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"It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science, in different parts of Asia, will commit their observations to writing, and send them to the Asiatic Society at Calcutta; it will languish, if such communications shall be long intermitted; and will die away, if they shall entirely cease."

SIR WM. JONES.

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OF

## THE ASIATIC SOCIETY.

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I.—*Account of Rumbówe, one of the States in the Interior of Malacca.*  
By Lieut. J. F. NEWBOLD, 23rd Regt. Madras Native Infantry.

*Rumbówe* has generally been accounted by the Portuguese and Dutch Governments at Malacca as the principal of the states in the interior; but their ideas, like our own, until of late years, of the relative situation of these states, both political and geographical, appear to have been very erroneous. At the present time, indeed, much interesting matter remains in obscurity, and must remain until the peninsula has been more thoroughly explored.

These notions of the superiority of *Rumbówe* over the sister state arose probably from the circumstances of its proximity to, and early connexion with, *Naning*; and from that of its capital being the crowning place of the deputed sovereign from *Menangkábówe*.

Tradition ascribes its name to a large *Marabówe* tree, anciently growing near its western frontier, on one of the banks of the *Marabówe* stream, not far from its embouchement into the *Rumbówe* branch of the Lingie river.

There was a small hamlet here, when I visited the place in 1832, consisting of four or five Malay houses. The word *Marabówe* is supposed to have been corrupted into *Rumbówe*.

The area of *Rumbówe proper*, not including the dependencies, is said not to be quite so spacious as that of *Naning*. The nearest point of its frontier is distant about 25 miles N. W. from the town of Malacca.

*Boundaries*.—It is bounded towards the N. E. by *Srtminánti* and *Súngie Ujong*; towards the south, by part of *Naning* and *Johóle*; to the west, by part of *Naning* and *Salengore*, and to the east, by part of *Srtminánti* and *Johóle*.

The boundary marks with *Srímindati* are the mountains of *Lépat*, *Cájang*, and *Gúnong tájok*; with *Súngie Ujong*, *Búkit Augim*, part of the right branch of the *Lingie* river, and *Parentian tingih*; with *Naning\**; with *Johóle*, the hill of *Búkit Pábet*; and with *Salangore*, the *Lingie* river.

*Rumbówe* contains two divisions, viz. *Rumbówe Ulá* and *Rumbówe Ilir*; each under its four *Súkás*, who are all subject to the control of one *Panghúlú*.

The *Lingie* river forms the channel of communication, by water, of *Rumbówe* with the straits of Malacca, into which it falls about eight miles to the eastward of *Cape Rachádo*. This river is about 450 yards broad, and takes a north-by-easterly course into the interior, to the distance of about six miles, when it divides into two branches. The one to the left, called *Battang Pennar*, goes up to *Lingie*, and the *Súngie Ujong* tin mines, taking a N. W. by N. course; and the one to the right, called *Battang Penúgie*, takes a N. E. by E. course, to *Bander*, in *Rumbówe*. It has its rise among the mountains of this state. The three principal posts of *Rumbówe* are situated on the banks of *Battang Penúgie*; viz. *Sempong*, six miles from the mouth at the point of the river's bifurcation; *Padás*, on the right bank, five or six miles further up; and *Bander*, about eight miles beyond *Padás*.

The river, up to *Sempong*, is navigable for vessels of 125 tons, ranging from  $3\frac{1}{2}$  to 7 fathoms, high-water, and vessels of nine tons may pass up, without much difficulty, to *Padás*; and to *Lingie*, on the other branch.

In entering the mouth of the river care must be taken to avoid the eastern bank, in consequence of hidden rocks, which run off to sea. The channel near the western bank is deep and safe.

Regarding *Padás*, the following remarks are extracted from some notes taken during a trip up the river in 1833. Two or three miles in advance of *Ramoan China Kechil*, on the right bank of the river, on the summit of a small hill commanding it, is *Rája Ali's* (the *Iang de pertáan Besír*) stockaded house. The place is named *Padás*, from a small stream that flows into the river about a quarter of a mile nearer *Sempong*. The river, several hundred yards above and below *Padás*, had been partially blocked up by large trees felled completely across. In one place we passed through a formidable chevaux de frise of pointed stakes, bound together, and running from bank to bank.

On this part of the river the stockade bears most: it is most judiciously placed to annoy an enemy passing up with so many obstacles in his course. We contrived to get over them with consi-

\* See paper on *Naning*, vol. IV. 297.

derable difficulty, although the trees had since been cut in two, and broken down. At high-water, they might however be readily passed. The river was blockaded in this fashion during the *Naning* disturbances, and the engineer on this occasion was no other than our friend in the boat, the *Laks-andna* of *Rumbówe*. *Sempong*, as before stated, is situated at the point of the river's bifurcation. In 1833, it consisted only of two or three huts; in the foremost of which was a small battery, consisting of seven swivels, and an iron 3-pr. of sufficient range to command both branches of the river. It is the place selected by the *Rumbówe* chiefs to levy the duty on the tin passing down from *Súngie Ujong*.

At the close of 1833, and commencement of 1834, many fugitives settled here, in consequence of the disturbances at *Lingie*, together with a small colony from Sumatra, under a *Panglima* named *Kammer*. The place is now strongly stockaded by the *Jang de pertúan Múda* SAYAD SABAN, by whom every encouragement is held out to settlers.

*Population*.—*Rumbówe*, including *Kroá* and *Tamping*, contains about 2,000 inhabitants. The principal places are *Bander*, *Sempong*, *Chempong*, *Kaling*, and *Battu Ampar*. *Chempong*, with its environs, is said to contain about 600 houses, and drives a petty trade in timber, dammer, and wax, which are bartered for opium, cloths, iron utensils, and tobacco.

*Chempong* is the residence of the *Panghúlú* of *Rumbówe*; *Bander*, *Padás*, and *Sempong* those of the *Jang de pertúans*.

Besides Malays are several aboriginal tribes inhabiting the steeps of the mountains, and the forests, who subsist principally by hunting. The natives give them the general appellation of *Orang Benúa*, people of the soil or country.

They are subdivided into several tribes: among the most remarkable of which are the *Udái*, *Sakkye*, *Jakún*, and *Rayet Utan*. I have seen several specimens of the two last, but do not perceive any material dissimilarity between them, save that the latter, by enjoying freer intercourse with the Malays, have become more civilized; at least, as far as a shew of dress and ornaments is implicated.

They differ much from the descriptions given of the *Semang* in the interior of *Quedá*, and the thick-lipped, woolly-haired *Papúan*. Their features are of the Malay caste; their hair sometimes straight, like that of the generality of Asiatics, but more frequently curling; at the same time, very different from the frizzly locks of the African.

Their stature is shorter, but they do not differ much in complexion from the Malay.

The Malays entertain a high estimation of the skill of those singular tribes in medicine, and the knowledge of the virtues of herbs, roots,

plants, &c. investing their sages, *Púyongs*, even with supernatural powers, such as the *Tújoh Besawye*, &c.

These tribes are to be found over the whole of the interior of this part of the peninsula, particularly in *Ula Colang*, *Súngie Ujong*, *Johóle*, *Jompóle*, *Jellabu*, *Ula Múar*, and *Segámet*. They are skilled in the composition of the celebrated upas poison, with which they tip the points of their arrows. The *Sámpitan*, a long tube, through which the poisoned darts are blown, and a spear, are their favorite weapons. The cloth that encircles their loins is made from the fibrous bark of the *Terrap* tree.

The influence of their *Botins*, or chiefs over the election of the *Panghúlú* of *Súngie Ujong*, has been mentioned. In *Johóle*, they exert a similar power. It may be also remarked here, that in *Rumbówe* there are two distinctions of the high Malayan tribe called *Bódoánda*, viz. *Bódoánda Jakún*, and *Bódoánda Jawa*. The *Panghúlús* of all these states must necessarily be of one of these two tribes.

*Government.*—*Rumbówe* was formerly under the immediate sway of its *Panghúlú* and *Ampat Súkú*; but of latter days, the *Iang de pertúan Múda* claims equal, if not superior power to the *Panghúlú*.

The first chief who assumed the title of *Iang de pertúan Múda* of *Rumbówe* was *Rája ASSIL*, the son of the second *Menangkábówe* prince *Rája ADIL*; he was appointed by the then *Iang de pertúan Besár* (his son-in-law *Rája ITAM*), with the concurrence of the *Panghúlús* of the four states; and it is stated, had assigned to him, as a subsistence, two-sixths of the duty levied on the tin passing down the river from *Súngie Ujong*, (the duty was then 2 dls. per *bhar*.) and the revenues of the districts of *Kroh* and *Tampin*, near the foot of the mountain of that name.

In 1812, *ASSIL* was driven out of *Rumbówe*, as previously mentioned, by the *Panghúlú* and *Súkús*, assisted by *Rája ALI*; and died in *Naning* in 1814 or '15. *Rája ALI* supplanted him; but, being elected as *Iang de-pertúan Besár* in 1832, was succeeded in the *Múda*-ship by his son-in-law, the present chief, *SAYAD SABAN*.

This office being an innovation on ancient usage is, consequently, secretly disliked by the Malays, especially where its privileges are so ill defined and unsettled; and one in which right would appear synonymous with might.

Another change within the last few years has taken place in the constitution of this state; instead of the council of the *Ampat*, or four, *Súkús*, it consists now of eight, or the *Súkú Iang de-lápan*; who, with the *Panghúlú*, now form a deliberative body, like the Archons of Athens, of nine.

The *Panghúlú* is alternately elected from the two tribes, *Bódoánda Jakún* and *Bódoánda Jawa*. The following circumstances, according to tradition, led to this custom:

“ When the king of *Johore* appointed nine *Panghúlús* over the nine *Negris* in the interior of Malacca, the heads of the leading tribes in *Rumbówe*, viz. those of the *Bódoánda Jakún* and *Jawa*, disputed regarding the superiority of their respective claims to the honor. His Highness of *Johore*, after due deliberation, came to the decision that the selection of a *Panghúlú* should not be made from one tribe exclusively, but that each should have the privilege alternately.”

This judgment, we are assured, gave entire satisfaction, and at all events, seems to have been adhered to in subsequent elections.

It must not be omitted here to state, that the title of *Lélah Máhá-rája* was given by the king to the *Panghúlús* of the tribe *Bódoánda Jakún*, and that of *Sédia Rája* to those of the *Bódoánda Jawa*; with the exception of this custom, the office of *Panghúlú* is hereditary, agreeably to the law of *Perpáti Sabátang* prevailing in *Menangkábówe*, and provided the heir be not insane or an imbecile. The present *Panghúlú* is of the tribe *Bódoánda Jakún*, he succeeded his predecessor *Bahágo*, of the tribe *Bódoánda Jawa*, in 1819.

*Súkús*.—Under the *Panghúlú* are the eight *Súkús*, or heads of the tribes, into which the population of *Rumbówe* is divided; and who act as their representatives in councils of state, where like the former *Súkús* of *Naxing* and *Súngie Ujong*, they possess considerable influence. Nothing of any public importance can be agreed on without their concurrence; and their unanimous vote on disputed points bears down that of the *Panghúlú*. The *Iang de-pertúan Besar* and *Múda* always exert more or less influence over their councils. The signature of the *Súkús* is necessary to the ratification of any treaty, or other similar public document.

Formerly there were only four *Súkús* who had share in the councils, viz. those of *Rumbówe Ilir*; but latterly those of *Rumbówe Ulú* have been admitted, as alluded to above. This change was effected by the policy of the two *Iang de-pertúans*, in order to lessen the influence of the *Panghúlú* and former *Súkús*, and to increase their own.

The names of the tribes and titles of the individuals who represent them are as follow:

<i>Rumbówe Ilir.</i>		<i>Rumbówe Ulú.</i>	
<i>Tribes.</i>	<i>Heads of tribes.</i>	<i>Tribes.</i>	<i>Heads of Tribes.</i>
Bátta Ampar, . . . . .	Gompar Máhárája.	Paya Kúmba Dárrat, . . . . .	Sáma Rája.
Paya Kúmba Barrat, . . . . .	Méra Bongsa.	Bátta Bállang, . . . . .	Andika.
Mancal, . . . . .	Sangsúra Pábléwan.	Sa Melongang, . . . . .	Mendalíka.
Tiga Néuk, . . . . .	Bongsa de Bálang.]	Sri Lummah, . . . . .	Senda Máhárája.

To this list may be added the names of four inferior tribes, which

being scanty in number, and most of them of foreign origin, are represented by the heads of the more important tribes, viz. *Tiga*, *Battu*, *Anak Malacca*, *Anak Achi*, (children of Malacca and Achin,) and *Tannah Dattar*. The *Bódoánda* tribes are represented by the *Panghúlús*.

Malays, strangers to *Rumbówe*, while raiding there, are amenable to the head of the tribe to which they belong. Settlers are immediately classed in their respective tribes. Those from *Menangkábówe* generally enter that of *Báttu Ampar*, which is the principal of the five tribes that originally emigrated from *Menangkábówe*; viz. those of *Muncal*, *Báttu Ballang*, *Tiga Báttu*, and *Tannah Dattar*.

A man marrying into another tribe becomes a member of that of the woman, as also the children.

Some of the tribes have peculiar privileges; it is said that the *Bódoándas*, though guilty of the highest crimes, are exempt from capital punishment; banishment and fines being the only penalty to which they are liable. The circumstance of the *Panghúlús* of the independant states being necessarily *Bódoándas* has already been adverted to\*.

Although the Malays, like the Greeks and Romans, entertain the highest veneration for old age, still the claims of descent supersede those conferred by years, particularly with regard to the heads of tribes, who have precedence in the councils of the state, conformably to the rank of the tribe they represent. An instance of this, and the power sometimes exercised by the *Súkús* in election, fell under my own observation. At *Súngie Sipát*, on the frontier of *Rumbówe*, in 1833, among the assembly of Malay chiefs there, I observed a boy, whose dress and weapons betokened some rank, and to whom a considerable degree of deference was shewn by the natives. On inquiring, I found him to be the head of the principal tribe, and that, although a younger brother, he had been elected by the *Súkús* as the head of his tribe or clan, in consequence of his elder brother's imbecility. This boy affixed his name, or rather his mark, (for neither he nor any of his seven compeers could write,) immediately after the *Panghúlú* of *Rumbówe*, before the rest of the *Súkús*, some of whom were venerable old men, and grown grey in office.

*Mantris*.—There are two *Mantris* in *Rumbówe*, viz. *SUROH Rája*, and *ANDIKA Mantri*, both of the tribe *Bódoánda Jawa*.

Their functions are ill defined, but are principally, I believe, to assist the chiefs with their advice.

\* The division of the people of these states into tribes, some of which bear the names of places in *Menangkábówe*, is a strong additional proof of their origin.

They have no vote in councils, and their influence must be almost entirely personal.

*Laksdmanas*.—The *Laksdmanas* are also two, *PASSAR* and *KHATTIS*. The navigation of the river and maritime matters are entrusted to these officers.

*Panglimas*.—The war-chiefs, or *Panglimas*, are four in number, viz. two *Panglima Prungs*, *PANDIKA RÁJA*, and *Panglima Dallam*. Their duties are similar to those of the former *Panglimas* of *Naning*.

*Pertama*.—There is another officer, appointed by the *Iang de pertám Besar*, whose functions, fortunately for the liege subjects of *Rumbówe*, are seldom called into exercise. This is the *Pertama*, or executioner. The modes of putting criminals to death are generally confined to the *Panchong* <sup>فنجج</sup> and *Sálang* <sup>سالع</sup>.

The former is decapitation: the latter has been already described.

Passing up the *Rumbówe* river, on some high ground on the left bank between *Sempong* and *Pádas*, a leafless, blighted tree was pointed out to me by one of the *Laksdmanas* who stated the foot of it to be the place where criminals, subjects of *Rumbówe*, were put to death by *Sálang* <sup>سالع</sup>.

*Religion*.—The inhabitants of *Rumbówe*, like those of the other states of the interior, with the exception of the aborigines, profess the tenets of *Islám*. They are divided into seven *Múkuns*, or parishes, to each of which is attached a mosque, with distinct establishments of priests, as in *Naning*.

A *Kázi* named *HA'JI HASHIM Sri LUMMAH* presides over the whole. The religious customs, fasts, and festivals are similar to those observed in *Naning*.

*Visit to Rumbówe*.—As *Rumbówe* has seldom been penetrated by Europeans, the following memoranda, from my note book, of a visit paid to the chiefs at its capital, *Bander*, in 1832, by the then Governor of the Straits, the Honorable Mr. *IBBETSON*, and Brigadier *WILSON*, C. B. may not perhaps be wholly devoid of interest.

Early on the morning of the 21st October, I joined from camp at *Alorgajeh*, the Governor's suite at *Tabu*, the principal village of *Naning*, and late the residence of the *ex-Panghúlú* *DHOLL SAYAD*.

After breakfasting under one of the thatched quarters that had escaped the pioneer's axe and brand on the late evacuation of this outpost, the party started on horseback along a foot-path, through a wooded country with the *Rumbówe* hills on the right, to *Chirána pútih*, the last village of *Naning*. This was formerly a populous place. And the residence of the *ex-Panghúlú's* sons, but we found it now entirely deserted, and its houses falling into rapid decay and ruin. Here it was



stated that **DHOLL SAYAD** had a manufactory for gun-powder during his late resistance to the Company's troops.

Leaving *Chirána putih* to the left, the path abruptly turns to the right, over or rather through a muddy *sawaá*, and leads towards the foot of *Gúnong Tampin*. Along the skirt of this mountain, through a dense forest, the party had to travel in Indian file, the narrow foot-path being in several places blocked up by large forest trees lying across to *Qabar Feringí*, or the Frank's grave, which is a mere mound in the jungle. This is one of the boundary marks of the *Rumbówe* and *Naning* territories, and is traditionally said to be the grave of a Portuguese officer, slain by the natives in one of those frequent skirmishes which took place between the followers of the gallant **ALBUQUERQUE** and the "rebellious *Menangkábóes*." The path to *Cóndóng*, from *Qabar Feringí*, lay through the jungle at the foot of the *Rumbówe* range, and gradually improved as we approached that village. *Cóndóng* is a populous hamlet, the first in the *Rumbówe* side of the boundary line, and is situated at the foot of the mountain of *Gúnong Rumbówe*, on whose steep sides, amidst luxuriant forests, appeared singular patches of partially cleared ground, and a few rude huts, the habitation of the lords of the woods and rocks, the *Jakúns*. None of their sylvan eminences however, nor their attendant Hamadryades, condescended to favor the party with their appearance.

From *Cóndóng* to *Pá dang Lóko*, the forest decreased in size and denseness, and here and there were traces of clearing and cultivation. A few small verdant patches, not deserving the name of plains, and two or three rivulets, were passed through. The distance from *Cóndóng* to *Pá dang Lóko* is about three miles.

From *Pá dang Lóko* to *Lágon*, the road is bad, passing for the most part over heavy rice-grounds. The cultivation increased progressively as the belt of forest, the natural boundary between *Naning* and *Rumbówe*, was left behind, until we reached the banks of the *Rumbówe* river at *Lágon*. This stream was just fordable; its waters muddy, and evidently swoln by the rains.

After passing by a miserable path over a very extensive and well cultivated sheet of rice-ground, where the horses were frequently up to the saddle flaps in mud, fording another stream, and crossing a broad swampy plain, from the grassy tufts of which flew the startled lapwing and whistling plover, the cavalcade halted before the mud fort of *Bander*. From its gate issued a motley crowd of well-dressed Malays, brandishing spears, muskets, *pemurasses*, (a sort of blunder-buss,) and umbrellas of state, white and yellow, headed by the *Múda* of *Rumbówe*, and one of the sons of the *Iang de pertúan Besar*, **RÁJA ALI**.

The Governor, and Brigadier WILSON, were received by these chiefs with every demonstration of welcome and respect, conducted into the fort, and ushered by Rájá ALI into a large temporary building, apparently erected for the occasion, opposite the Rájá's primitive palace of thatch.

A salute from the fort jinjals was then fired, much to the discomfiture of one of the pieces, which, possibly from not being accustomed to powder, burst into divers rust-incrusted fragments.

Refreshments were served in, on a large flat tray; they consisted principally of dried fruits, dates, conserves, and sweetmeats, in which, as usual, sugar and oil were manifestly predominant. These were placed on small China dishes, and a number of minute cups of the same material, filled with the steaming infusion of Souchong, fresh from China, sans sucre et sans lait, were warmly pressed upon us.

In the evening, Rájá ALI introduced two antique ladies, dressed with almost more than Spartan simplicity. The one his mother, the Princess Dowager TUÁNKU PUTIH, and the other, his venerated kinswoman, his aunt. These ogresses of high degree would have rivalled in flow of language and exuberance of gesticulation the most vivacious dowagers, date 1770, Madame DU DEFFAND always excepted.

TUÁNKU PUTIH is represented to be a woman of strong masculine mind, and to have considerable influence over her son Rájá ALI.

The fort of *Bander* consists of low mud walls, now covered with grass, inclosing a space of ground about 80 yards square.

Around and outside of the walls runs a strong and high palisade. Six high cavaliers of wood, roofed in with *atap*, overlook the faces of the work. On each of their platforms two iron guns are mounted, except on that over the gate-way, where there is a serviceable brass gun, bearing the mark of the Dutch East India Company; the date 1756, A. D. and the maker's name, PETER SEEST.

Besides the 12 guns in the cavaliers, were 18 or 20 jinjals lying about the parapets. The houses of the Rájá and his personal attendants are within the area comprised by the fort walls.

After passing the night on mattresses and pillows, covered with dirty red silk, embroidered in gold, and which had evidently been abstracted from the *Zenána*, the party left *Bander* early on the following morning.

The Governor and Brigadier WILSON proceeded en route to Malacca via *Pádas* and the *Lingie* river. Lieut. BALFOUR, of the Madras Artillery, and myself, returned by *Brissú*, to camp, which we reached the same evening.

SAYAD SÁBAN, the present *Iang de pertúan Múda* of Rumbówe, is the son of an Arab named SAYAD IBRAHIM by his concubine Sri KAMIS, a Malay slave girl, a *Khána-sáda* of ZAIN-UD-DIN, formerly *Capitan Malíys* in Malacca. He is a native of *Chembong* in Rumbówe, whither his father, a rigid zealot, had proceeded to promulgate and expound the tenets of the Korán.

His son, SAYAD SÁBAN, principally resided in Rumbówe, but occasionally at Malacca. Being naturally ambitious, he early sought to connect himself by marriage with the ruling families in Rumbówe, and *Siac*, in Sumatra. He first married a daughter of the *Iang de pertúan Múda* of Jállabu, RÁJA SABUN, a son of the second *Menangkábówe* prince, RÁJA ADIL. He then crossed the straits, and obtained the hand of one of the *Siac* chief's daughters. His next matrimonial connexions were with RÁJA ALI's family.

SAYAD SÁBAN is young, active, and intriguing; but at present well disposed to the British Government. Without the bigotry of his father he entertains a thorough contempt for the apathetic opium-eating Malay chiefs, his colleagues in power. He has a taste for war, and proved of great service in placing his father-in-law, RÁJA ALI, over the heads of his competitors. His activity both for and against the troops in the *Naning* expeditions are well known.

By his own talents and address, the religious influence of his father, and from his Arab extraction, a circumstance to which the Malays invariably pay great deference and respect, and his high connexions, in the securing of which he has shewn great tact and forethought, this adventurer has risen to the *Múda*-ship of Rumbówe, and is now aspiring to the entire sovereignty of the states in the interior.

BENNIE, the present *Panghúlú* of Rumbówe, is an elderly, grave person, with an unpleasing cast of features purely Malayan. He is at heart inimical to the claims of the *Múda* and RÁJA ALI. During the disturbances at *Lingie*, in 1833, he shamefully deserted his stockade, leaving it with several guns, and a quantity of ammunition, in the hands of the vassal chief KÁTAS; not without being strongly suspected of having received a considerable bribe for this piece of treachery. He assisted the ex-*Panghúlú* of *Naning* during the time he was in arms against Government. BENNIE is addicted to opium-eating, and like other Malays of this class, is not, as experience has shewn, proof against the temptations of a bribe coming in the shape of this fascinating drug.

Among the *Sákús*, few are men of any talent or worthy of any particular notice. PAKKAT, an aspirant to the *Panghúlú*-ship, and SUROM

Rája, one of the *Mantris*, are much looked up to by the Malays, with whom their opinions and councils have considerable influence.

I had an opportunity of hearing a very long improvise speech from the latter of these Malayan Ciceros, at *Singie Sipat*, on the boundary question. His position, unlike that of European orators, was a squatting one, on his hams, with the knees pliantly folded in front. The style of his address, like that of the generality of Asiatics, was grave and pompous; but the flow of his words easy and unbroken, except by a few little attentions bestowed on his betel-pounder (*Gobik*), by which his right-hand was kept in almost continual motion.

The speech, however, was so long, that the *Pangháls* of *Rumbówe* was fairly snoring before the customary *Ah, bagitu lah!* announced the finale of the effusion. Touching the gift of eloquence, I have observed that the Malays of the interior have generally a better and freer manner of expressing themselves than those of the coast; the language in which they clothe their sentiments is far more figurative, and full of metaphors, drawn from natural objects, and cannot fail to strike the hearer as highly pleasing and simply poetical. Their popular traditions are seldom put to writing, being committed to memory by some of their elders, and sometimes by old Malay ladies of rank, who are regarded by the simple natives, much in the light of a casket containing a valuable gem. Many of their customs are singular and peculiar, and deserving of more attention than has hitherto been paid them.

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## II.—Quotations from Original Sanscrit Authorities in proof and illustration of Mr. HODGSON'S Sketch of Buddhism.

[Continued from page 38.]

### QUOTATIONS.

#### *The Swábhávika Doctrine.*

1. All things are governed or perfected by *Swabháva\**: I too am governed by *Swabháva*. (*Ashta Sahaerika*.)

2. It is proper for the worshipper at the time of worship to reflect thus: I am *Nirlipt†*, and the object of my worship is *Nirlipt*; I am that God (*Iswara*) to whom I address myself. Thus meditating, the worshipper should make *puja* to all the celestials: for example, to *Vajra Satwa Buddha*, let him pay his adorations, first, by recollecting that all things with their *Vija mantras* came from *Swabháva* in this or-

\* *Swa*, own, and *bháva*, nature. Idiosyncrasis.

† Intact and intangible, independent.