre-mer des captifs pour dettes."

After the text of the Regulations comes the comment upon the judicial section of the *Règlement* (Articles 74 to 104). A full dissertation is given upon Article 74 in particular (quoted above), which deals with the working of the Indigenous Courts :—

"Le lecteur a dû s'apercevoir de ceci : dès le premier mot, il y "a bifurcation dans l'administration de la justice aux Indes Hol-"landaises. D'un côté, la justice royale ; de l'autre, l'autonomie in-"digène. * * * * * * *

"Le gouvernement hollandais est partout plus ou moins lié á "cet égard par des promesses semblables ou des traités explicites. "Dans les négociations parlementaires il a avoué que cet état de "choses existait aussi dans le pays de Ternate et de Tidore, dans "les royaumes confedérés de Célèbes, enfin dan les îles de Bouton, "de Soumbawa, de Bali et de Lombok.

"Et nous croyons qu'il ne les a pas tous nommés.

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* "*Pandelingen.*"

† "*Pandelingschap.*" "Cette forme malaise de l'esclavage pour dettes, "avec obligation de travail dans la maison du créancier, n'existe plus mainte-"nant qu'en quelques provinces. Par ordonnance de 1872 (Bulletin des Lois 114), "il a été défendu de prendre de nouveaux prisonnier pour dettes. L'institu-"tion s'éteindra donc, *dans les pays administrés directement par le pouvoir "hollandais* (Bulletin des Lois 1859, no, 43, IV. b) avec la mort ou la libéra-"tion des malheureux qui en 1872 subissaient encore ce triste sort."

"Heureusement, il s'est établi de longue date une ingérence "réformatrice; surtout là où l'on n'a point affaire à des princes, "mais seulement à des populations. Avec de l'adresse et beaucoup "de ménagements, il a déjà été fait beaucoup.

"Car, ne le dissimulons pas, il n'y a rien de plus détestable que "cette autonomie judiciaire indigène.

"Un peuple conquérant fait œuvre immorale s'il n'assume le "premier devoir d'un gouvernement, l'administration de la justice. "Les peuples asservis n'ont plus les qualités requises pour être "des juges intègres. Rester dans la légalité est impossible à un "homme de cœur, et le fonctionnaire qui renvoie aux institutions "autonomes indigènes tel ou tel accusé fait absolument la même "chose que PILATE. Bien souvent on a suivi cet exemple néfaste; "et même, parmi les personnes qui n'en ont point de notions *de* "*visu* et qui cependant décident des lois à Batavia et en Hollande, "il y en a qui osent prétendre que toute ingérence est fâcheuse.

"Heureusement, nous l'avons déjà dit, le gouvernement hollan-"dais a toujours pris les coudées assez franches à cet égard.

"Il a commencé par s'arroger partout le droit de grâce. C'est "une hérésie: étant dévolu au Gouverneur-Général par un article "[52] du Règlement sur la Conduite du Gouvernement, il ne peut "être exercé qu'ayant égard au § 2 de l'art. 27, cité ci-dessus, "qui limite l'application du Règlement tout entier. Les traités, "du moins ceux conclus avec les princes indigènes de Java, sont "muets à cet égard.

"Les rigueurs de l'autonomie indigène sont donc tempérées en "premier lieu par des grâces. Les Gouverneurs des possessions "du dehors sont invités à prêter leur concours pour faire dispa-"raître ces peines qui sont une honte pour un gouvernement "civilisé, et dont le lecteur rencontrera des échantillons dans le "cours de ce travail.

"Il est vrai que cette immixtion humanitaire a son côté fâcheux. "Elle dissimule l'atrocité du système, &c., &c.

Then follow particulars of the hearing of several cases before Native tribunals, thus controlled, which the author brings forward

to show how the Java system works in practice, and how no influence which the Residents can exert in mitigation of the "native justice" system, adequately counteracts the inherent want of equity and reason prevailing in such Courts. He ends with the following comment :—

"Finissons-en de ces horreurs. Espérons que sous l'influence "de l'autorité hollandaise, l'autonomie judiciaire indigène cessera "partout complètement ; que le législateur comprendra enfin, que "ce qui justifie l'asservissement de l'indigène, c'est que l'Européen "remplit partout le premier devoir d'un peuple conquérant, et qu'à "la fin la vérité soit d'accord avec la fière maxime : toute justice "émane du Roi."

In discussing Article 75, Dr. WINCKEL deals with some of the Native Codes at considerable length (p. 65) and the first he refers to is the *Hadat Lembaga* of Bencoolen :—

"Dans le Regt in Neerlandsch Indië, tome I, 256, on trouve une "espèce de codification des lois et coutumes observées en Ben-"coulen, dans le Sud de Sumatra, *l'hadat lembaga*. Elle a été faite "par un magistrat anglais, H. K. LEURS (la Compagnie anglaise "n'y était point encore souveraine, mais administrait en faveur du "souverain indigène). Ce Code a été publié aussi en anglais sous "le titre 'A commentative digest of the laws of the natives of "that part of the coast of Sumatra, immediately dependent on the "settlement of Fort Marlborough, and practised in the court of "that Residency.'"

He concludes this portion of the Essay with a concise statement of the essential difficulty that exists in carrying out any dual system of administering justice : —

"Le lecteur comprendra maintenant combien il est difficile à un "Européen de présider à l'européenne, comme *primus inter pares*, "un tribunal indigène. S'il exerce un pouvoir administratif, les "membres indigènes ne s'appliquent qu'à deviner ses intentions. "Ce n'est que lorsqu'ils sont présidés par un fonctionnaire spécial, "qu'ils se hasardent quelquefois à avoir une opinion. Seul, le

" prêtre donne par-ci par-là des raisons de son avis. Tous, après " avoir voté p. e. pour vingt ans de travaux forcés, ne se montrent " jamais offusqués quand on opine : Moi, il me semble que six mois " suffisent. Le choeur reprend alors : *touan pounja souka* (le " bon plaisir de monsieur)."

The whole Essay is well worth reading, especially by those concerned with the administration of justice among the Malays in the Colony, for the Codes and Procedure of Java are often compared by Dr. WINCKEL, in a very instructive way, with those of the Straits Settlements. But the latter portion of the Essay is, for the most part, technical in character, and the extracts already given will suffice to show the wide difference that exists between the judgment formed by the Calcutta and Samarang lawyers, respectively, on this part of the Java system.

The following passages must not, however, be omitted. The generous appreciation shown in them of Sir STAMFORD RAFFLES, the English Administrator in Java during 1811-14, deserves recognition :—

" Les Anglais, comme toujours dans la politique coloniale, ont " brillé par l'énergie. L'homme de génie qui était l'adversaire " déclaré de l'infâme système de la " Noble " Compagnie (hollan- " daise), STAMFORD RAFFLES, abolit la torture, introduisit le jury " —en quoi il avait tort, du reste—et pratiqua plusieurs améliora- " tions." (p. 48).

In a foot note he adds :—

" Après avoir été forcé par son gouvernement de rendre Java " aux Hollandais, il fonda Singapore, afin de faire tort par le com- " merce libre au vieux système économique hollandais, encore en " vigueur maintenant en grande partie à Java. Les résultats ont " été brillants. Ce grand homme enveloppait dans la même haine " les Hollandais et leur système abominable."

* * * * * *

" Le maréchal DAENDELS aussi, se plaignait du peu de capacité " et de moralité des conseillers, et d'un esprit fâcheux d'opposition

"au gouvernement. La Haute Cour se mêlait de politique
"sait p. e. d'exécuter les lois sur l'exportation du numéra
"servait de point d'appui aux fonctionnaires accusés de con
"Un autre grand homme, STAMFORD RAFFLES, gouverne
"Java sous la domination anglaise, confirme le dire de DAN
"que l'acquittement des gens riches était chose ordinaire" (p.

Much of the inconvenience and injustice inseparable fro
system of "indigenous" Courts arises out of the conflict be
that judicial *privilege* so dear to native feeling and the ju
equality, which European administrators not only hold rig
themselves, but feel bound to maintain in their Eastern domi
What Dr. WINCKEL has to say on this subject (p. 17
cannot be referred to at length, but deserves much conside
from any one who wishes to form a judgment upon "th
System" as a whole.

A. M

MISCELLANEOUS NOTES.

BÂTU KÔDOK.

(The Frog Rock.)

The above is a rock which, at low tide, bears a remarkable likeness to a frog squatting. It is situated, with some other and larger rocks, in the old Straits of Singapore, between Changi and the eastern end of Pulau Ûbin, near the latter. The local account of its origin is that, when mosquitos were as big as fowls, frogs were large in proportion, and that the living original of the rock in question in those days ventured a swim across the Straits, but before he could reach land daylight appeared, and the adventurer was turned to stone where he was.

As to the days when mosquitos were as big as fowls, it is said there was a king of the mosquitos—a Râja Nyâmok—who used periodically to devour all the maidens of the land; at last he had eaten them nearly all up, and for some time could not find one. But after some trouble, he found an old woman at home who had the daughter he was looking for, but the daughter was not in the house when he went there, and on his asking her mother, she told him the maiden was out in the field, so he went out after her, and found her, but she was burning some rubbish, and the smoke interfered unpleasantly with his approach, so he asked her to desist from her disagreeable occupation, but she, having a shrewd idea of the object of his visit, declined; and so it was that the way of keeping off mosquitos was discovered, and thenceforward, no doubt, they declined in the scale of creation.

D. F. A. H.

PRÎGI ACHEH.

(The Achinese Well.)

The above is a small well, about four and a half feet deep, in the rocks on the sea-shore of the south coast of Johor, not far from Pulau Nânas, which lies in the Johor Straits behind Pulau Ûbin, as seen from Changi on the N. E. coast of Singapore.

One tradition relates that the Achinese, when withdrawing from Johor after their attack on it, threw a stone into this well, declaring that they would return when it floated.

Some accounts attribute the making of the well to the Achinese themselves, and it is quite likely they did make it, for the place is near the mouth of the Johor river, and it is an historical fact that they took Johor (Johor Lâma?), after a siege of twenty-nine days, in June, 1613, capturing and slaying at the same time some Dutch who happened to be there in a ship.*

Another tradition in connection with this subject is of a patriotic but not historic order, and is to the following effect.

When the Achinese invaded the country, the pendent spear-like fruit of the countless mangroves which fringe the coast were turned by some invisible and friendly power, into spears, and hurled themselves against the enemy in such prodigious and unceasing showers, that the latter were soon convinced of the impracticability of their enterprise, and withdrew from a country so formidably protected.

D. F. A. H.

---

* Kerr's Voyages, vol. VIII., p. 452.

DUTCH OCCUPATION OF THE DINDINGS, &c.

SINCE the publication of the last number of the Journal, certain documents have been found among the records in Malacca, which throw further light on the history of the Dutch occupation of stations in Pulau Pangkor, or Dinding, and on the Pêrak river. The following is a brief *précis* of the principal of these :—

Letter from the Governor-General and the Board of Administration of the United East India Company, dated 1st October, 1661.

Pulau Dinding is mentioned for the first time in an order to cut there 200 pieces of a kind of red-wood to be sent to "Patria" (Holland).

Letter from the same, dated 5th August, 1670.

Order to take possession of Pulau Dinding and to build there a stronghold of wood.

Letter from the same, dated 31st October, 1670.

Order that the garrison on Pulau Dinding shall consist of 1 Sergeant, 3 Soldiers and 3 Sailors, and shall belong to the garrison of Pêrak.

Letter from the same, dated 24th June, 1693.

Order that no garrison shall be posted again at Pulau Dinding since the massacre by Panglima COELOP, but that a stone pillar is to be erected there having on one side, the arms of the United East India Company, and, on the other, those of the United Provinces.

Letter dated 8th August, 1695.

Order to re-erect the prostrate pillar and to clean it yearly and keep it in repair.

Letter dated 24th June, 1721.

Repetition of the same order.

Letter dated 20th November, 1745.—Governor-General GUSTRAAF WILLEM, Baron VAN IMHOFF.

Order to build again a small fort at Pulau Dinding and to put there a garrison of 30 European and the same number of Native soldiers, but *no Bugis*.

Letter dated 18th October, 1748.—Governor-General GUSTRAAF WILLEM, Baron VAN IMHOFF.

Order to remove the garrison again on account of the insalubrity of the place and to send them to Pêrak.

I am able too, from the same source, to fix the date of the re-establishment of the post on the Pêrak river, which I was unable to do in the paper published in the last number (see "The Dutch in Pêrak," Journal, No. 10, p. 245). Under the date, October 22nd, 1746, it is stated that the under-factor, Mr. ARY VERBRUGGE is sent to Pêrak on a special mission to find out if the King will allow the East India Company to again erect a fort in his country and if he will enter into a contract to deliver all tin to the Company.

The mission was, no doubt, successful, for the records mention the agreement entered into with the King of Pêrak dated the 25th July, 1747, by which he undertakes to deliver all the tin produced in his country to the East India Company exclusively at the rate of 26 ducatoons (1 ducatoon * = 5*s*. 3*d*.) per *bhara* of 375 lbs., besides two Spanish dollars for duty, and grants permission to the Dutch to build a fort anywhere at the mouth of the river and to require all vessels to call there for the purpose of being examined by the garrison.

This is, of course, the engagement mentioned in the Malay manuscript as having been concluded in the reign of Sultan MOZAFAR SHAH, (see Journal, No. 10, p. 258).

The list of Dutch *Opperhooften* in Pêrak (p. 268A) taken from VALENTYN may be added to as follows:—

1661—1664 ADRIAEN LUCASSOON.
1664—1668 JOHANNES BRAKEL.
1668—(?) ADRIAEN VAN DER WALLE.

W. E. M.

Malacca, 28th August, 1883.

* Old pillar-dollars, which are carefully preserved by some of the old inhabitants in Perak', are still called there *ringgit jukatân*. (*ducatoon*).

Hugh Low
1920

JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

DECEMBER, 1883.

PUBLISHED HALF-YEARLY.

SINGAPORE:

PRINTED AT THE GOVERNMENT PRINTING OFFICE.

1884.

AGENTS OF THE SOCIETY:

London and America, ... TRÜBNER & Co.

Paris, ... KELLER & CIE.

[No. 12.]

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

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THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

PATRON:

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

COUNCIL FOR 1884.

The Hon'ble C. J. IRVING, C.M.G., *President.*

The Hon'ble A. M. SKINNER, *Vice-President, Singapore.*

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

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

EDWIN KOEK, Esquire, *Honorary Treasurer.*

CH. TREBING, Esquire, M.D.,
H. L. NORONHA, Esquire,
R. W. HULLETT, Esquire,
A. DUFF, Esquire,
A. KNIGHT, Esquire,
} *Councillors.*

LIST OF MEMBERS

FOR

1884.

Nos.	Names.	Addresses.
1	Adamson, W.	England.
2	Anson, A.	
3	Armstrong, A.	Malacca.
4	Bampfylde, C. A.	Sabah, North Borneo.
5	Baumgarten, C.	Singapore.
6	Bernard, F. G.	Singapore.
7	Bicknell, W. A.	Singapore.
8	Bieber, Dr. E.	Singapore.
9	Biggs, The Revd. L. C.	Malacca.
10	Birch, J. K.	Province Wellesley.
11	Bland, R. N.	Malacca.
12	Bond, The Hon'ble I. S.	Singapore.
13	Brown, D.	Penang.
14	Brown, L. C.	Penang.
15	Bruce, Robt. R.	Pulau Pangkor.
16	Buckley, C. B.	Singapore.
17	Burkinshaw, J.	Singapore.
18	Cantley, N.	Singapore.
19	Cavenagh, General Orfeur	London.
20	Creagh, C. V.	Pêrak.
21	Croix, J. Errington de la	Pêrak.
22	Dalmann, C. B.	Europe.
23	Daly, D. D.	North Borneo.
24	Denison, N.	Pêrak.
25	Dent, Alfred	North Borneo.
26	Dennys, Dr. N. B.	Singapore.
27	Douglas, Captain B.	
28	Duff, A.	Singapore.
29	Dunlop, Colonel S., c.m.g.	Singapore.
30	Dunlop, C.	Singapore.

MEMBERS FOR 1884,—*Continued.*

Nos.	Names.	Addresses.
31	EVERETT, A. HART	Kudat, North Borneo.
32	FAVRE. The Revd. L'Abbé J. (Honorary Member.)	Paris.
33	FERGUSON, A. M., Jr.	Colombo.
34	FRANK, H.	Singapore.
35	FRASER, J.	Singapore.
36	GILFILLAN, S.	London.
37	GRAHAM, The Hon'ble JAMES	Singapore.
38	HAUGHTON, H. T.	Malacca.
39	HERVEY, The Hon'ble D. F. A.	Malacca.
40	HERWIG, H.	Europe.
41	HEWETT, R. D.	Pêrak.
42	HILL, E. C.	Singapore.
43	HOLE, W.	Johor.
44	HOSE. The Right Revd. Bishop (Honorary Member.)	Sarawak.
45	HULLETT, R. W.	Singapore.
46	INCHI IBRAHIM BIN ABDULLAH.	Singapore.
47	IRVING. The Hon'ble C. J., CM.G.	Singapore.
48	JOAQUIM, J. P.	Singapore.
49	JOHOR, H. H. The Maharâja of, (Honorary Member.)	Johor.
50	KEHDING, F.	
51	KELLMANN, E.	Penang.
52	KER, T. RAWSON	Johor.
53	KNIGHT, A.	Singapore.
54	KOEK, EDWIN	Singapore.
55	KROHN, W.	Europe.
56	KROM MUN DEWAOWONGSE VAROPRAKAR, H. H. Prince.	
57	KYNNERSLEY, C. W. S.	Penang.
58	LAMBERT, J. R.	Singapore.
59	LAWES, The Revd. R. G. (Honorary Member.)	New Guinea.

MEMBERS FOR 1884,—*Continued.*

Nos.	Names.	Addresses.
60	LEECH, H. W. C.	Pêrak.
61	LEMPRIERE, E. T.	Labuan.
62	LOGAN, D.	Penang.
63	LOW, Sir HUGH, K.C.M.G.	Pêrak.
64	LOW, H. BROOKE.	Sarawak.
65	MACKAY, The Revd. J. ABERIGH	Paris.
66	MIKLUHO-MACLAY, Baron (Honorary Member.)	
67	MAN, General H.	Surbiton, London.
68	MANSFIELD, G.	Europe.
69	MAXWELL, The Hon'ble W. E.	Singapore.
70	MAXWELL, R. W.	Singapore.
71	MILLER, JAMES	Singapore.
72	MOHAMED BIN MAHBOOB.	Singapore.
73	MOHAMED SAID.	Singapore.
74	MUHRY, O.	Singapore.
75	NORONHA, H. L.	Singapore.
76	NUY, P.	Singapore.
77	ORD, Sir HARRY ST. GEORGE, K C.M.G.,	London.
78	PALGRAVE, F. GIFFORD (Honorary Member.)	
79	PARSONS, J. A.	Singapore.
80	PAUL, W. F. B.	Sungei Ujong.
81	PELL, BENNETT	
82	PERHAM, The Revd. J. (Honorary Member.)	Sarawak.
83	PICKERING, W. A.	Singapore.
84	POOLES, F.	Singapore.
85	READ, The Hon'ble W. H.	Singapore.
86	RICKETT, C. B.	
87	ROWELL, Dr. T. I.	Singapore.
88	SARAWAK, H. H. The Râja of, (Honorary Member.)	Sarawak.

MEMBERS FOR 1884,—*Continued.*

Nos.	Names.	Addresses.
89	SCHAALJE, M.	
90	SERGEL, V.	Rhio.
91	SHELFORD, THOMAS	Singapore.
92	SKINNER, The Hon'ble A. M.	Singapore.
93	SMITH, The Hon'ble C. C., C.M.G.	Singapore.
94	SOHST, T.	Singapore.
95	SOURINDRO MOHUN TAGORE, Râja, Mus. Doc.	Singapore. Calcutta.
96	STIVEN, R. G.	Singapore.
97	STRINGER, C.	Singapore.
98	SWETTENHAM, F. A.	Sĕlângor.
99	SYED ABUBAKAR BIN OMAR AL JUNIED,	Singapore.
100	SYED MOHAMED BIN AHMED AL SAGOFF,	Singapore.
101	SYERS, H. C.	Kuâla Lumpur, Sĕlângor.
102	TALBOT, A. P.	Singapore.
103	TAN KIM CHING	Singapore.
104	TENNISON-WOODS, The Revd. J. E. (Honorary Member.)	
105	THOMPSON, A. B.	Deli.
106	THOMPSON, J. T.	New Zealand.
107	TOLSON, G. P.	Achin.
108	TRACHSLER, H.	Singapore.
109	TREACHER, The Hon'ble W. H.	Kudat, North Borneo.
110	TREBING, Dr. C.	Singapore.
111	TRÜBNER & Co.	London.
112	VERMONT, J. M. B.	Penang.
113	WALKER, Capt. R. S. F.	Pĕrak.
114	WATSON, EDWIN A.	Johor.
115	WHAMPOA, HOO AH YIP	Singapore.
116	WHEATLEY, J. J. L.	Sandakan.

PROCEEDINGS

OF THE

GENERAL MEETING

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

HELD AT THE

EXCHANGE ROOMS.

THURSDAY, 24TH JANUARY, 1884.

PRESENT :

The Hon'ble C. J. IRVING, C.M.G., *in the Chair.*

The Hon'ble A. M. SKINNER, *Vice-President;* the Hon'ble W. E. MAXWELL, *Honorary Secretary;* E. KOEK, Esquire, *Honorary Treasurer;* H. L. NORONHA, Esquire, *Councillor;* and the following other Members :—

The Hon'bles W. H. READ and JAMES GRAHAM; Messrs. C. B. BUCKLEY, R. W. HULLETT, J. FRASER, W. BICKNELL, A. KNIGHT.

The minutes of the previous general meeting were read, approved of, and signed by the Chairman.

The Honorary Secretary read the Report of the Council for the year 1883 (*vide* p. xiii), and the Accounts of the Honorary Treasurer for the same year (*vide* p. xvii).

Mr. BUCKLEY moved, seconded by the Hon'ble W. H. READ, that the Report and Accounts be approved. Carried unanimously.

The names of the new members mentioned in the Report as having been elected by the Council since the last general meeting were then submitted for the approval of the meeting. These were, by a unanimous vote, formally approved.

The election of the two honorary members mentioned in the Report—the Revd. R. G. LAWES, New Guinea, and the Revd. J. E. TENISON-WOODS—were also unanimously confirmed, on the motion of the Hon'ble J. GRAHAM, seconded by the Hon'ble A. M. SKINNER.

The election of President and Members of the Council, was then proceeded with.

Mr. IRVING stated that he should be leaving Singapore before long for some time, and suggested, in view of that, that some other gentleman should be elected to the position of President. He suggested the name of the Hon'ble CECIL C. SMITH, whose return might be expected shortly.

Mr. BUCKLEY suggested that the matter might be left till Mr. IRVING was really going away.

The Honorary Secretary said that, pending another general meeting, it would be sufficient to have the Vice-President in the chair during Mr. IRVING's absence.

The Chairman thought it would be best to elect Mr. C. C. SMITH now, remarking that Mr. SMITH would be here very soon. For his own part, he believed there would not be, in all probability, another meeting before his departure, at which he could be present.

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

President, ... The Hon'ble C. J. IRVING.
Vice-President, at Singapore, The Hon'ble A. M. SKINNER.
Vice-President, at Penang, D. LOGAN, Esquire.
Honorary Secretary,..... The Hon'ble W. E. MAXWELL.
Honorary Treasurer,..... E. KOEK, Esquire.

Councillors,... Dr. C. TREBING.
H. L. NORONHA, Esquire.
R. W. HULLETT, Esquire.
A. DUFF, Esquire.
A. KNIGHT, Esquire.

Some conversation ensued as to the approaching return of Dr. BIEBER, who was spoken of by various members as an enthusiastic member of the Society and one who would fill the office of Vice-President with ability.

Mr. SKINNER, in reply to a question, said that the maps (to which reference is made in the Report of the Council) would now be prepared.

A vote of thanks to the Chairman closed the proceedings.

ANNUAL REPORT

OF THE

COUNCIL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

FOR THE YEAR 1883.

The Council are happy in being able to report that the affairs of the Society are financially satisfactory, and that there is every reason to hope that, by its agency, good work is being done in the encouragement of research and the extension of scientific knowledge in the Far East.

The following new members have been elected by the Council since the last general meeting, and their names are now submitted for confirmation:—R. N. BLAND, Esq., C. S.; W. A. BICKNELL, Esq.: the Rev. R. G. LAWES, New Guinea, (Honorary Member); F. POOLES, Esq.; C. B. BUCKLEY, Esq.; C. V. CREAGH, Esq.; A. KNIGHT, Esq.; H. BROOKE LOW, Esq.; His Royal Highness Prince KROM MUN DEWAOWONGSE VAROPRAKAR; J. A. PARSONS, Esq.; N. CANTLEY, Esq.; C. B. RICKETT, Esq.; the Rev. J. E. TENISON-WOODS, (Honorary Member).

The following have retired:—Dr. LARGE; J. ROSS, Esq., Junr.; A. H. THOMPSON, Esq.

The deaths of two members have been announced—FRANK HATTON, Esq., and C. EMMERSON, Esq.

Regular periodical meetings for the purpose of reading and discussing papers upon subjects of interest have been found impossible for some time past, but it is hoped that they may be recommenced, should the Society at any time find a permanent home in

the proposed Museum. The objects of the Society are not limited to the publication of a Journal; and it is felt that they would be advanced in many ways had members greater opportunities for meeting and for receiving and communicating suggestions as to subjects for enquiry and research.

The text book of Geography mentioned in the last Annual Report has not yet been completed. Great difficulty has been encountered in arranging for its production by a competent hand. It is now being completed under the direction of Mr. SKINNER, and it is believed that it will be made over to the Government for publication early in the year.

It has been proposed that the Council shall undertake the republication of a selection of papers relating to the Eastern Archipelago from the Journals of the Royal Asiatic Society, the Royal Geographical Society, the Asiatic Society of Bengal, the Madras Literary Society, &c., &c. Many papers scattered through the volumes of the proceedings of these and other Societies are of great local interest. MARSDEN, RAFFLES, LEYDEN, CRAWFURD and LOW contributed to "Asiatic Researches;" NEWBOLD'S papers on the Malay States, and CANTOR'S Catalogues of Malayan Animals, Reptiles and Fishes, are to be found in the Journal of the Asiatic Society of Bengal; a journey of LOGAN'S through part of the Peninsula is printed in the Journal of the Royal Geographical Society. These and many other papers, if collected and republished, will, it is believed, be eagerly read by residents in the Straits of Malacca, who would never have the opportunity of consulting the files of the Journals in which they originally appeared. The permission of the Asiatic Society of Bengal has been asked for the republication of papers contained in their Journal; and Messrs. TRÜBNER and Co. will undertake the production of two volumes, to begin with, if the Society will take two hundred copies.

With the object of extending our knowledge of the Geography of the Peninsula, arrangements have been made for the preparation, for the use of the Society, of a skeleton map of the Peninsula on a scale of a quarter of an inch to a mile, upon which all new information will be entered, from time to time, as exploration advances.

A Catalogue of the Books belonging to the Society has been prepared and is attached to this Report. Steps will be taken to have volumes of the foreign Journals suitably bound.

The news of the death in Borneo, from a gun-accident, of Mr. FRANK HATTON, a member of this Society, was received here in March last, and the following Minute was entered upon the Minutes of the Council of the Society held on the 11th June, 1883:—

"The President and Council of the Straits Branch of the Royal Asiatic Society desire to record the great regret with which they have heard of the premature death of Mr. FRANK HATTON, F.C.S., who had evinced great interest in the objects of the Society, and whose ability and industry had led them to hope for much valuable scientific work from him in connection with Borneo."

The ordinary members of the Society have had too frequently but little time to give to literary pursuits and scientific studies. Still, nevertheless, the Council appeal to those whose personal tastes may lead them to take up any of the numerous branches of investigation within the reach of any one living in these regions; and to those whose residence in the Malay Peninsula, Borneo, Siam, &c., may enable them to note and record features of native life, folklore, superstition, &c., or to gather vocabularies of the languages of little known tribes,—to do their share in adding to the store of knowledge bequeathed to us by earlier students.

The Journal of the Indian Archipelago, conducted by J. R. LOGAN, from 1847 to 1859, numbered amongst its contributors, Bishop BIGANDET of Rangoon, Bishop LE FEVRE of Cochin China, and the Abbé FAVRE (author of excellent dictionaries of the Javanese and Malay languages). The body of devoted men whom the *Mission Étrangères* of Paris maintain in Indo-China have exceptional opportunities for Oriental studies, and no doubt number among them scholars of ability. Will not some of them, and missionaries of other denominations, aid in the objects of this Society? Naval Officers of our own and foreign Navies on the China Station sometimes visit localities which have been seldom or never described, or observe meteorological phenomena which it would be useful to record. Papers on such subjects would be welcomed. Members living in the Native States in the Peninsula, have still facilities for

collecting and recording particulars of customs, ceremonies, superstitions and observances which belonged to the purely Malay political organisation, and which, already rapidly disappearing, will die out altogether, as district after district is opened up, and foreign ideas assert their ascendancy. The opportunity for doing this in Pêrak and Kĕdah should be seized before it is too late.

The following papers have been published in the Journal of the Society since the last general meeting:—

"Journal of a Trip from Sarawak to Meri;" by N. Denison.

"The Mĕntra Traditions;" by D. F. A. Hervey.

"Probable Origin of the Hill Tribes of Formosa;" by J. Dodd.

"Sea Dyak Religion;" by the Rev. J. Perham.

"The Dutch in Pêrak;" by W. E. Maxwell.

"Outline History of the British Connection with Malaya;" by A. M. Skinner.

"Malayan Ornithology;" by Capt. H. R. Kelham.

"Malay Proverbs;" by W. E. Maxwell.

"The Pigmies;" translated by J. Errington de la Croix.

"On the Patâni;" by W. Cameron.

"Latah;" by H. A. O'Brien.

"The Java System;" by A. M. Skinner.

The Honorary Treasurer's accounts, which are annexed, show a credit balance of $1,528.95; but this includes a sum of $400 to be expended for Government in the production of the work on Geography above alluded to. There is little reason to believe that any considerable portion of the subscriptions reported as outstanding will not be recovered.

W. E. MAXWELL,
Honorary Secretary.

STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.

Treasurer's Cash Account for the year 1883.

1883.		$	c.	1883.		$	c.
	Balance on 31st December, 1882,	939	07		Paid for publication of Journal No. 10.	97	50
	Subscriptions for 1882, ...	18	00		Paid for publication of Journal No. 11, ...	114	00
	Subscriptions for 1883, ...	375	00		Paid W. F. GARLAND & Co. for a tracing of Pahang River,	20	00
	Sale of Journals, ...	12	00		Paid Singapore and Straits Printing Office for printing circulars, ...	5	00
	Sale of Maps of the Malay Peninsula, ...	9	24		Paid ditto for lithographing Plans of Galena and Tin Mines and the Gulf of Siam, ...	10	70
	Sale of "Hikayat Abdullah,"	30	00		Paid WILLIAM CAMERON for copy of map of U u Pahang,	100	00
	From Mercantile Bank being Interest on $600 from 21st Jan., 1882 to 21st January, 1883, at 5 per cent., ...	30	00		Paid A. COVENEY for a tracing of a map of Sĕlângor, ...	5	00
	From Colonial Treasurer, for costs on account of publication of a work on the Geography of the Malay Peninsula and neighbourhood,	500	00		Paid J. J. MANUEL to account preparation of Geography of the Indian Archipelago, ...	100	00
	From Chartered Bank, being interest on $200 for three months at 3 per cent., ...	1	50		Paid Salary to Clerk, ...	120	00
	Carried forward, ...	1,914	81		*Carried forward,*	572	20

Treasurer's Cash Account for the [illegible]

1883.		$ c.	1883.		$ c.
	Brought forward ...	1,914 81		*Brought forward*,	572 20
	From Chartered Bank, being the amount deposited on 17th February, 1882,	200 00		Paid Special Brothers for Paper,	69 10
	From Mercantile Bank, being interest on $200 for one year,	10 00		Paid for Postage,... ...	19 76
				Paid Cooly-hire, ...	7 30
				Paid for Freight, ...	6 29
				Paid for Miscellaneous Expenses,	70 23
					744 88
				Paid Mr. E. [illegible]EK [illegible] per cash book, ...	23 07
				Balance, ...	1,356 86
		2,124 81			2,124 81

SINGAPORE,
4th January, 1884.

EDWIN KOEK,
Honorary Treasurer

ASSETS AND LIABILITIES.

1883.			$ c.	1883.		$ c.
Dec. 31	Subscriptions 1882 outstanding,		23 33	January 4	Clerk's Salary, &c. for December, ...	11 21
	Do. 1883 do.,		160 00			
	The Balance of $1,356.86 is made up of:—					
	Amount deposited with the Chartered Mercantile Bank, ...	$600 00				
	Do. Do. due 6th March, 1884, at 5 per cent., ...	105 00				
	Amount deposited with the Chartered Bank of I. A. and China,	500 00				
	In Bank, ...	136 86				
	Cash in hand, ...	15 00				
			1,356 86		Balance, ...	1,528 95
			1,540 19			1,540 19

SINGAPORE,
4th January, 1884.

EDWIN KOEK,
Honorary Treasurer.

CATALOGUE

OF

BOOKS, &c., IN THE LIBRARY

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

(JANUARY, 1884.)

ABDULLAH—Hikayat Abdullah.

Annales de l'Extreme Orient. Nos. 55 and 58 to 65 of 1883. (Nos. 56 and 57 missing.)

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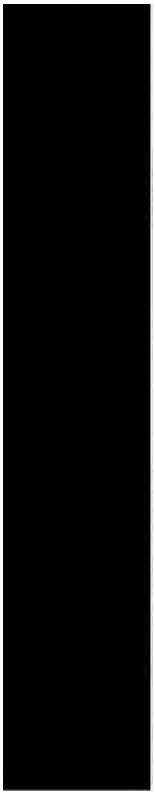


ORNITHOLOGICAL NOTES

MADE IN THE

STRAITS SETTLEMENTS

AND IN THE

WESTERN STATES OF THE MALAY PENINSULA.

(First published in "The Ibis.")

(Continued from Journal No. 11, p. 29, and concluded.)

GALLUS FERRUGINEUS (Gm.). The Jungle-fowl.

The common Jungle-fowl, the "Ayam-utan" of the Malays, is exceedingly plentiful throughout the Native States; but I never met with it on the island of Singapore, and it is not common, if, indeed, found at all, on Pulau Penang.

Whether or not the Malay species, Temminck's *G. bankiva*, is really distinct from the Indian, it is hard to say; but if it is distinct, both kinds are certainly found in the Malay countries; for, while stationed in Pêrak, I shot, out of the same tract of jungle, unmistakable specimens of *G. ferrugineus*, with the rich golden hackles and white ear-patches, also birds of far darker, in one case almost black, plumage. But the wild Jungle-fowl interbreed so much with domestic roosters from the villages, that I cannot help thinking these dark-coloured birds to be the results of such intercourse, particularly as many of them, though very unlike the typical *G. ferrugineus*, are not like one another, varying much in the intensity of their colouring.

In Pêrak I found Jungle-fowl breeding from March to July; and the young, when three or four weeks old, were capital eating—far better than the full-grown bird, which has but little more game flavour than the ordinary domestic fowl.

At the first glimmer of daylight, and again towards evening, the Jungle-cocks may be heard in all directions, crowing loudly, and by very careful stalking may occasionally be got at; but I found far the most successful plan was, either early in the morning, or else about sunset, to sneak quietly along the edges of clearings and patches of cultivation, which at those times the Jungle-fowl frequent in search of food; and in this way; by dodging from bush to bush, I frequently rendered a good account of them. But it required the most careful stalking, as on the slightest alarm the birds ran into the thick jungle, where it was almost useless to follow them. Once or twice I shot them in thick cover by letting my dog hunt them up into the trees, which they did not leave till I was within range.

In Province Wellesley the Malays decoy Jungle-fowl by imitating the crowing and flapping of the wings of the cock, when the birds coming to accept the supposed challenge are shot.

The following are descriptions of birds I shot near Kuâla Kangsa, Pêrak:—The cock, though in magnificent plumage, wanted the white ear-coverts; he was about 22 inches in length, tarsus 3 inches; irides orange; head and neck covered with long golden hackles, darkest on the head and nape; the back and long upper tail-coverts rich chestnut, the latter of a golden hue; primary and secondary wing-coverts black, glossed with metallic shades of purple and green; lesser coverts rich maroon; wing-quills dusky, with rufous margins to the outer webs; tail black, glossed with green; underparts dull black, with some of the feathers edged with brown.

The hen is of much plainer plumage. Upper parts brown, minutely freckled with a paler and more rufous shade of the same colour, with some of the feathers pale-shafted; the hackles are black, short, and edged with yellow; underparts pale rufous-brown; the feathers of the breast pale-shafted; length of bird about 15 inches.

GALLUS VARIUS (Shaw.).

In the Botanical Gardens at Singapore there was a specimen of this handsome Jungle-fowl; but probably it had been imported.

EXCALFACTORIA CHINENSIS (Linn.). The Blue-breasted Quail.

This tiny but most beautifully marked Quail swarms throughout the Malay States, being found in almost every dry paddy-field or tract of scrub and grass-covered ground. It is difficult to flush, not rising until almost trodden on; then, after skimming over the grass with a Partridge-like flight for fifty or sixty yards, it drops like a stone, and is hard to put up again, even with a dog.

The sudden way in which they drop to the ground frequently deceives the inexperienced sportsman, who, thinking he has made a successful shot, hurries to where the bird apparently fell, and makes a long and fruitless search, while the object of his pursuit is running as hard as it can lay legs to the ground to a distant part of the field.

They are very good eating, but so small as to be scarcely worth a charge of shot; and after being a few weeks in the country, and ceasing to look on them as a novelty, one seldom fires at them, confining one's attention to larger game, in the shape of Snipe, Plover, &c.

The sexes are very unlike in plumage, the male being by far the more handsome and brightly-coloured bird. One, shot near Saiyong, Pĉrak, on 24th April, was 5¼ inches long; irides deep crimson; legs bright orange; beak black; head and upper parts brown; feathers of the back pale-shafted, and banded, mostly on one web only, with black; wings pale brown, some of the coverts edged with rufous and bluish grey; forehead, cheeks, sides of neck, and breast bright bluish grey; moustache-streak and broad crescentic mark on throat pure white, bordered by a deep black line; chin and throat black; abdomen ruddy chestnut. The female is not nearly so boldly marked: one, shot at Singapore on 7th November, measured 5¼ inches in length, tarsus ¾ inch; legs orange; irides red-brown; supercilium, throat, and forehead rufous brown; chin dull white; breast dingy brown, with narrow black cross bars; feathers of flanks much lengthened; the white and black markings of the throat, also the chestnut abdomen of the male, were wanting.

ROLLULUS ROUROUL (Scop.). The Crested Partridge.

Though not rare, this bird is seldom seen, being very shy, and on the approach of danger trusting to its legs rather than taking flight. All my specimens were snared in the neighbourhood of Kuâla Kangsa.

Captain WARDLAW-RAMSAY tells me he found it plentiful round Mount Ophir; and I saw several skins in Malaccan collections. These birds thrive well in confinement, but are not easily tamed: some which were in my aviary for several months were always wild, hiding directly any one appeared in sight; but early in the morning, when all was quiet, and they thought they were not observed, they used to come out of their hiding-places and feed on rice and Indian corn.

The male is very handsome, with a crest of red plumes on its head; the female is without the crest, and of much duller colours than her mate.

RHIZOTHERA LONGIROSTRIS, (Temm.).

While stationed at Kuâla Kangsa, Pêrak, a Malay brought me one of these curious Pheasant-like birds, which he had snared, and I put it in my aviary; but it only lived a few weeks.

I also saw a couple in confinement, at Singapore, in Mr. WHAMPOA's garden; but he could not tell me anything about them, not even where they came from. They were about the size of a domestic hen, wings and tail short, legs whitish, tarsus spurred; irides dark brown; beak black, sharp, and very much curved; plumage rich brown, mottled and spotted with a darker shade of the same colour; at the base of the neck and on each side of it was a greyish-blue patch; feet and claws very large and powerful.

To a casual observer these birds look like the hens of some species of Pheasant. They are known among the Malays by the name of "Burong salantung."

TURNIX PLUMBIPES (Temm.). The Black-breasted Bustard-Quail.

For some time I put down this Bustard-Quail as Sykes's *T. taigoor*; but apparently it is distinct from that species.

It is very plentiful throughout Western Malayana; but I rarely found more than two or three together; in fact, I generally flushed

them singly, and, as a rule, on ground covered with scrub or long grass. Like all the Quails, they are very difficult to put up, trusting to their legs more than their wings.

In my note-book I have written as follows:—

"Kuâla Kangsa, Pêrak, 8th June, 1877.—To-day I shot a female specimen of the Malayan *Turnix*, almost identical with *T. taigoor* of SYKES: my bird measures 6¼ inches; irides yellowish white; bill and legs bluish lead-colour; it has but three toes; throat and upper part of breast black; under-parts and the wings rufous brown, barred on the wings and lower part of the breast with black; head and neck freckled with black and white spots: claws white; weight slightly over 2 oz.

"When walking through the jungle I often flush these Quail. Small open patches appear to be their favourite resorts; and I very seldom find them in the paddy-fields, where the little *Excalfactoria chinensis* swarms."

Among the "lalang" grass round the barracks at Singapore, Bustard-Quail were very common, breeding during May, June and July.

On 1st July I found a brood of five young ones running about with their mother among the flower-beds in the Botanical Gardens, and on 24th August disturbed a family of them in the long grass close outside our mess; they could not fly more than a few yards at a time, so were easily caught.

One I carefully examined, though fully feathered, could scarcely fly at all, but ran at a great pace, and showed much cleverness in hiding itself by crouching flat on the ground, taking advantage of any hole or depression; its irides were straw-colour, like those of the adult.

I used to see the Malays in Pêrak employ these birds as decoys to catch others of their kind, much in the same way as Dr. JERDON in his "Birds of India" describes it as being done by the natives in the south of India.

The decoy, usually a hen bird, is enclosed in a small wicker cage, having an arrangement by which, on the breaking of a thread which is stretched across the bars, a net springs over the front of the cage. This contrivance is placed in a likely spot in the jungle: and the

wild Quails, attracted by the "calling" of the decoy, try to get at it, and, fluttering against the outside of the bars, break the thread, set free the spring-net, and are caught.

Dr. JERDON says that in India all the birds thus caught are hens, as are the decoys: unfortunately I neglected to see if such was the case in Pêrak; but if so; it conclusively proves that it is not sexual desire, but their pugnacity, that is so fatal to them. The female is the larger and by far the more handsome bird of the two, the male wanting the deep-black throat and upper breast, and being altogether less boldly marked.

GLAREOLA ORIENTALIS (Blyth.).

The Swallow-Plover is very common during the seasons of migration, arriving at the same time as the Golden Plover, *Charadrius fulvus*; but I never met with it at other times of the year. During March, and again in September and October, great numbers pass over the island of Singapore; but they are then so tame that it is poor sport shooting them: often they squatted so closely that I walked within a few yards before they would rise; then they frequently settled again after flying a short distance. Perhaps this extraordinary tameness was owing to the fatigue occasioned by migrating. I noticed that they were generally found in large flocks on cultivated ground, and were particularly fond of ploughed land, more especially if it was on a hillside.

The vernal migration takes place early in the year; in my notebook is the following passage:—

"Kuâla Kangsa, Pêrak, 22nd February, 1877.—This afternoon I paddled down the Pêrak river in a canoe to Kampong Saiyong, accompanied by H——, on our way getting a Golden Plover out of a pair which were sitting on a sand-bank in the middle of the river.

"A little further on, on another sand-bank, we saw an enormous flock of birds, which every now and then rose with shrill cries, and after flying a few yards settled again, squatting flat on the sand. Not knowing what they were, we stalked them, and bagged six, losing three more, which fell into the river and were swept away.

"At first I took them to be the European Pratincole, but now see, as stated by JERDON, that they differ from that species in having the tail less forked; they must be migrating, as on no former

occasion have I seen any here; and their being in such numbers, and so easily approached, makes it still more probable that they are on passage. When fired at the big flock broke up into small parties of from ten to twenty; but after a short time they all returned to the sand-banks. While on the wing, flying close over the surface of the water, the most noticeable points about them were their Swallow-like wings and white rumps."

In plumage the sexes are alike; but immature birds which I shot in Singapore during September were not nearly so decidedly marked as the adults, moreover they were much mottled and freckled with brown. The pectinated middle claw, large eye, wide gape, their flight, and the way they crouch flat on the ground, all seem to point to a relationship between these birds and the Caprimulgidæ.

SQUATAROLA HELVETICA (Gm.). The Grey Plover.

Identical with the European species. The Grey Plover is common among the islands and along the coasts of the peninsula from October to March, but appears to breed further north. On 13th April, 1879, I had over a dozen brought to me, which had just been caught on the coast a few miles south of Malacca; and of these one showed considerable signs of the breeding-plumage, its breast being much blotched with black. During October, November and December, some may always be shot on the shores of Pulau Ubin, Pulau Nongsa, and the other rock-girt islands near Singapore; a female which I shot off Pulau Ubin was sitting on an isolated rock in company with a large flock of Ringed Plover (*Ægialitis geoffroyi*).

CHARADRIUS FULVUS (Gm.).

The Eastern Golden Plover is very plentiful during the north-east monsoon, but goes north in April to breed, returning again to the south of the peninsula towards the end of September. In Pêrak, during January and February, I found them in large flocks on the edges of all the jheels, particularly those in the neighbourhood of Kôta Lâma, Saiyong, and Sengan; but they got scarcer in March. The 8th April was the latest date on which I shot one, which, in company with another, was sitting on a sand-bank in the middle of the Pêrak river; it had almost fully assumed the black breast of the breeding-season. In 1879, while stationed at Singapore, as late as 13th April, a Malay fisherman brought me a large cage full

of Terns and shore-birds, which he had netted on the sands near the mouth of the Moar river; and among them were several Golden Plovers, all in various stages of the breeding-plumage; so probably they nest somewhere towards the north of the peninsula, though in Singapore and the south they are most certainly migratory.

In Singapore, though no very large bags were to be made, they often, during October, afforded me a capital afternoon's sport. In the neighbourhood of Tanglin the best places for them were the Chinamen's gardens and the cultivated hills near Cluny; but there was also good ground near Changi, at Gaylang, and on the Trafalgar estate.

When shot at some distance inland they are very good eating; but a coast diet spoils them for the table: some I shot on the sea-shore at Pĕnâga, in Province Wellesley, were quite uneatable, having a strong, fishy, decayed-seaweed kind of flavour.

In my notes are many references to this species, among them the following:—

"Tanglin, Singapore, 2nd October.—Early this morning three Golden Plovers were running about our lawn-tennis ground, close to the public road; they were very tame, allowing me within a few yards before they rose, and even then flying but a short distance. In the evening, at dusk, while several of us were playing tennis, laughing and talking, a Golden Plover circled round two or three times, then settled on the ground in our midst. I never saw one so tame, but believe it was migrating, and so tired as to be regardless of danger and glad to rest anywhere."

ÆGIALITIS GEOFFROYI (Wagl.). The Sand-Plover.

Found in great numbers on the coasts of the peninsula during the north-east monsoon. Towards the end of November, 1879, I found enormous flocks of them at low tide on the shore of Pulau Batam; they were then all in the brown-and-white winter plumage. One, which I shot out of a flock of Charadriinæ which rose from a rock in mid channel between Pulau Ubin and Singapore, was 8¼ inches in length; irides dark brown; beak at front $\frac{19}{20}$ inch; legs black; tarsus 1⅛ inch; upper parts and streak below the eye dull brown; forehead, tip of tail, and the underparts white; date 10th January.

The summer plumage is very different from that of the winter time. In my note-book I find the following notes concerning two specimens obtained alive from the Malaccan coast on 13th April, 1879:—

"The two Sand-Plovers which were brought to me to-day differ much in appearance; both are *Æ. geoffroyi*. My identification has been confirmed by Mr. Davison; so there can be no mistake; but they are certainly very unlike one another, one being in the ordinary brown-and-white winter plumage, the other, a female, in the rufous colours of the breeding-season. This last, Mr. Davison tells me, is the only specimen in summer plumage that he has ever seen in these parts. The following is an accurate description of it:—

"Length 8½ inches, bill at front 1, tarsus 1½; bill black; irides dark brown; forehead, lores, ear-coverts, and streak below eyes black; spot on each side of forehead, the chin, throat, abdomen, margins of inner webs of the primaries, white; upper parts hair-brown, tinged with rufous, particularly on the head and neck; a broad band round the upper part of the breast bright rufous."

Ægialitis mongolica (Pall.).

Frequents the coasts during the north-east monsoon. On 23rd November I shot one out of a flock on the shores of Pulau Batam, near Singapore. Length barely 8 inches, tarsus $1\frac{1}{10}$, beak at front $\frac{3}{4}$; upper parts dull brown, tinged, particularly on the wing-coverts, with rufous; the forehead and underparts white, with a rufous tinge, deepest on the breast. It is rather like, but smaller than, *Æ. geoffroyi*.

Ægialitis dubia (Scop.).

On 23rd November, 1879, I shot a specimen of this small Ringed Plover out of a party of five on the sandy strand bordering Pulau Batam. At first I thought it was *Æ. minuta*; but that bird has the basal half of the beak yellow, while in this the whole of it is black.

I shot another during November on the parade-ground at Tanglin, Singapore.

Lobivanellus atronuchalis (Blyth.).

The Red-wattled Lapwing is common in Pêrak and Lârut, frequenting the edges of jheels and the swampy valleys in the jungle. I never found a nest; but they probably breed in the peninsula, as

I saw a pair near Kuàla Kangsa, Pêrak, as late as the first week in May. Earlier in the year I shot several in the neighbourhood of that place, also some few at a jheel near Sengan, lower down the river.

In my notes is the following passage:—

"Singapore, 21st November, 1879. This afternoon I shot a few Snipe and Plover in the swampy valley behind our barracks, also put up two Red-wattled Lapwing, one of which I shot. It is exactly like those I used so often to get in Pêrak; but here it is a rather rare bird, and one seldom hears its plaintive cry, so well rendered in Dr. JERDON's work by the words 'Did he do it! Pity to do it.' A male, shot at Saiyong, Pêrak, on 13th April, measured about 12½ inches in length, tarsus 3; beak red, black at its tip; orbits and wattles red; irides red-brown, legs yellow; head, neck, and breast deep black; ear-coverts, streak down each side of neck, band across upper part of the back, abdomen, and the tail white, the last broadly barred with black; upper parts and wing-coverts dull brown, glossed with metallic shades of purple and green; greater coverts broadly tipped with white; wing-quills black; the shoulder furnished with a short blunt spur; hind toe very minute. Its stomach contained vegetable matter and particles of quartz."

STREPSILAS INTERPRES (Linn.). The Turnstone.

About the middle of April, 1877, a Malay brought me a cage of eighteen or twenty Turnstones, which he said he had netted on the sands near the mouth of the Moar river; they were in most beautiful plumage.

I saw large flocks of Turnstones scuttling about at the water's edge on the beach at Pulau Nongsa during September, and shot one or two of them.

GALLINAGO STENURA (Temm.). The Pintail Snipe.

Although the European Snipe (*G. scolopacina*) is occasionally found, the one commonly met with in the Malay States is the Pintail Snipe (*G. stenura*), dozens (I think I may almost say hundreds) of it being obtained for one of the former. But in general appearance the two species are so alike that anybody not a naturalist, nor of a very inquiring nature, may easily shoot throughout a whole season in that land of the longbills, Province Wellesley, without

knowing that his spoil differs in the least from the well-known Snipe of the British Isles.

But if, while resting from his labours after a few hours' plodding through mud and water under the blazing sun of those parts, he will turn out his well-filled bag and carefully examine its contents, it will be found that, with hardly an exception, the birds are "Pintails."

The tait, instead of being of soft rounded feathers, as is the case with the English bird, has eight rigid pin-like feathers on either side, though I have seen specimens in which these stiff feathers were but seven in number. This is the most marked characteristic of the species, and at once determines the identity of a specimen; but the Pintail also has the axillary plumes more richly barred than its European brother—though, unless one had some of each kind laid side by side for comparison, the differences between the two species would probably pass unobserved.

It is only at a certain season that Snipe abound in the Malay peninsula: from May to July, both months inclusive, it is hard to find a single bird; but about the middle or end of August they begin to arrive in Province Wellesley and Pulau Penang, extending to Malacca and the extreme south of the peninsula, including Singapore, ten days or a fortnight later, though they are not found in great numbers in any of these places until later in September.

However, it is impossible to lay down a hard and fast rule, as the migration is much influenced by the weather; but it may safely be said that the great body of the Snipe do not come south until the commencement of the wet and stormy period which proclaims the breaking-up of the south-west monsoon.

Towards the end of April they return north to their breeding-grounds; and I doubt if any remain to nest in the peninsula, though in Pêrak I have shot a few stragglers as late as the second week in May.

With reference to the habits of the Pintail, my experience is that, as a rule, they are not found in any number in the paddy-fields—that is to say, when the crops stand high; and though I once, at Pénâga, on November 6, 1877, in about three hours, bagged twenty-five couple on paddy-land, still it was the only occasion I am able

to record; and then, I believe, their presence was due to the paddy being scattered about in patches and much mixed up with reeds and coarse herbage.

Their favourite ground is where the jungle has been burned, and the vegetation, just beginning to spring up, shows in green shoots above the blackened soil. Another sure finding-place is rough land, with bushes, small pools of water, and moist places scattered here and there; but everywhere it will be found that during the intense heat of the day the Snipe avoid the open country, and seek shelter from the sun under thick bushes, or in the shade of high jungle. They then lie very close, and when flushed rise with a listless flight, not unfrequently settling again after flying eighty or a hundred yards; but of course this is not the case in districts where they are much shot at and disturbed.

Though undoubtedly, as a rule, the Malay Snipe are not so wild nor so active on the wing as is the European species, still they afford excellent sport, and are by no means easy to shoot, particularly during the early morning, when, revived by the cool night air, they dart and twist along at a great pace; also among bushes it requires very quick and straight shooting to make anything of a bag.

As soon as the sun gets low they leave the covert and scatter themselves all over the country in search of food; often on moonlight nights, when out in the jungle after pig, on crossing open pieces of ground where, during the day, not a bird could be found, I have heard Snipe rise, squeaking on all sides. One most keen sportsman of my acquaintance sallied forth on one of these very bright nights; but, though the Snipe swarmed, he returned without having done more than frighten them—not to be wondered at, considering how deceptive is the light of even the most brilliant tropical moon.

During droughts, when the ground is parched and cracked by the heat, the Snipe probe the buffalo-dung, perforating the heaps with thousands of small holes in their search after the worms which collect beneath.

I think that there can be little doubt that Province Wellesley, opposite the island of Penang, is by far the best Snipe-ground in

the peninsula, probably owing to its being extremely flat, well watered, cleared of jungle, and perhaps to its being very near the limit of the migration south. To a very great extent it is covered with paddy-fields; and on the rough uncultivated land bordering these the Snipe are extremely plentiful, enormous numbers often being shot in a day. One morning early in November, 1877, I bagged thirty-five couple by midday, and had quite as good sport on other occasions; but during the season of 1879, which was an exceptionally good one, the birds simply swarming, far larger bags were made, an officer of my regiment having bagged fifty-six couple to his own gun on one day, and fifty-four on another. But this represents good shooting; for it must not be imagined that the birds can be knocked down with a stick. Far from it, anything over twenty couple means really straight shooting and hard work, as the walking is bad and the heat intense.

A good retriever is very useful; but few dogs can stand the sun for any length of time. I used to keep mine closely clipped, except his head and a broad stripe down his back, which proved a great protection to his spine; but in spite of all precautions, after a time, he got altogether out of condition. Without a dog birds are often lost, particularly on bushy ground, though the Malay boys, sharp little urchins, with more intelligence than clothes, who follow and carry one's cartridges, are generally very good at marking down the dead and wounded; still a dog is preferable to the best of human retrievers.

Near Thaipeng, in the native state of Lârut, I was once one of a party who attempted to shoot Snipe from elephants; but I cannot advise anyone to go and do likewise, at least if their dinner depends on what they kill. It happened thus. We had been all day in the jungle after a rogue elephant, which had done considerable mischief; but he proved too much for us, and got safely away to the hills without giving anyone the slightest chance of a shot, though at one time we were close to him. In the afternoon, on our way home, we had to pass near a celebrated Snipe-ground of considerable extent, swampy, and much overgrown with low bushes. "Let's try and shoot some Snipe from our elephants' backs!" exclaimed one of our number. The novelty of the thing pleased all; so off we

started; and a queer sight it was. Five elephants advanced in line, about a hundred yards apart, each carrying two guns; while in the intervals, but a little in the rear, came several Sikhs of the military police of the district, fine tall fellows in scarlet turbans. These followed us, nominally to pick up the spoil; but, unless it takes five men to carry one Snipe, their labours were light. The Snipe were very plentiful, and for half an hour there was a tremendous banging; but I need hardly say that the result was almost nil. Personally I expended quite thirty or forty cartridges for two Snipe and a green Pigeon; all together I do not believe the ten of us averaged a bird apiece. But it was not to be wondered at; for as "scaipe! scaipe!" resounded and up went one's gun, the elephant would make a tremendous plunge, and one's shot went anywhere but towards the object aimed at; often, I expect, much nearer the head of our mahout, or some of our Sikh followers, than was at all pleasant for them. I know it would have taken a good deal to induce me to change places with the mahout, perched as he was on the neck of the elephant, with my companion and myself slung in baskets on either side of the great lumbering brute, and firing away as hard as we could. As we sat sideways in a small cane basket, with our legs dangling over the side, straight shooting was almost an impossibility: for, to say nothing of the jolting of our animal, I, on the off-side, could fire only at birds rising to my left front, and then in a very cramped position; and the man on the near side had similar difficulties to contend with. Between these two firing-points squatted the unfortunate mahout: he never made any remark, except to his charge; but I expect he offered up a prayer of thanksgiving to Mahomet when the whole performance was over and he found his head still on his shoulders.

Rhynchæa bengalensis (Linn.).

The Painted Snipe, as it is called, though not really belonging to the true Snipe, is a bird frequently met with by the sportsman in Malaya.

The Painted Snipe *may* be a resident and breed in the Malay peninsula, as is the case in India, though my experience inclines me to think it migratory. In any case, if not a true migrant, it certainly moves about the country, only appearing in certain districts at par-

ticular seasons. I never heard of it nesting in the peninsula, and never even saw it except during the north-east monsoon, when it is fairly plentiful, frequenting the same ground as the common Pintail. I have shot Painted Snipe in the north of Pêrak during the months of January, February, and March, and found them in considerable numbers further south during October.

Out of a bag of twenty couple of Snipe shot in Province Wellesley on November 9, more than half were of the Painted species. They seem to collect in small parties; for when one is flushed two or three more are generally to be found somewhere near; but they rise with a heavy Owl-like flap, as a rule settling again within forty or fifty yards. Thus offering an easy mark, and being moreover poor eating, they are scarcely worth shooting.

The chief characteristics of the Painted Snipe are the beautiful ocellated plumage and the Curlew-like bill, curved downwards at the tip, also shorter than that of the common Snipe. The female, with the handsome chestnut throat, is larger and more brightly-coloured than the male.

GALLINAGO SCOLOPACINA (Bp.).

Compared with the Pintal species, the common European Snipe is rare in the Malay States.

LIMOSA ÆGOCEPHALA (Linn.).

Personally I did not meet with this Godwit; but Mr. DAVISON showed me a specimen caught with birdlime, at the same time as two Whimbrel, on the rocks off Changi, on the north coast of Singapore.

NUMENIUS ARQUATA (Linn.). The Curlew.

Plentiful along the coasts during the north-east monsoon. I shot a few off Changi and among the islands in the Johor Straits, but found them just as well able to take care of themselves, and just as hard to get at, as in cooler climes.

Referring to a visit I made during November to Pulau Nongsa, a small island off the south coast of Singapore, in my note-book is:—

"The tide being very low, a broad belt of coral-reef surrounded the island, affording feeding-grounds to hundreds of shore-birds of all kinds: so we landed, or rather waded ashore, in hopes of getting at the Curlew and Plover, of which we saw a great many; but, as

usual, the former were exceedingly wary, and, without giving us the ghost of a chance, made off to a distant sandbank, loudly uttering their shrill cries, as if to deride the unsuccessful sportsman and warn all other birds of his approach."

NUMENIUS PHÆOPUS (Linn.). The Whimbrel.

Flocks of Whimbrel frequent the coasts during the north-east monsoon. In my notes I find:—

"Singapore, 26th November, 1879. The other day, while shooting Pigeons on Pulau Betam, we put up a large flock of Whimbrel from the belt of mangroves bordering the shore, but did not get a chance at them; but next day Mr. D.——bagged eight in two shots."

TRINGA MINUTA (Leisl.). The Little Stint.

I shot one of these Stints on Pulau Batam, near Singapore, on 25th November, 1879; it was a male in winter plumage, length about 6½ inches; head and the upper parts whitish brown, the feathers dark-shafted; the two central tail-feathers dark brown, the others dusky, all narrowly edged with white; the underparts white, dusky on the breast; bill at front ¾ inch, tarsus ¾.

TOTANUS GLAREOLA (Linn.). The Spotted Sandpiper.

This Sandpiper is by no means a rare bird; I shot several in Pêrak and in Singapore. A female, killed at Kôta Lâma, Pêrak, on 19th April, 1877, measured 9 inches, tarsus 1½, beak at front 1¼; legs dull green; irides dark brown; head, upper parts, and the wings dull brown, spotted with grey; a dusky streak passes from the base of the upper mandible to the eye; supercilium and underparts white, dusky on the breast and much streaked with brown; the upper tail-coverts pure white; tail barred with dark brown. A specimen shot in Singapore during November was less distinctly spotted than the above.

In my notes I find:—

"Singapore, 18th November, 1879. This afternoon, while Snipe-shooting in the Mount Echo valley, close behind our barracks, I came on a large flock of Spotted Sandpipers (*T. glareola*) feeding in the swampy fields, which are awful walking, letting one through at every step over one's knees into soft filth. The Sandpipers were rather wild, rising with shrill cries as soon as I got within forty or

fifty yards, but settling again after flying round and round for a few minutes. Feeding with them were a great many Yellow Wagtails (*Budytes taivanus*); and I got several specimens of both them and the Sandpipers at one shot."

TRINGOIDES HYPOLEUCOS (Linn.).

The common Sandpiper is plentiful in Singapore and the neighbouring isles; during November, 1879, I found great numbers of them on the shores of Pulau Nongsa and Pulau Batam, and on many occasions saw them settle on the fishing-stakes, which stand five or six feet above the surface of the water. In China I once saw a Sandpiper dive and swim under water with wonderful ease. I find the following notes, made at the time, in my journal:—

"6th October, 1878, Kowloon, near Hongkong. Towards evening we left the hills and returned to our boat, near which, on the sands, we shot a few Waders. One of these, a Common Sandpiper (*T. hypoleucos*), fell wounded into a brook; and my dog ran to retrieve it; but just as he was going to pick it up, it dived like a Duck and swam *under* water a distance of over twenty yards. The stream was of no width, and the water as clear as crystal; and standing within a couple of paces, I most distinctly saw the bird propelling itself with its wings as it swam beneath the surface of the water."

PARRA SINENSIS (Gm.). The Pheasant-tailed Jacana.

Late one evening in the first week in May, while shooting near Saiyong jheel, on the Pêrak river, I was stalking a flock of Teal which had gone down on some swampy ground bordering the water, when something white darted past, which, in the dark, I took to be a Goose Teal, so fired, but found that instead of a Teal I had killed a most beautiful specimen of this handsome bird, the only one I came across in the peninsula, though in India, I believe, it is far from rare.

It was a male in summer plumage; length 17½ inches, of which the tail of four long tapering black feathers measures 5½; irides brown; beak, legs, and toes plumbeous, the toes are very long and slender, and set like the spokes of a wheel, hind claw 1⅛ inch; underparts white, barred irregularly with black; a peculiar golden mane passes along the back of the neck; the back and scapulars are brown with a bright purple gloss; wings pure white,

excepting the first primary, outer webs of second and third, and borders round the ends of the secondaries, which are black; wing-feathers very lanceolate, the first primary has at its tip a peculiar filament, the fourth is very attenuated and pointed; wing-coverts barred with grey.

PORPHYRIO CALVUS (Vieill.). The Purple Coot.

One afternoon, while Teal-shooting in Pêrak, I was wading about a jheel overgrown with weeds and aquatic plants, among which I shot a specimen, my only one, of this Coot.

Its plumage reminded me much of *Porphyrio cæruleus* of Europe; but it is smaller than that bird, also its beak and legs are not of such a bright red. It feeds principally on weeds and other green substances. The stomach of the one I shot was very muscular, and contained vegetable matter and a quantity of sand; but possibly they occasionally prey on the young of other birds, as their relation, *P. cæruleus*, which I shot in Sicily, had there the reputation of killing young wildfowl; also, when visiting Mr. WHAMPOA, a Chinese gentleman residing in Singapore, he showed me a very handsome pair of these Coots in his garden, but said he was obliged to confine them in a cage, as, when let loose, they killed his chickens.

My Pêrak specimen, a male, shot on 9th May, 1877, was 17 inches in length; neck, throat, and upper parts of the breast pale greenish blue; back of neck and the abdomen deep purple; vent freckled with grey; under tail-coverts white; wing-coverts light blue; legs, beak, and frontal plate dull red; back and scapulars dark brown tinged with green and blue. Soon after death the beautiful blue of its plumage faded.

There were two of these Purple Coots in the Botanical Gardens, Singapore, also specimens in Raffles Museum.

GALLICREX CRISTATA (Lath.). The Crested Water-cock.

This Water-fowl is very plentiful, breeding among the jheels and reedy swamps of Western Malaya. Personally I never found a nest, but in Pêrak, during April, have shot males with the red frontal plate, assumed only during the breeding-season, fully developed. The following is from my note-book:—

"Kuâla Kangsa, Pêrak, 31st March, 1877. This evening, in

a very wet paddy-swamp, I shot a bird uncommonly like a Coot *(Fulica atra)*, except that its toes were very long, and without lobe, web, or any other aid to swimming; it flew with a heavy flapping flight close over the tops of the reeds. It was of black plumage, but a good deal marked with a rusty brown; also it had a little white on its shoulders; irides dark brown; length 15 inches; claws long, very curved and sharp; legs yellowish green, as was the beak, which extended up the forehead in the form of a reddish frontal plate; so I take the bird to be a young male in breeding-plumage; in the adult the iris is crimson."

Again, in my notes I find:—

"Singapore, 22nd December, 1877. To-day I got four couple of Snipe in the valley near Cluny, also shot a female specimen of the Water-cock *(G. cristata)*, which Drake flushed out of a thick patch of reeds standing in water nearly two feet deep. Though at different times I have shot dozens of these birds, I never remember finding them anywhere but in very wet places; in Pêrak they were exceedingly plentiful on all the jheels, but kept to the thick reed-beds. During last spring I shot a great many on the jheels near Saiyong and Kota Lama, and found them very good eating, though in that respect not equal to the little Goose Teal.

"The great difference in size of the sexes of this bird is very noticeable: the female I shot to-day is 13 inches in length; irides dark brown; legs and beak dull green, the latter reddish at its base; head and the upper parts dark brown; the feathers of the back, also the tertiaries, broadly edged with pale brown; chin, throat, supercilia, outer web of first primary, and the shoulder white; underparts pale rufous brown, narrowly barred with dusky brown, particularly on the flanks."

The male is a larger bird, about 16 inches in length, and, when mature, has red irides and its plumage very dark.

In Singapore I once put up a Water-cock which flew a short distance, then settled on the top of some bushes eight or ten feet above the ground, a most unusual thing for one of these birds to do. It looked most strangely out of place; so I shot it in order to be sure of its identity.

ERYTHRA PHŒNICURA (Penn.).

The White-breasted Water-hen, though by no means rare, is not very often seen, owing to its extreme shyness; it frequents thick covert near water. At Singapore I occassionally saw it in the hedge-rows near the lake in the Botanical Gardens.

During November, 1879, I shot several specimens on Pulau Batam; also during 1877 I got many in Pêrak and Lârut. One of the Pulau Batam birds was 12 inches in length; beak yellowish green, reddish on the ridge; legs dull green; tarsus 2¼; upper plumage dull bluish black with a slight green tinge; face, throat and breast pure white; vent and under tail-coverts chestnut. This specimen, being immature, had the irides brown: in the adult they are deep crimson. I once saw one these birds settle on the upper branches of some trees; but they were of no height about ten or twelve feet at the outside.

PORZANA CINEREA (Vieill.). The Small Water-Rail.

I never came across this Rail on the mainland; but on Singapore in certain localities, notably the Mount Echo valley, they were very plentiful, particularly during September and October; but perhaps being out Snipe-shooting a great deal during those months I noticed them more than at other times, when I did not pass so much time in their resorts.

My notes are as follows:—

"Singapore, 7th October, 1879. Passed the afternoon Snipe-shooting in the Mount Echo valley, wading through the swampy grass-fields knee-deep in the most horrible filth—the sewage of Singapore, which is carried out from the town in large wooden tubs by the Chinese coolies and emptied over the fields as manure. The smell is most disgusting; but the valley being capital collecting-ground, in spite of the deep wading and unsavoury odours, I frequently pay it a visit.

"To-day I got some Snipe (*Gallinago stenura*), Bitterns (*Ardetta cinnamomea*), Golden Plover (*Charadrius fulvus*) and smaller Rails (*Porzana cinerea*); these last were very plentiful in the deepest parts of the swamp, and nearly every bush held one. When flushed they flew with a weak flight, with their long legs trailing behind them, for about fifty yards, then dropped and ran

for the nearest covert, from which it was not easy to get them up a second time.

"A female I dissected had the ovaries much developed, stomach very muscular, full of grass-seeds, a fine thread-like weed, and a quantity of sand.

"Length 7½ inches, tarsus 1½; irides red, orbits scarlet; legs yellowish green, soles yellow; beak yellowish green, orange at its base; upper parts, the wings, and tail dull brown, with a plumbeous tinge on the head and neck; underparts, also a streak under and over the eyes, white; sides of the neck and breast bluish grey. Another I shot had the irides a reddish brown colour."

At sunset on any fine evening during September dozens of them were to be seen feeding out in the open on the swamps below Mount Echo, scuttling off in all directions directly they were disturbed.

Hypotænidia striata (Linn.).

This common Water-Rail is apparently more abundant in the south than in the north of the peninsula, as I did not meet with it in Pêrak, while in Singapore I found it, at all seasons, the most common of all the Rails. I got specimens every day I went Snipe-shooting, their favourite resorts being very wet swamps covered with low bushes.

A female I shot on Pulau Batam, on 30th September, 1879, was 10 inches in length, tarsus 1¾; irides dark brown; beak fleshy red, dusky on culmen and tip; legs dull green. Its stomach contained a quantity of dark-green substance, among which I detected the fragments of insects and the shelly covering of a chrysalis of some sort.

Another female, shot in Singapore 30 September, 1877, was slightly smaller than the above, in other respects similar. Top of head, the nape, and a streak down each side of the neck chestnut, marked with black on the crown; the wings and upper parts olive-brown, covered with narrow wavy bars of white, edged with black; the chin and throat dull white; a streak below the eye, the sides of the neck, and the breast lead-grey; abdomen, dull brownish grey barred, particularly on the flanks, with white.

RALLINA FASCIATA (Raffles.).

This handsome Banded Rail is decidedly rare; I never shot one, and saw very few in the Malacca collections. It can easily be identified by its richly banded plumage. It is smaller, also has the olive of the back more rufous than *Porzana ceylonica*.

LEPTOPTILUS ARGALA (Lath.).

The well-known Adjutant bird of Anglo-Indians is found along the Malayan coasts, but, I think, not so plentifully as the rather smaller and more darkly plumaged *L. javanicus*.

In August, 1877, I saw several Adjutants on the mud at the mouth of the Moar river.

LEPTOPTILUS JAVANICUS (Horsf.). The Malay Adjutant.

Much more common in the Straits than the last-named species: both, however, there go by the name of "Adjutant bird." I found it plentiful on the mud-flats at the mouths of most of the rivers on the west coast particularly, about the bar at the extrance to the Lârut river; but I never shot one, as on every occasion my baggage was much too limited to allow room for stowing away so bulky a bird.

It is easily tamed, and invaluable as a scavenger, particularly in a hot climate, where things do not improve by being kept. When quartered at Tanglin, every time I drove into Singapore I passed a pair of these Adjutants, which lived on the grass-plot at the roadside close to the town. They seemed very contented with their lot, never straying far away from one place, and were usually to be seen either perched on a railing, apparently buried in thought, or else gravely stalking along the edge of a tidal ditch bordering the road, on the look-out for frogs, fish, or pieces of offal that might come drifting down the stream. My dog frequently used to rush and bark at them, when they put themselves into the most absurd attitudes, if very closely assailed bending forwards with their wings upraised, necks extended, and enormous bills wide open, presenting a most grotesque appearance.

The detachment of my regiment stationed at Penang bought a pair of these Adjutants from a Malay, and kept them on the race-course just outside the Mess. The following account of the birds, their manners and customs, is given me by an officer of the

detachment, who watched them daily :—

"In June, 1877, when at Penang, S. S., B—— purchased, for the sum of three or four dollars, two Adjutant birds of a black and white colour; head and bill of a yellowish colour, as was also the neck; their bills were nearly a foot in length; they possessed but very few feathers on the head and neck—in fact only a few sprouting hairs: their backs and wings were of a greenish black, and their breasts of a dirty white colour. The birds stood about three feet in height.

"They were never kept in confinement, and from the very first were allowed to roam over a large open expanse of ground, but never seem inclined to stray far, and very seldom even attempted to fly; and when they did it was rather a failure, and consisted of a succession of bounds for about fifty yards, after which they appeared to be quite exhausted.

"They were curious birds to watch, and always gave one the idea that the surroundings had but little attraction for them, as they would spend more than half the day standing motionless opposite each other, bill to bill, and with both wings outspread, forming a most ludicrous picture; sometimes they would stand like this for an hour or more; but occasionally one of them raised and stretched out one of its legs as if it were stiff; otherwise they would scarcely move a muscle. I do not remember ever hearing either of them utter a sound, though we often listened.

"They were very coarse feeders, and did not consider much before they fed, either as regards quality or quantity. On one occasion I threw to one of them, as fast as I could, one by one, several small fish about six inches in length; these he gulped down to the number of thirty-two, and even then did not appear satisfied.

"After they had been with us about a month, one morning one of them looked rather sorry for itself, and basked in the sun with outspread wings for several hours; but later in the day he lay down on the grass with his eyes closed, evidently very sick; by him stood his brother, quite unconcerned, and, as it seemed to us (for we watched him closely), unaware of anything unusual

being the matter. They remained like this till late in the afternoon, when we saw the healthy bird put his head on one side, and, looking inquisitively at his sick comrade, proceed to stir him up with his back, but without making him move; and on going out we found him to be dead. To discover the cause of death a post-mortem was decided on; and B—— and myself set to work at once, and found in the bird's stomach, which was much inflamed, the legs and claws of a large Fowl, quite undigested, and probably the cause of its decease.

"The amusing part of the post-mortem was that the surviving bird stood close by to see us cut up his brother, and evidently with much pleasure; for he eagerly watched us slice off great lumps of meat, and was delighted when they were thrown to him, gobbling them up in no time; after a good meal he stalked away very well satisfied with the afternoon's performance, apparently thinking what a pity it was he had not a brother dying every day."

ARDEA SUMATRANA. The Malay Purple Heron.

Plentiful in the jheels and paddy-swamps in Pĉrak, particularly during April, when I found them in a great numbers among the reeds of the large jheel near Saiyong; as I waded about I used to see them, with their long necks stretched out and heads raised above the reeds, most intently watching my movements.

They were rather wary, though when flushed they generally flew but a short distance, and settled on the upper branches of some large trees bordering the jheel; then, under cover of the jungle, they were easily stalked. They reminded me much of *A. purpurea*, the European Purple Heron, except that they were not nearly so richly coloured as that bird. An immature female, which I shot at Kota Lama jheel, Pĉrak, on 5th April, 1877, measured about thirty-six inches in length, bill at front 4¾, tarsus 5; crown of head dull bluish grey; chin and throat white; face and neck rufous brown, the latter spotted longitudinally with dark brown; upper parts dull brown, the feathers edged with rufous brown and slightly glossed with purple and green; tail and wing slate-grey; wing-coverts ashy, with pale rufous edges to the feathers; abdomen yellowish white. It had been feeding

on small fishes.

HERODIAS GARZETTA (Linn.).

I frequently met with this Egret among the swamps in Singapore, generally in flocks of from fifteen to thirty.

My notes record:—

"Singapore, 21st October, 1880. To-day, while shooting Snipe in the swamp behind the barracks, I put up a party of twenty white Egrets, and, as they passed overhead, brought down one of them, a fine specimen of *H. garzetta*, in pure white plumage, but of course, at this time of the year, without the crest and the dorsal and pectoral plumes of the breeding-season.

"In length it is 24 inches, bill at front $3\frac{1}{6}$, tarsus 4; legs black, blotched with green; toes green; soles yellow."

BUPHUS COROMANDUS (Bodd.).

The Cattle-Egret is very plentiful throughout the Malay Peninsula; the following are some of the many references to it in my note-book:—

"Kuâla Kangsa, Pêrak, 17th February, 1877. Buff-backed Herons are very common here; wherever there are many buffaloes large flocks of them are always to be seen, either walking about among the animals' legs, or else perched on their backs picking out ticks and other vermin. This afternoon, close to Kôta Lama, I shot a female specimen: length $19\frac{1}{2}$ inches, beak at front $2\frac{1}{4}$, tarsus $3\frac{1}{2}$; plumage white, with the exception of a faint buff tinge on the head and nape; irides yellow; legs black; beak reddish yellow; in short, the bird was in almost perfect non-breeding plumage, though another, which I shot out of the same flock shows traces of the buff back. Every evening at dusk a large flock of these Egrets fly across the river and roost in a clump of trees exactly opposite our camp."

"Singapore, 4th November, 1880. Leaving Tanglin directly after tiffin, I followed a jungle-path for a mile or two till it brought me out on an open swamp, a branch of the Mount Echo valley. Quietly parting the bushes, I looked out into the open, and found myself quite close to a large flock of Cattle-Egrets, which, unaware of my presence, were stalking about the swamp picking up larvæ and aquatic insects. After watching them for several

minutes, I stepped out from my hiding-place and, as they rose, brought down a couple. The birds were so confused at my suddenly and so unexpectedly appearing almost in their midst, that they flapped about in all directions, not knowing which way to go, and gave me easy shots. One, struck by a single pellet, which grazed the top of its head, seemed to be completely dazed, and, though in other respects untouched, made no attempt to fly away nor even to walk, but stood bolt upright, quite motionless, and stared vacantly at me in a most idiotic manner: I suppose it was suffering from concussion of the brain.

"Both of the birds I shot were in pure white plumage, except a slight tinge of buff on the head; the beak was orange, at front 2¼ inches; orbital skin greenish yellow; irides yellow; legs black tinged with green; soles green; tarsus $3\frac{5}{16}$ inches. Their stomachs contained large spiders, several grasshoppers, dragon-flies, and small insects."

"Kuâla Kangsa, Pêrak, 8th April, 1877. To-day I shot in the country round Saiyong, and on the large jheel saw several Herons (*Ardea sumatrana*); a few Teal, and literally hundreds of Cattle-Egrets; the last are becoming of a ruddy brown colour on the head, neck and breast, a sure sign of the approach of the breeding-season."

BUTORIDES JAVANICUS (Horsf.).

Common. I got several in Pêrak. For many weeks one resorted daily to the river-bank just below our camp at Kuâla Kangsa, and I often watched it fishing; at length, doubtless thinking itself in a dangerous neighbourhood, it took itsef off to other grounds.

I also found this species plentiful among the islands of the Singapore archipelago. In my notes, in a description of a trip to Pulau Mongsa, is the following:—

"23rd September, 1880.....I found Pulau Mongsa to be about half a mile long by less than a hundred yards wide, thickly wooded, but fringed with a broad coral reef, at low tide of considerable width. Near its shores were long rows of fishing-stakes projecting some feet out of the water, on which sat hundreds of small green Herons (*Butorides javanicus*). On our

approach they rose in regular flocks; and, so as to be certain what they were, I shot three or four. They flew very close to the surface of the water."

ARDETTA FLAVICOLLIS (Lath.). The Black Bittern.

Personally I never shot this handsome Bittern in the Malay States; but I saw skins in Malacca collections. I killed one or two in the neighbourhood of the Canton river, South China, where I found them in thick reeds and not easily flushed.

ARDETTA CINNAMOMEA (Gm.). The Chestnut Bittern.

I found this small Chestnut Bittern plentiful in Singapore, and also on the mainland, and shot many specimens in Pêrak, Lârut, Province Wellesley, and Malacca, generally flushing them in paddy-fields.

A female, which I shot at Singapore on 30th September, 1877, was about 14 inches in length, bill at front $1\frac{1}{16}$; tarsus $1\frac{3}{4}$; irides yellow; bill pale greenish yellow, dusky on the ridge; soles pale yellow; upper parts and the tail ruddy chestnut, but much variegated, many of the feathers of the wing-coverts and back being brown with pale yellowish margins; top of head dusky; chin whitish; pectoral gorget of ruddy yellowish-brown feathers with dark brown central streaks; under-surface of the wings ash-grey with a delicate pink tinge.

Undoubtedly this was a young bird, being of such mottled plumage; moreover it was of much smaller dimensions than an adult, at least according to JERDON'S description.

Another specimen, which I shot during May in the neighbourhood of Kuâla Kangsa, Pêrak, was of an almost uniform chestnut colour as regards its upper parts, but brightest on the wings and tail, and becoming brown on the back; the top of the head had a dusky tinge; underparts yellowish white; pectoral gorget boldly marked with longitudinal reddish-brown streaks; under-surface of the wings delicate pink-grey; bill at front 2 inches, in colour, yellow, the ridge dusky; legs greenish yellow; irides bright yellow, orbital region green.

ARDETTA SINENSIS (Gm.).

Certainly not so common as *A. cinnamomea*, still by no means rare in reedy swamps and wet paddy-fields. It is easily distin-

guished from *A. cinnamomea* by its wing-quills and tail being dee
blue-black instead of chestnut.

One which I shot at Singapore on 12th November, 188
measured 15 inches in length; tarsus $1\frac{3}{4}$; irides yellow; legs an
beak pale yellowish-green, the latter dusky on its ridge; beak fro
$2\frac{1}{4}$ inches.

Another, from Kôta Lama, Pêrak, 22nd March, 1877, was of simil
dimensions; top of head, the wing-quills, and tail black; face an
the upper parts cinnamon-red, brightest on the back of the neck
wing-coverts pale yellowish brown; underparts pale yellowis
white.

GOISAKIUS MELANOLOPHUS (Raffles). The Tiger Bittern.

I only once met with this magnificent Bittern, getting a singl
specimen, a female, near Changi, Singapore.

Length about 20 inches, beak at front 2, tarsus $2\frac{7}{16}$; top o
head and pointed crest, passing over the nape, bluish-black; ta
brownish-black; rest of the plumage chestnut, brightest on th
face and sides of neck; the back and wing-coverts freckled wit
wavy black lines; pectoral plumes creamy brown, dashed wit
black and chestnut streaks; the abdomen and vent chestnu
richly marked with irregular black and white bars; under tai
coverts white irregularly marked with dark brown; wing-quil
bluish-black, the terminal portions chestnut, and the extreme tip
whitish.

DENDROCYGNA JAVANICA (Sykes.). The Whistling Teal.

This bird may be called the Duck of the Malayan Peninsula.

Though a migrant, it is found at certain seasons throughout a
the Malay States; and I do not believe its breeding-grounds ca
be far north of lat. 5° N., as the migration from the lower o
southern half of the peninsula does not take place until late i
June, and a few months later the birds are back again. Durin
the winter months, or, to speak more correctly, during the nort
east monsoon, these Ducks collect in large flocks on the jhee
and flooded paddy-fields. In Pêrak I found them particularl
partial to small weedy lakes surrounded by thick jungle; and
one of these, near Saiyong, I used to see them literally in hun
dreds from February to April; but towards the end of the follo

ing month they got very restless, and by the middle of June most of them had disappeared, probably having gone north to breed.

I think there is little doubt that some few remain to nest near the banks of the Pêrak river, in the vicinity of Kuâla Kangsa, as at the end of June, after the main body had left, I occasionally came across stragglers in the ruddy breeding plumage. Moreover, Mr. Hugh Low, H.B.M.'s Resident at Pêrak, told me that the natives brought into Kuâla Kangsa young birds but a few weeks old, assuring him that they had been caught in the neighbourhood. This happened in January or February; so I suppose the birds breed from August or September till early in the year—that is, during the rainy season.

One cannot base conclusions on the habits of semidomesticated individuals; but it is worthy of notice that several of these Whistling Teal which, a few years ago, were turned out with clipped wings on the artificial lake in the Botanical Gardens at Singapore, though, having perfectly recovered their wings, they daily fly about the islands in search of food, still do not migrate, but remain and breed, and during September I saw several young ones swimming about with their parents. There is but little, if any, difference in the plumage of the sexes, and very slight seasonal change, though towards July specimens I shot were certainly more ruddy than earlier in the year.

During the heat of the day the Whistling Teal keep principally on the jheels, among thick reeds, and seem particularly fond of the small open pieces of water shut in by high rushes which are found in all large reed-beds. This makes them fairly easy to get at; and on several occasions, by wading quietly through the water, waist deep, the reeds concealing my head and shoulders, I came on them unawares and killed several at a shot—a great addition to one's larder in a country where fresh meat was not to be got every day.

When on open water I found them by no means easy to stalk; and even in places where I much doubt if a gun had ever been fired and they were but little disturbed, after one or two afternoon's shooting they became exceedingly wild and difficult to get near. The Malay bird can be easily distingnished from the other

species of *Dendrocygna* by its small size; out of the dozens whic I shot at different times I do not think one ever exceeded 1 inches in length.

A male shot at Kôta Lama, Pêrak, on 17th February, 1877, was 1 inches in length; irides dark brown, orbits bright yellow; leg and beak bluish-black; head and neck dull brown, the former dar on the crown; chin whitish; underparts ruddy brown, except th vent and under tail-coverts, which were whitish; wings black lesser coverts and the upper tail-coverts rich chestnut; back dusk black, each feather terminating with a broad band of rusty brown.

NETTAPUS COROMANDELIANUS (Gm.). The White-bodied Goos Teal.

The beautiful, and most appropriately named, little Goose-Tea is exceedingly plentiful among the jheels and swamps of the main land; but I never met with it on Singapore or any of the island along the coast. In many respects it is very Anserine, whence its name, having the short high bill, pure white colouring, and hoarse cry of the Goose tribe.

The Goose Teal is generally found in small parties of from four to ten, often associating with the Whistling Teal; and I have on several occasions got specimens of both species at one shot.

They seem to prefer open sheets of shallow water to thick cover, but on being disturbed become very shy and retire to quiet creeks or back waters surrounded by jungle. Though I often found them on flooded meadows, I rarely (in fact do not think I ever) saw them actually on dry land. Their legs are so short and set so far back that probably they seldom attempt to walk, but on the water are quite at home swimming and diving exceedingly well, and when slightly wounded are very hard to secure.

I remember once trying, for nearly half an hour to catch a Goose Teal which fell winged into a shallow pool. It stayed under water a marvellous length of time at each dive, and when it did rise to the surface showed only its head, disappearing again the instant I moved; but at length I tired it out and consigned it to the bag. These birds also have the power of sinking their bodies below the water till nothing but their head is visible, hoping thus to escape notice.

One evening in Pêrak, while out bird-hunting, I came upon a small pool completely excluded from the outer world by the most luxuriantly growing jungle. From the overhanging trees long slender creepers hung down in tangled masses to the surface of the water, which was almost covered with aquatic plants. To complete this beautiful piece of jungle-scenery, in the centre of the pool was a Goose Teal, perfectly motionless; for, quietly as I had approached, it had heard me, and, thinking it was unobserved, did not rise, but, all the time intently watching my movements, slowly and noiselessly sank under the water till nothing but its head remained above the surface.

When on the wing, the flight of these birds is very rapid. Skimming close over the reeds, they dodge along at use of a great pace, and are far from easy to shoot.

They breed in holes in trees, laying several white eggs. I was unable to find a nest, but think they breed in the north of the Malay Peninsula, as near Kuâla Kangsa I noticed that during June they paired, and, leaving the open water, retired to out-of-the-way places in the jungle, often selecting the narrow creeks or inlets from a large jheel.

Concerning the mode in which these birds, Cotton-Teal as they are called in India, carry their young down from their nests to the water, I had the following related to me by an eye-witness, an officer in the Indian Civil Service. He was stationed on the Madras coast; but I forget the exact name of the place. Anyhow, one afternoon, late in June, while out riding he saw a Cotton-Teal leave a tree and fly down to a pool of water which was near; the bird's peculiar flight, slow and steady, so different from their usual rapid mode of progression, attracted his attention; and riding closer, he saw it had something resting on its back which, on its reaching the water, proved to be three or four young Teal.

My informant then sent his native servant up the tree from which the bird flew; and at about twenty feet from the ground he found the nest, containing several more young birds, which he brought down; and my friend took them home, hoping to rear them in his poultry-yard; but in a short time they sickened and died.

Specimens shot in Pêrak during May had their legs black, but much

tinged with yellowish-green, which is the case, I believe, only dur the breeding season. The difference between the plumages of th sexes is very marked, the female being of much duller colou than the male.

The following specimems I shot in Pêrak during April, 1877:—

Male. Length 12½ to 13 inches; irides crimson; legs and fe greenish-yellow tinged with black; webs black; face, neck a whole of the underparts pure glossy white; a deep black ring e circles the neck; top of head dark brown; back and wings beau ful metallic green with a rich purple tinge; primaries barred, a the secondaries tipped with white, thus forming a band acr the wing; flanks and tail-coverts vermiculated with grey lin like a Wigeon's back; tail greenish brown; vent black.

The *female* is of the same size as the male, but not nearly boldly marked; its irides are dark brown; bill yellowish blac the secondaries only are marked with white; face and neck gr breast barred with narrow black lines; underparts dirty white; t of head dull brown, with a purple gloss.

I dissected both these birds: their stomachs were exceedin muscular, contained weed and vegetable matter, also a quant of sand and particles of quartz.

STERNA BERGII (Licht.).

I shot several of these Terns in the Straits of Johor and the south coast of Singapore. During September, while steami to Pulau Mongsa, several flocks passed close to our laun They flew close to the surface of the sea and in extended ord like a line of skirmishers; all the flocks were making in the sa direction; and it was about three in the afternoon: so perha they were on their way to some place in which to pass the night.

One shot near Johor on 13th April was from 17 to 18 inch in length, bill at front 2¼, tarsus $1\frac{3}{12}$; irides dark brown; b pale yellowish-green; legs black; upper parts mottled all ov with French grey and dusky brown; head and nape black, t feathers of the crown edged with white; forehead, underpar inner portions of the inner webs of the primaries, and tail-feathe white.

I think this must have been an immature bird; others I sh

had the legs green, blotched with black.

STERNA SEENA (Sykes.).

During May, 1879, I got one of these Terns alive, it having been caught by a fisherman on the shore near Malacca. It was a female, length 16 to 17 inches, bill at front $2\frac{1}{16}$, tarsus 1, bill from gape 3; in colour bright yellow; irides dark brown; head and pointed crest over the nape deep blue-black; the cheeks, a band across the upper parts of the back, and all the underparts white, slihgtly dusky on the breast; upper parts delicate French grey, very silvery on the wings; inner portions of the inner webs of wing-quills white; tail very deeply forked.

I got other specimens near Singapore during September and October.

STERNA SUMATRANA (Raffl.). The Black-naped Tern.

Common among the islands at the south of the peninsula. A specimen shot in the Johor Strait late in September was a male, length $13\frac{1}{2}$ inches, beak at front $1\frac{1}{2}$; irides dark brown; beak and legs black; tail very long and forked, the two outer feathers projecting $1\frac{1}{2}$ inch beyond the others; top of head, also the face, silvery white; a black streak passes from the beak through the eye and enlarges into a board patch on the nape; upper parts, tail, and wings pale French grey; outer web of first primary black; underparts glossy white delicately tinged with a most beautiful rosy hue. Its stomach containe l small fishes.

SULA AUSTRALIS (?).

In June, 1877, I saw several Gannets sitting on some drifting tree-trunks a few miles out to sea off the mouth of the Pĉrak river.

ATTAGEN MINOR (Gm.). The Frigate-bird.

On 23rd September, 1880, I got an immature Frigate-bird on Pulau Nongsa, about ten miles off the south coast of Singapore; I believe it to be the only specimen recorded as having been obtained in the Straits.

With some friends I was shooting green Pigeons as they came at dusk to roost on the island. Shortly after sunset, while waiting for the Pigeons, we saw a large bird flying towards the shore, and sailing along close over the surface of the sea. As

it passed near one of our party, he brought it down. Leng about 30 inches; beak and gullet pale bluish-white; feet webbed a of a dull fleshy-white; head, neck, and throat white, mottl with umber-brown, becoming dark brown on the breast and bac belly pure white; wings and tail black, tinged with green; wi coverts brown, the feathers having whitish margins; middle cl pectinated. The bird had a very rank fishy smell.

Graculus carbo (Linn.). The Common Cormorant.

On 29th May, 1877, while returning down stream to Ku Kangsa, after a few days' shooting on the upper reaches of t Pêrak river, I shot what I believed to be a specimen of the Co mon Cormorant.

In my notes I have written:—

"Soon after daylight, as we were drifting with the stream p the village of Enggar, loud exclamations from my Malay bo men drew my attention to two large birds which were walki about side by side on the sandbank in the middle of the riv Steering within shot, I fired from beneath the attap roof cov ing the canoe and killed one of them, and, wading to the ba found I had got a fine Cormorant, the first I have seen in t part of the country. It was not quite dead when I reached it, whilst flapping about on the sand disgorged four or five sm fishes. It was a female, length 34 inches, tarsus $2\frac{1}{4}$, middle with claw $3\frac{1}{2}$; irides pale green; beak at front $2\frac{7}{16}$, in colour di white, black on the ridge; gular pouch bright yellow; head, b of neck, wings, back, and tail rich bronze slightly tinged w green, and having the feathers of the upper part of the ba also the scapulars and the wing-coverts, edged with black; lo back and sides of abdomen uniform dark greenish-bronze colo face, front of neck, breast, and middle of the abdomen wh much mottled and streaked with brownish-black.

Plotus melanogaster (Gm.). The Indian Snake-bird.

I got one of these curious birds, looking like a cross betw a Heron and a Cormorant, at Malacca; it was shot in April, of a party of ten or fifteen, on some pools at Kessang, a mar district in the neighbourhood of the settlement. The local b collectors did not seem to be familiar with it: so probably

rare in that part of the country; but further north, in Pêrak, I met with it on several occasions, though I never saw more than two or three together. Its chief characteristics are the long snake-like neck and the beautifully marked black and silver scapulars.

H. R. KELHAM,
Capt., 74th Highlanders.

GUTTA-PRODUCING TREES.

[The following interesting paper upon the trees which produce the "Gutta-percha"* of commerce has been placed at the disposal of the Society by the courtesy of Sir FREDERICK A. WELD, to whom it has been submitted by Sir HUGH LOW, Resident of Pĕrak.]

Sir Hugh Low, Resident of Pĕrak to the Hon'ble the Acting Colonial Secretary, Straits Settlements, dated The Residency, Thaipeng, Lârut, 12th October, 1883.

SIR,—I have the honour to forward, for the information of His Excellency the Governor, a Report on the trees producing the "*gutta percha*" of commerce, by Mr. L. WRAY, Junr., Curator of the nascent institution which, it is hoped, may develop into a useful collection of the natural products of this State as the Pĕrak Museum.

2. The collections, when at the commencement of the current year His Excellency appointed Mr. WRAY, were in a very embryonic state, and being aware of the careful habits of observation he had acquired as an amateur of considerable attainments in electrical and chemical science, and of his zealous pursuit of scientific knowledge in other directions, I requested him to devote his attention to collecting information as to the valuable product known as "*gutta percha*," together with complete series of specimens of the

* [The unknown person who first rendered the Malay word *gĕtah* (sap, gum, birdlime) by the Latin word *gutta*, deserves credit for some ingenuity. The accidental resemblance of the two words, and the adoption of the latter by botanists, may however be misleading as to the true derivation of the term "*gutta percha*." *Gĕtah*, in Malay, is the generic term for any kind of sticky sap which exudes from trees, plants, leaves or fruit: *perchah* means a rag, bit or strip of any stuff. *Gĕtah perchah* would thus mean *gĕtah* in strips or pieces (after being boiled), as opposed to the semi-liquid and sticky condition of the raw substance.—ED.]

product, and the trees which produced it, such as might enable the eminent men of science at the Head of the Royal Institutions of Kew, Ceylon and Calcutta to botanically identify them.

3. Mr. WRAY has zealously and successfully carried out the instructions he received, and complete specimens of several species have been made available, and their receipt cordially acknowledged, and others are in course of preparation.

4. In addition to this, Mr. WRAY's scientific training has enabled him to discover that, by the wasteful means of collecting, which alone have been hitherto practised, by far the greater part of the valuable product for which the tree is destroyed remains in the bark which is left to rot in the jungle, so that not more than the merest fraction is made available for the demands of commerce.

5. The process necessary for extracting the whole of the gutta, Mr. WRAY describes as simple maceration of the fresh bark shred into thin slices, or of the bark dried and pounded, a process so productive of valuable results that he considers the quantity exported from the Straits Settlements might have been gathered from one-thirtieth of the number of trees which, it is estimated, must have been destroyed to produce it.

6. In Pĕrak, the larger trees had been destroyed before my attention was attracted to the manner in which it was collected. The quantity exported was rapidly diminishing, when, in 1880, I advised the Government, as the only means of preventing the annihilation of the species, the young trees of which were being rapidly cut down, to forbid the export altogether.

7. Old trees had become so scarce that we had great difficulty in securing flowering and fruiting specimens, and I have, as noticed in the diary of my late expedition to the upper waters of the Pĕrak River, ascertained that the central parts of the Peninsula cannot, in all cases, as has been supposed, be trusted to produce an inexhaustible supply. On the light sandy soils which prevail there, none of the "*gĕtah taban*" trees are seen, and the natives assured me that although the kinds of India Rubber called "*gĕtah rambong*" (*Ficus elastica*) and the "*gĕtah sĕnggârip*" (*Willoughbeia*) had been common, the *Dichopsis* or *Isonandra* and the *Payena*, which is nearly of equal value, were quite unknown. These were, how-

ever, very common on the ranges of mountains near to the Straits of Malacca and on the lands bordering the sea-coasts, where the climate is much more moist and the soil is a stiff clayey loam resting upon granite, while the lighter soils of Upper Pêrak are on slates, schists and other metamorphic rocks.

8. As the more economical mode of dealing with the product of the "gutta" trees brought to notice by Mr. WRAY—collecting the bark instead of the gum—will be of great importance to such States as still have a supply, I would recommend that Mr. WRAY's Report be published in the Straits Settlements *Government Gazette* or in the Straits Branch of the Asiatic Society's Journal, so that, what there seems no reason to doubt, is a valuable economic discovery, which it is quite likely may be equally applicable to other gums or India Rubber-bearing trees, may be made known as widely as possible. It might even, with advantage to the commerce of the Straits Settlements, be translated into Malay.

HUGH LOW,
Resident, Pérak.

Mr. L. Wray, Jr., to Sir Hugh Low, Resident of Pérak, dated the 25th September, 1883.

SIR,—I have the honour to inform you, that in pursuance of the request you made some months ago, I turned my attention to the study of those trees from which the Gutta Percha of commerce is procured; and I now beg to present to you my Report, embodying the result of those studies up to the present time; and solicit your special attention to that portion which relates to my discovery of the large quantity of Gutta Percha that may be extracted from the bark, which is now entirely wasted.

I have sent botanical specimens, and, in most cases, samples of gutta and wood, of nearly all the trees I have mentioned, to the Royal Gardens at Kew, and also to the Royal Botanic Gardens, Calcutta, and the Royal Botanic Gardens, Ceylon; so that when the eminent botanists at those establishments have examined and compared the several specimens, the mystery in which their botani-

cal identification has been hitherto so completely enshrouded will, I venture to hope, be satisfactorily solved.

Gĕtah Taban Merah. (*Dichopsis Gutta*, or *Isonandra Gutta.*)

This tree, from which the best kind of Gutta Percha is obtained, grows, or rather used to grow, throughout the jungles of the plains of Pĕrak and a short way up the sides of the hills.

It seems to like a considerable amount of moisture, and will even grow with its roots in a running stream. It is a tree of large size, attaining a diameter of 4 to 5 feet, and a height of between 100 and 200 feet.

It has large thin buttresses around its base, which often present, on their upper portions, a convex profile, and, on a large tree, attain a height of 6 to 8 feet, and a span at the base of 4 to 5 feet from the trunk. As far as I have yet seen, they never form an arch, but have their lower parts buried in the earth, from the trunk to their extremities.

When growing in the forest, the tree has a clean, straight appearance, the former being due apparently to the bark peeling off in irregular pieces. The bark is of a rich brown-red colour, and from one-third to half an inch in thickness.

Inside the epidermis it is of an Indian-red tint; and when cut, the milk white sap oozes out, at first in small beads, which, enlarging, soon join and covers the injured part with a coating of a cream-like consistency. The leaves are lanceolate on a young tree, and roundish oval with abruptly acuminative points on a tree of mature growth. The margin is entire, and they are covered on their undersurface, with minute silky warm-brown hairs. The leaf stalks and young wood are also covered in a similar manner, which gives the whole tree, when looked at from below, a brownish tint, by which the tree may generally be recognised. The upper surface of the leaf is dark green, and the veins are not prominent.

The calyx consists of six sepals, three of which are superior to the others, and alternate with them.

They are coated, like the backs of the leaves, with silky-brown hairs. The corolla is white, and is divided into six petals. The style, which is simple, is sometimes persistent, and may be seen on

the ripe fruit. There are six ovules, but one or two seeds only arrive at maturity.

On the apex of the young fruit, the six carpels of which it is formed can be distinctly traced. The fruit is coated, like the backs of the leaves, with brown down; its flesh is soft, and it is sweet, but it has a disagreeable flavour of gutta percha.

The seeds are very oily, and they are, together with some of the seeds of nearly allied species, collected by the Malays and the Sakais, who dry them in the sun for some days, and then express the oil by putting them between two flat pieces of wood, and applying pressure by clamps and wedges.

The oil, which is solid at the ordinary temperature (that is up to 90°), is highly esteemed for cooking purposes. Birds, squirrels, monkeys, &c., are very fond of the fruit and of the seeds, which adds to the difficulty of obtaining them.

It flowers in the month of March, and ripens its fruit in June; but the Malays assert that it only fruits once in three or four years.

The gutta of this variety is red, and the colour is not due to an admixture of bark, as is frequently stated. It is probable that other varieties of gutta may be sometimes mixed with bark to make them look like *Taban Merah*, and so command a higher price than they otherwise would; but the true *Gĕtah Taban Merah* is red *per se*, and the water in which it is cleaned, although changed many times, still becomes deeply dyed with that colour. Specimens of this, in fruit, together with wood, bark, and gutta, I sent to the Royal Gardens at Kew, Calcutta, and Ceylon, on May 30th, 1883.

Method of collecting the Gĕtah Taban Merah.

A tree having been found, a staging of saplings, tied together with roots or rattans, is erected round it, so that it can be cut above the spreading buttresses. The tree is then felled with a little Malay axe called a "*bĕliong*," and as it lies on the ground, V shaped rings, about one inch broad, are cut in the bark, at intervals of 15 to 18 inches, all along the whole length of the trunk, and of the large branches, with a heavy chopping knife, called a "*parang*." These cuts soon become filled with the white cream-like sap, and

in about half an hour, the gutta will have separated from the aqueous portion of the sap, and may then be removed, by rolling a small ball of it round in the cuts, to the edge of which the coagulated gum adheres, and forms a disc, varying in size, according to the number of scores it is rolled in.

These discs are then boiled in water, and made into balls, and sold by the collectors to the men who export it to Penang or Singapore.

The gutta is, at first, pure white, but soon changes to pink, and finally to a brownish-red. The water in which the gum is boiled becomes a dark red-brown, and this colouration is the most distinctive feature that this variety of gutta possesses, and by which it may be easily recognised.

The air seems to have on the sap an effect analogous to that of rennet on milk, coagulating the gummy portions so rapidly, that only a small quantity of their watery stuff runs out of the cuts, all the gutta percha remaining as a soft spongy mass in the scores.

The amount of gutta obtained from a single tree, appears to have been greatly over-estimated in the accounts that have been written on the subject; and exceptionally large yields from gigantic trees have been erroneously quoted as being an *average* product, which is clearly by no means the case.

I had a tree felled, that was two feet in diameter (at six feet from the ground) and about one hundred feet high, the age of which I estimated, from its annular rings, to be over one hundred years. It gave only 2lb 5 oz. of fairly clean gutta, valued by a Malay dealer at $1.20 per catty, or 3*s*. 3*d*. per pound, so that the product of this tree was worth only 7*s*. 6*d*.

Some say, that if gutta trees are felled in the height of the rains and when the sap is rising strongly, they then yield more gutta than at other times; but I have had no means of testing the truth of this assertion.

*Gĕtah Taban Sutra.** *Dichopsis* ——.

This tree is usually confused by the Malays with the preceding one, but is very different to it in many respects. It grows on low

* Sutra=silk.

hills, and, the Malays say, will only thrive in sight of water; and those I have seen certainly bear out this idea, for they were all near the bank of some stream, and at an elevation of about 500 to 600 feet above sea level.

It has much the same appearance as the *D. Gutta*, but the leaves are smaller, and their backs have a yellower shade of brown, and the buttresses are much smaller, and have a concave outline. The bark, which is dark brown, is smooth, and shews, by small oval indentations, the places where the branches have been, when the tree was young. This is a feature I have not noticed in any other gutta, and may, I think, be taken as characteristic.

The flowers have a reddish tinge, and the fruit is coated like the backs of the leaves, and is oval in form. and about the size of a mussel plum.

Its gutta is pale reddish-brown (like *Gĕtah Sundik*) and the water in which it is boiled does not acquire a red colour. It coagulates nearly as quickly as *Taban Merah*, and is collected in the same way.

The specimens I collected were obtained from the Ulu Kenering, Pĕrak. The tree was 12 inches in diameter at 3 feet from the ground and was in fruit when felled on the 17th August, 1883. The flower was obtained by a Malay about 10 weeks previously.

Gĕtah Taban Puteh (*White*). *Dichopsis Polyantha?*

This tree cannot be told, by its outward appearance, from *Dichopsis Gutta*, except that its leaves are rather larger.

It has large buttresses, with convex tops, and the bark is nearly of the same shade, but rather browner. The fruit also seems to be similar, and the flowers are white; so that it is not until the tree is felled, that any very distinctive character appears. It is then found that the sap, which is much more copious, does not coagulate quickly, and when it does, it is of a dirty white colour, and has a much higher softening point than any of the other kinds, even boiling water not being sufficiently hot to thoroughly soften it. This tree grows on the hills, up to an elevation of 2,500 feet above sea level.

I have never seen it growing on the plains, nor in fact lo than 1,800 feet.

It ripens its fruit in the month of February.

The gutta is collected by felling the tree, ringing the bark, placing leaves, bamboos, &c., under it to catch the sap; whic afterwards boiled, and the natives often add salt to hasten coagulation.

It is frequently adulterated with the gutta from Kayu Jelut and two or three of the Bassias.

The usual method of mixing them is to do so before the sap c agulated, as afterwards, owing to the high melting point of *ban Putch*, they cannot be so easily and intimately combined. tree of ten inches in diameter, at four to five feet from the gro gave 2lb 11oz. of fairly clean Gutta Percha.

Gĕtah Taban Putch (Variety).

This variety differs from the above, in having smaller leaves, in the shape of the fruit, which is longer in proportion to its brea

I have found it growing on the hills at 2,300 feet elevation ; it ripens its fruit in the month of February.

Gĕtah Taban Chayer. Dichopsis* ——.

This tree I have found growing at 600 feet above sea level ; it attains a large size.

The bark is reddish-brown, and the wood is hard and white, w a dark red centre.

The backs of the leaves are, when young, of a golden brown, full grown ones are silvery.

They have not the points of the leaves that are present in n other varieties of Dichopsis.

The flower, which appears about the middle of September, is p green, and very small.

The corolla has a six-toothed limb, the teeth being nearly tri gular in shape, and so thin as to be almost transparent.

* Chayer=liquid.

The diameter of the flower is about $\frac{3}{16}$ of an inch.

In the throat of the corolla are inserted, by short filaments, twelve anthers. They are placed alternately in the centre of the teeth, and at the junction between two teeth.

The style is simple, and of such a length that it projects beyond the petals, in an unopened flower bud. It appears to be often persistent.

The gutta coagulates very slowly, hence the native name "*Chayer*," which means watery, &c.

The gutta, which seems to be of good quality, is of a dirty white colour, but may be easily distinguished from *Taban Puteh* by its lower softening point, and the tree, by its having small concave buttresses.

Gĕtah Taban Simpor. Dichopsis Maingayi?

This tree may be readily distinguished from the foregoing by its large dark green leaves, and by its prominent veins at the back, which are covered by coarse, silky light-brown hairs, the back of the leaf itself being only sparingly covered by them.

The bark is about half an inch thick, rough, and of a reddish-brown colour, much covered by a greyish lichen. It has medium-sized buttresses with a concave outline.

One tree that I measured was three feet three inches in diameter, at six feet from the ground, and from that height the buttresses sloped out until they reached the ground; having a spread of about three feet from the trunk.

The flower is white, and comes out in the beginning of April, or the end of March; but its fruit I have not yet seen.

I had one tree felled, which, at three feet from the ground, measured seventeen inches in diameter, and sixty-three to the first branch. The weight of gutta obtained was 12oz. The sap, by the aid of heat and stirring, coagulated in twenty-three hours after tapping.

This gutta is sold under the name of *Gĕtah Puteh*. The tree grows on hills up to about the same height as *Taban Puteh*.

Gĕtah ——. *Dichopsis* ——.

This is very much like the foregoing, but the leaves ar lighter green, and are not so much coated with hairs; th is smooth.

I have not yet seen the flowers, but the fruit is green, s devoid of hairs, and ripens in August. I found it growin the *Taban Sutra*.

Its gutta is slow in coagulating and softens at a lower te ture than the last named variety; and it becomes rather when heated, and remains so for some time after it has coole

Gĕtah ——. *Dichopsis* ——.

This tree has large, glossy, dark-green leaves, the backs of are coated with rich warm chocolate-brown hairs, more dens the veins than elsewhere, and the midrib is coated, in a similar ner, on the top surface of the leaf, for about two-thirds length.

The bark is very rugged and greyish-brown in colour, conta so little gutta that it is not worth collecting. I have fou growing on hills, about 800 feet high; but, as yet have not able to procure flowers, or fruit.

Gĕtah Taban ——. *Dichopsis* ——.

Trees of this variety are said to be growing on the Gû Miru range, near Kuâla Kangsa, to have small leaves, an yield gutta of good quality; but I have not yet fallen in wi nor have I had an opportunity as yet of collecting any speci of it.

Gĕtah Sundik. Payena Leerii.

This variety grows in swampy places near the coast, and I fo one tree with its roots in a small creek, the water of which quite salt, and only a short distance from the regular Mang

trees fringing the stream. The leaves are small, shiny, and have a reddish tint when young. The bark is about three-eighths of an inch thick, and dark brown in colour, moderately rough.

The flowers are white, and the fruit is sweet, and eaten by the Malays. Its gutta is like Taban Sutra in appearance, and is collected by scoring the bark, catching the sap, and boiling it, until it coagulates. A tree measuring two feet and eight inches in circumference, at three feet from the ground, and 38½ feet to the first branch, that I had felled, gave 6½ oz. of gutta.

Gĕtah Sundik. Payena ——.

This is a tree much resembling *Payena Leerii*, but differing from it in the leaves being longer in proportion to their breadth, the fruit and seed smaller, and the bark, which is reddish-brown, is only about one-half the thickness, and consequently the yield of gutta is much less (the yield seeming to be in proportion to the thickness of the bark). This variety, therefore, is less valuable commercially than the thick-barked kinds. I may observe that it grows in swamps, like the *Leerii*.

Gĕtah Gahru? Bassia ——.

This is one of the Bassias, nearly allied to *B. Motleyana;* and it grows on the hills up to an elevation of 2,600 feet. The bark is light grey, and the wood seems to be of good quality.

The leaves are dark green, and the flowers white.

The fruit is reddish-brown, and covered with silky hairs, like that of *Dichopsis Gutta.*

The style is often persistent. Its gutta is white and hard, and is used only for mixing with better classes of gutta.

There are several other Bassias which yield gums that are used for mixing also; but I have not as yet obtained any botanical specimens of them.

Kayu Jelutong. Dyera ——.

The gum from this tree, is known as *Gĕtah Jelutong*, and is employed in the same way as that from the various kinds of Bassia.

The word "*Kayu*," means *wood*, but it is at times used by Ma lays instead of "*Pokok*" a tree, where they consider that it sound better.

This tree is one of the loftiest to be found in the jungle; and ha blackish-grey bark (white inside) which yields great quantities o white sap when cut into. It bears large bean-like pods, in pairs.

Its leaves are green above, and bluish-white beneath, an arranged in whorls at intervals, with seven leaves in each. Th wood is white and very soft, and is largely used by the Chinese fo making coffins, for which purpose it it well adapted, as it is ligh and decays very rapidly when exposed to moisture.

On the great loss of Gutta, resulting from the wasteful mode of extraction employed by the Malays.

Whilst engaged in collecting specimens and information respect ing the gutta-producing trees of Pêrak, I was greatly struck by th exceedingly small amount yielded by even large trees, by the pre sent Malay method of ringing the bark; which led me to an exami nation of the dried bark, with a view to ascertain, by a series o careful experiments, what proportion of the whole amount of gutt contained in a tree was actually left in the bark after the usua process of extracting it had been performed.

With this object, I had, on the 24th of May, 1883, a tree o *Gĕtah Taban Simpor* felled, and scores cut in the bark, at distances of fifteen inches along the whole length of the trunk; and obtained 12 oz. of gutta. Some two or three days after, I had some of the bark removed, and on the 29th, I cut some of it up into thin slices across the grain, and boiled them in water for a short time when I found that gutta had been expelled, and remained as a slight and irregular coating on the chips. This I picked off, and weighing it I found the yield to be 3½ per cent. of the weight of the wet bark operated on.

Encouraged by this simple and satisfactory experiment, I next had a weighed sample of bark pounded in a mortar, and then trans ferred it to a glass vessel, and boiled it in water.

In a few minutes, the gutta formed itself into small detached

white flakes, and by stirring, collected into a mass, which was easily removed from the flask, and purified by reboiling in clean water. By this method, the sample of *wet* bark yielded 5.3 per cent. of clean white gutta.

Another weighed sample of bark, was cut up and dried in the sun, and then put into chloroform, and after standing some hours, with frequent shakings, the liquid was poured off, and allowed to evaporate; fresh chloroform being added to the bark to extract any gutta which remained in it. The total product thus obtained was 5.7 per cent. of the weight of *wet* bark used in the experiment.

I next took a weighed sample of wet bark and cut it up into small chips, and dried it thoroughly, and found as the result of several experiments, that it lost 50 per cent. of its weight in the process.

The following deductions may be made from these results:—*Firstly*, that the wet bark, which is now allowed to rot in the jungle, contains fully 5.7 per cent. of its weight of Gutta Percha, or when dried 11.4 per cent.; and *secondly*, that by simply pounding or rasping, and boiling the bark, nearly all the gutta which it contains may be extracted.

After the tree was felled, I made careful measurements of it, and weighed portions of the bark, so that I could calculate the total weight on the trunk of the tree, up to the first branch, which I found to be 530lbs. when in the wet state.

Now if we take 5.3 per cent of this, as being the amount of gutta, that may be extracted by the process of pounding and boiling, already specified, we find that it would yield 28lb. over and above the 12oz. which were obtained by the ordinary Malay method; or, to put it in another way, that for every pound of gutta collected at present, 37lb. are wasted!

In the Kew Report for 1881, I find it stated, that in the year 1875, the export of gutta from the Straits Settlements and Peninsula, was estimated at ten millions of pounds weight.

I have no means of ascertaining the accuracy of that estimate, but accepting it as being tolerably correct, we must, from my experiments, come to the conclusion, that even if we take the amount of gutta wasted, at only thirty times the weight of that collected,

there were, during *that one year*, no less than three hundred millions of pounds, or putting the price at only 2*s.* 6*d.* per pound, £37,500,000 sterling worth of Gutta Percha thrown away, and utterly lost!

To fully realize the importance of this subject it must be borne in mind, that this vast destruction of these valuable trees (which are of such very slow growth) and of this *material*, on which the communication of the world may be said in a measure to depend, is going on *every* year, without any cessation whatever.

It will be noticed, that I have left out of my calculations, all the bark on the upper part of the trunk, and on the branches, which however is just as rich in gutta, as the lower portion of the trunk: even the leaves contain a notable proportion. I have tested, also, other varieties of these trees, and have obtained almost identical results, therefore I need not enter into further details.

The question naturally arises, can the bark be broken from the trees, and dealt with in the country, or can it be dried and sent to Europe, to be ground up and treated in the manner I have described, or in some other way sufficiently economical, as to be commercially successful? This question deserves the most anxious attention, especially of those who are engaged in the working up of this material; for if it can be successfully accomplished, then the same supply could be furnished, with *one-thirtieth* of the present annual destruction of trees!

With the object of having this point so far tested, I have collected some bark, and am sending it to the Royal Gardens at Kew, with a request to have it sent to one of the large manufacturers, so that a report may be obtained from them on the subject.

The labour involved in stripping the trees, carrying out the wet bark from the jungles (where no roads, or even paths, exist), drying it, carrying it to a port, and thence to England, are items of expense, which must not be overlooked. At the same time, it must also be remembered, that some other jungle products, quite as bulky, and not so valuable, are yet exported with profit.

If the gutta contained in the bark can be profitably extracted, the planting of those trees on waste lands, might possibly be undertaken by Government, with every prospect of success.

The variety that seems to be most easily grown, is *Payena Leerii* (Gĕtah Sundik).

This tree fruits freely, and will thrive on the swampy plains near the coast; and is said by the Malays to grow fast. Its wood is hard, with a close grain, and takes a good polish, therefore may be of some value as timber.

I have tried experiments in making cuttings of some of the Dichopsis, but have not had any success as yet; although it is probable that they may be propagated by this means, when the proper mode of effecting it is found out.

I have not tried *Payena Leerii* as yet, but hope to be able to do so very shortly.

L. WRAY, JUNR.

SHAMANISM IN PERAK.

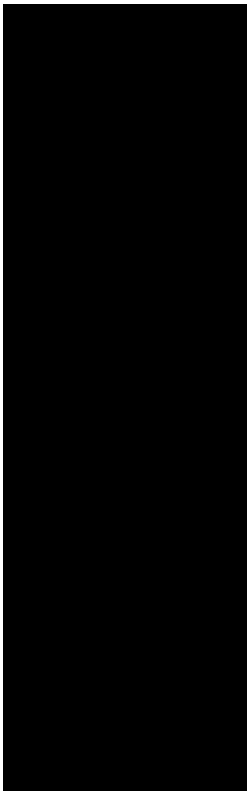
SOME acquaintance with the black art is essential t
Malay medical practitioner. Simple remedies for
and bruises are generally well understood, and
the more common diseases—such as fever, small-po
are often successfully, if not skilfully, treated with
remedies. Bone-setting, too, is a branch of the healing sci
which Malays sometimes shew much expertness. But,
cause of a disease is not apparent, or if such alarming sy
as insensibility or delirium set in, it is usually presumed th
spirits are at the bottom of the mischief, and sorcer
medicine, has to be resorted to. Arabic works on medicin
been translated into Malay, and there may be read learned
sitions on the parts and functions of the human body, wh
point of scientific accuracy, are of the age of GALEN and ARIS
Demoniacal possession, though it has always been a popular
among the Arabs (in common with other Semitic nation
explaining various forms of disease, is not an idea whic
Malays have imported from the West. Their beliefs reg
the distribution, powers and manner of propitiation of th
spirits, to whom they often ascribe human disease and suff
are relics of the days when spirit-worship was the religion of
primitive ancestors. The early rites of the aboriginal inhab
of Sumatra and the Peninsula must have been modified at
period by Hindu settlers from India, for traces of Brahm
worship are traceable in the rude chants and invocations su
Malay *pawangs*, to this day, by Muhammadan sick-beds. W
Muhammadanism is strongest, namely in the sea-ports and Eur
settlements (whence a constant communication with Mecca is
up), Malay ideas on the influence of devils on disease pa
more of the Semitic type. The evil spirits are *sheitan* or *jin*
pious Arabic sentences are used as charms and invocations.
in remoter districts, downright heathenism may be met with.

demons to the terrified villagers of many an inland *kampong* have a distinct personality. They must be met by the employment of other demons to counteract their influence, or they must be propitiated by bloody sacrifices.

In the State of Perak, it is usual to ascribe nearly every disease to supernatural agency. Medicine is often dispensed with altogether, and all hope of recovery is made to rest on the result of the incantations of professional *pawangs*. According to the belief of the people (professed Mohamedans for generations and generations!) the mountains and rivers of their country, the ground on which they tread, the air which they breathe, and the forests in which they seek for rattans, gutta, gums and other produce, abound with spirits of various kinds and of varying powers and dispositions. The malicious *bajang* is the most dreaded, for he is a goblin of inveterate hostility to mankind. Scarcely less formidable is the *langsuyar*, a kind of "white lady" or "Banshee," who may be heard sometimes amid the darkness of a tropical night moaning among the branches of the trees or soothing the child which she carries in her unsubstantial arms. The hunter spirit (*hantu pemburu*), who with his wife and child sometimes rushes past the peasant's huts at night in a whirlwind, pursuing with his four ghostly dogs an unseen quarry, is a potent source of evil, and there are many others too numerous to mention.

When the malice of some one of these many demons has caused sickness in a Malay family in Perak, help is summoned in the shape of a *pawang*, or medicine-man, who has a catalogue of spells at his command and is known for his familiarity with evil-spirits. The diagnosis may be effected in two ways. Either the *pawang* becomes entranced and sees *(tilik)* in his disembodied form secrets concealed from ordinary mortals and is able on recovering sensibility to declare the nature and cause of the disease, or else he calls down *(menurunkan)* some familiar demon (whom he has probably inherited from his *guru* or preceptor), and, becoming possessed by him, speaks, at his prompting, words of wisdom or folly as the case may be.

Some years ago I was a witness at a *kampong*, or village, in Perak



The patient was a young married wo
child in years, whose first baby was ex
upon me which inclined to the Malays
evil-spirits, were probably paroxysms of p
val left the patient so weak that when I s
an insensible state.

The scene was the centre portion of a la
lighted with two or three oil lamps on the
on a bed in a recess formed by curtaining o
the fourth being open. Opposite to the
side as she lay on her back, sat the *penan*
a big muscular Malay, grasping a lan
each hand. Between him and the bed
mentioned. On the other two sides of a
lamps were the centre, were ranged the peo
bours, visitors and strangers according to
I occupied the place of honour, being neare
curtained recess and having it on my right
present, myself included, sat cross-legged on
couch were eight or ten women watching e
sufferer and prepared to restrain her if she
delirium. The whole building was crowde
being discernible wherever the flickering li
pened to shed a transient gleam. Polite salut
and a few expressions of condolence and sy
the relations. The latter described the ma

tiger-spirits, to which class of demons CHE JOHAN'S familiar belongs. The air was not unpleasing, the words were difficult to catch, but the lines flowed in an easy rhythm and the metre was very regular. A performer of this kind is essential to every *pawang*, and, as in the present instance, is very often his own wife. She is commonly called *bidu*, or (in cases of royal *séances*) *biduan*.* In the invocation of the tiger-spirits, however, a peculiar nomenclature is adopted for everything, the *bidu* becomes *pengindin*, and the drum which she beats (which has only one end of the cylinder covered) is called *katubong*.

The *pawang*, naked from the waist upwards, had bound about him a couple of cords which crossed the back and breast, being brought over one shoulder and under the other arm respectively. He also wore strings round his wrists.

These cords are supposed to protect the *pawang*, or medium, from the malevolence of the evil spirits by whom he may be possessed. The same idea is found in Ceylon. According to the *Mahawangso*, Vishnu in order to protect Wijayo and his followers from the sorceries of the Yakhos, met them on their landing in Ceylon and *tied threads on their arms*.† Among the people of Laos, too, the same virtue is ascribed to ligatures of thread over which a charm has been pronounced. "Le grand remède universel, c'est de l'eau "lustrale qu'on fait boire au malade, après lui avoir attaché des fils "de coton bénits aux bras et aux jambes pour empêcher l'influence "des genies malfaisants."‡

As the *pengindin* screamed out her chant, the *pawang* seemed to become subject to some unseen influence and to lose control over himself. Sitting rigid at first, holding in each hand a huge bunch of leaves (*daun changlun*), he presently began to nod like a man overpowered with sleep, then he sniffed at the leaves, waved them over his head, and struck one bunch against the other. Finally, he fell forward burying his face in the leaves and sniffing in imita-

* Sansk. *vidhavá*, a widow; Lat. *vidua*.
† Tennent's "Ceylon," I, 340, n.
‡ Pallegoix—"Description de Siam," I, 43.

sible objects on the mat. Presently he
chest and shoulders with the bunches
wards the music stopped. We had now
but simply his body possessed for the
demon—*bujang gĕlap* or *the dark dragon*
the *séance* lasted, he spoke in a feigned
words with the peculiar intonation of
introducing frequently Sakai words and
most of the Malays present. Every
addressed him as "Bujang Gĕlap." The
the first to do so. Pointing to the insensi
on the couch beside him, he explained
attacked by some power of evil, and asked
forth his supernatural power to expel th
ing her. The latter asked a few questi
a difficult one, and then commenced some

Returning to his mat, which he had ten
at the patient and to converse with the fan
ful of *bertih* (rice parched in the husk)
cast around him. Then, after much grow
rose to his feet and performed a singular d
ment of the shrill chant and monotonous to
Presently he danced forward past the lan
of the insensible girl, and then himself cha
commencing "*Hei*————*i*————*i*——
spirit) the first word being enormously len

roared and growled and sniffed about uneasily until it was evident from his movements that he wanted to get under the mat. An accommodating person sitting close by lifted up the mat for him and he crawled under it on all fours and lay down entirely concealed from view. The chorus and the drum went on, and I hardly knew which to admire most—the physical endurance of the woman who sang so persistently at the top of her voice without any symptom of fatigue, or her marvellous memory. The invocations were very long, but she never seemed to hesitate for a word. There must, however, have been a good deal of repetition, I imagine.

After a retirement which had lasted for about a quarter of an hour, during which he had kept perfectly still and motionless, the *pawang* shewed symptoms of returning vitality. The mat was removed, and he resumed his seat upon it, yawned, uttered a few ejaculations in his feigned voice, and then sat up to be questioned. A desultory conversation then ensued, the *pengindin* acting as interpreter when the Sakai dialect used by "Bujang Gĕlap" was unintelligible to the audience. The result was declared to be that the tiger-spirit had identified the demon which was causing the suffering of the sick person present. A thrill of horror went round the assemblage when this was announced to be a dumb *langsuyar* (banshee). The correctness of this finding was then discussed and it seemed to command popular favour, for it was universally remarked that the patient had been insensible for two whole days, during the latter part of which time she had been quite silent. This was now, of course, accounted for by the dumbness of the evil spirit which possessed her.

The women round the sick-bed now said that the patient was trying to move, and all turned to look at this manifestation of demoniacal power. It was only a momentary access of delirium marked by convulsive movements of one arm, rolling of the eyes and movement of the lips and jaws. No sound escaped from the sufferer, another proof of the correctness of the *pawang's* diagnosis, and presently she was still again, after many fervent ejaculations of *Astaghfir Allah* (I beg forgiveness of God) from those present.

"Bujang Gĕlap" continued his efforts for the cure of the patient

for a long time. Again and again he strewed the place wi
and sprinkled the patient with *tepong tawar*. Once he
eight grains of *bertih* which were put into her mouth. He
long invocations, danced wild dances, and beat himself
bunches of leaves. But all in vain, the dumb *langsuyar*
possession of the sufferer. In the intervals of the ceremo
pawang conversed occasionally with members of the family
retaining his assumed voice and using Sakai phrases.
condescended to accept a Malay cigarette (*roko*), which h
by the Sakai word *nyut*.

At length he pleaded fatigue, and gave place to an old m
dealt with a different class of demons altogether. The spirit
he professed to be able to influence are the *hantu sungkei*
demons of the Sungkei river, a particular district in Perak.

His method of procedure differed a good deal from that
pawang of the *hantu blian*. Instead of the old woman with
drum, he had a male *bidu* with a large round tambourine. A
bunch of *pinang* leaves replaced in his hands the two large b
of *daun changlun* which "Bujang Gĕlap" had carried. A
preliminary sprinkling of *bertih* by the new *pawang*, the *bid*
menced to chant an invocation to the Sungkei spirits, add
them in turn by name. The symptoms of possession on th
of the *pawang* were convulsive shaking and shivering, especi
the hand and arm which bore the bunch of *pinang* leaves.
tune and metre were quite different from those employed
dressing the *hantu blian*. The old Sungkei *pawang* proved
ure, for after endless chanting and after he had been po
successively by "Panglima Raja," "Anak Janggi," "Hulu
Raja" and "Mambang Dundang," all powerful Sungkei spi
was unable to declare anything, and left us as wise as w
before.

What a common incident in Eastern tales is the dire ill
some lovely princess, for effecting whose recovery an agonised
offers half of his kingdom and the hand of the lady in marriage
is always some favoured hero who applies some magical reme
restores the princess to health after the medical profession h

completely baffled. But think of what the patient has had to undergo at the hands of the unsuccessful competitors, before the right man takes the case in hand! Think of all the doses administered by rival doctors, or prepared by sympathetic friends, each one assured that he is going to cure the disease and win the King's favour! I have been reminded of these things sometimes when I have seen or heard something of the treatment adopted in Malay families in cases of dangerous illness. In the household of a Perak Raja, *carte blanche* would be given to any one representing himself to have a remedy, on the occasion of a desperate sickness such as that which called for the scenes which I have imperfectly described. Any medicine offered would be gratefully received and administered, and very likely, before it could possibly take effect, some one else's prescription would be poured down the patient's throat on the top of it. It is thought to be a mark of sympathy and solicitude to suggest and prepare remedies, and they are usually accepted and tried in turn, to the imminent danger, I should imagine, of the unfortunate person experimented on. When a child is born in a royal house in Perak, all the old ladies in the country concoct and send to the scene of the interesting event doses called *salusuh*, which the mother has to swallow with great impartiality. It will be seen from this what an important part unprofessional zeal may play in sick chambers among the Malays. On the occasion I speak of, numbers of friends and relations brought their own specifics, but the state of the patient prevented their use.* I must, however, describe the dedication of a *balei berpusing*, or "revolving hall," which was arranged and carried out at the instance of one of the relations.

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* It is right that I should explain that every effort had been made to persuade the family to adopt civilised remedies, and to give up the proposed resort to the *pawangs*. There was no English Doctor in Perak then, but the officers at the Residency had a medicine-chest and one or two simple medical works. The head of the family, however, declared that, if the *pawangs* were not employed and the girl died, her other relations would charge him with not having done all in his power to save her. English medicines would be thankfully received, but they would be administered in their turn with native remedies. The sex of the patient rendered interference in nursing and feeding her impossible. A large proportion of persons who die up-country in Perak are ushered out of the world by the drum and chant of the *pawang* and *bidu*.

It was after the Sungkei demons had been invoked in va
propitiatory offerings in a *balei berpusing* were resorted to.
The two *pawangs* already present were asked to give th
their mats were spread afresh, their lamps re-trimmed, ar
bowls of parched rice replenished by officious attendants. F
ly, a couple of men brought in a neat model of a Perak n
The house of prayer in an inland Malay village is a very
affair. It is usually a square building with a door or win
each of the four sides. The main roof of the edifice, ins
terminating in a point, is surmounted by a little square crov
with a peaked roof. This was exactly reproduced in whit
very neatly and artistically finished. At the bottom of the
ture building was a single bamboo support, the end of whic
hollow fitted like a socket upon an upright rod fixed on th
The one leg of the model being thus fitted on to a sta
upright, the little house could be turned round and round
presenting each door in turn to each point of the compas
soon as it was fixed, a kind of frill or border, made of young
nut leaves with a deep fringe of the same material, was tied
the base of the model so that the ends hung down, entirel
cealing the bamboo leg and the simple mechanism by w
worked upon its pivot. This fringe is called *jari lipan* ore '
pede's legs" from some fancied resemblance to the libera
bers of members with which Nature has gifted that insect. Wh
had been tied round the miniature mosque and the ends of the
had been docked with a pair of scissors by a female slave, s
admit of the model revolving freely, it was time to fill the i
with the propitiatory sacrifices. This was the task of the n
relations and of the representatives of the old lady, in acco
with whose vow the *balei berpusing* was being dedicated.
The offerings to demons when made in this manner are o
kinds—*lemak, manis, masam, pedas* (the fat, the sweet, the
the pungent). The "fat" consisted of a fowl sacrificed
and there before us. The blood was caught in a leaf and
in the centre of the miniature building, or *balei*, as I shall no
it. The feathers were plucked out, the entails removed, ar

body divided into joints. Every part of the bird was then placed reverently inside the *balei*, including the feathers and entrails. The wings were tied to the streamers of the fringe outside, as were innumerable sweet offerings—*wajil*, *dodul*, *tebu*, *pisang* (confectionery, pastry, sugar-cane and plantains). I did not ascertain what the sour and the pungent consisted of, but they were no doubt contained in small saucers and other receptacles which I saw being poked through the little doors of the toy house.

When all was ready, the drumming, the invocations and the performances of the *pawangs* began again. Each in turn, after having repeated much of what I have already described, advanced to the couch of the patient and waved the evil spirits away from it into the little *balei*, which was placed close by. The demons were coaxed, entreated and threatened by turns. Each *pawang*, armed with a bunch of leaves dipped into a bowl of *tepong tawar*, guided an indefinite number of the evil ones into the place where the feast had been spread for them. The incantations and waving went on for a long time, and it wanted only an hour or two of dawn when it was concluded that the last of the demons had entered the receptacle. The *balei* was then lifted up and carried off down to the river (on the bank of which the house stood) escorted by the *pawangs*, who with more charms and incantations drove the spirits in front of them to the water side. Then the *balei berpusing*, with its array of delicacies and its freight of wickedness, was set afloat on the river and soon disappeared down the stream in the darkness. The last ceremony was the repetition of a formula as the party returned to the house from the river. One of the men belonging to the family called out to the women in the house "*Semboh betah?*" "Is there any improvement?" And a shrill female voice shouted back the prescribed reply "*Ber-lari ber-jalan*" "Running and walking," in allusion either to the state of the patient, implying that she was up and about again, or else to the hasty retreat of the evil-spirits, I am not quite sure which.

No improvement, however, took place, and though the efforts of the *pawangs* were redoubled on the following night, and the

services of other and more famous medicine-men were ret
the poor little patient never recovered consciousness and
within four and twenty hours after the *balei berpusing*,
ought to have contained all the powers of evil lately affli
her, had been cast adrift on the Perak river.

W. E. MAXWEI

NOTES

ILLUSTRATING THE CHANGES

WHICH

CONSONANTS UNDERGO IN PASSING

FROM ONE

MALAYAN DIALECT TO ANOTHER.

As one of the principal objects of the Straits Branch of the Royal Asiatic Society is to trace the origin of the various dialects of the Malayan Peninsula and Archipelago, I have thought that the following notes, though hastily put together, and with very little material to work upon, may prove interesting and give a clue to those who are more capable of following the tangled thread of Malayan etymology to its source than I am.

I have taken the Malay language as the starting point whenever possible: where three or four examples of a change are given, it must be understood that thirty or forty could as easily have been supplied: but a change exemplified by only one word must be considered doubtful until corroborated, as I hope each one will be, by further contributions from some of the large number of polyglotts whom the Straits Branch of the Royal Asiatic Society counts among its members.*

A. M. FERGUSON, Jnr.

* [See CRAWFURD's paper on the Malayan and Polynesian Languages and Races. Journ. Ind. Arch., II., 183.

ED.]

B changes into

G	*b*awa—carried.	*g*awa—Java.
	*b*ara—live coals.	*g*ara—Battak.
	*b*elatik—sparrow.	*g*alatik—Java.
H	*b*isik—whisper.	*h*osik—Battak.
	*b*usu—bow—Amblaw.	*h*usu—Saparna.
	*b*ulu—feather.	*h*ulue—Awaiya.
	*b*ueti—box—Lariki.	*h*ueti—Teluti.
L	*b*intang—star.	*l*intang—Java.
	ri*b*u—thousand.	ri*l*au—Champa.
M	*b*uni—wise.	*m*uni—Battak.
	*b*idan—black—Sasak.	*m*itang—Solor.
	*b*laha—rat—Bouton.	*m*alaha—Awaiya.
	*b*anyu—water—Java.	*m*anu—Bouton.
	*b*oti—rat—Cajeli.	*m*uti—Tidore.
R	*b*awa—under.	*r*awa—Macassar.
	*b*anyu—water—Java.	*r*ano—Tomohon.
	*b*iru—blue.	*r*uru—Tidore.
T	*b*ungkus—packet.	*t*ongkos—Tagala.
	*b*ulaley—elephant's trunk.	*t*ulale—Sunda. *t*elale—Java.
	*b*uah—fruit.	*t*uah—Dusun.
N	*b*ahas—rice—Sibuyan.	*n*ahas—Lara.
	la*b*oh—rat—Kiyan Dyak.	la*n*au—Melano Dyak.
W	*b*atu—stone.	*w*atu—Java.
	*b*atuk—cough.	*w*atuk—Java.
	*b*atang—trunk.	*w*atang—Bugis.
	ba*b*i—pig.	ba*w*i—Macassar.
D	*b*osan—loathsome.	*d*usan—Madura.
	*b*anyu—water—Java.	*d*anum—Punan Dyak.

D changes into

R	i*d*ong—nose.	i*r*ong—Java.
	*d*ara—blood.	*r*ara—Salayer.
	ma*d*u—polygamy.	ma*r*u—Java.
L	li*d*ah—tongue.	li*l*ah—Tomohon.
	*d*ara—blood.	*l*ara—Matabello.

D changes into

L	*d*uhy—bone—Menado.	*l*uin—Ahtiago.
	*d*owa—day—Wayapo.	*l*au—Baju.
	*d*aun—leaf.	*l*aun—Saparna.
	*d*ari—knife—Tidore.	*l*ari—Salibabo.
G	*d*umahi—come—Sanguir.	*g*umahi—Massaratty.
	*d*awika—day—Sula Islands.	*g*awak—Cajeli.
	*d*ayung—oar.	*g*ayung—Tagala.

H changes into

L	bo*h*ong—lie.	bo*l*aan—Tagala.
	*h*abu—ashes.	*l*avu—Amblaw.

G changes into

L	ti*g*a—three	ti*l*au—Melano Dyak.
	i*g*ung—nose—Battak.	i*l*ong—Sulu.

L changes into

D	*l*abuh—fallen.	*d*abu—Battak.
	*l*iar—savage.	*d*ia—Malagasi.
	*l*ima—five.	*d*imi—Malagasi.
	*l*inta—leech.	*d*inta—Malagasi.
	pi*l*i—choose.	fi*d*i—Malagasi.
N	*l*iyat—soft.	*n*iyat—Battak.
	*l*ima—arm—Samoa.	*n*ima—Tongan.
	ma*l*ur—jasmine.	me*n*ur—Java.
	la*l*at—fly.	la*n*ok—Battak.
	apu*l*a—dog—Gorontalo.	kapu*n*a—Sanguir.
P	*l*angir—sort of bark.	*p*angir—Battak.
	*l*empeng—roll of tobacco.	*p*empeng—Macassar.
B	*l*aut—sea.	*b*awut—Land Dyak.
R	*l*angit—sky.	*r*angi—New Zealand.
	*l*ayar—sail.	*r*ayar—Battak.
	*l*apar—hunger.	*r*apar—Battak.
	ui*l*a—lightning—Samoa.	ui*r*a—New Zealand.
W	bu*l*an—moon.	bo*w*an—Tagala.
	bu*l*ir—ear of corn. bo*l*ig—Bisaya.	bo*w*ig—Tagala.

L changes into

T	*l*abu—gourd	*t*abu-*t*abu—Battak. *t*awu—gasi.
J	*l*angkap—ready.	*j*angkep—Sunda.
Gh	u*l*u—head. o*l*o—Tagala.	o*gh*o—Bashi.
	tu*l*an—bone.	tu*gh*an—Bashi.
	bu*l*an—moon.	bu*gh*an—Bashi.

M changes into

T	*m*oa—fowl.	*t*oa—Espiritu Santo.
	*m*asina—salt—Malagasi.	*t*asi—Saparna.
B	*m*ata—eye	*b*akka—Enganho.
	*m*uwat—full.	*b*uwat—Dyak.
	*m*erah—red.	*b*ire—Sarawak.
P	*m*akan—eaten.	*p*akan—Javanese.
	*m*ati—dead.	*p*ati—Java. *p*atay—Taga
	*m*asuk—enter.	*p*asok—Tagala.
	*m*inta—beg.	*p*inta—Java.
H	*m*abuk—drunk.	*h*obog—Bisaya.
K	*m*ase—merciful—Lara.	*k*aseh—Sibuyan.
G	li*m*a—hand.	li*g*a—Fiji.
	*m*asina—salt—Malagasi.	*g*asi—Sula Islands.

N changes into

M	*n*ipis—thin.	*m*ipis—Sea Dyak.
	ma*n*uk—bird.	ma*m*uk—Bisaya.
D	*n*ipis—thin.	*d*ipis—Milanau.
	*n*asi—sea—Nias Islands.	*d*ahi—Samoe.
S	*n*iap—fowl—Kayan.	*s*iap—Pakatan.
	pa*n*as—hot.	pa*ss*o—Sulus.
L	ma*n*ok—bird—Javanese.	ma*l*ok—Wahai.
	o*n*omo—six—Menado.	o*l*omo—Gorontalo.
	*n*uri—parrot.	*l*ori—Gebe.

K changes into

T	bu*k*a—open.	u*t*ah—Pakatan.
	*k*ras—hard.	*t*eras—Salayer.
B	*k*utu—louse.	*b*utoh—Kayan.

P changes into

M	*p*utih—white.	*m*uty—Teto.	
	*p*anas—hot.	*m*anah—Kisa.	
F	*p*utih—white.	*f*ula—Rotti.	
	a*p*i—fire.	a*f*u—Amblaw.	e*f*i—Matabello.
	*p*anah—bow.	*f*un—Teor.	*f*ean—Mysol.
	*p*uti—box.	*f*ud—Teor.	
	*p*ili—choose.	*f*idi—Malagasi.	
Ch	*p*anchang—palisade.	*ch*anchang—Java.	
	*p*andak—short.	*ch*andak—Java.	
	sa*p*ang—sandalwood.	sa*ch*ang—Java.	
H	a*p*i—fire.	a*h*u—Cajeli	ha*h*i—Teto.
	*p*uti—box.	*h*ueti—Teluti.	
W	*p*utih—white.	*w*ulan—Gani.	
G	*p*aluh—sweat.	*g*alo—Madura.	
K	ata*p*—thatch.	ato*k*—Bugis.	
	*p*isau—knife.	*k*isu—Malagasi.	
N	*p*ulu—ten.	*n*ulu—Timuri.	

R changes into

D	*r*aut—polished.	*d*au—Dyak.	
	*r*atus—hundred.	*d*atus—Baju.	
	bi*r*u—blue.	ma-bi*d*u—Menado.	
Dl	ba*r*is—line.	ba*dl*is—Bisaya.	
	a*r*ao—day—Tagala.	a*dl*au—Iloco.	
G	ba*r*a—live coals.	ba*g*a—Tagala.	
	baha*r*u—new.	ba*g*o—Tagala.	
	ba*r*u—Sunda.		
	be*r*kas—faggot.	bo*g*kos—Bisaya.	
	be*r*at—heavy.	bi*g*at—Tagala.	
	be*r*as—rice.	bi*g*as—Tagala.	
	*r*atus—hundred.	*g*atos—Tagala.	
	*r*usuk—side.	*g*osok—Bisaya.	
	*r*ebah—fallen.	*g*iba—Tagala.	
	*r*anggang—open.	*g*anggang—Bisaya.	
	a*r*ao—day—Tagala.	a*gg*ao—Cayag.	

R changes into

H	be*r*as—rice.	be*h*as—Dyak.
	*r*otan—rattan.	*h*otang—Battak.
L	ba*r*ang—thing.	ba*l*ang—Tagala.
	*r*achun—poison.	*l*asou—Tagala.
	*r*ibu—thousand.	*l*ibu—Tagala.
	*r*echik—scatter.	*l*isay—Bisaya.
	*r*ebung—a shoot.	*l*abong—Bisaya.
S	*r*ibu—thousand.	*s*abu—Macassar and Bugi
	u*r*an—rain—Iranun.	u*s*an—Punan Dyak.
T	ba*r*ang—thing.	bo*t*ang—Bisaya.
W	bara—live coals.	wa*w*a—Java.
	*r*echik—scatter.	*w*isik—Tagala.
N	pu*r*ok—short—Sarawak.	pu*n*ok—Lara.
	*r*atus—hundred.	*n*atun—Rotti.

S changes into

D	bu*s*a—foam.	bu*d*ah—Sunda.
R	bu*s*a—foam.	bu*r*a—Battak.
L	bu*s*a—foam.	bu*l*a—Tagala.
	*s*imo—man—Orang Utan of Johor.	*l*imo—Orang Utan of Joh
T	pisau—knife.	pi*t*o—Gorontalo.
	*s*io—nine—Tidore.	o*t*io—Gorontalo.
	*s*ulak—bald.	*t*ula—Tonga.
	tasik—sea.	ta*t*i—Caroline.

T changes into

K	*t*aro yam—Fate.	*k*alo—Ilea.
	*t*oa fowl—Fate.	*k*ua—Solomon Islands.
	fa*t*a-fa*t*a—breast—Samoa.	va*k*ava*k*a—Fiji.
	ma*t*a—eye.	ma*k*an—Kissa.
	*t*alinga—ear.	*k*ilin—Kissa. *k*alêha—En
L	*t*angan—hand.	*l*ungan—Sibnow.
	pu*t*ih—white.	fu*l*a—Rotti.
S	ma*t*a—eye.	ma*s*o—Malagasi.
	pu*t*ih—white.	bu*s*—Mysol.

T changes into

S	*t*asi—sea—Ahtiago.	*s*asi—Menado.
	hu*t*a—ten—Teor.	hu*s*a—Wahai.
	*t*imah—tin.	*s*amah—Kayan Dyak.
N	*t*angis—weep.	*n*angis—Malan.
	*t*anuk—cook—Sarawak.	*n*anuk—Lara.
	*t*uhas—to open—Sadong.	*n*ukas—Lara.
	*t*ulis—write.	*n*ulis—Java.
B	u*t*an—forest.	u*b*an—Bulud Opie.
	u*t*ok—head—Bukutan Dyak.	u*b*ak—Land Dyak.
	*t*ulang—bone.	*b*along—Java.
P	*t*asik—sea—Balan Dyak.	*p*asik—Bukutan Dyak.
	*t*ijih—snake—Kinta Sakai.	*p*iji—Chendariang Sakai.
	*t*uan—lord.	*p*uang—Bugis.
H	*t*aluk—bay.	*h*olok—Kisa.

B omitted.

*b*ujur—length.	ujur—Java.
*b*unyi—noise.	uni—Java.
*b*asuh—washed.	asuh—Java.
*b*ook—hair—Tagbenua.	ook—Achin.
*b*ulat—round.	ulat—Java.
*b*ulan—moon.	ulan—Iranun.
*b*uka—open.	utah—Pakatan.

K omitted.

*k*aki—foot.	ahi—Iranun.
*k*ulit—skin.	uli—Bugis.
*k*aju—wood—Bukutan Dyak.	aju—Samoe.
*k*aluk—embrace.	aluk—Battak.
*k*asih—affection.	asi—Battak.
*k*ikis—efface.	ikis—Dyak.
*k*ibar—float.	iber—fly—Java.

L omitted.

*l*amun—if.	amun—Dyak.

L omitted.

*l*utut—knee.	utut—Dyak.
*l*esung—mortar.	asung—Macassar.
*l*a—day—Kanaka.	a—Marquesas.
*l*alang—sort of grass.	alang—Java.
*l*aki—man.	aki—Iranun.
*l*ibok—hair—Land Dyak.	ibok—Punan Dyak.
*l*oma—heart—Fiji.	uma—Sula Islands.

M omitted.

*m*ana—where.	ano—Tagala.
*m*anis—sweet.	anis—Dyak.
*m*inum—drink.	inum—Java.
*m*uda—young.	uda—Battak young brother father.
*m*uri—return.	ure—Lara.
*m*atinro—sleep—Bugis.	atinro—Macassar.
*m*untah—vomit.	utah—Java.
*m*impi—dream.	impi—Java.
*m*ampelam—mango.	ampelan—Sunda.
*m*inyak—oil.	inyo—Sarawak.
*m*unam—sick.	unam—Lara.

D omitted.

*d*anum—water—Malan.	anum—Milanau.

N omitted.

*n*irong—nose—Iranun.	irong—Bulud Opie.
*n*ipa—tooth—Iranun.	ipun—Sulus.
*n*asu—dog—Nias Island.	asu—Iranun.
*n*anti—wait.	anti—Java.
*n*uran—rain—Tonsea.	uran—Rembokeng.
*n*ubu—deep—Fiji.	obou—Aneiteum.

R omitted.

*r*atus—hundred.	atus—Java.
*r*ibu—thousand.	iwu—Java.

R omitted.

*r*umah—house.	uma—Java.
*r*usuk—side.	usuk—Java.
*r*ebung—a shoot.	ebung—Java.
*r*usa—deer.	usa—Sulu.
*r*ima—hand—Bima.	ima—Sasak.

S omitted.

*s*ilau—nail—Melano Dyak.	ilu—Panun Dyak.
*s*aloi—boat—Melano Dyak.	aloi—Bukutan Dyak.
*s*umpit—blowpipe—Iranun.	umput—Kian Dyak.
*s*isit—small—Melano Dyak.	isi—Bukutan Dyak.
*s*irut—drink—Melano Dyak.	irup—Balan Dyak.
*s*aro—come—Bulud Opie.	aran—Balan Dyak.
*s*aiah—eight—Kian Dyak.	aian—Melano Dyak.
*s*umu—high—Ladong.	omu—Sarawak.
*s*ungei—river.	ungah—Kian Dyak.
*s*ak—ripe—Kian Dyak.	ak—Pakatan Dyak.
*s*ela—stone—Java.	ilah—Timbora.
*s*ingut—bee—Pakatan Dyak.	ingat—Kian Dyak.

T omitted.

*t*ulun—man—Dusun.	ulun—Bulud Opie.
*t*unjuk—finger—Balan Dyak.	unjok—Malan.
*t*ulu—head—Dusun.	ulu—Bulud Opie.
*t*ulan—moon.	ulan—Iranun.
*t*adan—day.	alan—Bukutan Dyak.
*t*apoi—fire.	apoi—Bulud Opie.
*t*inggi—high.	inggil—Java.
*t*enang—calm.	enang—Java.
*t*endas—head—Sunda.	endas—Java.
*t*angan—hand.	angan—Salakan.
*t*uta—head—Bima.	uta—Ceram.
*t*asik—sea.	asih—Patos.

METATHESIS.*

rusa—deer.	ursa—Battak.
pateri—borax.	parti—Battak.
makan—eat.	kuman—Dyak.
ular—snake.	ural—Sea Dyak.
mose—star—Erromango North.	umse—Espiritu Santo.
tuboh—body.	mbutuh—Nias Islands.
semut—ant.	sitom—Bulud Opie.
tikus—art	sikut—Bulud Opie.
timah—tin..	mital—Bulud Opie.
utan—jungle.	tuan—Kian Dyak.
kilat—lightning.	latiga—Samoc.
besok—to-morrow.	suwog—Dusun.
ikan—fish.	kina—Sanguir.
talinga—ear.	tangina—Sida.
dara—blood.	ratta—Yap.
liva—lightning—Fiji.	uila.
unuma—drink—Fiji.	umni—Aneiteum.
lidah—tongue.	dilah—Sulu.
mano—bird—Lariki.	namo—Galela.
manu—water—Bouton.	namo—Ternate.
dikit—small—Batchian.	kedi—Salayer.
naraka—hell.	ranaka—Bugis.

* [Instances of metathesis are common enough in the Malay langu itself. The following are examples:—

beting—a sand or mud-bank. *tebing*—bank, edge.
hampas—refuse Cf. *hampa* empty.) *sampah*—rubbish, dirt.
tara—flat, level. *rata*—flat, level.
tebal—thick. *lebat*—thick, heavy, (of rain or a crop of fruit).
olok—to mock, deride, pretend. *lawak*—to say or do a thing in or sport.

lemukut and *melukut*—broken grains of rice.
rakit and *arkit*—a raft.
saluar and *sarual*—trousers.
ralau and *arlau*—a smelting furnace.

ED.]

Prefixes.

putih—white.	ma-pute—Bugis.
lotong—black—Sembawa.	ma-lotong—Bugis.
tindu—sleep—Sasak.	ma-tinro—Bugis.
itam—black.	ma-itum—Sanguir Island.
biru—blue.	ma-bidu—Menado.
anak—child.	ini-anak—Ahtiago.
muti—cold—Batumerah.	da-moti—Wayapo.
mai—come—Sula Island.	du-mahi—Sanguir. gu-mahi—Massaratty
telo—egg—Wayapo.	me-telo—Sula Island. un-tello—Baju.
tolo—egg—Mysol.	on-tólo—Bouton.
baba—father—Java.	ni-baba—Sula Island. nam-ba-ba—Galela.
ama—father—Salayer.	na-ama—Massaratty.
bapa—father—Gani.	ko-papa—Batumerah.
panas—hot.	um-pana—Amblaw. mo-fanas—Goh.
pito—knife—Gorontalo.	ko-bit—Gani.
tin—mat—Mysol.	ka-tini—Massaratty.
laut—sea.	be-lot—Mysol.
polo—soft—Morella.	um-blo—Mysol.
bulan—moon.	ram-bulan—Java vulgar.
yu—shark.	kluyu—Java.
metan—black—Ke Island.	mul-metan—Mysol.

Decapitation.

ram-but—hair.	buk—Bulud Opie.
ka-pala—head.	pala-ulau—Melano Dyak.
am-pat—four.	pat—Iranun.
ki-chil—small.	chili—Java.
ta-linga—ear.	linga—Milanau.
mi-nyak—oil.	nyauk—Melano Dyak.
bi-tuin—star—Sanguir.	toin—Matabello.

be-tol—star—Gani.	**tulu—Wa**
du-ri—thorn.	**ri—Java.**
ja-latang—rattle.	**latang—J**
de-lapan—eight.	**lapan—Se**
sem-bilan—nine.	**pitan—Ki**
ma-kan—eat.	**kaun—Tag**
be-sok—to-morrow.	**suwog—D**
pi-sang—plantain.	**sain—Sulu**
tu-juh—seven.	**ju—Land**

CONTRACTION.

darah—blood.	**dah—Puna**
tulun—man—Dusun.	**ton—Iranu**
kaki—foot.	**aai—Tagbe**
tulu—head—Dusun.	**ulu—Bulu**
bulu—hair.	**mbu—Nia**
ikan—fish.	**ka—Perak**
bras—rice.	**bah—Puna**
minyak—oil.	**inyo—Sara**
sumpitan—blow-pipe.	**upit—Buki**
bulud—mountain—Bulud Opie.	**bud—Sulu**
sungei—river.	**aung—Per**
tanah—land.	**teh—Perak**
ayer—water.	**ai—Balan**
hitam—black	**ita—Nias**

STRAITS METEOROLOGY.

IN the Annual Summary for 1882, the Officer who is responsible for our Meteorological Statistics stated, truly enough, that "an exhaustive report on the Meteorology "of these Settlements cannot yet be attempted, as the "subject is still in its infancy here." But it does not seem too early to endeavour to obtain some results from the series of Rainfall Returns (1869-83) which the Colonial Government commenced to keep in Singapore soon after the Transfer. and which are now taken with increasing care at nearly twenty stations, situated at intervals along the whole West Coast of the Peninsula. A wider range of observations is also now available in the comparative Tables compiled by the Director of the Batavia Observatory from 166 stations in the Eastern Archipelago, the fourth volume of which (for 1882) has just been received.

The year 1882-3 has been one of peculiar interest to meteorologists. It was both a "sun-spot" year and a "cholera" year, the respective 11-year and 17-year periods happening to correspond. Nor have the theorists been disappointed.

It becomes of interest, therefore, to examine our local Returns with special attention, incomplete though they undoubtedly are for any large generalisations.

In the first place, what are these theories respecting the periodicity of solar and magnetic phenomena and all that is supposed to be connected with them? The last published volume of the new edition of the "Encyclopædia Britannica" (vol. XVI of 1883) explains them, on the highest authority, as follows:—

"105. *Rainfall—Heights of Rivers and Lakes.*—In 1872 Mr of the Mauritius Observatory brought forward evidence sh that the rainfalls at Mauritius, Adelaide, and Brisbane were, whole, greater in years of maximum than in years of minimu spots. Shortly afterwards it was shown by LOCKYER (N December 12, 1872) that the same law was observable in th falls at the Cape of Good Hope and Madras.

"MELDRUM has since found that the law holds for a great ber of stations, including eighteen out of twenty-two Eur observatories, with an average of thirty years' observatio each. The results are exhibited in the following table:—

[Here follows a list of 22 cities with observations for an age of 30 years, shewing in 18 cities *excess* and in 4 cities *de* rain in the periodical "sun-spot" years.]

"It would, however, appear from the observations of Gov RAWSON that the rainfall in Barbados forms an exception t rule, being greatest about the times of minimum sun-spots.

"106. GUSTAV WEX in 1873[1] showed that the recorded de water in the rivers Elbe, Rhine, Oder, Danube and Vistula f six sun-spot periods from 1800 to 1867 was greater at tim maximum than at times of minimum sun-spot frequency. conclusions have since been confirmed by Professor FRITZ.[2]

"Quite recently STEWART (*Proc. Lit. and Phil. Soc. of Manch* 1882) has treated the evidence given by FRITZ as regards the and Seine in the following manner. He divides each sun p without regard to its exact length, into twelve portions, and together the recorded river heights corresponding in tim similar portions of consecutive sun periods. He finds by means residual differences from the average representing the law, whether we take the whole or either half of all the rec observations, and whether we take the Elbe or the Seine.

1 *Engenieur Zeitschrift*, 1873.
2 *Ueber die Beziehungen der Sonnenflecken Periode zu den Magnet und Meteorologischen Erscheinungen der Erde*, Haarlem, 1878.

law, is that there is a maximum of river height about the time of maximum sun-spots and another subsidiary minimum about the time of minimum sun-spots. There is some reason too to think that the Nile and Thames agree with those rivers in exhibiting a maximum about the time of maximum sun-spots and a subsidiary maximum about the time of minimum sun-spots, only their subsidiary maximum is greater than it is for the Elbe and Seine.

"107. In 1874 G. M. DAWSON came to the conclusion that the levels of the great American lakes were highest about times of maximum sun-spots. In this investigation the value of the evidence derived from rivers and lakes is no doubt greater than that derived from any single rainfall station, inasmuch as in the former case the rainfall of a large district is integrated and irregularities due to local influence thus greatly avoided.

"108. Dr. HUNTER, director-general of statistics in India, has recently shown (*Nineteenth Century*, November 1877) that the recorded famines have been most frequent at Madras about the years of minimum sun-spots—years likewise associated with a diminished rainfall.

"109. *Winds and Storms.*—MELDRUM of the Mauritius Observatory found in 1872, as the result of about thirty years' observations, that there are more cyclones in the Indian Ocean during years of maximum than during years of minimum sun-spots.[1] The connexion between the two is exhibited in the following table":—

[Here follows a comparison of the Cyclones and Sun-spots during the years 1847-73. The maximum number of Cyclones in any one year is 15, the minimum 4, and the steady *ups* and *downs* of the periodic fluctuations are very remarkable. The following are the years of maximum and minimum Cyclones:—

1847,	5	Cyclones
1849,	10	,,
1854,	4	,,
1859,	15	,,
1864,	5	,,
1869-71,	11	,, per annum.

1 *Br. Assoc. Reports, 1872.*

The course of the periodic wave in this table and in the one below exhibiting the Straits rainfall, closely correspond.]

"In 1873 M. Poëy found a similar connexion between the hurricanes of the West Indies and the years of maximum sun-spots. He enumerated three hundred and fifty-seven hurricanes between 1750 and 1873, and stated that out of twelve *maxima*, ten agreed.

"110. In 1877 Mr. Henry Jeula, of Lloyd's, and Dr. Hunter found that the casualties of the registered vessels of the United Kingdom were 17½ per cent. greater during the two years about maximum than during the two years about minimum in the solar cycle.

"111. *Temperature.*—Baxendell, in a memoir already quoted, was the first to conclude that the distribution of temperature under different winds, like that of barometric pressure, is sensibly influenced by the changes which take place in solar activity. In 1870 Piazzi Smyth published the results of an important series of observations made from 1837 to 1869 with thermometers sunk in the rock at the Royal Observatory, Edinburgh. He concluded from these that a heat wave occurs about every eleven years, its maximum being not far from the minimum of the sun-spot cycle. Sir G. B. Airy has obtained similar results from the Greenwich observations. In 1781 E. J. Stone examined the temperature observations recorded during thirty years at the Cape of Good Hope, and came to the conclusion that the same cause which leads to an excess of mean annual temperature at the Cape leads equally to a dissipation of sun-spots. Dr. W. Köppen in 1873 discussed at great length the connexion between sun-spots and terrestrial temperature and found that in the tropics the maximum temperature occurs fully a year before the minimum of sun-spots, while in the zones beyond the tropics it occurs two years after the minimum. The regularity and magnitude of the temperature wave are most strongly marked in the tropics."

It has been thought best to give the whole of this well-digested summary, as it presents, under the authoritative initials of "B. S.,"

the latest information upon the whole question, from an impartial standpoint. The mere reference here made to Dr. HUNTER and others is, however, so brief as to suggest but a fractional part of what has already been done to establish as a fact the recurrence of " the sun-spot and famine period," especially in India.

Since the article in the Encyclopædia, from which I have quoted, was written, the outbreak of Cholera in Egypt last autumn has drawn special attention to the periodicity of that mysterious disease. An account of its recurrence in this century was published in the *Times* last July, without any reference to any question of periodicity, but it was impossible to overlook the similarity of the intervals marked by the dates there given :—

* 1832, 1849, 1866, 1883.

The connection between Meteorology and periodical epidemics forces itself into special notice in this Colony, with regard not only to Cholera, but to another mysterious and fatal disease— " Beri-Beri "—which is a far greater local scourge.

The following extracts from recent official reports regarding outbreaks of each disease will sufficiently show the claim which this matter has on our attention :—

" *Amount of Rain during Cholera Epidemic.*

" 109. From the Return attached *(G)* it will be seen that the total rainfall for the year was 66.19 inches, about 30 inches below the average, I believe. During the months when the Cholera prevailed the rainfall was as under :—

1882.			*Inches.*
March,	...	...	2.57
April,	...	...	4.40
May,	...	...	2.36
June,	...	...	3.73
July,	...	...	2.92

* This was the first appearance of Cholera in Europe, but it will be remembered that it was in 1798 [1832 *less* (17 × 2)] that occurred the historical outbreak in Egypt by which BONAPARTE'S movements were so hampered.

so that in those five months the rainfall was rather less than a quarter of that which fell in the year."* [Malacca Administration Report, 1882.]

The facts as regards "Beri-Beri" relate to the recent outbreak in the Singapore Prison, and are shown in an official report as follows :—

"Amount of Rain and number of Beri-Beri Cases :—

	Numbers.	Deaths from Beri-Beri.	Rainfall.
1877, ...	814	22	61 inches
1878, ...	845	65	99 "
1879, ...	777	106	118 "
1880, ...	626	87	102 "
1881, ...	642	35	92 "
1882, ...	806	50	79 "
1883, ...	837	27	66 "

As regards another local disease, "Country Fever," the following authoritative statement on this subject is to be found in the new Encyclopœdia's article "*Malaria*" :—

"The epidemic prevalence of intermittent and remittent fever in certain years probably finds its explanation in the meteorology of those years, but no uniform law has been discovered."

A subject of more general interest, and one which has already excited some discussion in the Straits, has reference to the effects on rainfall of disafforesting a country. Some say that the loss of our timber has diminished the supply of rain; others deny it, and

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* The Cholera which visited this Colony at the very commencement of the long drought 1882-3 seems to have followed the course of defective rainfall in the various Settlements with remarkable precision—and as the disease appeared rather before than after the rainfall phenomena of the period had declared themselves, the influence must, it seems, have been less hygrometric than magnetic in its origin. The following are the facts :—

In Malacca,	65 inches in 1882,	...	The epidemic was worst.
In Singapore,	88 " "	}	The epidemic was less felt.
In Prov. Wellesley,	92 " "	}	
In Penang,	126 " "	...	There was not a single case.

The *average* rainfall is much the same in all the Settlements.

point to the Rainfall Returns as conclusive. Of this difference of opinion, an example was afforded in the apparently contradictory views published in the Forest Report, 1883, paragraph 25 and Appendix *E*.

In 1880, Mr. WHEATLEY, in his most useful paper on our Rainfall in Journal No. VII, was careful to express no definite opinion; though the necessities of his argument about "the one great influence at work—the monsoons" required him to attach little weight to any local cause.

The enquiry into the degree and mode of this "monsoon" influence has, since he wrote, been much facilitated by the extension of the Dutch observations in Netherlands India, to which I have referred above. The Director, Dr. VAN DER STOK has kindly sent me his Records of Rainfall, in which he is now able to give the mean for four years in 166 stations throughout this great region. The following summary of the 20 principal places, named in geographical order, to the North and South of the Equator respectively, has been compiled from these Dutch Returns; and they show how closely the degree of excess or defect of rain in 1882 followed the degree of North or South in the observing station. The fact of excess or defect is, it will be seen, entirely governed (except in the case of three headlands) by the question whether a place lies North or South of the Equator, which is in this matter presumably equivalent to "monsoon" influence.

TABLE OF NETHERLANDS INDIA STATIONS.

Comparing the Rainfall in 1882 *with the Mean Annual Amount.*
(*in millimetres.*)

[The places in brackets are headlands exceptionally situated, which differ from neighbouring places less exposed. It is noticeable also that while the rest of the Straits followed the law here observed and had deficient rain, Penang, which belongs rather to further India than Malaya, had a marked excess.

The places in italics lie South of the Equator.]

		Average of 4 years M. M.	Rainfall M.
(Acheen)	...	1,769	1,
Deli	...	2,233	1,
Rio	...	2,623	2,
Jambi	...	2,484	2,
Palembang	...	3,075	3,
(Anjer)	...	2,101	2,
Batavia	...	2,012	2,
Sourabaya	...	1,854	2,
(Banjoewangi)		1,485	1,
Tjilatjap		5,054	5,
Bencoolen		3,173	3,
Padang	..	4,640	4,
Singkel	..	4,455	4,
Celebes	Menado 2° N. ...	2,647	2,8
	Macassar 5° S. ...	3,562	4,2
Moluccas	Ternate 2° N. ...	2,402	2,3
	Banda 4° S. ...	3,118	3,4
Borneo	Pontianak (on the Equator)	3,090	3,0
	(*Banjermasin* 3° S).	2,519	2,60

Whether or not "monsoon" laws usually have such rul
fluence, there can be little doubt that the effect of disaffore
on the annual rainfall, whatever it may be elsewhere, i
minimum in the Straits. The difference of opinion on thi
is, it may be surmised, partly due to some confusion b
the mean annual rainfall and the periodical distribution
(as recorded in the numbers of days on which rain fell), an
want of sufficient discrimination in the further matter of
bution, *viz.*, the loss or storage of the rain after falling,
is probably the most important point of all to agriculturists, t
one with which meteorology is only indirectly concerned.

There can be no doubt that temperature, on the other h
closely affected, here as elsewhere, by the loss of forest
the spread of buildings. The existence of Singapore now

two generations; the experience of the first generation was summed up by Mr. CRAWFURD in 1855 with the following statement (Descriptive Dictionary p. 396) :—

"*(a)* January is the wettest and coldest month of the year.

"*(b)* The average rainfall in "a series of years" is 92.69.

"*(c)* The mean temperature is 81.24 and the range from the "mean of the hottest month to that of the coldest is 2.76 only.

"*(d)* Comparing this with the temperature that was ascertained "in the infancy of the Settlement, it would appear that it has "increased (1855) by 2.48, a fact ascribable, no doubt, to the increase "of buildings, and to the country having been cleared of forests "for several miles inland from town, the site of the observations."

A similar summary could most usefully be prepared in 1885 for comparison and record.

The most interesting question of all for our meteorologists is that with which this paper commenced—the question whether we have here recurring periods of drought and rain, due to sun-spots or magnetic influence of some kind. If there is any such period due to solar influence, why, compared with that influence, even the "monsoon" shrinks into a "local" cause, and becomes of comparatively little importance. Mr. WHEATLEY did not like "to "hazard, even by guessing, a rule by which the rainfall of Singa-"pore can be calculated upon." But the Tables he published show that in fact the period of 10½ to 11 years, and the subsidiary period of about 5 years, are peculiarly well-marked in Singapore. Take his figures in Tables VII and VIII, for example: the total numbers of dry days for the 17 years 1864-80 are given for each month the annual totals being as follows :—

1864, 19	1870, 15	1876, 11
1865, **12**	1871, 7	1877, *11*
1866, 18	1872, *13*	1878, 9
1867, *23*	1873, 11	1879, **7**
1868, 13	1874, **9**	1880, 8
1869, **9**	1875, 10	

The size of the type is intended to make the periodic flu clearer. But the resources of typography do not permit regularity of the recurrence to be shown without a diag careful attention is invited to the whole series of figures p in Journal No. VII.

It will be seen, for example, that the driest years respective periods are 1866-7 and 1876-7, and the least and 1879-80.

A comparison of the exceptionally dry months, Januar 1867, (35 dry days) with August-September 1877, (27 d and of the exceptionally wet months, October-December dry days) with March-May 1880 (9 dry days) marks th as one of 10½ years still more precisely.

The same thing is shown by the Table II of Annual Rainf published; the table being brought up to date, the totals periodic year are as follows :—

wet years		inches		dry years	inc
1870	...	123.24	...	1872-3	91.
1875	...	108.48	...	1877	61.
1879-80	...	111.34	...	1882-3	73.

The mean Annual Rainfall may be roughly taken at 100

[A diagram with a curved line, starting from the 1869 for the maximum rain, and from the middle of 1872 minimum rain, will be found to move up and down with an perfectly regular curve.]

It is certainly well to wait until we have a larger series nual Returns before generalising on such a matter too pos and this branch of the subject is only touched upon now t the attention of all who may keep or study our Meteor Records. But from the evidence already accumulated, t drought of 1882-83, which ended last August, was, I m clearly to be anticipated; for it closed the solar period from the limited rainfall (160 inches) in 1872-3, and th diary dry period, showing the fall of 148 inches only, in

An excess of rain may, in the same way, be looked for in the years 1884-5, and still more in 1885-6: but not so great an excess, these years merely closing the subsidiary period of excess from 1879-80 (228 inches). It was the year 1880 that closed the full periodic term dating from the phenomenal rainfall of the rainy term—August 1869 to December 1870—(173 inches).

By such calculations as these, predictions about the Rainfall may, I think, be hazarded even now, notwithstanding that we still have insufficient means of deciding the scientific laws that govern the subject.

A. M. SKINNER.

OCCASIONAL NOTE.

—:o:o:—

The *Journal Asiatique* for January, 1883, laid before the public a short article entitled *Quelques Notes de Lexicologie Malaise. Additions au Dictionaire Malais-Français de l'Abbé Favre, par M. Marcel Devic.* The notes which M. Devic offered as a contribution to a future supplement of Favre's Malay-French Dictionary include a meagre list of thirty words only, and these seem to have been collected during a perusal of the *Sajarah Malayu*, in the course of which the contributor discovered what seemed to him to be omissions in the dictionary.

M. Devic is known to us by a translation of the *Sajarah Malayu*, in which, however, the explanatory and critical notes are few and unimportant.

The dictionary of the Abbé Favre found a champion at once in M. Aristide Marre, who, in a paper which occupies twenty pages of *Le Muséon* (No. 2 of 1883), examined critically M. Devic's contribution. Each note is dealt with in turn, and if M. Marre is always right, M. Devic, with whom he seldom or ever agrees, must be almost invariably wrong. But the criticisms of the writer in *Le Muséon* seem to be often less happy than the suggestions of the contributor of the *Journal Asiatique*. The word *urdi*, which occurs in the *Sajarah Malayu*, has occasioned some discussion; M. Devic thinks those wrong who have derived it from the English word "òrder," and supposes that, when the chronicle describes Albuquerque as going to Europe for *urdi*, it is an *armada* that is meant. M. Marre points out that, besides "order" in English and Dutch, *urdi* may possibly be referable to *ordem, ordens*, in Portuguese. There is little to be said for M. Devic's emendation, but it is not necessary, on the other hand, to agree with M. Marre that *le mot "urdi" est Malais*. He will find it to be Hindustani quite as much.

The Sepoy in British India calls his uniform *urdi*, *i. e.*, the c which he has to wear *by regulation*.*

M. MARRE is quite right when he tells M. DEVIC that *bu ular* and *burong kambing* do not mean *oiseau des serpents oiseau des chèvres*, but *oiseau-serpent* and *oiseau-chèvre*. His rection of the proffered translation of *ber-budak* is equally so But why he finds M. DEVIC's translation of *niaris lepas tangan* to be *stupéfiante* is not so clear. The passage quoted dently means that the prince narrowly escaped dying of his ill Malay abounds with figurative expressions regarding death.

Neither of the disputants can suggest the real meaning of *manchong*. M. DEVIC says that *manchong* is equivalent to *panc* and means a garment cut in a point. M. MARRE gives *manc* up, and proposes to read *ber-kain panjang*. The phrase is desc tive of a particular mode of wearing the *sarong*. *Ber-kain chong* signifies to wear the *sarong* caught up short on the r side and long on the left with one end hanging down in front. is considered a sign of ostentation. It is incorrect to confuse *chong* with *munchong*, as M. MARRE does. *Munchong* means snout or muzzle of an animal, *e. g.*, of a pig or dog. If applie the human nose, it means "protruding," not necessarily "aquili FAVRE and KLINKERT have misunderstood a phrase in which word occurs. (Malay Proverbs, Supra, p. 81, No. 269.)

I have not referred to the *Sajarah Malayu* to consult the t which the expression *limau mangkar* occurs. M. DEVIC does find *mangkar* in FAVRE's dictionary, and suggests that it may be name of a country. M. MARRE rejects this idea, and prefers regard the word as a description of a particular variety of *limau*. would not need a great stretch of the imagination to suppose th by a clerical error, *mangkar* might have been written for *mangka* Macassar, and, if this is allowable, here is the name of a coun at M. DEVIC's service. But *mangkar* (*cf. mangkal*) as applied fruit, has a meaning of its own; *durian mangkar* is a *durian* whi though to all appearances ripe, is hard and uneatable inside. *Li*

* *Wardi* is found in Shakespear's Hindustani Dictionary and there s to be derived from the English and to mean "word, order."

mangkar may be equivalent to *limau mangkal*, a green lime just picked, but I do not know if this interpretation will agree with the context.

M. DEVIC would like to derive the Malay words *tuan* and *kiai* (a title), from the Persian, while M. MARRE, with much reason, points out that a Malay dictionary would be hardly the place for suggestions of this sort. Why does M. DEVIC fix upon *tuan* (which he refers to the Persian *tuwanisten*, to be able; *tuvâna*, powerful; *tuwan*, force, power) and leave unnoticed the pronoun اين *ini*, this (Persian, اين *in*, this)?

It is not necessary to examine in detail the other words in the list, and the various remarks made about them by both writers. It may be pointed out, however, that the word بلت, which FAVRE writes *balit*, is really *bĕlit* (compare *lilit*). *Ber-jalan dua tiga bĕlit* signifies, as M. DEVIC states, "to take two or three turns in walking," but both he and M. MARRE, by following FAVRE'S spelling, give an incorrect idea of the pronunciation of the word.

FAVRE'S Malay-French dictionary may, no doubt, be supplemented by hundreds of words, but they will be gathered probably from colloquial intercourse with Malays, and from books not consulted by the Reverend Abbé. The *Sajarah Malayu*, which is one of the authorities most often quoted by the Abbé FAVRE, was not likely to furnish M. DEVIC with much material for new lexicological notes of value.

W. E. M.

MISCELLANEOUS NOTES.

MALACCA IN THE EIGHTEENTH CENTURY.

[The following short paper is a translation from the old Dutch records in the Government Offices at Malacca, by the Government translator, which I have revised a little, and to which I have added a few explanatory notes, for some of which I am indebted to Mr. J. E. WESTERHOUT.

D. F. A. H.]

Extract from the Diary of Malacca in the year 1756.

IN THE FORTRESS OF MALACCA, ANNO 1756.
November, Monday, 1st.

Having some days ago received news here, that Râja SAÏD of Sĕlângor, a relation of DAING KAMBÔJA, had joined the enemy at Klêwang* with all his forces, there was no longer any doubt but that we should hear of them before long.

Our suspicions were confirmed too soon.

The enemy, wishing to shew their heroic valour to their new allies. the pirates of Râja SAÏD lately arrived from Sĕlângor, marched to Gevesteyn,† the country seat of the Hon'ble THOMAS SCHIPPERS. Attorney-General of the Netherlands Indies, taking the road

* This is the place now called Klêbang. It was originally called "Klêwang" owing to the murder of a Malay with an Achinese weapon of that name; so the story goes. But probably the original name was really "Klébang," the name of a tree, and was changed by some Kling or other mispronunciation to "Klêwang" and this story told to account for it. It is about three miles from the Stadt-house.

† This was at Bâchang, near the junction of the Malim and Bâtu Bĕrendam roads, about two miles from the Stadt-house.

rough the jungle round the Lazarus-house.* They had o
fore, some time since, attacked the same place, but had then b
gorously repulsed by the 15 Malay defenders of the hou
ho were well armed with muskets and a blunderbuss. On
casion of this second attack, they placed combustibles at
doors and windows, and the smoke and fire produced by this s
tagem compelled the Malays to surrender after a short resista
hen they were brought as prisoners to Klêwang.

But two of them escaped on the way thither, and brought
news here that the enemy with their whole force were at Gevest

ende ce.

Lieute ered at once to operate aga
them with 80 , together with the Bugis garris
ed here, and 2(inese.

They marched i silence to Gevesteyn, where
enemy were supposed ioned, but on their arrival at t
place, the enemy had fl dy (as was their custom) leav
marks of their visit behind, everything in the neighbourhood h
ing been burnt down, destroyed and ruined.

Our troops before returning crossed to the Lazarus-house, h
ing to meet the enemy there; but on their arrival found the la
had left this place too and gone to Klêwang. So our troops w
obliged to return without having effected their object.

Tuesday, 2nd November.

This morning our Captain STEFANUS ELIAS VAN STEK, leav
the place by Tranquera gate, took the road to the Lazarus-ho
accompanied by our master-carpenter and eighty European s
diers, together with our Bugis and some natives.

According to the instructions of the Hon'ble the Governor,
was to select a suitable place in that neighbourhood for the c
struction of a *bentang* to contain a small garrison with so

* This was at a place called "Lindongan," where boats used to lie for sh
ter: it is now called "Limbongan," and is about two miles from the Stadt-ho
along the road to Tanjong Kling, and used also to be known as "Bak
Plain." The Hospital was supported by a fund.

artillery, as a temporary outpost, to put a stop to the marauding parties, which appeared almost daily right opposite Tranquera gate, * continually alarming the inhabitants on that side of the town.

They had hardly passed the gate, when they received news that the enemy were marching on the town with their whole force divided into two columns, one taking the road by Gevesteyn, the other the main road direct from the Lazarus-house.

The Captain then thought it better to operate against the enemy with his troops, and force them into an engagement if they stood firm. So he at once detached a column of 40 Europeans with 150 Chinese and Malays, all well-armed, towards Gevesteyn to attack the enemy advancing from that side; while he kept with him the other 40 Europeans with the Bugis of the garrison, 50 in number, and a few natives, to meet the enemy coming along the road from the Lazarus-house.

The party marching towards Gevesteyn met the enemy there, more than 300 strong, at halt on a plain quietly taking their food; upon seeing which they quickly advanced and attacked them with a well directed volley from their muskets. The enemy, not at all on their guard, fled to the neighbouring jungle, picking up a few things as they went, but in such a hurry and confusion, that they left behind a great number of arms, bullets and *sârongs*. Thence they fled to the jungle round the Lazarus-house, where our troops could not follow them so easily, but they found the jungle paths stained all over with blood, certain proof that many of the enemy had been wounded.

Our Captain and his troops arriving near the house of the Jenlif (Tamil) Kisna, discovered the enemy on a large plain opposite the Lazarus-house. When they saw our soldiers drawing near, they

*One account says this was so named after a Portuguese man of note: another states that there was a fierce elephant in the neighbourhood at Gâjah Bêrang and hence the name and he would not come any nearer because he saw the place was cleared, "Trangkêra." "Tranquera" means "an obstacle," probably used to denote one of the outworks beyond the fortress. The gate is at the end of Heeren Street, known to the natives as Kampong Blanda, a quarter of a mile or so from the Stadt-house: Tranquera itself extends to a mile or so from the Stadt-house.

fired several rounds, upon which our Captain drew up his troo in order of battle, and returned the compliment with a volley fro whole line. Meantime those of the enemy who had been drive from Gevesteyn came forward out of the jungle behind the Laz rus-house and joined their comrades. Our troops from Gevestey followed their example.

Our forces then marched in excellent order, firing continuous at the enemy, who retired as we advanced. When we reached t middle of the plain, those of the enemy who were hidden in t jungle began to fire with their long Mĕnangkâbau guns, whic carry a very great distance.

Our Captain then at once ordered the Bûgis and native soldie with a few Europeans to place themselves on the right and le flanks, and march against the enemy from all quarters. His orde having been obeyed promptly and with precision by the Bûgis an native troops, the Captain himself with 50 Europeans attacked t centre of the enemy. The latter very soon fell into disorder an fled into the jungle, dragging their killed and wounded with the to Klêwang.

Thus ended the first part of this expedition at 11 o'clock in t forenoon, in which engagement we had not one man wounded.

Our Captain, having taken possession of the Lazarus-hous thought it better not to stay there too long, because the buildin stood in the midst of dense jungle, where the enemy could ver easily conceal themselves without fear of being discovered, an thence injure our troops very much.

He, therefore, resolved to return with drums beating to h former position and stay there till night. After he had returne thither and taken a rest of about half-an-hour, the enemy re appeared in large parties, dancing and shouting most horribl trying to intimidate our troops.

Our Captain immediately despatched a mounted messenger t the Hon'ble the Governor to ask him to send two culverins unde a strong escort, which he expected would produce a good effect i this case.

Meanwhile the enemy seemed disposed to hold their position a

the Lazarus-house, whence they incessantly fired on our troops, and we served them with the same sauce.

Our troops were so enraged with the enemy, that it was almost impossible for the Captain to repeat the tactics he had made use of in the morning, viz., of a simultaneous attack on the flanks and the centre, but the enemy did not long resist, soon taking to flight, and this time in such a hurry, that they had to leave some of their killed behind ; they had many killed and still more wounded. But we too had six wounded in this engagement, three of them Europeans and very seriously, three natives very slightly.

Having thus a second time expelled them from the Lazarus-house, the Captain returned to his former position, where he had that day already twice posted his troops.

The two culverins sent for having arrived and been placed on the sea-shore under cover of some small jungle, so that the enemy could not perceive them, the Captain took the necessary measures and those best suited to receive the enemy in such a manner, should they again return, that they would be satisfied for a long time to come. But it seemed that they were already satisfied, for they did not re-appear ; and the Captain after waiting in vain till 5 o'clock in the afternoon ordered the return march to the Fortress.

Saturday, 27th November.

Some days before we had received news that the enemy, more than 500 strong, having forced their way through the jungle, were again stationed at Fĕringgi* near the Malay temple, and were making a very strong *bentang* there, intending to wait there for the approaching dry monsoon, and the arrival of their allies the Mĕnangkâbaus from Rĕmbau, and then with their combined forces to invade Bunga Râya and Banda Ilir, at the same time attacking the town by a descent of the river on rafts, and so to put into execution the infernal project they had long devised of burning

* This place, about two miles from town on the Dûrian Tunggal road, is said to be so named from the man who first cleared the place (a Portuguese) and who afterwards went to Tampin and made an orchard at Dûrian Feringgi, now one of the frontier boundary points.

and destroying all the property and massacreing all the inhabit

The Governor, on receiving this news last night, at once orders that this very day a detachment of 60 European sol with the Bûgis, numbering 50 men, and a battalion of Chinese native military should take the field against the enemy.

The marines and sailors of the vessels stationed here, viz., drei Henvelen" and the "Waereld" with a corps of volunt formed the reserve.

These combined forces, numbering about 300 men, commar by Ensign KRUYTHOFF, lately arrived from Batavia, and Serge MEYER, left this town in the greatest silence at half past four morning, and marched off straight by Panklaramo * (Pangk Râma) to Fëring. Though they had a great deal of trouble their way thither, the enemy having covered the roads with in merable caltrops, our troops still reached their destination at past five.

They were only discovered when at a short distance from enemy's *bentang* and the latter, warned by their sentries, were in arms at once, abusing our troops from a distance, and cal out to them to come nearer if they dared.

Our Ensign KRUYTHOFF, knowing this part of the coun thoroughly, then detached the marines and sailors with the vol teers and some natives, and despatched them through the jungl the opposite side of the *bentang*, with the order that they sho fire again when they had reached the spot agreed on. The Bû and one-half of the European soldiers were stationed in the jun right in front of the *bentang*, while the rest of the Europe under KRUYTHOFF himself were stationed at the side of the m road to Malacca. The report of the gun fired by the detac troops was to be the signal for a general attack.

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* "Pangkâlan," landing-place. "Râma" or "Râme" is said to be a cor tion of "ramei," populous; the Dutch spelling does suggest that there been a change in the pronunciation of the word in the lapse of time, the are other derivations which might be equally plausible, such as name "Râma" a Hindu name, dating from pre-Mohamedan days. The p is a little over a mile from town on the Dûrian Tunggal road.

The enemy, unaware of these arrangements, continually shouted at our troops, abusing and provoking them as much as they could.

After the lapse of a quarter of an hour we heard the report of the gun, and thus knew that our companions had reached the intended point. The *bentang* was then attacked from three sides at the same time.

The enemy, remaining firmly in their *bentang*, fought as gallantly as ever a native enemy did. We had expected that they would have come to meet us, but they did not this time, and very much disappointed our soldiers, who, exposed to their fire, had to fight against the walls of their *bentang*.

But when our troops had two or three European soldiers killed, they could no longer be restrained; the grenadiers with their hand-grenades stormed the *bentang*, thus taking the lead of the other troops which followed close on their heels.

This created such disorder among the enemy that they decided to break up their centre, and with their amok-runners in front they tried to cut themselves a way through our troops at two corners of the *bentang*.

Our Commander, perceiving their intention, ordered a general charge with the bayonet, in which close engagement the enemy had 40 men killed, and certainly more than double that number wounded, our troops having fought with the greatest irritation.

After burning down their *bentang*, our various forces were re-assembled, and returned to Malacca with drums beating and colours flying, carrying as trophies the heads of those of the enemy whom they had killed, on the points of their bayonets and lances.

We had six men killed, four of whom were soldiers, one a volunteer and one a Chinaman, and not more than 5 men wounded, among the natives and volunteers, and none of them seriously.

MISCELLANEOUS NOTES.

A TIGER HUNT IN JAVA.

(Extracted from the "Ceylon Observer.")

THE slaughter which takes place among the cattle of Java, Sumatra and Bali, through tigers, panthers and wild dogs, is greater than is supposed. In remote, thinly populated districts, children (not small ones) and even full grown persons are killed by the royal tiger, and now and then similar cases occur in more inhabited places. Even here, in the neighbourhood of Sinagar (below Soekaboemi, Preanger), a thickly populated and almost entirely cleared district, I have had the sad experience that, in a short time, one can lose much cattle, horses and sheep through wild beasts.

In the first four years of my residence here, before I had become acquainted with the use of tiger poisons, I lost in this manner 14 horses and *karbouws.** Since then also I have not been exempt; but by employing the poison which I am about to describe the loss of cattle has gradually decreased.

The poison which was employed by me is a yellowish brown powder, obtained from the bark of a climbing plant called *wali kambing*, found in the low marshy regions along the coasts of Java (among others near Tangerang, in the Bantam province and near Wijnkoopsbaai).

In FILET'S *Plantkundig Woordenboek voor Nederlandsch Indie* (Leyden, GUALTH KOLFF, 1876) the plant is referred to under No. 8,705 :—"*Wali kambing* j. *Sarcolobus spanoghei miq.* Nat. ord. of the *Asclepiadeæ;* loc. Java; creeper. This plant, with others of the same family, is employed to intoxicate boars, tigers and other

* Buffaloes.

quite useless for the purpose, for it would l
ally less active, and finally paralysed.

Among the other plants of the same fa
[illegible] is apparently also referred to.

As to what FILET says of restoration by bl
agrees with what is said in RIEDEL'S *Sunden*
(Batavia, LANGE & Co., 1865) :—"The root
up with rice or other food, and placed in
which, after eating it, become insensible and t
them they recover." †

The idea of bleeding wild pigs is more o
must be assumed that the operation is to b
lancet or fleam but with *gollok* ‡ or *kleura*
definite surgical purpose.

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* - *Rampog*. To spear animals for amusement: a
each man being armed with a spear, and whenever t
ring, he is received on the spears. The native chi
their *alun-aluns* of this kind of public amusement.
practised upon, which is uncaged in the midst for
Sundanese Dict.

† We give the context of the extract at follows :—
of the liane growing along some parts of the low coast
amongst other places, near the coast from the mouth
Bantam. The root is bruised and mixed up with
and placed in the way of wild pigs, which, after eati
and torpid, but on bleeding them they recover. It
about Batavia. Wali, C. [CLOUGH'S Sinhalese Dictiona
the wood. 'The fruit of a species of Contorta calle
deadly effect on tigers. It is prepared by the admixtu

The statement of Mr. RIGG, that "the root is bruised," is less exact. Although poisonous properties are found in the whole plant, the substance which is used for poisoning is obtained from the innermost bark of the stem. The fine outermost bark is first scraped away: even that of the smallest twigs can used. The *wali kambing* is a plant with whiteish stem and leaves of the same colour. It is said that the fruits can be eaten with impunity. They taste like unripe papaya and have a peculiar shape, from which the *wali kambing* borrows another name. This name, however, for decency's sake, I shall not give.

It may be true that poisoned animals recover by the drawing of blood, but I can neither confirm nor contradict the statement, nor can I give any information as to the effect of the poison under notice on pigs.

It still requires much trouble and expense to obtain good *wali kambing* here, so that I have used the poison only for tigers and wild dogs.

A bitch of an European cross, in pup, was poisoned a couple of years ago, at Ardjasairi, through having partaken only too freely of the carcase of a buffalo prepared for tigers. The dog vomited much, became gradually paralysed, and remained lying three or four days stiff and as if lifeless; it then recovered slowly, and in due course brought into the world half-a-dozen healthy pups, which did not suffer in any way.

I imagine, therefore, though I cannot say it with certainty, that in some cases, when the tiger has not swallowed much of the poison, it may recover from the effects. I know of cases, however, where without doubt poisoned flesh was eaten by a tiger, and yet no trace was to be found of the patient.

In the *Maandblad voor Natuurwetenschappen*, 8th year, No. 3, is a paper by Mr. BOSCHA JZN., Phil. Nat. Cand., "On the Poisonous constituent of *Sarcolobus spanoghei miq.*"

The writer therein details the method and the result of his chemical investigation of a quantity of *wali kambing* sent to him for that purpose by me, and sums up his opinion as follows:—"I consider, from the corresponding indications of the physiological

effect, the smell, and the chemical reactions, that I can pronounce with perfect certainty the poisonous matter of the *Sarcolobus spanoghei* to be coniïne."

Coniïne is the alkaloid to which is ascribed the poisonous nature of the hemlock or *Conium maculatum*—the plant, with the juice of which, according to historical tradition, SOCRATES was put to death.

In the *Natuurkundig Tijdschrift voor Nederl. Indie*, part 15, p. 478, also will probably appear a report on the value and effect of the *wali kambing*. I regret that I cannot here make use of that paper, the more so as it is from the hands of our able chemist and quinologist BERNELOT MOENS and his now deceased brother.

It is known to the people in the neighbourhood here that, as soon as a head of a cattle has been carried off by a tiger, information is at once to be conveyed to me of the fact. I then send persons who are accustomed to make their way through jungle and waste, well armed, to the place where the slaughter has taken place, and the carcase is by them strewn over with poison (for a buffalo a beer glass three-fourths filled is sufficient; for a sheep or goat much less is needed); they are armed, because the tiger is sometimes found to come back again to his prey very quickly. My brother at Ardjasiri went himself two years ago to poison a sheep which had the previous night been taken by a royal tiger out of the fold in the middle of the factory *kampong*, and carried away close to his house through the middle of his vegetable garden. (*N. B.*—The door of the fold, made of plaited bamboo, to which the sheep had been fastened, was dragged by the tiger for some distance.) In the course of the day it was discovered where the tiger had concealed the sheep. Then my brother, at about 5 in the afternoon, forced his way through the high *glagah* * to the place where the sheep lay, he found the tiger already there, which was busy preparing to carry the sheep further into the interior.

The thick cane brake rendered impossible a good shot at the beast of prey, which with amazing springs escaped from the bullet intended for it. The sheep was thereupon carefully prepared,

*The grass *saccharum spontaneum*.

and the following morning at 6 o'clock no trace of it was to be found except a few bloody flocks of wool. Although the whole neighbourhood was up to 2 o'clock the same day thoroughly searched and traced, neither then nor afterwards was anything seen of the tiger.

To prepare the carcase properly, long cuts are made in the fleshiest parts, which are closed again after *wali kambing* has been strewn in them. Of a buffalo, the neck, loins, groin and thighs are the parts most liked by the tiger. The ears also are usually found eaten off.

From the condition in which buffaloes and horses killed by tigers are found, it is to be inferred that horses, colts and young buffaloes are seized sideways or from in front, after which the throat is bitten through. The tiger seizes full-grown horned buffaloes generally by one of the legs, which must then, on account of the desperate efforts of the victim to release itself, be held fast with terrible strength. Skin and flesh are often found under the claws of the tiger, cut in a circular form from the leg. With a stroke of the claw in the groin of the buffalo the belly of the strong beast is torn open, and then, defenceless from pain and loss of blood, it is dispatched. Wild dogs also hunt and seize cattle from behind. On cows which have managed to escape from a troop of wild dogs, I have seen the traces of the fearful bites of these beasts, whole pieces of the flesh being torn from the hinder part of the belly.

A carcase which has been already eaten from during one night or even three, and which then swarms with maggots, is still suitable for poisoning, as the tiger (as also dogs even) is not unwilling to have his game in the condition I found set forth in a French work on pheasants:—"Pour manger un bon faisan, il faut qu'il change de place tout seul."

After having seasoned the titbit, the surrounding population must be warned to keep their dogs fast tied up, or they would otherwise feast themselves on what was not meant for them. On the following day early in the morning, it must be ascertained by means of persons sent whether any of the carcase has been eaten,

and an endeavour must also be made to prevent many people coming to have a peep at the carcase; as though the tiger is not specially timid at night, I have known of cases where, on account of the traces of numerous visitors during the day, the tiger has found it unadvisable to return at night.

With properly armed and trained hunters, and also with dogs, one can trace, when some of the bait has been eaten, the direction taken by the tiger, but this is often difficult and sometimes fruitless.

The almost entirely inaccessible and densely overgrown spot which the tiger choses for his "*kraton*"* makes it extremely fatiguing for Europeans to track him; but, hard though it be, it is a possibility to find a poisoned tiger; to track a healthy tiger is, in my opinion, except by a stroke of good luck, a hopeless task.

The well-known tiger hunts of the English in Bengal are mostly carried out in an entirely different kind of country. There are, as a rule, extensive plains with comparatively moderate undulations. The *jungles* (thick canebrake and scrub) and the *nullah* (small ravines, in which a rivulet or brook meanders and which are sometimes also overgrown) offer little hindrance to the hunter who places himself, with some good weapons, some bottles of soda-water, and the invariable "cheroots" ,in a so-called *howdah* on the back of the elephant, with a *mahout* to guide the animal. The fearless, sharp-sighted elephants do duty as beaters, and so the tigers, roused by a long row of elephants and huntsmen, are shot down from above from the moving *panggung*.†

Even if we had here trained elephants, they would be useless in Java (except on occasional plains here and there), and especially so in the steep thickly wooded ravines of the greater part of the Preanger.

After prolonged drought, tracking is naturally more difficult than in wet weather, when the ground shows the trace of the game more plainly. If it is not found plentifully near the carcase,

* Palace.

† Elevated stage, platform, watch-tower.

attempt must be made to "cut the track," that is search in a wide circle round the place where the game has been and across his track.

If one has good dogs, which are by no means to be had everywhere, they may be utilised (only not close to the tempting smell of the bait). The dogs will probably not attack the tiger, they will generally not dare to go far from the hunter, but they will point out the presence of the game to him if he is acquainted with their habits.

If one is on the right track, vomited flesh and other strongly smelling tokens of the tiger's sickness are found. Sometimes the patient is found dead; sometimes, two days after the eating of the poisoned flesh, still quite ready for the fight. Sometimes also healthy tigers are found keeping company with the sick one; and it is therefore necessary always to exercise the greatest caution. If one comes upon steep declivities caution is still more needful, for the radius of a tiger's spring in a downward direction is much greater than on a flat or in an upward direction.

I once tried to shoot a tiger-panther which was lying above me against a steep declivity, through the head. The bullet went through his ear, and with a spring and a terrific snarl the raging beast stood crouched at my feet. Only by the good help of a troop of dogs did I escape from the claws of the *wali-kambing-ed toetoel.* *

Already, since the beginning of 1863, forty head of royal tigers and panthers and a large number of wild dogs have thus been destroyed by me and my hunters: and by my brother at Ardjasari near Bandoeng, whom I had provided with *wali kambing*, two panthers and six royal tigers.

In 1875, my brother at Ardjasari sent a descriptive narrative of a tiger hunt to his absent wife.

Although this account was not written for public perusal, it seemed to me so suited to be appended in a supplement to my paper

* "*Tutul.*—Spotted, marked with spots or *blotches. Maung tutul*, the spotted tiger, a panther."—RIGG'S *S. D.*

intended for your journal, as a rather more highly coloured il
tration than that paper is, that I sought and obtained the
mission of the writer to do so.

The portion of the letter referred to is as follows:—

"You remember the tract of land which is still wholly u
habited above our plantation, a little below the edge of the fo
that covers the Malabar; where we breakfasted a couple of y
ago with our guests H. and C. under a clump of bamboos, w
served as a tent from the sun? Early in the morning it lo
somewhat less sunny and gay than when we made a little fi
boil the water for our coffee; when seats were placed in a c
round a camp table, and the ladies of our company unpa
boxes rich in promise: and when there was such merry chat
laughter, whilst all eyes feasted themselves on the prospect
the sunny expanse of Bandjaran.

"In the early morning of 2nd February, 1875, it was wet
cold, it had rained the whole night, and thick clouds, from w
still fell steadily a fine chill drizzle, hung gray and chill
heavy over the erstwhile charming landscape.

"On an open patch between the belts lay a dead *karb*
fearfully torn and mangled, and a group of thirty living buffa
stood in melancholy, pensive attitude. What was going o
the buffalo-heads could be gathered by the glance of an eye.
silent beasts were thinking of their deadly enemy, the tiger,
the night before had fallen upon and killed one of their breth
and who had come back that night to feast on his prey. An
melancholy, staring buffalo cow, perhaps mother or aunt of
one so cruelly slain, sniffled in Buffalese to the bull standing n
est to her: 'Hodie mihi, cras tibi!' and the bull shook his ter
horns angrily, as if he would say: 'I would that he would
conclusions with me for once!'

"But see! there comes more life in the misty sombre l
scape. Horses are heard splashing through a stream (you k
the stream into which H. let his shoes fall when he was wa
barefoot through the water, so as not to spoil the patent leath
and out of the fog a hunting train appears: in front is the *djo*

gan * Ardjasari, whom you know, armed with his heavy Forsyth gun, called by the natives '*si mariam*' (the cannon); following him the '*djoeragan gamboeng*' with a clean-shooting central-fire smooth-bore hunting-piece, then several *mandoers*, † SETRA, ALSAH, ALIMON, HASSIM, &c., with less choice firearms, among which are seen some with the barrel bound to the butt and stock with rattan; lastly, ASPAN our cowkeeper, armed with a lance. The horses of the two first-named were led by hand in the rear by a pair of stable-boys.

"The 'file' now appears to become aware of the murder of the buffalo; it mounts and descends, seeks its way through the belts, and at length reaches the place where the murdered *karbouw* lies. The brothers and friends of the slain go respectfully to one side.

"From another direction other men appear; they are descendants of the followers of Confucius, THIO TEN DJOELONG and his son, both with guns, besides the owner of the massacred beast with a number of the inhabitants of the *babakan* ‡ Tji-Enggang bearing no other weapons but the inseparable *gollok*.

"All the men examine the dead buffalo earnestly and carefully, and find to their satisfaction that the tiger, in spite of the rainy weather, has eaten greedily of his prey, which, by order, of *djoeragan* Ardjasari, had the previous evening been well spiced, not with *moutarde de maille*, or with Worcester sauce, but with (you know) the fearful *wali kambing*. After some consultation, a commencement was made with the difficult, to us at first apparently almost hopeless, task of tracking the murderer on this

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* "*Juragan*.—A headman or leader in any way. A petty district Chief, the Chief native or Headman on the private estates, who has charge of the police. A headman in a boat. Compounded of *Jura*, an overseer, one who presides over or acts in any department of business, and *Ageng*, Chief, though in the compound word the final *g* is hardly ever heard."—RIGG'S *S. D.*

† "*Mandor*.—A native headman, a village chief. A foreman over work It is the Portuguese *Mandhore*, to command."—RIGG'S *S. D.*

‡ "*Babakan*.—A sub-village; a village whose inhabitants have originally come off as a colony from some other village, as it were peeled off, as we might say swarmed when speaking of bees."—RIGG'S *S. D.*

sodden grass-grown tract. They do indeed find, at a distanc
a couple of paces, vomited blood and mucus, but nothing
sides this is to be found on the ground, which has been was
thoroughly during the night. Several *kampong* dogs which h
been brought soon show themselves, as nearly always is the c
to be not worth their salt; they run unconcernedly, after t
masters, and soon everyone is convinced that if they were
tied fast they would in a trice give themselves a frightful i
gestion with the remains of the tiger table.

" The 14 hunters now disperse to examine the tract patie
and carefully in all directions. One of the natives has had
luck to see imprinted on an overgrown spot the footprint of
tiger; he goes in the direction towards which the claw poi
finding now and then an unsavory indication, and at length s
at the edge of the densely overgrown steep ravine of the *ka*
Tji Enggang, on a place where the tiger appears to have
awhile, and where he must have felt very unwell, as evide
appears from a great mass of vomited flesh. Hurrah! hurrah!
trace is found. The scattered company is called together; tw
the most experienced trackers are sent on in front; *Djoera*
A. S. follows; his son pushes near to him through the br
wood that covers the steep slippery declivity of the ravine
order to press his father once more fervently to his breast: '
in God's name he would be cautious!' the cocks of the guns
heard uttering a threatening 'tick-tack' as they are pulled
and the long row goes forward descending slopingly along
edge of the ravine (in a southern direction or up-stream), led
the two trackers, who now and then receive an admonition no
be over-hasty and rather to wait a little when they might be in do

" With the exception of several high but widely scattered t
this tract was covered with various kinds of brushwood, diffe
varieties of bamboo, and in many places thick with *Honjeh* †

* A brook, river.

† "*Honjé*.—A scitameneous plant, formerly called Geanthus speciosus
nowadays called Elettaria. The fruit grows on a stalk by itself and forms a
round collection of nuts or pulpy seeds. Used by the mountaineers in co
in place of Tamarind for the sake of its acidulous properties."—RIGG'S *S. D*

Tepoes * (varieties of Elettaria), among which the *alang-alang* and other grasses were mostly choked; it was therefore certainly thickly shaded, but as a rule one could see to a distance of 10 to 15 paces of himself, with the exception of rougher spots, everywhere intervening, woven throughout with various creepers. The best of this tract for our hunt consisted in this, that the tiger's tracks were easier to find here in the soft clay and rotting layer of leaves than above on the buffalo pasture. Here and there the *golloks* had to be taken in hand to clear a passage for us. Steepness, slipperiness and foot-entangling roots here gave the most trouble. Now and then the leaders lost the trace and all had to come up and look right and left for the right trace again. The tiger had taken a peculiar road: first southwards up-stream; next straight down towards the *kali*, apparently to drink; after that again northwards down-stream. With stubborn patience the *file indienne* of hunters followed through the dripping branches, until, after an hour and a half we saw footprints so fresh that, the particles of earth seemed not yet to have settled down; we also again found vomited flesh, etc., so that we had the certainty, that the right trace was not lost (among other tiger tracks).

"We had forced our way through a patch somewhat overgrown with *glagah*, when the foremost man had suddenly stood still imagining he heard rustling through the foliage; here the trace unexpectedly diverged somewhat to the right; the file of the hunters was somewhat broken in the search for the new trace, R. and the *mandoers* and other natives with him formed a sort of right-wing; ASPAN the cowherd and *Baba* DJOELONG went in front; I was No. 3 of the file. *Baba* was a pace or so in front of me, when I saw him lift his gun. The report of the explosion in the thick jungle mingled with the fierce and to us delightful roar of the tiger found at last. I spring hastily forward, catch a glimpse through the bushes of part of the back and shoulder of the enemy creeping up towards an eminence, black cross-stripes on a yellowish ground—and the deep voice of '*si mariam*.'

* *Tepus.*—A scitamineous plant, Geanthus coccineus."—RIGG'S *S. D.*

(96 grains of powder per ball) is heard twice, accompanied by the renewed roar of the tiger.

"Whilst I am busy putting a couple of fresh cartridges in my breech-loader, fire bursts from the right wing, led by R., who meanwhile has executed a flank movement on the enemy. Moving forward a few steps, I then managed to see the whole of the tiger, who is already lying on his back, but still motioning menacingly. All ten shots had struck, and fearful that the rug which I had promised you for your bedroom would be riddled like a sieve I ordered a cessation of fire and approached the tiger within about 12 paces. He was still living, showed me his formidable teeth, and contracted his claws convulsively. By general request I thereupon sent a 'settler' through the enemy's head, who at once sank back powerless, whilst the contracted claws were immediately relaxed.

"Then the natives raised a mad cry of delight. They yelled and fired salvoes of joy as long as they had powder; and whilst R. and I, seated on the decaying trunk of a tree overgrown with moss and ferns, smoked our cigarettes and divided our supply of tobacco amongst all our comrades of the chase, litter-poles of bamboo were cut and a rough sort of rope made from split rattan.

"We confessed to each other (R. and J.), that this result of the hunt far exceeded our expectation; for when in the morning we got on our horses in the rain and rode up more or less numbed, with the prospect of all traces being washed away, the hope was certainly very small.

"In descending the mountain we marched, with the tiger carried by four men in front, in the manner of a triumphal procession through the Tji Enggang *kampoeng*, where lives the owner of the herd of *karbouws*, so many of which had been eaten up by tigers (you know that a week or so ago one of our buffaloes also which was bought for *f* 52, shared the fate).

"Wasn't there joy in Tji-Enggang!

"As we neared home, a corps of nine or ten *angklong* * players met us, for the winged rumor had already preceded us and to the playing of *angklongs* a circuit of the factory was made, at which the natives became fearfully excited.

"You are sure to remember that mad *gegil* † of that time when I came to the house with a *toetoel* which had stolen a calf from us.

"When the tiger was laid in our front verandah between the two middle columns, the court was black with men. Good presents were made to all the hunters and trackers, and the *angklong* players also were not forgotton.

"This is the history of the rug which is to lie in your bedroom.

(Sd.) R. A. KERKHOVEN.

"Ardjasari, 2nd Feb., 1875."

I hope that the above particulars, while they may be thought worthy of a mission to the *Tijdschrift van Nijv. en Landbouw*, will convince the readers that for anyone who has the time and strength to devote to it, the *wali kambing* is an excellent means for getting rid of a number of tigers.

E. J. KERKHOVEN.

Sinagar, 9th July, 1875.

* "*Angklong.*—A musical instrument made of bambus, cut off at the ends like the pipes of an organ, and being strung together on a frame, are shook to elicit their tones."— RIGG'S *S. D.*

† Noise, *tamasha.*

of RAFFLES at Singapore, by an Eye-Witness.

KIM, the name given to this venerable depo
saw, his narrative appears to be strictly co
are so evidently contrary to what would
venture to question their accuracy. For in
"tin SAPI, an Orang laut, went to bring Tun
"I think he was away four days. Batin S
"then Tunku LONG came."

Now, it is very unlikely that Sir STAMF
some knowledge and experience in Malay
single "Orang laut" to summon to his p
Royal Blood, whom he intended to make Su
to obtain a proper cession of Singapore, and
allow such an erroneous statement pass to
I have made enquiries from the best aut
two Anak Raja, namely, Raja OMBONG a
LAH, were the persons entrusted with the mis
Tunku LONG here, having found him fishing
These Anak Raja received each $500 for th
informant has been Mr. C. F. KEUN, who d
from Tunku PUTEBA, wife of Sultan HUSSE
brother of Raja OMBONG, and from Tunk
account seems generally accepted by the Ma

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*[With reference to this "Note," it may be as w
which the previous "Note" was forwarded for Jou
referred to:—

also, I believe, confirmed by Munshi ABDULLAH in his "Hikayat," but I cannot, at present, refer to the book.

The idea of a Batin being sent on such a mission will make Malays, or those acquainted with their manners and customs, smile; but it is very possible that Batin SAPI accompanied the "noblemen" mentioned above.

W. H. R.

LATAH.

I have received several communications from different quarters upon the subject of my recent paper on *Latah*. On one point, my correspondents seem to be agreed, viz., that the omission of Chinese from the list of residents in the Straits who are afflicted with *Latah*, is due to my defective observation.

It would shew great presumption were I to say definitely that those who have favoured me with their criticism are wrong in their opinion; but it would be equally false humility on my part to admit its correctness, upon the data which lie before me.

In no case have any reasons been given for the assumption that I am in error; nor are any particularised instances referred to by which such error might be corrected or modified.

And I may add, with candour, but I trust without offence, that many of my recent correspondents have had neither length of time, nor favourable opportunities, in Malaya, sufficient to warrant the formation of their very definitely expressed opinions.

I am told by all who have written to me that numbers of Chinese in the Straits are imitative *Latahs*. I am indeed told by one writer that such cases are "numberless."

It could hardly have escaped my notice that there are many Chinese in this country who imitate the words and jestures of others. But this is true of many people in all countries.

It is true of some monkeys * and of a large proportion of
children. †

But I repeat that, after careful observation, I have not me
any Chinaman in the Straits whom I should describe as *Lata*

My remarks upon this section of my former paper were, no
crude and unsatisfactory. But I remember saying that this
sion of *Latah* subjects must not be roughly described as "
idiots."

Now, I should baldly describe all the Chinese in whom I
noticed this propensity as distinctly microcephalic.

In two very marked cases which have come under my not
the last three years, and which, for some time, perplexed me in
very connection, one patient has died insane in the charge
friends in Penang, and the other is now an inmate of the Lu
Asylum in Singapore. I can say, with confidence, that these
are the only instances I have met in which I have had any
as to the absence of *Latah* amongst the Chinese.

That this imitative propensity is common both as the prec
and the accompaniment of certain forms of mental disorder, is
known.

"In certain morbid states of the brain," says Dr. BATEM
his work on Aphasia,‡ "this tendency is exaggerated to an e
"ordinary degree: some hemiplegic patients and others, at
"commencement of inflammatory softening of the brain, *uncons*
"*ly* § imitate every word which is uttered, whether in their
"or a foreign language, and every gesture or action which is
"formed near them." ‖

* Noticeably Cercopithecus.

† Those who read my former paper will be prepared to hear that I
the existence of *Latah* before pubescence, while I admit, as an inexpli
fact, that, where present, it is persistent in both sexes long after the po
of reproduction are extinct, and, in the case of women, as a rule, ends
with life itself.

‡ Ed. 1870, p. 110.

§ There is no unconsciousness, mesmeric or idiotic, in the actio
a *Latah*.

‖ Similarly *vide* VOGT's "Mémoire sur les Microcépales" *passim*
pecially p. 169, Ed. 1867.

I cannot speak from experience of the ultimate fate of any *Latah* of the imitative class. But I can say confidently that the exhibition of this peculiarity is unaccompanied by any other mental irregularity, except those which I have attempted to describe as pertaining to *Latah*. And in those cases which I have had the opportunity of observing for any length of time, I have satisfied myself that the malady is not progressive.

Further, I have seen many oldish men thus *Latah* who, according to the testimony of their elders, have been so afflicted from the age of puberty.

And lastly, I have never heard an "orang latah" called an "orang gila." Nor have I ever heard any man say of one so diseased, "He will become mad," or "He will die."

For these and other reasons, apart from my own theory on the subject, I am led to believe that this propensity in *Latahs* is an anomaly, distinct from a not uncommon mental disease in other parts of the world, to which it bears some superficial resemblance.

And, until proof is given to the contrary, I rest content with my belief that the peculiarity is one in which the Chinese have no share.

It must be, at all times, dangerous for the unscientific to argue from apparent similarities, the causes of which must be hidden from them.

As I have written as a non-scientist, I must add that I am quite alive to the parallel danger I am running in pointing out differences which stand merely upon the basis of my own unlearned and limited observation.

What *Latah* really is, it remains for some future pathologist to say. But until "the man has spoken with authority," I trust that no half formed and rash generalization will be suffered to class the imitative Malay with the microcephalic idiot: our snake seer with the victim of alcohol; the rarely found Malay girl-sufferer with the ordinary nympho-maniac; in a word, the unexplained *Latah* with the *Lunatic*, whose mental disorders have now formed the subject of the specialist's investigations for several generations.

H. A. O'BRIEN.

NEW MOUNTAIN SEEN IN PERAK.

On a spur of the Gûnong Bubu Range, which lies a sho
tance inland from the coast of Pêrak, in Latitude 4° 35'
Longitude 100° 50' E., the Government of Pêrak has ope
experimental plantation at an elevation of 3,200 feet on
named Gûnong Ârang Para. The bungalow on this hill is
"The Hermitage," and from that spot I saw, on the morning
15th instant, a very lofty mountain, not previously discerne
this point, though a European (Mr. Bozzolo) has been liv
the hill for more than 18 months.

On the night of the 14th there was a thunderstorm with
rain, and when the morning of the 15th broke, the mountain
could be seen to an immense distance with great clearness.

Looking in an easterly direction across the valley of the
River towards the succession of ranges, which must lie ne
junction of Pêrak, Kĕlantan and Pahang, I noticed what app
to be a lofty mountain with a filmy cloud on its southern slo

Mr. Bozzolo, who was with me, thought there was no
tain, only a cloud, but fortunately we had a powerful telescop
binoculars and with their assistance an exceedingly lofty
tain was distinctly visible at a distance that I guess to have
about sixty miles. I immediately took the bearing of this
tain and found it to be 102°, *i.e.*, about 12° South of East.
mountain has a wide uneven top with steep sides, which rose fr
thick bank of white cloud and through this cloud appeared
or four black spots, evidently the rocky points of another
and nearer mountain or range, while the cloud shewed there
a great distance between them and the more distant and far
lofty mountain which first attracted my attention.

At a rough guess, this mountain looked to me as if it migh
11,000 feet or 12,000 feet high, perhaps even more, for with
radius of 25 miles there were many peaks between 6,000 feet
7,000 feet to judge by.

Within a very few minutes of first sighting the mountain it
no longer visible, and even the cloud seemed to have merged in
haze of the horizon, making it difficult to believe that we had re

seen there a far more imposing height than any I have yet beheld in the Peninsula.

All the other peaks and ranges were still wonderfully clear and I immediately made a sketch of all I could see from the Plus Valley to the limit of vision in the South.

Thinking this sketch would interest the Straits Asiatic Society, I have had a tracing made which I now enclose.*

The tracing is not so successful as I had hoped it might be, but still it gives an idea of the mountain ranges as I saw them, and I trust I may yet be able to furnish you with some further and better information regarding this considerable mountain which lies in the direction of the mountain marked on the Asiatic Society's map as Gûnong Tahan, though that would appear to be more than 100 miles distant from Gûnong Bubu.

The point in that range called on the Society's map "Bukit Chai" is about the position of Gûnong Ârang Para.

The outline of the range which divides the Pêrak from the Kinta River (the highest point of which is Gûnong Mêru) has been made, in the tracing I enclose, rather darker than that of the more distant ranges.

The highest ground between the Plus and Kinta valleys is not more than 300 feet, and this is imperceptible from "The Hermitage," so that the Kinta valley appears to come round the back of the Mêru range into the Plus valley.

The range of hills which divides the head waters of those rivers which drain into the Plus valley, and ultimately into the Pêrak River, is not very distant from the East Coast of the Peninsula and an officer of this Government (Mr. CAULFIELD), who did not get nearly to the sources of these rivers, told me he had seen the waters of the China Sea from the point he *did* reach, this feeder of the Pêrak River stretching far to the West and North, and taking its rise in a very lofty range of mountains well within sight of the East Coast of the Malay Peninsula.

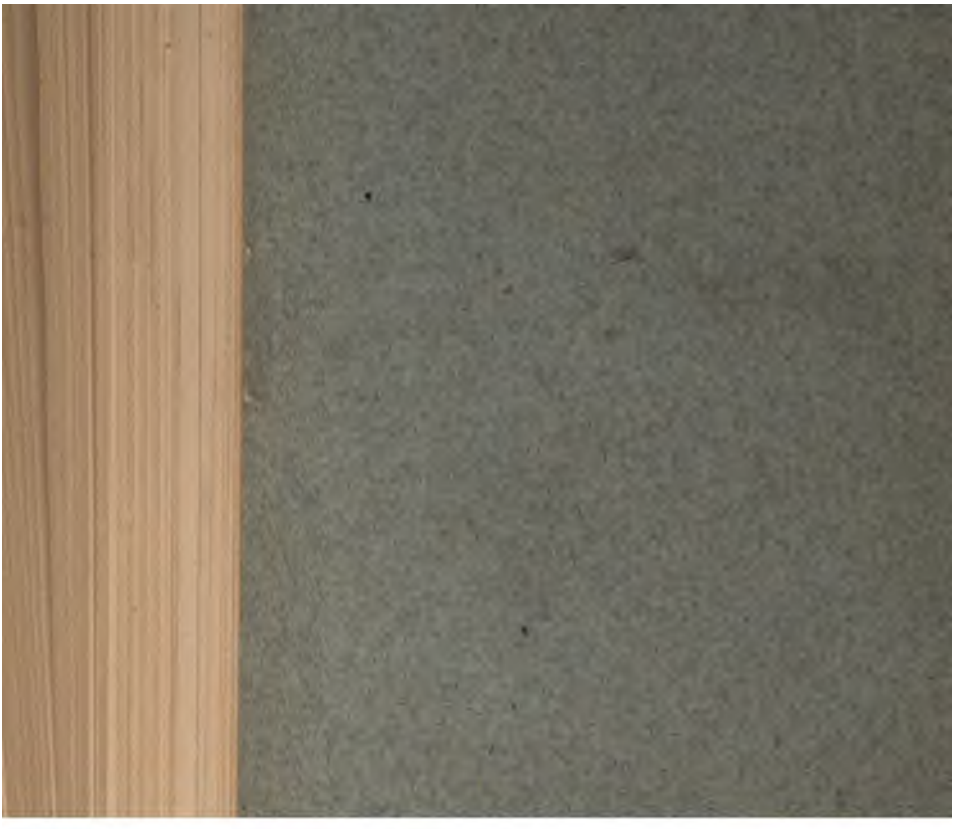
F. A. S.

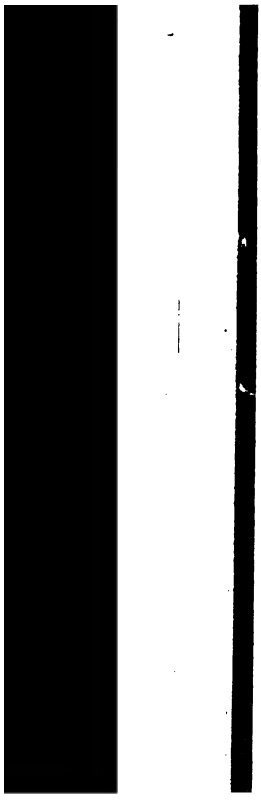
Kuâla Kangsa,
21*st April*, 1884.

* To be seen in the Library. [ED.]

[Mr. McCarthy, a Surveyor who accompanied a Siamese
missioner, in August last, to meet the Resident of Perak ne
frontier of Patani where it borders on Ulu Perak, ascended a
tain called Gunong Hangus close to the border. "It is about
"feet high and presented no considerable difficulties in the a
"He got an excellent set of angles including Gunong Ina
"the high peak of Patani *and also saw a mountain of very*
"*elevation to the Eastward of South, fifty or sixty miles off.*
"is probably the one mentioned by Deane as more than 1
"feet high, which is supposed to be in Pahang behind th
"Bernam." Sir Hugh Low's Journal, Aug. 23rd, 1883.

W. E.





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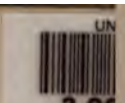

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