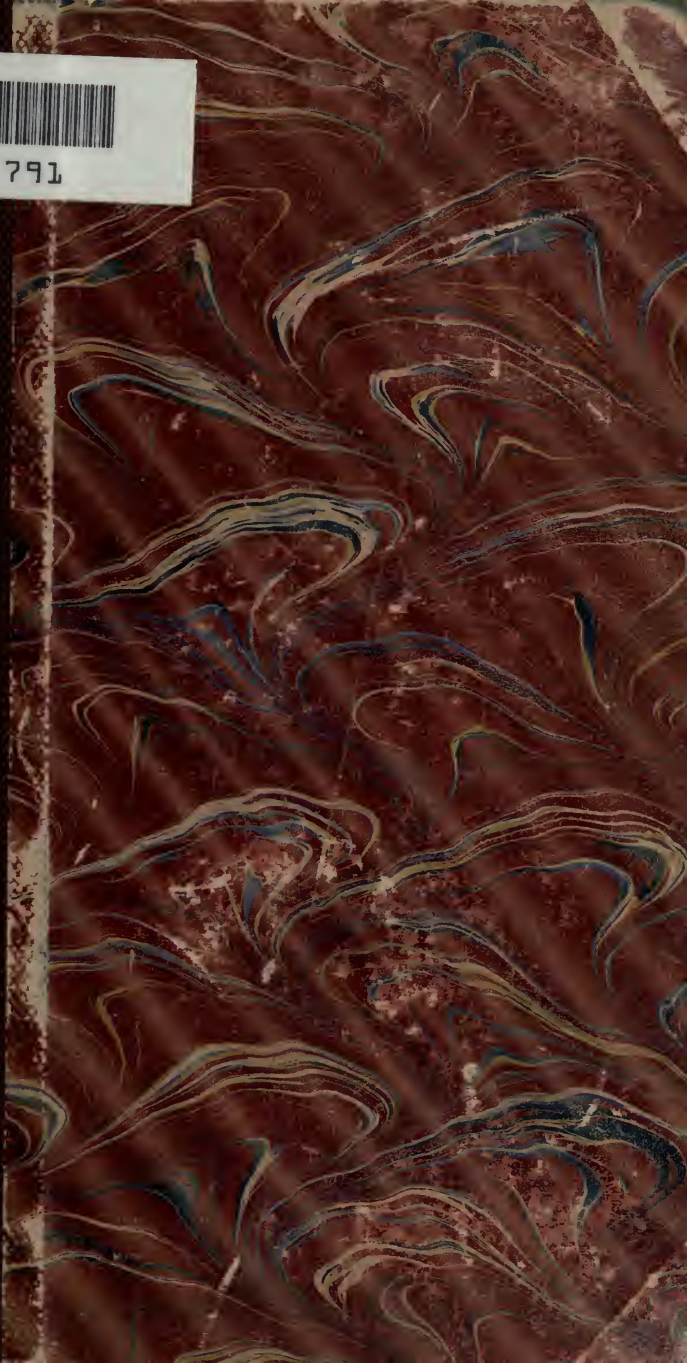


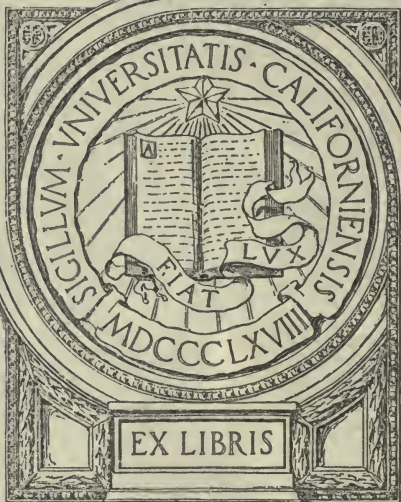
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AN ACCOUNT  
OF  
THE WILD TRIBES

INHABITING THE MALAYAN PENINSULA, SUMATRA

AND A FEW NEIGHBOURING ISLANDS

WITH

A JOURNEY IN JOHORE

AND A JOURNEY

IN THE MENANGKABAW STATES OF THE MALAYAN PENINSULA

BY THE R<sup>D</sup> FAVRE

APOSTOLIC MISSIONARY



PARIS

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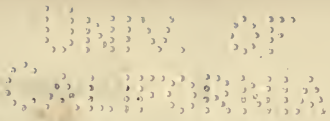
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AN ACCOUNT  
OF  
THE WILD TRIBES

INHABITING  
THE MALAYAN PENINSULA,  
SUMATRA AND A FEW NEIGHBOURING ISLANDS.



These wild tribes are divided into three principal classes, which are subdivided into many others. The first of these divisions includes the Battas, who are said to inhabit the interior of Sumatra and a few neighbouring islands. The second is that of the Semangs, who are found in the forests of Kedah, Tringanu, Perak and Salangor. Under the third head are comprised many tribes, known under the ordinary term of



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JAKUNS, which inhabit the south part of the Peninsula from about Salangor on the west coast and Kemaman on the east, and extending nearly as far as Singapore.

All these various wild tribes are ordinarily classed under the general and expressive appellation of ORANG BINUA<sup>1</sup>, which signifies *men of the soil*; this will be the expression I will use when speaking of these tribes generally and without intending to refer to any one in particular.

#### ORIGIN OF THE BINUAS.

Several opinions have arisen respecting the origin of the wild tribes, or Orang Binuas; but these opinions are based only upon conjecture, more or less probable, and until now no certainty, and even nothing really satisfactory, has been discover-

<sup>1</sup> اورغ, *orang*, «man, person;» بنو, *binua*, «land, «country.»



ed on the subject. It is more than probable that the residence of the Missionaries, who are now about establishing themselves in the Peninsula in order both to civilize and to christianize these wild tribes, will prove a source of some interesting discoveries in different branches of learning, and chiefly in whatever refers to the people to whom we now direct our attention. In the mean time I will, for the solution of the several questions which can be raised on the origin of the Binuas, direct attention to several facts, and while I will recapitulate the various opinions which have heretofore been offered upon the subject, will finally say what appears to me most probable both from these sources of information and from what I obtained from the Binuas themselves in the numerous sojourns I made amongst them.

The first question which naturally presents itself to our mind on the subject is

this : Are the Binuas to be considered as the aboriginal inhabitants of the land where they are found, chiefly in the Malayan Peninsula? Such a question will remain a problem for some time yet, and perhaps for ever : nevertheless I must say that many facts seem to prove much that is in favour of an answer in the affirmative.

Among the Binuas whom I have interrogated on the matter, many answered that the Malays were descendants in great part from them, who were, without any doubt, the first inhabitants of the land.

Many Malays are of the same opinion, and upon it is based the appellation of ORANG BINUAS, *men of the soil*, by which the Malays designate the wild tribes.

A fact which is related in *the Malayan traditions and history*, and quoted by Lieut. Newbold (vol. XI, p. 77), proves much in favour of that opinion.

It is said, "after Sri Iscander Shah fled

from Singapore to Malacca in the seventh century of the Hejira, that is in the thirteenth century of the christian era, a Menangkabaw chief, named *Tu Puttair*, came over to Malacca, attended by a numerous retinue. He ascended the river to Naning where he found no other inhabitants than the Jakuns, and settled at Taba and took for wife one of the Jakun damsels; an example speedily followed by his vassals. The tradition says also that this colony gradually increased and spread itself over Sungei Ujong, Rumbau, Johole, and other places then inhabited chiefly by aborigines, or Jakuns. From whence we may infer, that if the aborigines or Binuas (Jakuns) were already spread over so many places, they must have inhabited the Peninsula from a remote period of time, an inference which is strengthened when we consider that the manners and customs of this people must be a great obstacle to a swift increase in the popula-

tion, and again that the Malays, at that time (in the thirteenth century), had but a short time inhabited the Peninsula, since we are informed by the *Sejara Malayu*<sup>1</sup>, that Singapore, so celebrated in Malayan history, as having been the first place of settlement of the early Malay emigrants from Sumatra, and the origin of the empire of Malacca, received her first colonists only in the twelfth century, when Sang Nila Utama, supposed by Mohammedan historians to have been a descendant of Alexander the Great, settled on the island with a colony of Malays originally from Sumatra, and founded the city of Singapore, A. D. 1160, that is about one hundred years before the arrival of the Tu Puttair at Naning; where the Jakuns, who were then already numerous, as well as in the other places before

<sup>1</sup> سِجَارَا مَلَايُو, *Sejara Malayu*, «Malay chronicle.» This book has been printed at Singapore, under the direction of Abd-Allah ben Abd-el-Kader Munschy.

mentioned, seemed to announce colonists of more than one century.

Besides, the Binuas are not Mahomedan; but had they come to establish themselves in the Peninsula subsequently to the Malays, we should expect to find them Mahomedan; for it is scarcely credible that at the time when the disciples of Mahomed were so ardently waging war everywhere, forcing every nation to embrace the Koran, it would have been permitted to the Binuas, and only to the Binuas, who would have been few and feeble, to enjoy the benefit of a free conscience; and that, when we are supposing the Malays already established there, and consequently having all power to make them faithful disciples to their beloved prophet.

It is also stated by the Binuas, and admitted by the Malays, that before the Malayan Peninsula had the name of Malacca, it was inhabited by the Binuas. In course of time,

the early Arab trading vessels brought over priests from Arabia, who made a number of converts to Islam : those of the Binuas that declined to abjure the customs of their forefathers, in consequence of the persecutions to which they were exposed, fled to the fastnesses of the interior, where they have since continued in a savage state.

I am therefore inclined to be of the opinion which Lieut. Newbold appears to embrace, and I am induced the more readily to believe that the Binuas, and chiefly the Battas of Sumatra and the Semangs of the north of the Peninsula are the savage people whom Herodotus has spoken of, as inhabitants of the eastern countries of India producing gold; and I dare say with the same author that it is scarcely possible that the father of history intended to speak of any other Indian people; for he would have spoken of such clearly and fluently; since all the other parts of India to the Archipe-

lago were very well known to that historian, whilst he on the contrary speaks of the tribes he describes, only in rather an obscure style, and as "having received an account of them from some adventurous traders who having sailed from the shores of the Red sea or the banks of the Euphrates, coasting the shore of India to the Archipelago : and who returned to their native lands laden with the gold dust, ivory and spices of the east. The Malayan Peninsula, the Golden Chersonese of Ptolemy, and Sumatra so rich in gold, camphor, pepper and ivory, would be the first countries producing these tempting articles of commerce that fell in their way, and the existence of people in whose country they were to be found, could not remain long a secret to such inquisitive navigators."

Besides, the account given by Herodotus of the savages he describes, seems to agree with the name and customs of some of the

wild tribes who are now the subject of our consideration. He says that amongst them some are called *Padda*, a term which can be easily converted into *Batta*; and he mentions their practice of killing and eating their old relatives, which agrees perfectly with the account given by Sir S. Raffles of the Battas : «I was informed, says he in his memoirs, that formerly it was usual for the people to eat their parents who were too old for work. The old people selected the horizontal branch of a tree, and quietly suspended themselves by their hands, while their children and neighbours forming a circle danced round them, crying out *when the fruit is ripe, then it will fall*. This practice took place during the season of limes, when salt and pepper were plenty, and as soon as the victims became fatigued, and could hold on no longer, they fell down, when all hands cut them up and made a hearty meal of them.» (*Memoirs*, p. 427.)



I would not find any objection to the admission of this opinion, from the observation that a few centuries after Herodotus the Indian Archipelago was entirely unknown, as in the time of Strabo, Hipparchus and Eratosthenes, who were living in the years 20, 190 and 220 before the christian era; because it is certain that on account of the extensive practice of the Hebrews and Tyrians in the art of navigating, the knowledge of navigation and geography was much more extensive in the time of Herodotus and anteriorly, than in the time of Strabo, Hipparchus and Eratosthenes, when the art of navigation was less practised, and had lost much of its activity; so the Peninsula and the Archipelago might be known in the time of Herodotus and forgotten in the following centuries. We see in history a similar example in the cape of Good Hope, which was known a long time before Herodotus, since he himself relates that

128 years before his birth, that is in the years 610 before the christian era, the Hebrews and the Tyrians rounded Africa by order of the king of Egypt, and that they doubled the cape of Good Hope, a road which was yet known to Eratosthenes, and after that was entirely forgotten, during near 2,000 years; since the maps drawn according to Hipparchus, Strabo and Ptolemy show a land embracing the Erythrean sea, or the sea of India, meeting on one side with Africa at the Prasum promontory, and on the other with Eastern Asia at Catigara. It was only in 1497 A. D. that Vasco de Gama, a Portuguese, rediscovered the road from Europe to India round the cape.

According to the preceding considerations it may be supposed, without any presumption, that the Binuas are the aborigines of the land they inhabit, chiefly in the Peninsula (I will except a small number of them who are living near Malacca whom I

will speak of hereafter). But from what branch of the great family of mankind do the Binuas spring? This is a point extremely obscure; history says nothing on the subject, and tradition is almost silent.

Lieut. Newbold, from the several opportunities he had of seeing the Binuas, observed that their general physical appearance, their lineaments, their nomadic habits and a few similarities in customs, point to a Tartar extraction.

Another opinion, adverted to by Sir S. Raffles, says that Java was originally peopled by emigrants coming in vessels from the Red sea; from whence it is inferred that these ancient Egyptians might have been the ancestors of the people at present called Binuas.

I will not now attempt to offer any decided opinion on the subject as respects the Battas of Sumatra, or the Semangs of Kedah, Tringanu, Perak and Salangor, as

I have never seen any of these tribes and have received but very little information about them. I will however here state what I have observed respecting the Jakuns, the third class of Binuas I have mentioned as inhabiting the south part of the Peninsula. Under that name are comprised all the various tribes known under the terms of Orang Utan, Orang Bukit, Orang Sungie, Orang Laut, Rayet, Sakkye, Halas, Besisik, etc. different names which denote not several kinds of men, but which only point out the places where they are found, or their way of living<sup>1</sup>.

Although these various tribes are similar in many points, as in manners, customs, in their way of living, etc.; in some other

<sup>1</sup> اورغ هوتن, *orang utan*, «man of forests, the wild man.» اورغ بوکت, *orang bukit*, «man of mountains, mountaineer.» اورغ سوغی, *orang sungey*, «man of river.» اورغ لوت, *orang laut*, «man of the sea, seafaring people.» — رعییت, *rayet*, «subjects.» ساکی, *sa-*

respects they seem to announce a different origin; and possibly I should not be mistaken were I do divide them into three subdivisions. Those who are living near to Malacca, those who are found in the Johore territory, and those who are spread over Johore, Rumbow, Sungie Ujong, Jel-labu and the neighbouring places.

Under the first head I will comprise those I visited, near Reim, at Ayer Baro, Gassing, Commendar, Bukit Singgi; on the river of Muar, near Pankalang kota, at Poghalay, Sagil, Lemon, Segamon, a few families in the small river of Pago and several other scattered individuals.

Amongst these tribes, who in number amount altogether to about three hundred persons only, I found a tradition which

*key*, «a dependant.» هالس, *halas*, from the javanese, *හලස්*, *halas*, «a forest;» *orang halas*, *orang utan*.  
*بسيك*, *bisisik*, from the javanese, *බීසීක*, *besisik*, «dirt;» *orang besisik*, «dirty people.»

would make them to be descendants of Portuguese, and to which the following relates.

A few months after my arrival here, an inhabitant of Malacca, in order to satisfy my curiosity, brought to me two of these Jakuns, as a specimen of the race; it was not without considerable difficulty that he could induce these children of nature to accompany him to the civilised town, being much more delighted with the rude aspect of their thick jungle, than with the extensive view of our open places; but after several promises they took their way to Malacca; and recollecting a tradition they received, as they say, from their forefathers they asked that when arrived at the town, they should be allowed to look at the likeness of their ancestors, which would be found at the upper part of the door of the fortress. These people when questioned before me declared the same. And in fact,

upon the old gate which remains until this day as a remembrance of the ancient fort, are seen sculptured figures representing a king and a queen of Portugal.

Many others whom I questioned on the same subject assured me that they were descendants of ORANG PUTI<sup>1</sup>, that is, of Europeans.

Several persons have related to me that a report exists that at different times descendants of Europeans, after having committed crimes, had fled into the interior of the Peninsula and established themselves there, in order to avoid the punishment of the laws.

Besides I remarked that these Jakuns whom I speak of now, have the general physical appearance, the lineaments, and chiefly the form and the colour of the body entirely similar to those of the common

<sup>1</sup> قوته, *putch*, «white;» *orang putch*, «white men. Europeans.»

and low class amongst the Portuguese of Malacca.

A small number of Portuguese words they use would also seem further to direct our attention to that opinion, so that it would not very possibly be far from the truth, to call them the descendants of Portuguese, at least by their fathers side, who, in imitation of Tu Puttair, may have taken to themselves wives from among the Jekun damsels.

The second class of Jakuns, that is, those of Johore, are more numerous than those of the preceding and are a finer race of men; to whom I will apply what Lieut. Newbold says of the Jakuns in general, that their physiognomy, their lineaments, etc. point to a Tartar extraction. I had during my stay in China several opportunities of examining the Tartar soldiers of the celestial empire, and when I compare them with those Jakuns I can scarcely see any



difference; but it is chiefly in the appearance of the eyes and in the nose that I found the resemblance perfect. So I see no objection, until further information or discovery, to coinciding with the opinion of Lieut. Newbold upon this point. But though this may be the case for almost the whole of them, I must observe nevertheless that a few of them form an exception to this rule, and bear the Arab stamp. Such were, amongst others, two individuals I found on the extremity of the Banut river, who might pass as two of the finest Arabs. One of them, the son of a chief, is of about the same age and the perfect likeness of the present sultan of Johore, Tuanku Alli, who is one of the finest Arab descendants I have seen in the Straits.

The third class of Jakuns, those of the Menangkabaw states, seem to present the greatest difficulty in an inquiry as to their origin. How can they be considered as of

Tartar extraction? All the Tartars I have seen, were tall, at least as tall as the middle sized European, and many of them were taller; with expressive eyes, and a nose which did not recede at the upper part; the facial angle also was apparently much the same as that of Europeans. But on the contrary, the Jakuns of the Menangkabaw states are very short; their eyes, though expressive, are not so much so as those of the Tartars; the nose receded at the upper part, and with the facial angle extremely acute.

The people to whom these Jakuns bear the most resemblance are Malays of the Menangkabaw states<sup>1</sup>. But we cannot infer

<sup>1</sup> The name Menangkabaw is said to be derived from the words, *منغ*, *menang*, signifying «to win,» and *karbau*, for *كربو*, *karbau*, «a buffalo»: from the story of an engagement between a small young buffalo and a strong old one, in which the former is said to have acquired a complete victory.

from that, that they descend from these Malays; as we know by history and tradition that they were in the Peninsula before them, and that the Menangkabaw Malays descend from Jakuns by their mothers side, as we have seen when speaking of the arrival of Tu Puttair; which explains sufficiently the resemblance we perceive in the Malays to the Jakuns.

It is really very difficult to discover what occurred many centuries ago among a people so entirely ignorant that each individual knows scarcely what occurred during the life of his own father; and where there is no writing or any memorial to record the facts of the time past.

In such an incertitude, I will beware to combat any opinion; but I will say, at least, that if we consider these Jakuns as descendants of Tartars, we must admit too, that they are much degenerated.

When Dr. Ivan, physician to the French

Embassy to China, passed by Malacca in 1845, I intended to show to him the skulls of some dead Jakuns, as I knew his peculiar knowledge in natural history, and as he has collected skulls of very numerous civilised nations and wild tribes. I doubted not that the inspection of the Jakun's skull would have enabled him to say from what branch of mankind they spring, or at least to give satisfactory probabilities on that subject; but the difficulty of procuring such a specimen prevented me from a means of information, from which I had hoped much light might have been thrown upon the subject.

#### PHYSICAL APPEARANCE AND CONSTITUTION.

There is a remarkable difference in the physical appearance of the several classes of Jakuns. Those of Malacca are generally as tall as the common run of Europeans; they are more dark than any other of the

wild tribes that fell under my inspection; and in which respect I do not see much difference between them and the more dark of the Indo-Portuguese of Malacca. I have already said that I have generally found a peculiar resemblance between these two classes of men; this agreement is principally to be observed in the conformation of the arms and of the legs, and in the features of the face; but it is in the length and in the development of the bones that the analogy is the most perfect. I much desire to examine this fact by anatomical comparison; but the difficulty to find subjects and various peculiar reasons have until now prevented me. I will observe nevertheless that though this is the case as respects the greater part of them, it is not without its exceptions; but as we examine here the conformation of a people, we must take that of the great bulk of its individuals, and consider that of the others, as excep-

tive occurrences, although pretty numerous. I will remark too that many of these Jakuns differ from the Indo-Portuguese of Malacca in the frizled look of the hair.

The Jakuns of Johore are a fine race of men; many of them are taller than those of Malacca; the face also expressive and well characterised, and the expression of the eyes in many of them is a little severe; I have already observed that their nose does not recede at the upper part, neither is it so flat or so broad at its base, as this feature in the Chinese, Cochin-Chinese and pure Malay. I have found several of them with hawked or aquiline noses, which put me in mind of the faces I have seen in Europe; so were thus, amongst others, two sons of a great Panghulu Batin<sup>1</sup> who lives at the extremity of the Johore river. I remarked also some beautiful children and

<sup>1</sup> فقهول, *pangulu*, « a chief. » باتن, *batin*, « a tittle. »

many good looking young men. I have not met any of them with corporeal defects; and the floridness and the regularity of the features in a few old persons were a witness that their life had been passed without infirmity as well as without anxious care. The men are healthy, but generally thin; the women on the contrary are plump, and though healthy too are not particularly stout.

The third class of Jakuns, those of the Menangkabaw states, are very short; their physiognomy is low, and seems to announce great simplicity; many of them are ugly and badly made, indicating a degenerated race; they have the inferior part of the nose depressed, though not flat; and the two wrinkles so remarkable in many Malays, chiefly of low birth, cutting the forehead perpendicularly and terminating on the both sides of the nose. Their mouth is pretty well; for, though their lips project a little,

yet they are generally well formed. I have already observed that this class of Jakuns bears a great resemblance to the Malay, or at least to many of the Malays.

I must here observe that the description which I am now giving of the physical appearance of these different classes of Jakuns only applies to the greater number of those who compose these several classes; for I have never seen any nation presenting so great a variety in physiognomy. It would be very difficult to characterize the variety of features I have seen amongst them; several of them put me in mind of some of the Tagals or natives of the Philippines I have observed at Manila; many others appeared to me to have the likeness of Spaniards of my acquaintance; whilst others have the hair and features approaching to that of the Caffree.

The constitution of the Jakuns is generally strong, and the habit in which they



live of being deprived of so many things which by our civilised manners are become for us so many necessities, renders them able to undertake long journies with but a slender stock of provisions, and to keep themselves healthy and strong upon what would be scarcely sufficient for us to live: and thus to bear hunger and thirst for a long time, walking and carrying heavy loads, certainly in that respect their conformation is superior to ours, even when living in Europe. Their nervous system is strong, and their bodies are very muscular. I have seen some who though very thin were nevertheless unusually muscular. This I suppose may account for their perspiring much less than we do. That they do not perspire is fortunate for any European who has occasion to be in frequent communication with them; for when they perspire their bodies exhale a strong and fetid odour like that of a wild beast, and probably

from a want of attention to clean their bodies at proper times; this bad smell is also perceived even when they do not perspire, but then much less so; and not to an extent to incommode any except the more delicate. The hair of the Jakuns is black, ordinarily frizled, but very different from the crisp hair of the Caffree. Some of them leave the whole to grow, and turn it round the head, as the Cochin-Chinese; others, as many of those of Malacca, cut theirs entirely; others, chiefly of the Menangkabaw states and of Johore, shave the head, leaving it only at the crown above three inches in diameter where they never cut it, the same as the Chinese; and to prevent this head or hair from being hooked by the branches of trees in their silvan habitations, they tie it up in the form of a top knot. They have scarcely any beard, and many of them have none at all. The women leave their hair to grow, and then tie it up in

the same way as the Malay women; but as they have but little occasion to care much for appearance, it will be easily imagined that they are not very particular in this respect.

I was told that in the forests of Pahang are found numerous tribes of Jakuns who are as white as Europeans; that they are small, but very good looking, and the Malays are very fond of catching them. For this purpose they form a party and beat the forest in order to catch these poor creatures, just as a troop of European hunters pursue fallow deers. When they succeed in their chase they take them to Pahang or to Siam, where, on account of their whiteness and comeliness, they sell them very dear. Other persons who have also seen this species of Jakuns tell me that they are not as white as Europeans, but that they approach more to the colour of the Chinese, which is the most probable.

## INTELLECTUAL FACULTIES, KNOWLEDGE.

Both the intellectual faculties of the Jakuns and the knowledge they evince are very limited; the reason of which is, I think, not the defect of the faculties themselves, so much as really the want of means to develop their intelligence. They are indeed very ignorant, but they are also certainly able of acquirement; they are endowed with a sound mind, a right judgment, and a good memory. I have never found among them any either insane or idiotical; all I have seen were more or less intelligent, and I always found their intellectual faculties in a sound state, corresponding to the common and ordinary rules of nature. I doubt not but that if they were to receive the same care that is given to European children they would become equally intelligent, and possibly more susceptible of a good education than a great part of

the natives of India. If the Missions which are now to be established among them succeed, they will clear up these conjectures. A great part of the Jakuns know and acknowledge the existence of a supreme Being; they call him by the Malay name *Tuhan Allah*<sup>1</sup>, the Lord God. Many of those of Johore know and acknowledge too the truth of a punishment for the man who commits sin; some of them acknowledge that punishment in a general way, but by what means it is to be executed, they do not know; some others, but few, declared to me openly that after death, sinners will be thrown into the fire of hell, but they do not know any reward for good men and good works. Those of the Menangkabaw states, probably on account of their more frequent communications with the Malays, are more learned in divinity; some of them

<sup>1</sup> توھن الله.

spoke to me of God as the creator of every thing, of Adam, as the first man, of Abraham, Moses, David, Solomon, but in a very confused way. I have not found amongst them any knowledge of Christ nor of the Christian religion; but I was surprised that, having given on one occasion an instruction of the Catechism to some of them, and upon asking them again, they answered correctly to a good number of my questions. The more learned of them are those who are called Pawang; I will speak of them in one of the next articles. The most ignorant in religious matters are those of Malacca. A subject of surprise is that though many of them acknowledge the existence of a God, of a creator, they have not amongst them a single religious practice, and not only they do not practice exterior forms of worship, but from inquiries from them I find that they have not the slightest feeling either of thankfulness or of

love for the Being they call their creator. All their knowledge in religion is merely theoretical. They do not worship the sun nor the moon nor any idol; what Lieut. Newbold said on that matter must be understood of some other tribes. The knowledge of the Jakuns in the art of physic is very confined; they use very little medicines, and those of them who are sick, are almost without assistance, and the sickness is ordinarily abandoned to the ordinary course of nature. Notwithstanding the Malays consider them as clever physicians, and in their stupidity they believe themselves very fortunate when, with money or by giving them clothes, they succeed in obtaining from these poor people some medical prescriptions. The following is a specimen of such recipes, probably purloined with great devotion by some superstitious Malay; it is cited by Lieut. Newbold. «A person with sore eyes must use a colly-

rium of the infusion of Niet-Niet leaves for four days; for diarrhœa, the decoction of the root of kayu-yet and kayu-panamas; for sciatica, powdered saptal-wood in water, rubbed on the loins; for sores, the wood kumbing. If the head be affected, it must be washed with a decoction of Lawang-wood; if the chest, the patient should drink a decoction of kayu-ticar leaves." Some of the Jakuns, but few, and only those who are styled Pawangs, pretend to some knowledge in physic, as well as in the secrets of nature; but their pretensions on that point are not so great as it is ordinarily reported; and in fact they are very little more clever than the others. The Jakuns have some knowledge of music; they have several songs which they received from their ancestors, or which they make themselves, only according to the agreement of the ear, for they have not the slightest idea of the musical notation; their songs are



generally rude, and agree perfectly with the austere aspect of their habitation; I have heard them too singing in a melancholy tone, chiefly during the night. Their songs, though rude, are not altogether disagreeable to European ears, provided they be not too delicate. I was much surprised to remark that though they are entirely ignorant of our European music, which they have never heard, yet in great part of their songs, they proceed by thirds and by fifths assuredly without being aware of it, but only guided by their ear; which confirms the opinion of our European musicians who affirm that the third, the fifth and the octave are found in nature itself; and what I myself have many times observed in any sound, principally in that of a bell, that there are three sounds which are at once to be distinguished with some attention, viz., the diapason, the third and the fifth. Some authors speak of a kind of violin and

of a rude flute used by the Jakuns. I have never seen these instruments, but I know that they use two kinds of drum like those of the Malays. The Jakuns know the Europeans by report only, the greater number of them having never seen any European. On account of the great number of Chinese emigrants who inhabit the Peninsula, few of them are unaware of the existence of China; they are told too of Bengal, of Sumatra and of Siam; these are the boundaries of their knowledge in geography. Their science in astronomy is yet more limited; they see the sun rise and set every day, the moon sometimes appear, sometimes not; they use their light when present, they sleep when it is dark; but they have never noticed or inquired about the course of the stars; they scarcely know how many days are in the duration of a moon, and how many moons in the year. They are not at all aware of their age,

nor of that of their children; such observations or remarks appear to them mere superfluities as being not required in their way of living. An ignorance of such matters amongst savages is not surprising when I mention that the Malays themselves who live in the interior of the Peninsula are not aware of all these things, and that on these subjects many of them are no better informed than Jakuns. A thing in which the Jakuns (only those of the Menangkabaw states) are truly skilled is the art of using the sumpitan and poisoned arrows, as I will have occasion to mention when speaking of their weapons. They have no knowledge of writing nor do they make use of any symbolical signs. The language spoken by the three classes of Jakuns I describe is not entirely the same, but the difference is not considerable, and I think that it consists in the intonation and the pronunciation, but chiefly in the inflection upon the

termination, more than in the words themselves, which are the same except a very small number. The Malays say that the Jakuns speak a low Malayan language; but, in my opinion, I would think on the contrary that they speak the purely Malayan, without any mixture of Indostanee or Arabic: I will say nevertheless that those of them who are much in communication with Malays have admitted many words of these two last languages and even some of the Portuguese. They have also adopted several circumlocutions and expressions used in the Malayan language of courtesy, as for instance, in addressing, the terms *Abang*, *Kaka*<sup>1</sup>; but I remarked that they use such appellations and many other expressions of courtesy, received in Malay, only when they are in the presence of Ma-

<sup>1</sup> ابڠ, *abang*, «elder brother.» كاكى, *kaka*, «elder sister,» an expression of politeness when speaking to some elder person.

lays. The following answer given by the chiefs of the Jakuns of the Menangkabaw states, who were summoned to the presence of king Mahomed Shah, may be considered as a specimen of their style and literature as well as explanatory of their manners and customs : « We wish to return to our old customs, to ascend the lofty mountain, to dive into the earth's deep caverns, to traverse the boundless forest, to repose, with our head pillowed on the knotted trunk of the Durian tree, and curtained by Russam leaves. To wear garments made from the leaves of the Lumbah or Terap tree, and a head-dress of Bajah leaves. Where the Meranti trees join their lofty branches, where the Kompas links its knots, there we love to sojourn. Our weapons are the tamiang (or sumpitan), and the quiver of arrows imbued in the gum of the deadly Telak. The fluid most delicious to us is the limpid water that lodges in the hollow of

trees, where the branches unite with the trunk; and our food consists of the tender shoots of the fragrant Jematong, and the delicate flesh of the bounding deer.”

The Jakuns are entirely ignorant of the first principles of mathematics, nor do they know the simplest rules of arithmetic. The mathematical instrument which probably gave origin to the decimal calculation, the natural indigitation, is adopted by them in ordinary use.

#### POPULATION AND PLACES OF HABITATION.

All those persons who have spoken to me of the population of the Jakuns were much mistaken. The desire of finding extraordinary things, and the natural propensity to fancy the marvellous, which are found in every nation, and chiefly amongst the ignorant, are in their apogee in the imagination of Indian nations, who, generally speaking, are very uninformed, and

this was probably the first cause which gave rise to the many hyperbolic stories which have been spread abroad about the number of the Jakuns; as well as about their manners and customs. In fact it is very difficult to ascertain the true number of the Jakuns, because part of them are a nomade people, so that the same family, the same individuals appear to-day in one place, and next week, two or three miles farther; next month, they will remove again, to roam the forest or to come to their first habitation; so that those who perceive them here and there imagine that these are fresh persons, and in their calculation they count two or three times the same. The number of Jakuns reported to me was always much more considerable than the number I found upon visiting the places themselves. As I have not visited the entire Peninsula, it is yet difficult for me to ascertain the amount of these inhabitants

of the Jungle. I will however here state what appears to me to be an approximation to the truth.

The number of the Jakuns whose existence is known to me with certainty, that is, those I myself visited, and who fell under my immediate inspection, amount to no more than one thousand. Those I know only by information would amount, I suppose, to about three or four thousand; the whole to five thousand at the most. They are distributed in the following way. Those I termed Jakuns of Malacca are the least in number, and cannot be more than three hundred, about one half of whom I have seen in the following places; viz. near Reim and Ayer Panas, at Ayer Baru, Gassim, Kommender, Bukit Singhi; in the river of Muar near Pankalang Kota, at Poghalay, Sagil, Segamon, Lemon, Jawee; in the small river of Pago, and in that of Ring. The remainder are to be found, at



Bukit More, Ayer Tross, Bukit Gadong, Tanka, and it is reported there are a good number at Segamet. Those I styled Jakuns of Johore, because they inhabit that part of the Peninsula which is under the sway of the sultan of Johore, cannot amount to more than one thousand, scattered over that large extent of country; from two to three hundred fell under my inspection at the following places; at the extremity of the Johore river, where there are several hundred of them living under a Panghulu Batin, duly appointed by the late sultan of Johore, and by the present Tammungong of Singapore; at a place entirely in the interior of the Peninsula called Kembao, and at the extremity of the Banut river; the others I have not seen are to be found at Pontian, Ayo, Klambo, on the river of Batu Pahat, the Rio Formosa of the Portuguese, and in several other places. Those I called Jakuns of the Menangkabaw sta-

tes, I suppose to amount to about three thousand; I have seen only a few hundred of them, at Sungie Ujong, where they are at least five hundred, at Jellabu, at Rumbow and at Johole, where they are in small number; and on the Company's territory at Rombia, where there are now one hundred. Those I have not visited are to be found at Sriminanti, Ulu Muar, Jelley, Lingi, Langhat, Ulu Coleng and in the whole of the mountainous chain running down the middle of the Peninsula until Kedah. I am induced to believe that those who are said to inhabit the forest of Pahang are an extension of those of the Menangkabaw states, except perhaps those who are white whom I have already mentioned. During the last few months many families of the Jakuns of Sungie Ujong have come into the Company's territories. From what I can learn the following seems to be the cause of that emigration. About the

month of Mai (1847), some Jakuns having killed several elephants took the liberty to sell the ivory tusks and to apply the price of them to their private use; which the Malay chief of that place pretended to be a violation of his rights, and consequently sent armed Malays with orders to kill these poor people; as such a crime could only be atoned for by the death of the guilty parties; seven persons were killed and wounded, and many others fled to different places, and some came over to the territory of Malacca, where they find more security and protection, and established themselves at Rombia, Malacca Pinda, Bukit Berdam. The places more commonly frequented by the Jakuns are the neighbourhood of mountains and the borders of rivers. I had been told that many lived around the base of mount Ophir; and possibly this was so a few years ago; but in the month of June of the present

year (1847), I visited the place, and made a circuit of mount Ophir, and of the neighbouring mountains, without observing any of them; I found indeed several places where formerly had been villages, and also many ruined habitations. I likewise observed several places which had been formerly cultivated by the Malays and possibly also frequented by the Jakuns; but they were then entirely deserted, and already covered with Jungle. A few Chinese who employ themselves in extracting the gold from the mines, are the sole remains of a large population of Malay cultivators and of Chinese miners both of whom a few years ago were located at the gold mines, which notwithstanding do not yet appear to be exhausted. This is the effect of the misrule of Malay countries. The melancholy sight of such places, rich both in mines and vegetation, excites a regret that they are not under a wiser government.

## HABITATIONS.

Before I had myself visited the Jakuns, report induced me to consider them to be as savage as wild beasts, and sleeping like birds on the branches of trees. Even now when I question the Malays on the subject, some of them answer the same; but this is far from the truth: there is no Jakun without some dwelling, more or less well ordered. Some of them indeed have habitations which can scarcely be called houses; but these are very few; and for the most part they have houses. The Jakuns of Johore build houses in the Malay way, some of which are fine buildings. I found several which were much more comfortable than any Malay house I have seen in the interior of Johore: such are the houses of the Panghulu Batin on the river of Johore, and that of a Jakun chief on the river of Bannut; these two houses were divided into

several rooms, some of which were for the private accommodation of the Jakun ladies of the family; the furniture consisted of some pots, plates, several other vessels and a good quantity of mats. Other houses were much more common, but yet pretty comfortable, clean, and always divided into two or three rooms at least, and furnished with a frying pan of iron to cook rice, a few shells of coco-nut to keep water, and baskets used to bring food. All those houses are raised about six feet from the ground, and are entered by a ladder like the Malay houses.

The best houses of the Menangkabaw Jakuns are about the same as the more simple and common houses of the Jakuns of Johore; the others are as described by Lieutenant Newbold «rude edifices on the top of four high wooden poles; thus elevated for fear of tigers, and entered by means of a long ladder, and presenting, viewed

through certain holes which serve as doors, no very satisfactory appearance to the uninitiated. The roofs are often thatched with Chucho leaves. There is but one room, in which the whole family is huddled together with dogs and the bodies of the animals they catch. The huts are so made as to be moveable at a moment's warning; they are ordinarily situated on the steep side of some forest clad hill, or in some sequestered dale, remote from any frequented road or footpath, and with little plantations of yams, plantains and maize; some have also fields of rice about them. The bones and hair of the animals whose flesh the inmates of these scattered dwellings feed upon strew the ground near them, while numbers of dogs generally of a lightbrown colour give timely notice of the approach of strangers. 7

The Jakuns of Malacca whom I characterised as the most ignorant, are also the poorest and most miserable; their best

houses are about the same as the worst of those of the Menangkabaw, and I found several families who lived without having any house at all. These gather themselves together to the number of five or six families, they choose a place in the thickest of the forest; and there they clear a circle of about thirty feet in diameter; having cleared this space they surround it with the branches of the trees they have just cut; to this they join other thorny branches they collect from other parts, and so make a sort of bulwark against tigers, bears and panthers, which are there in good number. Having done that they proceed to establish their dwelling in this enclosure, in the following way : each family works to construct what will serve for a bed during the night, a seat in the day time, a table for the repast, and a dwelling or shelter in bad weather; it consists of about fifteen or twenty sticks of six feet long,



laid one beside the other, supported at the two extremities by two other transverse sticks which are set upon four wooden posts; the whole being about two feet in height, four feet broad and six feet long. One dozen Chucho leaves gathered by their ends, tied at the head of the bed, extend themselves and cover it until the other extremity : these beds are placed around the enclosure, in such a way that when all the persons are sleeping every one has his feet towards the centre of the habitation which is left vacant, to be used as a cook room, or for any other purpose.

#### DRESS.

The clothes of the Jakuns (when they use any) are ordinarily the same as those used by the Malays, but poor, miserable, and above all very unclean; many of them use cloths without washing, from the day they receive or buy them, until they become

rotten by use and dirt; and they are obliged to throw them away. If some vermin are found, which is often the case, principally upon the women who are more dressed, they are immediatly eaten with delight as in Cochin-China. If many of them are badly dressed, and some nearly naked, it is more from a want of clothes than in accordance to their own wishes, chiefly amongst women; for all desire to be clothed, and the most agreeable presents which can be offered to them are some trowsers, sarongs, bajus, or some handkerchiefs to put round their head, as is the Malay fashion. Those of them who go habitually nearly naked, do not appear so before strangers, excepting when they have no clothes. The Jakuns of Johore, who are superior to the others in many respects, as can be inferred from what has been said, are also the best dressed; their women are much the same as Malay women as to dress,

and the order of their appearance; having also a great number of rings on their fingers, some of which are crystal, some of copper and some of tin, but also a good many of silver; they take a peculiar pleasure in these ornaments, as well as in silver bracelets. The men have at least trousers, a small baju and an handkerchief for the head. The Jakuns of the Menangkabaw states have the same dress as is used by the Jakuns of Johore, and the women the same ornaments, but are not so well clothed; many of them go nearly naked, at least near their houses; and those who use clothes, show often an embarrassment which proves that they are not accustomed to their use. The Jakuns of Malacca are badly dressed, many of the women have only a sarong, and, if they are married, a ring, the necessary present of the husband before he marries them. The greater part of the men have nothing but a strip of the

fibrous bark of the Terap tree, beaten into a sort of cloth of a reddish brown colour, called a sabaring, round their loins; part of this comes down in front, is drawn between the legs and fastened behind.

#### OCCUPATION.

Like all Indian nations the Jakuns have a propensity to idleness; but to be exact in this account, and just towards them, I must say that they are not so lazy as either the Malays or Hindoos. Their first and principal occupation is the chase; they have a great predilection for this exercise, it being the first means by which they feed themselves and their families; and from having been brought up in that habit, in which the greater part of their life is spent, they should be skilful hunters, and which in fact they are, both in their way and in the manner of using their weapons, as I will say hereafter. When there is no more food at

home, the husband leaves home, beats the forest, and sometimes returns with large pieces of venison, but sometimes with nothing; and on such days they go to sleep without supper. This is the ordinary evening work, when the sun is near setting. In the day time they remain at home, where they prepare arrows and the weapons, the matter with which they poison their arrows; they cook and eat the animals caught the day before, and build or repair their houses, etc. Many of them cultivate plantains, yams, which they call klades, and several other vegetables. I have seen amongst the Jakuns of Johore some who had large fields of rice : they cultivate this grain in the following way : they choose in the forest a place where the ground appears to be favorable for such a purpose, they cut all the trees, in a space more or less large according to the number of persons and the quantity of rice they intend to plant; they

put fire, and burn all these trees that are fallen pell-mell; when the branches are burnt the fire ceases, and some time after the rice is planted, it grows up amongst all the trunks of the fallen trees, and other larger branches which were not destroyed by fire : after the harvest the place is abandoned, and another is selected for the next year.

In several places in the interior of the forest are found durian trees, always in a body together to the number of about ten or twelve trees : such places are for the Jakuns an object of great attention, and a matter of work. They cut with great care all the other trees which surround the durians, that these by receiving more air may grow up more easily, and give finer and greater quantity of fruit; they build there a small house of which I will hereafter speak, and they then return to their ordinary habitation, which is sometimes distant from

such places one or two days journey. The Jakuns who have no taste for cultivating rice, or who are not acquainted with the manner of doing so, are generally very miserable; they are then obliged to look to the Malays, to provide for their livelihood: they traverse the Jungle all the day seeking after ratan, dammar, garu wood, and several other articles of commerce; the next morning, they go to some Malay house, where they dispose of the produce of their search, receiving in return a small quantity of rice, sometimes scarcely sufficient to support their family for that very day; after that they return to the same thing for the purpose of procuring in like manner food for the next day; and so on. Where the Chinese work in the tin mines, they employ sometimes Jakuns as workmen. I am told that at some place in Jellabu, Jakuns work the mines by themselves, and bring the tin to Pahang, where they sell it. In some

other places Malays employ Jakuns to cut jungle where they intend to cultivate, and in several other works; but there is a general complaint on the side of the Jakuns, who say that the Malays are not just towards them, and recompense not properly their labour. The business of the Jakuns women is to take care of the children, to cook and prepare the food, and to go about the forest to look for fruits and vegetables.

#### FOOD.

After what has already been said of the Jakuns, it can be easily understood that they have no regular diet. They like good food, but when they are deprived of it, they eat with satisfaction any other, even that which would be an object of horror for civilised people. They live upon the flesh of every kind of animal, snakes, monkeys, bears, deers, tigers, birds, etc. Yams, plantains with the wild fruits, the leaves of



trees and certain roots furnish the principal part of their ordinary food. Those of them who cultivate rice sell a part of it to the Malays, or exchange it for clothes: with the other part they live a few months of the year. They do not dislike the flesh of domestic animals, fowls, etc. as it had been alleged; on the contrary, I remarked that they prefer it to that of wild animals. I have seen several of their houses where there was a good quantity of fowls. Sometimes they cook the flesh before they eat it, but at other times they eat it raw; some merely put the animal upon the fire till the hairs are singed, then they consider it as cooked. I have seen some large monkeys which, after having been thus cooked, were dished up upon a kind of mat as a meal to some seven or eight persons, who speedily devoured the whole in a few minutes, leaving only the skeleton. In eating they use no dish; an iron frying-pan serves for cook-

ing, plantain leaves serve as plates, and some coco-nut shells form their usual drinking cups. Some Jakuns refuse to eat the flesh of elephants, under the pretext that it would occasion sickness, but many others are not so scrupulous. When an elephant is killed either by themselves or by the Malays, they call together their friends and relatives to partake of the large entertainment which is prepared; they then build houses in which to lodge their guests, until the animal which furnishes the feast is entirely finished : then every one decamps, and returns to his usual way of living. When the durian season is come, a good number of Jakun families leave their houses, men, women and children repairing to the places I mentioned before, where are found durian trees. They then again clean the ground in order to find more easily the fruit, which falls when ripe, and, dwelling in the small house of leaves, prepare them-

selves to enjoy the treat which nature presents to them. For six weeks or two months they eat nothing but durians. When the season is over, the place is abandoned until the next year.

I observed that one of their most prized dishes is a honey-comb, and let it be said with due respect to the opinion of our European cooks, the time when the honey is in the comb is not amongst these epicures of nature considered the proper moment to take the hive; but they wait until the small bees are well formed in the cells, and a few days before they are ready to fly away the honey-comb is taken with great care, and, wrapped up in a plantain leaf, is put upon the fire for a few minutes, and then wax and animals are devoured together, and considered as an uncommon treat.

The Jakuns chew betel-leaf together with the areca-nut and gambier; but for the want of the betel-leaf, they use the leaf of

a tree called kassi. Tobacco, when it can be had, is much used, even by women and children, in chewing and smoking.

#### WEAPONS.

The Jakuns of Malacca and those of Johore have no other arms than spears and parangs; very few use the sumpitan, and they are entirely unacquainted with the use of poisoned arrows. The Jakuns spears consist in an iron blade of about one foot long, and one inch broad in the middle, attached to a thick rudely worked shaft about five or six feet long, and sharp at the inferior extremity, in order to enter easily into the ground; for before they enter a house they strike the end of the spear into the ground, where it remains until they go away. It is scarcely possible to meet a single Jakun without his spear, which is both a stick to walk with, and an offensive or defensive weapon as the occa-

sion requires. The parang is an iron blade of about one foot long, and two or three inches broad with a haft like that of a large knife; they use it to cut trees employed in the building of their houses; and to cut branches to open a passage when journeying in the thick jungle : it is also used as a defensive weapon against wild beasts. I know a Jakun who being attacked by a tiger, defended himself with a parang (the only weapon he had with him at the time). Nearly half an hour was spent in this singular combat : the Jakun lost an eye and was seriously wounded in the head; but the royal beast paid the forfeit with its life. The Jakuns of the Menangkabaw states use the parang, the sumpitan with poisoned arrows, and a few of them the spear. The sumpitan is a small bamboo of the size of the index finger, from six to ten feet long with a head as large as a fowl egg; this piece of bamboo is inserted until the head

into a larger one of the same length<sup>1</sup>. The arrows are very slight slips of wood, the thickness of a knitting-needle, and from eight to ten inches long terminating in a fine point, coated with poison for the space of an inch or so; at the other extremity of the arrow is placed a cone of white wood, cut in such a way that it may just fill the tube of the sumpitan to receive all the impulse of the air, and this cone also aids in directing the arrow; this is propelled by collecting air in the lungs, and strongly emitting it into the head of the sumpitan partly inserted into the mouth of the projector. The range, to take proper effect, is about seventy or eighty feet; some can reach one hundred and forty or fifty feet; but then there will be little chance of being dangerously wounded.

<sup>1</sup> سَمْقِيْتِن, *sumpitan*, the sumpitan is almost the french *sarbacane*.

## MARRIAGES.

Marriages are ordinarily celebrated about the months of July and August, when fruits are plentiful. The bridegroom frequents for some time the house of his intended, and when he has obtained her consent, he makes a formal demand to the father. Then a day is appointed, and an entertainment is prepared, more or less solemn, according to the means of the two contracting parties, and their rank in the tribe. When the day of the marriage is arrived, the bridegroom repairs to the house of the bride's father, where the whole tribe is assembled. The dowry given by the man to his intended is delivered, and must consist at least of a silver or copper ring, and a few cubits of cloth; if the man is not poor, a pair of bracelets. Some other ornaments, and several articles, as of furniture for the house of the new family, are added. Sometimes the

woman presents also some gifts to her intended. Then the bride is delivered by her father to the bridegroom, and the solemnity of the wedding begins. Some other states that amongst some tribes there is a dance in the midst of which the bride elect darts off into the forest, followed by the bridegroom. A chase ensues, during which, should the youth fall down, or return unsuccessful, he is met with the jeers and merriments of the whole party, and the match is declared off. This story was related to me a little differently by a European who inhabited Pahang many years. During the banquet a large fire is kindled, all the congregation standing as witnesses; the bride runs round the fire; the bridegroom who must run in the same direction, follows her; if he catches her, the marriage is valid; if he cannot it is declared off. All the Jakuns I questioned on the point declared to me that they were not at all aware



of that practice; which proves that, if the story is true, it must be referred to a few tribes only. No marriage is lawful without the consent of the father. Conjugal faithfulness is much respected amongst the Jakuns; so that adultery is punishable by death. It is peculiarly remarkable that the Jakuns, though surrounded by Mahommedans and heathens, who all are so much addicted to polygamy, have yet keep marriage in the purity and unity of its first institution; it is not allowed to them to keep more than one wife; I met only one who had two, and he was censured and despised by the whole tribe. I was much surprised to find such a custom amongst these wild tribes; a custom which can scarcely be found to exist in any but christian nations; but nevertheless with this difference, that amongst them a man can divorce his wife and take another. The form of divorcing is that : if the divorce is proposed by the

husband, he loses the dowry he has given to the woman; if the woman asks the divorce, she must return the dowry she received. The children follow the father or the mother according to their wishes; if they have not yet the use of reason, they follow the mother.

#### BIRTH.

No assistance is ordinarily given to lying-in women; their physicians or Pawangs are not permitted to appear in such circumstances, and midwives are not known amongst them. It is reported that, in several tribes, the children, as soon as born, are carried to the nearest rivulet, where they are washed, then brought back to the house, where a fire is kindled, incense of kamunian wood thrown upon it, and the child then passed over it several times. We know from history that the practice of passing children over fire was in all times

much practised amongst heathen nations, and that it is even now practised in China and other places. A few days after the birth of the child, the father gives him a name, which is ordinarily the name of some tree, fruit or colour.

#### SICKNESS.

I have already said that the Jakuns were not much subject to sickness; notwithstanding, on account of want of proper care, few of them reach to an advanced age. The sickness of which they have the greatest dread, and from which they suffer most, is the small-pox. Is any one attacked by it, immediately he is entirely abandoned; parents, relations, friends and neighbours fly away, and the poor sick man, thus left without any assistance, of course dies miserably. In their other sicknesses, they are not so entirely uncared for; some physic, consisting ordinarily of an infusion or decoction

tion of wild plants, is given according to the rude prescription of a Pawang, but ordinarily without any success. They mostly die of fever caused by the dampness and insalubrity of the places they inhabit; like the people of India, they are generally very subject to ulcers. Many of them have also disgusting skin diseases, but ordinarily not dangerous. I think that, if the Missionaries succeed in gathering the Jakuns into villages as they intend to do, and in making their habitations more salubrious, ulcers amongst them will be certainly much more scarce; and I hope the cure of their skin diseases would not present great difficulty. A small provision of quinine or some other remedies for fever would also doubtless preserve the life of many.

#### FUNERALS.

The preparations they make for their funerals are few and simple. If the decease

took place before noon, the body is buried the same day; if after noon, the funeral is deferred until next day. The corpse is washed, wrapped in some cloth, and interred, by relations and neighbours, in a grave about four or five cubits deep. The sumptan, quiver of arrows, knife, etc. of the deceased are buried with him; along with some rice, water and tobacco. I questioned them respecting the reason of burying such things with the deceased, but I could not obtain any answer except that this was the custom practised by their ancestors and followed by them. This practice is not peculiar to the Jakuns; we know from history that many of the ancient people did so, and that such a custom is even yet followed amongst some Tartar tribes. Like many other people, the Jakuns consider white as a sacred colour; and it is a peculiar subject of comfort, when, in their last sickness, they can procure for themselves some white

cloth, in which to be buried. When too poor to obtain such a consolation, the Terap bark supplies the funeral dress. I was told that, amongst the tribes who are near to Pahang, the corpse of the deceased is burnt as is practised amongst the Hindoos and Siamese. Also that the place where a Jakun died is deserted by the others, and the house burnt; but, after having questioned many of them on this last subject, I found it was practised only by a few.

#### NATURE.

The Jakuns are entirely inoffensive, nature having endowed them with an excellent temper; they are generally kind, affable, inclined to gratitude and to beneficence. Hospitality is much practised amongst them, not only towards other Jakuns, but towards any stranger, who should reach their habitations. I have remarked that all Indian nations are much inclined

to begging; thus any thing they see that pleases them, they ask of the owner, when they know that there is no means to steal it, and sometimes their demands are so frequent and repeated that they are very importunate. The Jakuns are not so; they differ much in this respect from other Indians; they are liberal and generous. When I visited them, they very seldom asked me for any thing; and they never refused what I asked from them; and when after asking I refused to take it, they pressed me to do so. They have very seldom quarrels amongst themselves; their disputes are ordinarily settled by their Batins or chiefs, without fighting or malice. Their laws allow of punishment for several sorts of crimes; but the Batin has seldom occasion to apply them. Candour and honesty, qualities very rare in India, and I dare say in all Asia, are notwithstanding found amongst Jakuns. It is remarkable that they abhor lying and

thieving, not in words as the Malay, but really and in practice. They are never known to steal any thing, not even the most insignificant trifle. Such remarkable qualities induced several persons to make attempts to domesticate them, but such essays have generally ended in the Jakuns disappearance on the slightest coercion. Mr. Lewis, Assistant Resident at Penang, related to me that he had for some time a Jakun family in his house; they appeared at first to be very glad of their position, and indeed the remarkable kindness which that gentleman shows to all inferiors could not fail to please them; but, having been one day employed in some servile work, they fled away and appeared no more. The reason is that the Jakuns are extremely proud, and will not submit for any length of time to servile offices or to much control. This, if it is a defect, is the only one I have yet remarked in them.



The Jakuns, by their nature and their peculiar qualities, offer the most encouraging hopes to the Missionaries who will be employed in their amelioration. Few Indians present such good dispositions to embrace the Gospel. With the favour of God and the assistance of those who are in a position to concur in the work, there is a vast deal of good to be effected amongst the Jakuns.

#### LAWS.

Though the Jakuns are generally good and little inclined to evil, they show notwithstanding, from time to time, though seldom, that, as the rest of mankind, they are in *natura lapsa*, and participants in the wickedness common to all the children of Adam; from whence the necessity of establishing laws amongst them; but we can say, to their praise, that their laws rather prevent disorder than punish it. Their laws are


not every-where the same; each tribe has its customs and regulations; I will state here those I observed to be more generally received. They are not written; but they can be expressed in the following way.

#### FORM OF GOVERNMENT.

Each tribe is under an elder termed the Batin, who directs its movements and settles disputes.

Under each Batin are two subordinates, termed Jennang<sup>1</sup> and Jurokra<sup>2</sup>, who assist him in his duties.

A fourth title is that of Pawang, but is more a title of honour than of jurisdiction, and indicates the persons who are generally charged to fulfil the office of physician and that of teacher.

<sup>1</sup> جنغ, *jennang*, «a commander, a deputy,» from the javanese word , *jenneng*, «an honorary title.»

<sup>2</sup> *Jurokra*, from the words جور, *juro*, «a chief,» and كرا, *kerá*, «a monkey;» literally, «chief of monkeys.»

The functions of the Batin resemble those appertaining to the Malay Rajahs. The title of Jennang is equivalent to that of the Malay Panghulu, or our police magistrates; and that of Jurokra to that of the men who, in our European governments, are charged to execute the orders proceeding from the police office. There is also a war chief called Panglima.

OF THE ELEVATION OF PERSONS TO THE GOVERNMENT.

After the death of a Batin (or chief of the tribe), the eldest of his sons will be presented by his nearest relation to the whole collected tribe, and will be declared and recognized publicly heir of his father in the Batinship. If the people refuses to declare him Batin, the second son of the late Batin will be presented; if the people refuses this second son and his other brothers, a stranger to the family will be elected<sup>1</sup>.

<sup>1</sup> This form of election proves the truth of the prin-

After the death of a Jennang or of a Jurokra, the Batin will appoint the eldest son of the deceased to succeed to the office; if the Batin finds the eldest son of the late dignitary unfit for the appointment, he will name another of the same family, or, if there is in the family no proper person to fill the office, he will then appoint a stranger to the family.

ciple, that, from the very commencement of the social state, the source of all temporal power and jurisdiction is in the will of the people voluntarily giving up their liberty, and placing it in hands of persons to whom they are naturally led to look up, and from whom they can receive protection and assistance. In such course of things, as remarks wisely some author, laws must have preceded the knowledge of letters and the other arts of civilized life; and this we accordingly find to be the case, in the oral traditional code which is in force amongst the Jakuns.

OF A PERSON VIOLATING THE RIGHTS TO ANY NEIGHBOUR  
IN HIS PERSON <sup>1</sup>.

If a person kills another without a just cause, he shall be put to death.

If a person beats another, he will be beaten in the same way; if he wounds him, he will be wounded in the same way.

If a person insults another, he shall pay a fine.

OF STEALING.

If any person shall steal the property of his neighbour, he shall return it, and pay a fine to the Batin.

If a person has already stolen several times, the Batin will take all his property.

If it is recognized that a person is in the habit of stealing, he will be killed; because it is not considered possible that a man

<sup>1</sup> We may remark in this chapter a perfect identity with the punishment of talion, given to the Jews by the ministry of Moses.

who is given to such a habit can ever become an honest man.

#### OF MARRIAGE.

No marriage is lawful without the consent of the father.

A man cannot have more than one wife at once.

A man divorcing from his wife loses the dowry given to her.

If the divorce comes from the side of the woman, she must return the dowry which she received from the man.

Any married person surprised in adultery shall be put to death.

If the woman surprised in adultery can prove that she was seduced, she will not be put to death; but she will be sent away by her husband, because it is a shame for a Jakun to keep a wife after she has had commerce with any other man than her lawful husband.

After divorce, the man and woman can marry again with others.

OF CHILDREN.

A father cannot sell his child, but he can give him to another, provided that the child will consent, whatever may be his age.

If children are left orphans, the nearest relations will bring them up, unless with their consent another person agrees to fulfil that duty.

OF INHERITANCE.

After the death of parents, the whole of their property will be divided amongst all the children in equal parts.

It is related by different persons that the Jakuns have great influence in the respective Malay states where they are living, and chiefly in the election of Malay Panghulus in the Menangkabaw states. Lieut. Newbold

too says the same, and confirms it by the following fact. — « A few years ago the late Panghulu of Sungei Ujong, Klana Leher, died, leaving two nephews, Kawal and Bhair. It is an ancient custom prevalent still in the interior, and, I believe, generally throughout Malayan nations, that, when a chief dies, his successor must be elected on the spot, and before the interment of the corpse (which is not unfrequently deferred through the observance of this usage to a considerable length of time); otherwise the election does not hold good.

« Now it happened that Kawal was absent at the time of Panghulu Leher's death. The three Sucus and one of the twelve Batins took advantage of Bhair's being on the spot, elected him, and buried the body of the deceased chief. Against this proceeding, the Rajah de Rajah, and the remainder of the elective body, the eleven Batins, pro-



tested; a war ensued, which terminated in 1828 pretty much as it began. Kawal, however, by virtue of the suffrages of the eleven out of the twelve Batins, and by the support of the Rajah de Rajah, is generally considered the legitimate chief. In Johore, the Batins have a similar influence in the election of the Panghulu. 7

It appears certain that, in former times, the Batins exercised such an influence in the elections of the Malay chief; but we must say that they have at the present time lost a great part of it; for in Johore, Rumbau and several other places, they are so few in number that such a fact would be impossible, and the contempt which the Malays have for them, as well as their own natural disposition to tranquillity and peace, scarcely permit us to believe that such is the case now even for Sungei Ujong, where they are the most numerous.

## TRADITIONS.

The traditions entertained by the Jakuns, though frequently ridiculous, and relating impossible and fictitious facts, are not always to be rejected, because sometimes they contain more or less truth, or may otherwise lead to the discovery of it. I will relate here a few of these traditions, which, if of no other utility, will assist in making known the interesting race I am now describing.

The following is a tradition entertained by a part of the Jakuns of Sungei Ujong and Rumbau and related by some of their Batins.

« In the beginning of the world, a white Unka and a white Siamang<sup>1</sup> dwelt on a lofty mountain : they cohabited and had four children, who descended from the

<sup>1</sup> اوكا, *unka*, « a species of monkey having no tail and walking erect. » سيامغ, *siamang*, « the gibbon. »

mountain into the plain, and became mankind. From them sprang four tribes. In after times, the heads of these tribes, Nenek<sup>1</sup> Tukul, Nenek Landasson, Nenek Jelandong, and Nenek Karoh, were invested by an ancient king of Johore, with the honorary titles of To Batin Kakanda Unka, To Batin Saribu Jaya, To Batin Johon Lelah Perkasseh, and To Batin Karah.

«The first founded the state of Calang, and possessed the Canoe Sampan Ballang; the second ascended the Samowa, or Lingee river, and founded Sungei Ujong; the third proceeded to the hill of Lantei kulit, and founded the state of Johole; and the fourth to Ulu Pahang.»

The following is another tradition entertained by several tribes, and delivered to me by a Batin of Johole.

Formerly God created in heaven a man

<sup>1</sup> نينق, *nenek*, «paternal grandfather.»

and a woman. They were Batins (that is a king and a queen), of course, without kingdom or subjects. History says not how long a time this couple inhabited heaven; but only that, one day, they descended on earth, and were found near the river of Johore, on the southern part of the Peninsula. There, this celestial Batin and his consort begat a numerous family, who peopled all the Peninsula: those of them who embraced Islamism are called now Malays; and the others who remained more faithful to the manners and customs of their ancestors retained the name of Jakuns.

It is not necessary to pay great attention to perceive the analogy between this tradition and the true history of the creation of mankind, as it is reported in the holy scriptures; or rather, would it not be the same history deformed in several circumstances, but correct and easily recognized in several others?

There is a tradition on the origin of some tribes of Jakuns, called Orang Laut (men of the sea), because they live ordinarily in boats upon the sea, and on the sea-shore. It is related in the following way.

« Dattu Klambu, a man of power in former days, employed a number of Jakuns in the building of a palace. He had an only daughter, who, once upon a time observing the primitive costume of some of her father's workmen, was seized with an uncontrollable fit of merriment. Whereupon, the irritated Jakuns commenced the incantation « chinderwye, » and pursued their way to the forest, followed by the spell bound princess. Dattu Klambu despatched messengers to bring back his daughter, but she refused to return, and eventually became the spouse of one of the Jakun chiefs. Dattu Klambu, on receiving intelligence of this occurrence, dissembled his resentment, and invited the whole tribe to a sumptuous

entertainment, on pretence of celebrating the nuptials. In the midst of the feast he fired the palace in which the revels were carried on, and the whole of the Jakuns, except a man and a woman, perished in the flames. These two Jakuns fled to the sea-shore, and from them sprang the Orang Laut, who, not daring to return into the interior, have ever since confined themselves to the coasts and islets. »

This tradition related by Jakuns is entirely different from another entertained by the Orang Laut themselves on the same subject, for they say that their first parents were a white alligator and a porpoise.

#### PAWANGS.

The Pawangs are a class of men endowed with the power of performing the functions of priests<sup>1</sup>, teachers, physicians and

<sup>1</sup> The functions of priests amongst them consist only

sorcerers. Under any of these titles they have not much to do amongst the members of their own nation; many of them do not believe that the Pawangs have any supernatural power as sorcerers or as priests, nor do they attribute any efficacy to the acts they perform under these two titles. Many others have great doubts on this subject: however some of them certainly acknowledge in them some extraordinary power, more or less. The Pawangs themselves, at least those I have seen, have very little confidence in their own ability either capacity of sorcerers or physicians. Though their knowledge be much circumscribed, they are generally more clever than their countrymen, and in every kind of sickness they are of course called upon. Their prescriptions are always accompanied with some

in performing some superstitious practices, since, as I have mentioned in another place, they have no true and real worship.

superstitious practices, without which they are supposed to be of little or no effect. But it is amongst the Malays that their skill is much in honour, and their persons objects both of veneration and of fear. The Malays are ridiculously superstitious on that point; they have a firm faith in the efficacy of the supplications of the Pawangs, and an extraordinary dread of their supposed supernatural power. The Malays imagine that they are endowed with the power of curing every kind of sickness, and of killing an enemy, however distant he may be, by the force of spells; and with the gift of discovering mines and hidden treasures. It is not uncommon to see Malay men and women, at the sight of a Binua Pawang, throw themselves on the ground before him.

I could not ascertain the ordinary way for becoming a Pawang, nor discover any ceremony by which the Pawangship is en-



tered upon : it appears very probable that uncommon natural ability, which is found from time to time in a few of the Binuas, gives a sufficient right to exercise the functions of such ministry. The right of inheritance seems also to be looked for as contributing much to the claim of being Pawang. In the absence of more positive information on the subject, I will here quote a passage from Lieut. Newbold.

« The soul of a Pawang after death is supposed to enter into the body of a tiger. This metempsychosis is presumed to take place after the following fashion. The corpse of the Pawang is placed erect against the projection near the root of a large tree in the depth of the forest, and carefully watched and supplied with rice and water for seven days and nights by the friends and relations. During this period the transmigration (believed to be the result of an ancient compact made in olden times by the Pawang's

ancestors with a tiger) is imagined to be in active operation. On the seventh day, it is incumbent on the deceased Pawang's son, should he be desirous of exercising similar supernatural powers, to take a censer and incense of kamunian wood, and to watch near the corpse alone, when the deceased will shortly appear in the form of a tiger on the point of making the fatal spring upon him. At this crisis it is necessary not to betray the slightest symptom of alarm, but to cast with a bold heart and firm hand the incense on the fire; the seeming tiger will then disappear. The spectres of two beautiful women will next present themselves, and the novice will be cast into a deep trance, during which the initiation is presumed to be perfected. These aerial ladies thenceforward became his familiar spirits, by whose invisible agency the secrets of nature, the hidden treasures of the earth are unfolded to him. Should the heir of the

Pawang omit to observe this ceremonial, the spirit of the deceased, it is believed, will reenter for ever the body of the tiger, and the mantle of enchantment be irrecoverably lost to the tribe. »

#### RECIPROCAL FEELING OF JAKUNS AND MALAYS.

The Jakuns hate the Malays, and the Malays despise the Jakuns. There is a natural and uncontrollable antipathy between these two peoples; but they stand in need of each other, and their mutual intercourse is necessary; the Jakuns launch out into incessant complaints against the Malays, as being bad people, cruel, murderers; and what is no less criminal before them, thieves, pilferers and liars. Some made to me the sensible remark, that the numerous sambayangs, or prayers of the Malays, could not be of any use for them so long as they continued addicted to so many vices; but they take great care, before they

thus express themselves, to look about, for they know that, if any Malay should chance to overhear them, they would not remain long uninjured. The Jakuns thus hate and abhor the Malays, but they fear them; and what makes their position more irksome is the necessity they are in of having continually commerce with them : the dammar and several other products they find in the forest cannot be disposed of excepting by the hands of the Malays; which establishes a daily intercourse between them. But it is really surprising that these communications are always in good terms, and, though the Jakuns are rude and wild, they yet know how to give to the Malays *de l'eau bénite de cour*, and keep habitually great harmony and peace in their relations. But if the Jakuns hate and fear the Malays, the Malays in return despise and fear extremely the Jakuns. The Malays consider the Jakuns as Cafirs, that is as infidels, and in that

quality to be despised, and as being in a rank only a little higher than animals; but on the other hand, the Malays are superstitious in the extreme. For Malays, every thing they do not understand is a mystery; every thing not common must be endowed with extraordinary virtue; and consequently, for a Malay, a Jakun is a supernatural being, endowed with a supernatural power, and with an unlimited knowledge in the secrets of nature; he must be skilled in divination, sorcery and fascination, and able to do either evil or good according to his pleasure; his blessing will be followed by the most fortunate success, and his curse by the most dreadful consequences. When he hates some person, he turns himself towards the house, strikes two sticks one upon the other, and whatever may be the distance, his enemy will fall sick, and even die, if he perseveres in that exercise for a few days. Besides to a Malay the Jakun is

a man who, by his nature, must necessarily know all the properties of every plant, and consequently must be a clever physician; which explains the impatience of Malays, when sick, to obtain their assistance, or at least get some medicinal plants from them; and these they must obtain, on any terms, because it is necessary for them, and must preserve their life. It is not necessary that such a physician should go to the house of the sick man; as he knows every thing, he will give in his own house the proper remedies to cure the sickness. He is gifted with the power of charming the wild beasts, even the most ferocious. Such are the effects of Malay silliness and stupidity, joined with the most absurd superstition; and the reason why, though they despise the Jakuns, they fear them, and refrain from ill treating them in many circumstances<sup>1</sup>.

<sup>1</sup> I must remark that I do not here mean to speak of many of the Malays who live within the limits of the

## COMPARISON BETWEEN JAKUNS AND MALAYS.

When we compare those two peoples in whom many points seem to assign a common extraction, we cannot prevent ourselves from having a feeling of astonishment on perceiving so remarkable a difference. I have already said what is the dissimilitude, if considered in their physical appearance; but I can say that it is very little when compared with that which exists in their manners, customs, and with the moral qualities of these two races.

The Malays are much inclined to robbery and cheating, and they generally follow this inclination<sup>1</sup>. No man can entrust

English settlement; many of these, on account of their more frequent communications with Europeans, are more civilized, and consequently less superstitious.

<sup>1</sup> I speak more particularly of the Malays living in the interior; there is a great difference between them and those who are in contact with Europeans.

them with any thing. Though I paid the most particular attention to my trifling and simple baggage, every time that I have travelled in the interior, and had always a servant watching, several things were stolen, and some times I caught the rogue in the fact : and what moreover shows a people accustomed to such a vice, is that, after having been caught in the fact, they are not at all disconcerted, and with an imperturbable *sang-froid* deny the circumstances. To lie for a Malay is nothing, injustice and perjury are but small peccadilloes, which will be forgiven by God as soon as forgotten from their memory, which happens presently. In order to plunder stranger who journeys amongst them, they must know in detail all the parts which compose his property; this is the reason of so many questions, more or less importunate, which they put to the traveller, upon his state, his fortune, his position, and the objects



contained in his baggage, which must be unfolded and examined in detail and which they as surely ask for as a gift; then the traveller must consider himself as warned, and direct his particular attention to the things which were asked for, as they are in danger of disappearing.

I recollect that, when journeying in Johole, every time I reached a campong of Jakuns, and entered any house where I intended to stop, at once a woman of the family took a basket, went away, and a few minutes after entered again with some kladees or other vegetable, which were cooked and presented to me about half an hour after my arrival. When the next day I offered to them some small articles as a return, they received them with some appearance of shame; so much so, that I was obliged to show them that this was not a present, but a debt; and that I was only doing according to the custom of my native

country, where a traveller must always give some thing to the owner of the house where he has slept. On the contrary, on my entering any Malay home, I perceived that the chief of the family, in the persuasion that this was a lucky windfall not to be lost, began at once by taking every means to speculate upon me; hence the exaggerated difficulties to continue the journey, which are made to appear as impossible, for want of coolies, of guides, etc. — which signifies, « *If you do not give me some good present, you shall not pass farther.* » The traveller may give as much as may be in his power, yet this will never be sufficient. The actions of Malays generally show low sentiments and a sordid feeling; but the Jakuns are naturally proud and generous.

These two peoples, so different in many points, are notwithstanding similar in some respects : both are ignorant, and consequently superstitious. In these two points

they resemble each other, with this difference that the Malays are ignorant and pretend to be the most enlightened people and refuse to hear any body. The Jakuns are ignorant, but aware of their ignorance; though they are proud and independent, yet they think that others know better than themselves, and thus bear easily to be taught. With respect to the latter, though these two races are superstitious, certainly the Malays are more so than the Jakuns; and I further observed that those of the Jakuns who have less correspondence with the Malays are also the less superstitious.

From whence then comes so remarkable a difference between two peoples who have inhabited the same country for so many centuries, and who appear to have about the same origin? This question presented itself many times to my mind, during my several journeys in the interior of the Peninsula; and to it I have not yet found a

satisfactory answer. I will notwithstanding offer here a few expressions, which may present more or less probability. The Malays are Mohammedans : would not the plundering and bloody way of propagating the Koran be the first principle of their inclination to plundering and bloody actions? as it is natural in human nature to feel less repugnance for any thing which already has become consecrated by religious views. It is remarkable that about the same inclination is found in almost all the Mohammedan nations. Every one knows that, before France took Algiers, the whole of the Algerine states were an empire of pirates. In the same manner, before the English sway had established security in this part of the world, the Malays too were a nation of murderers and pirates. It is certain also that Islamism leads its followers into ignorance, and consequently into superstition, which is its usual result. It is

ascertained by travellers that countries inhabited by Mohammedans are those where exists the profoundest ignorance. And every one is aware of the historical fact of the destruction of the famous Library of Alexandria, under the pretext that the Koran was the only book necessary, all others being useless; hence was destroyed this sacred sanctuary of doctrine, and extinguished one of the brightest scientific luminaries which has ever enlightened any part of the world.

#### SYMPATHY AND CONFIDENCE TOWARDS EUROPEANS.

If the Jakuns hate the Malays, and fear them, it is certainly not an effect of egotism and of a natural timidity, for they do not so towards other nations : they dislike not the Chinese, and they have a remarkable sympathy for Europeans, and place unlimited trust in them even after a single interview. The reason is that gene-

rally Europeans show in their conversation a security and frankness, which, by its great contrast with the deceitfulness of the Malays, catches at once the hearts of this people of children. They love the European and attach themselves to him as soon as they know him, and the slightest good office received from him is the source of the most unbounded gratitude; though this fact was related to me by several persons, I scarcely believed it, until I was myself witness of it.

**A JOURNEY IN JOHORE.**

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## A JOURNEY IN JOHORE.

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The many difficulties I had met with in the several journeys I had already undertaken in the Malay countries, from the petty chiefs who are established in each village, convinced me that it was almost impossible to succeed in such journeys without having previously obtained a regular passport from the rulers of the Malayan States. In September 1846, I therefore repaired to Singapore to obtain from His Majesty the Sultan of Johore and His Highness the Tumongong of Singapore the necessary permission to travel in the Johore territory. As I was acquainted with the mother of His Majesty the Sultan, I had taken the precaution of obtaining from her a letter of recommendation to the Sul-

tan; by these means I found the way of communicating with His Majesty free from obstacle. I was received by him with remarkable familiarity and kindness, and a few days after the requested document, duly authenticated with the Sultan's seal, was delivered to me.

I likewise asked the same from His Highness the Tumungong of Singapore. I was neither received by him so familiarly nor so kindly; he gave me however the permission requested; but he gave it by word only, saying that the document already given by the Sultan was sufficient, and assuring me that the authority of the Sultan and his own were *unum et idem*.

I left Singapore on the fifth of September; I was accompanied by an Indo-Portuguese boy as servant and by a Chinese as cooly; the boat which conveyed me was of a small size, having two Malabar men as rowers, in case the wind should fail,

and one as pilot. My provisions consisted of a few gantangs of rice and a small quantity of dried fish; and a few changes of dress composed my wardrobe. Experience had already taught me all the difficulties attending such journeys, and that a good and comfortable supply of food and of clothing, though very useful, would, under such circumstances, be more cumbersome than advantageous, on account of the difficulty of transporting them. So I took with me only what was absolutely necessary to support my own existence and that of the two persons who accompanied me for the space of one month, the supposed duration of the journey I was then undertaking.

My intention was to enter the Malayan Peninsula by the river of Johore, and, continuing the route by land through the jungle with which the Peninsula is almost entirely covered, to direct my march in

the direction of mount Ophir, and thence to Malacca; tracing from Johore to the latitude of Malacca, through the midst of the Peninsula, a line which had not yet been followed by any European, and perhaps by very few, if any, Malays. It will be seen hereafter that several accidents prevented me from making the journey as I first purposed. My design was to visit the several wild tribes which were said to inhabit in great numbers the most interior part of the Peninsula, and to obtain, respecting them, the most full and exact information which circumstances would allow me. I was also ordered by his lordship Dr Boucho to ascertain if there would be a possibility of establishing a Mission amongst them.

My small boat, which left Singapore on the fifth of September at five o'clock A. M. with a most favourable breeze, was at ten o'clock between Tanjong Changy, the most

eastern part of the island of Singapore, and Pulo Tikong; doubling the western point of this small island, I reached, a few minutes after, a small Malay village near Gunong Bau. The name of the village is Tikong. It consists only of a few miserable Malay houses, and is governed by a Panghulu who was absent. I stopped there only a few moments and entered at once the Johore river. At half past eleven o'clock I reached another village called Pomatang, where I landed. This second village is more considerable than the first, and is the residence of a Rajah then called Rajah Práng, who was absent. I tried to obtain some information about the village itself as well as respecting the neighbouring places; but, upon seeing me, the inmates of the place fled, and I could scarcely succeed in reaching a few of them, who appeared so much surprised and astonished, that I could not obtain from them any

satisfactory answer. I left the village about an hour after my arrival there; I sailed for Johore, where I arrived at four o'clock P. M.

Johore, formerly the chief city of the empire of that name and residence of the Sultan, is situated about twenty miles up the river. The town was founded in 1511 or 1512 A. D. by Sultan Mahomad Shah II of Malacca, who, after his expulsion from that place by the Portuguese, fled to the river of Johore. From that time the town of Johore has been the capital of the empire, which took the name of the empire of Johore instead of that of Malacca.

The inhabitants of Johore told me that their town was formerly a considerable one, that the Sultan who used to reside there had a fortified castle, and that the city was adorned by several handsome buildings erected chiefly upon some elevated ground, distant a few hundred steps from the last houses of the present village going down

the river. I visited the place, but I could not find any remains of them.

The town of Johore has undergone the same fate as the empire; it has fallen entirely. It consists of about twenty-five or thirty Malay houses built on wooden poles and covered with ataps and chucho leaves; about the center of the village I remarked a mosque built with planks, but it appeared to be in a miserable state, calling for repairs; the place is now of no importance.

Johore is the residence of a Panghulu who is appointed both by the Sultan of Johore and by the Tumungong of Singapore. The present Panghulu, who is called Java, after having examined the credentials I had from the Sultan, received me very kindly. The men I had engaged at Singapore, refusing to go further, returned back with their boat. I passed the night in the house of a China man who kept a shop.

The next day, the Panghulu procured me a small boat with three men, in order to go up the river to the small stream of Kamang. At ten o'clock A.M. I left Johore. At about twelve o'clock, I was near Pulo Kayu Anak Besar; this is an island of about four or five miles in length; near this is another smaller called Pulo Kayu Anak Kechil. At about six o'clock, I arrived at the small river Kamang; a few houses are found there, and a Panghulu resides at the mouth of the river; the name of the Panghulu is Sapa. I passed the night in his house, and the men who brought me there returned to Johore with their boat.

The next morning, it was matter of no small trouble to get the Panghulu to procure men and a boat to take me up the river. As he knew that none would consent to accompany me if not allowed by him, he asked such a high price for each man and for the boat, that I could not agree



with him. As he remained obstinate in his first demand, I thought it impossible to proceed further; so I asked him at least for a boat and men to return back to Johore; but this he roughly refused. I then began to be a little anxious, finding myself a prisoner in such a remote place and in such hands. After breakfast, we came again to a new discussion on the same subject; he then appeared a little more complying, and at last, after a long parley, he consented to furnish men to convey me up the river for a moderate price. This man was no worse than any other Malay. It is generally admitted amongst them that every one may use all means of making money, whatever these means may be; and, if this man had not perceived that I had but very little money, I would never have passed on till a good part of it had found its way into his pocket. However I think that he is to be considered as an *honest Malay*.

I started from that place about ten o'clock; nothing else remarkable occurred on that day; only I was informed that near the river of Kamang are the remains of an ancient fort; but I did not visit the place. About six o'clock, I stopped to rest; I slept in the boat, and, as there was no place for a second person, my men went to sleep in a house on the right bank of the river.

On the 8th, we could make but a few miles, the river being then obstructed by a great quantity of fallen trees. My men were often obliged with great trouble to cut the trees and their branches when lying across the river, or to take up the boat to make it pass over the large pieces of wood they could not cut : this was somewhat dangerous on account of the depth of the river. At sunset I stopped in a desert place; my men slept under a tree near the river on the left bank, and I passed the night in the boat.

On the 9th, at about nine o'clock A. M. I reached the junction of the two rivers Sayong and Negaoyoung with that of Johore; I was then informed that both were inhabited by Jakuns; but, as many days would be required to visit them, I continued to go up the river. In the evening, I reached a place called Menkao, where are the two last Malay houses in a kampong on the left bank going up the river, and where I likewise found the first families of Jakuns. They amount in that place to the number of thirty persons. On the opposite side, in another kampong named *Kampong Ynass*, are also found five families of Jakuns.

The incessant rain forced me to remain here two days. The river is here no more than twenty or twenty-five feet in breadth, but is very deep. I remarked that the river of Johore from its source to Menkao is called Sayong Besar by the aborigines, while they give the name of Sayong Kechil to

the Sayong river, which I have before mentioned.

During my stay in that place, I was informed that the great Panghulu Batin, who rules over all the Jakuns who inhabit this part of the Johore territory, was living about two hours from there; as the Malays who had brought me up refused to go further, I sent for him. The next morning, he arrived with six other Jakuns : he promised to give me men to conduct me by land to the extremity of the Banut river. I therefore started with him in a small boat, in order to repair to his house. When I left the Malays to entrust myself amongst the Jakuns, I felt quite easy : I was much satisfied to find myself again amongst people whom I already knew to be perfectly honest and most inoffensive. I had scarcely departed when a heavy rain began to fall, and it continued until the evening; we proceeded however up the river

for about one hour, when the rain was so violent that the Batin declared that it was impossible to go further. We stopped at a Jakun's house, on the right side of the river, which is in that place no more than eight or ten feet broad, but yet very deep. As the branches of the trees which cross the river had prevented us from keeping a covering upon the boat, we were all wet and in a very unpleasant state. We lighted fires in several places to warm and dry ourselves. Several of my men felt a little sick all the evening. Two hours after my arrival there, the Batin had a severe fit of fever, the Indo-Portuguese boy had likewise an attack, but slight. I was a little anxious about them; but the good appetite which every one of them shewed the next morning at breakfast cheered me up again. That day I repaired to the house of the Panghulu Batin, which is in the interior of the jungle, about one hour's walk from the

bank of the river. I stopped there two days, which I spent in visiting some neighbouring kampongs of Jakuns and in collecting information about the place. I was told that the source of the Sayong Besar, that is, of the Johore river, was not far from there, near a hill which was pointed out; but I could not perceive it. According to this indication, it should be quite in the centre of the Peninsula, about the latitude of the mouth of the Sedilli river. I wished much to go up the river to its source; but the Jakuns told me that this was impossible, on account of the great quantity of fallen trees which entirely obstruct it.

The Batin, whom I have mentioned, is an old man of about eighty years of age; he is duly appointed by the Sultan of Johore and by the Tumungong of Singapore to rule over two to three hundred Jakuns, living in a radius of about one day's walk from his house; this dignity was conferred

upon him, about fifteen years ago, by two written documents, the first authenticated with the seal of the Sultan and the second with that of the Tumungong. At the same time he received from each of these two authorities a spear adorned with gold and silver, as the insignia of his Batinship. On asking to see the written documents, I was answered, *suda makan api*, they are burnt; but as to the two spears, as they were much more precious for these children of nature than a dead letter of which they could not understand the slightest part, they were also kept more carefully and daily used.

Before I proceed further with the narrative of my journey, I must say a few words about the river of Johore. This stream is probably the largest of the Peninsula. At its mouth it is about three miles wide; at an island called *Pulo Layang*, a few miles above the ancient town of Johore, it is yet about two miles broad; after the two is-

lands called *Pulo Kayu Anak Kechil* and *Pulo Kayu Anak Besar* are passed, it is from two to three hundred yards wide; but, after that, it rapidly narrows, so that, a few miles further up, at the junction of the small river Kamang, it is no more than thirty yards. It then diminishes very little in breadth till Menkao, where I found it twenty-five feet, and a few miles after only ten. It is to be remarked that this river, as well as several other rivers of the Peninsula which I have visited, do not become shallow in proportion as they become narrow; as I found fifteen feet of water at Menkao, where the river is no more than twenty-five feet broad. Thus Johore might be considered as navigable even for boats of considerable size until near its source, if it could be cleared of the trees by which it is obstructed. I remarked that the jungle which covers both banks of the river abounds in rattans, chiefly in the upper part; there is also



much dammar and garru wood. These several commodities are to a small extent collected by the Malays, but in a much greater quantity by the Jakuns, who exchange them with the Malays for rice, cloth, etc. They are brought by the Malays to Johore, where several Chinese traders buy them and bring them to the market of Singapore. The banks of the Johore river are almost desert, a few Malay houses are the only habitations met with, and these ordinarily at a great distance from each other. The traveller proceeds sometimes half a day or an entire day without meeting any of them. There is nothing like a village except that of Johore. But, in the absence of human beings, a great number of wild beasts are met with on both sides of the river. We perceived several tigers; and the many places where we observed their prints, near the water, cannot leave any doubt as to the presence of this fero-

cious animal, which must be found here in great numbers. This fact is also confirmed by the Malays; several of whom assured me that, during the last six months preceding my visit, five Malays had been devoured by tigers on the banks of the river, and one in a boat on the water; for they assured me that one of the five Malays above mentioned had been taken out of his boat by the animal while he was asleep during the night.

On the 14th, I left the house of the Batin, in order to reach the extremity of the Banut river. The Batin had for a long time tried to dissuade me from going further, assuring me that there were several places where a gentleman could not pass. I asked him if he had never passed there. As he answered that he was accustomed to do so, «well,» said I, «wherever another man can pass, I can pass also,» and we started. I was obliged to take five Jakuns to

carry my baggage, trifling as it was, because each man could only carry a very small load, on account of the difficulty of travelling. Part of the forenoon we spent traversing a country covered with rank grass, which reached to the height of eight or ten feet; the ground was low and covered with water, in which grew the above mentioned grass. We proceeded on our journey, having for long time muddy water up to the knee; a little after it reached as high as the thighs, and finally we found ourselves in mud and water up to the waist. Then I began to believe that what the Batin had told me was true; but, before turning back, I asked my guides if the depth of the quagmire would increase further, and, as they answered that we were just now in the deepest part, we continued our way, and in about half an hour after we found ourselves on dry ground. We entered a good footpath, but did not enjoy it long, for

scarcely half an hour had elapsed, when we were obliged to enter mud again. In the absence of a footpath, we followed a small muddy stream. We had no mud or water higher than the knee, and could have walked pretty fast if another impediment had not presented itself. This was occasioned by the thorny rattan tree which grows there abundantly. The leaves and branches which every year fall from that tree, and in the course of time enter the mud, must be a serious inconvenience to the traveller who is obliged to journey barefoot. This, together with the branches and the thorns of the trees by which the clothes are hooked on every side, renders such travelling very difficult. We spent thus about three hours, and, I suppose, we did not walk more than a mile and half. About three o'clock P.M. we arrived at a kampong inhabited by Jakuns, three houses, five families and eighteen persons. These Jakuns

have inhabited the place for many years; they have a large cultivated kampong well furnished with mangosteen, champadah and many other kinds of fruit trees. I remarked likewise a number of betel trees and sugar canes, and a large paddy field.

The Jakuns here are the most comfortably established I have ever met with. I was kindly received by the inmates of this solitary place; and my arrival was the occasion of a feast. All the population of the kampong being gathered together in the largest house, that in which I had already taken my lodging, cakes of more than one kind were made, and kladees were prepared with several sauces; a fowl was killed and presented to me; all the evening was spent in lively conversation and in singing accompanied with drums. I was told that the place is entirely solitary, the nearest house being that of the Batin which I had left in the morning, and that on all other

sides there were no houses nearer than those on the river of Banut, where I intended to go, and which could be reached in three days by a tolerably good footpath through thick jungle. The next day, the owners of the place gave me a fowl, some kladees and other vegetables; and, as one of them remarked that my China man complained much of the weight of his load, he offered himself to take a part of it as far as the Banut river; I willingly accepted this offer, and, having given several articles in return for the hospitality I had received I started.

We had pretty good roads and weather until about two o'clock p.m. when a heavy thunderstorm burst over us. The Jakuns told me that it was impossible to go further for that day, and at once disappeared; I was anxious as to this, when I perceived them coming back, each bearing a large bundle of chuchó leaves, by means of

which a sort of shed was in a few minutes erected. We kindled a fire, to dry our clothes; and the rain continuing until dark, we huddled ourselves there together to pass the night, though as uncomfortably as possible. About nine o'clock, we received the visit of a tiger, which did not harm us; he passed close beside me and the Portuguese boy, and continued his way quietly; we heard his roar in the neighbourhood, but we did not see any thing more of him. The next day, the Portuguese boy told me that he had been so much frightened by the sight of the tiger, that he could not sleep the whole night.

On the 15th, we walked all the day, and nothing happened worthy of remark; we stopped in a desert place and slept as on the preceding night.

On the 16th, at about two o'clock p. m. we arrived at a place named *Kampong Banut*, where formerly there had been a

village inhabited by Jakuns : their number had probably been considerable, since a large piece of ground had been cleared and cultivated. My guides told me that the insalubrity of the place had forced the inhabitants to abandon it several years ago; the jungle is already grown up, and a few years more the place will be scarcely distinguishable from the thickest forest. At sunset we arrived at the place where the Jakuns of Banut live at present. The population of the place amounts to eighty persons, who are governed by a chief termed Panghulu. The whole of them inhabit comfortable houses, and they cultivate much rice; this grain with kladees, and a quantity of fish they catch in the river Banut, compose almost the whole of their daily food. I was received by the chief in the most kind and polite manner, and at his earnest request I passed two nights in his house. I intended to go from there to the extremity of the



river of Batu Pahat (the Rio Formosa of the Portuguese), and I had already agreed for a guide and coolies, when my Portuguese boy and my China man declared that they were unable to continue the journey by land. Their feet were in a dreadful state; this was the effect of the bite of a kind of leech called by the Malays *pachat*. As I have not yet seen this inconvenience noticed in any writing, I will mention it here. These leeches are of a peculiar kind, small in size, but very numerous in the interior of the jungle. They are chiefly met with in damp weather; persons who are not accustomed to travel through the jungle sometimes suffer much from their bite, which is the more dangerous as very often it is not felt, thus giving them ample time to be cloyed before they are perceived; ordinarily the blood continues to trickle long after they are removed; and the wounds they cause are difficult to cure : I have

seen wounds caused by them, which after several weeks were yet quite fresh.

The state of my two men obliged me to take a new resolution. I agreed with the Jakun chief to convey me down the river to near the sea, where there is a small Malay village under a Panghulu. He provided me with his own boat, two of his sons and a third man. The Malay Panghulu, I hoped, would furnish me with men and a boat to convey me to the river of Batu Pahat. I intended by that way to re-enter the interior of the Peninsula, and prosecute my first intended journey.

On the 18th, I left the Jakuns of Banut. Two days and a half were spent in coming down the river. The boat being unfit to sleep in, I passed the two nights on the bank, and, as on both sides of the river the ground is generally low and covered with water to a considerable depth, we cut some forked poles, and upon these placed

sticks cross wise; by which means we had a dry place to sleep upon. We experienced no other inconvenience during the night, but that caused by the rain from a thunderstorm which burst over us.

On the third day, I arrived at the Malay village. The chief being at his paddy field, in a kampong situated a few miles up a small river called *Pingan*, I was obliged to repair to that place. I reached the Panghulu's habitation at about two o'clock P. M. The title of this chief is Panghulu Kissang, from his having for many years ruled a small place in the river of that name. He is an old man more than eighty years of age, his eyes seem to announce fraud and deceitfulness, hidden under a composed appearance. His children, to the third and fourth generation, form a numerous family. From information I received about this personage, a few days after my arrival at Malacca, I am induced to believe that

both himself and the whole of his family have a bad character. I was not aware of this when I arrived at his house, but I had soon occasion to know this people.

The Panghulu was not at home when I arrived; several persons of his family told me that he had gone to catch fish, and was expected back in a few hours. They assured me that there would be no difficulty in finding a boat and men to take me wherever I intended to go. After such an assurance, I paid the Jakuns for their trouble and sent them back to their habitation; but scarcely were they departed when the conduct of the Malays changed. There were no longer means to find either boat or men; and on the arrival of the Panghulu the difficulty increased. My Portuguese boy, having observed the behaviour of the Malays, said to me : « Sir, you are in the hands of bad people. » Ere long the event proved the correctness of his opinion. The Pang-

hulu, on several pretexts, refused either boat or men; and finally told me, plainly, that, as he had not invited me to come into the place, it was not his business to take me away. I shewed the Sultan's letter. He considered that, being under the Tumungong only, he was by no means bound to obey the Sultan's order. I tried to make an agreement with some other Malays; but, as they knew the intention of the chief, they refused to take me away on any terms. I asked likewise for a man to take a letter to Singapore. This I was also refused, though I offered a good reward.

The Panghulu kept me one week in a small house in the middle of a paddy field remote from any habitation; hoping that I would be soon tired of such an uncomfortable gaol, and offer a considerable ransom. As my provisions were expended, I asked to buy a fresh supply; I was furnished with rice and sugar cane; but fowl

and fish were absolutely refused. On the fifth day of this petty captivity, a man was sent to me by the Panghulu, who assured me that I was free to go away, provided I previously paid a certain sum of money : I answered him, « Go tell the Panghulu that he shall never congratulate himself with having stolen any money from me ; » upon which he remarked that I would possibly be obliged to remain there a long time ; but I told him, « I see no great inconvenience in that, since I am a single man, having no family. » He repeatedly asked me « whether I was afraid of robbers ? » « Why, » was my reply, « should I fear robbers, since I have nothing precious for them to rob ? » But said he, « They could kill you ; » and I told him, « Did I fear to die, I would not have come here ; but if I were attacked, possibly two of my enemies would die before me, look at this, » showing him a double barrel gun which I had to protect

me against the wild beasts, « it could be used on such an occasion. » Two days after, the same man came again, and, having fruitlessly tried to make me agree to give money, he told me that I could start the next day, but that the men who accompanied me would be ten in number, and must be well paid. I could not imagine for what reason so many men were required to accompany me; I suspected that, fearing I might make a complaint against them after my arrival at Malacca, they might possibly intend to despatch me in the river or on the sea, where this could be more easily executed than in the kampong; under this impression I told him that, four or five men being quite enough, I would not take one more. He went to see the Panghulu, and, coming back, told me that the next day the boat would be ready.

On the evening of the same day, we remarked that all the men of the kampong

had repaired to the house of the Panghulu. They spent the night there; when they made a dreadful noise, the cause for which I did not know. For several nights we had slept but very little, keeping a look out in case of being attacked, and being assisted in our sedulous watching by musquittos, which were there very numerous; but, on the last night, the mysterious manner in which all the population of the place had repaired to the house of the Panghulu still more excited our attention. About midnight I began to be sleepy, when my China man awoke, me saying that many men had come and were under the house, where they spoke for some time in a low voice, but the meaning of their conversation could not be understood. My two men appeared much frightened, thinking, as they told me, that this people at such an hour could only come for some bad purpose. But, the conversation which had called our attention



having ceased, we remained quiet the rest of the night, and heard nothing more, except the noise which continued in the house of the Panghulu.

The next day, at ten o'clock A.M. the boat being ready, we prepared to start. I was surprised to find the Panghulu and his family apparently afraid, and making a long and tedious apology for not having been able, as he said, to procure me a boat sooner. I suppose he was under the apprehension, I would take some revenge against him after my arrival at Malacca.

At twelve o'clock we left the place, being accompanied by one of the sons of the Panghulu and three other men; about half a mile before we reached the sea, they threw the anchor, intending, as they told me, to pass there the night; but, in the apprehension that they could have some other intention, I refused to stop there, and, as I did not consider myself in security in a so

remote and solitary place, I obliged them to go forward to the mouth of the river, where, on account of low water, we remained till about ten o'clock in the night : at that time I wished to sail, but new objections from the Malays, who intended to sleep there; I ordered imperiously, and they started. All the night we had a most propitious wind, and at the break of day we found ourselves before the river of Batu Pahat, which I had first intended to enter; but, my Portuguese boy being presently in a serious state of sickness caused by the bad quality of the water we had used during the seven days of our captivity, I ordered to steer towards Malacca. At first the Malays refused; but, after assuring them that they would not meet there with any offensive event, and promising a convenient pay for their trouble, they consented: and on the 30th we reached this place, where, after an attendance of fifteen days

given by D<sup>r</sup> Raton, the assistant surgeon of the honourable Company, to my Portuguese boy, he recovered.

## REMARKS ON THE RIVER BANUT.

This river has its source about the centre of the Peninsula. A boat can come down from its source to the sea in three days, and I suppose that five days would be spent in going up. It is very crooked from its source to the habitation of the Jakuns, but not deep. I crossed it in many places, having water scarcely up to the thighs. But from the kampong of the Jakuns to the sea it is very deep; in many places I could not reach the bottom with a stick of three fathoms. The two banks are so low, that the true channel of the river cannot be distinguished without some difficulty : the great quantity of large trees which grow to the middle of the river make

its bed easily lost; a boat is obliged to go among these trees in the same way as a traveller in the jungle without a footpath: a current always rapid, with these inconveniences, renders the navigation dangerous. It would certainly be very imprudent to undertake to navigate it without a guide well acquainted with the place. The Jakuns who guided me, though well accustomed to the locality, lost their way several times. At about five miles distant from its mouth, the river is clear from trees, and presents a fine prospect. The banks are now high, and a great part of the adjacent grounds have been cultivated in former times, although they are now almost entirely abandoned. A considerable number of alligators which are met with in the mouth of the river, and a few miles higher, astonish the traveller who for the first time navigates it. The river of Banut abounds with fish, and turtles of very large size. My guides

caught several large fishes, and a turtle which weighed no less than sixty pounds.

About three miles from the mouth of the river, on the left hand coming down to the sea, there is a small village called Banut, consisting of about twelve or fifteen houses scattered over a space of nearly one mile. A Mohammedan priest resides there; there is also a mosque, but in a miserable state.

About one mile from the sea, also on the left hand descending, is the junction with the small river Pingan; about two miles up which is a kampong or small village called *Pingan*, consisting of eight or nine houses; this village is inhabited only a part of the year. The inhabitants of Banut come there in order to plant rice, and after the harvest they return to their ordinary habitations. The river Banut is thus inhabited by two kinds of men: the Malays, about forty or fifty persons in number, in-

habit the lower part; and Jakuns, about eighty persons, are found in the upper part. The great interval which divides these two populations is entirely deserted.

GENERAL REMARKS ON THE INTERIOR OF THE  
SOUTHERN PART OF THE PENINSULA.

From the observations I made in this journey, and in several others I performed in the interior of the Peninsula, I am induced to consider it in the following view.

That part of the Malayan Peninsula comprised between a supposed right line taken from the mouth of the river Cassang on the West coast, passing by mount Ophir and terminating on the East coast about half way from the Sedilli river to that of Pahang, and Point Ramunia, may be considered as almost a vast desert; only a few Malays are found in several places on the sea-shore, and more or less on the banks of the rivers; and a small number of Jakuns inhabit the

interior. I suppose all the population of that immense territory is not equal to a sixth or a seventh of the population of the single island of Singapore. The principal Malay villages are the following : one on the West coast, at Padang, near the mouth of the Muar river; a considerable quantity of fruit was formerly exported from that place, but, a great part of the fruit trees having been destroyed by elephants a few years ago, the export is now of little consideration; one on Batu Pahat, or Rio Formosa, whence ebony and rattans are exported; the village of Johore, on the river of that name; and another I have not visited, on the Sedilli river, on the East coast.

The principal habitations of the Jakuns are found at the upper extremity of the rivers of Johore, Banut, Batu Pahat and Muar.

The interior of this part of the Peninsula is generally a low ground, at some period

of the year covered with water in many places. A majestic and solemn forest, which extends itself over almost the whole of this immense space, bounds continually the view of the traveller, even when placed upon the hills which are sometimes, though seldom, met with. The gloom caused by the thick foliage of lofty trees, and the dull silence of the place, often joined with the humming murmur of rocky rivulets, produce the most melancholy imaginations, while the sight of some old trees fallen down calls to the mind the end of every earthly thing, and offers to the traveller an appropriate subject for philosophical meditation. The birds, which, by their melodious language, might raise his mind to some gay and joyful reflections, are there in small number. The most numerous inhabitants of that land are the wild beasts. The panther, falsely called black tiger by the Malays, is one of the most common. The royal tiger



appears likewise to be very numerous. Elephants are found in herds, but in some places only. I had been told that bears were not found in the Peninsula, but I have been convinced of the contrary by my own senses. I am told rhinoceroses are to be met with in the thickest and lowest part of the forest, but I have never seen any of them. I have seen but few snakes, though the Jakuns assured me that they are very numerous; and not uncommonly they meet with a kind they call *ular sawah*, which appears to be the boa, of which some are of the size of the body of a man, and swallow a buffalo<sup>1</sup>.

The vegetation of the interior of the Peninsula is one of the most luxuriant that can be seen; trees grow to the greatest size that can be reached.

<sup>1</sup> A snake noticed in the Journal of the Indian Archipelago, although no more than three inches in diameter at the thickest part of the body, swallowed a pig of more than fifty pounds weight.

Amongst the fruit trees, the durian is one of the most remarkable; it grows in the thickest part of the forest without any culture. The wild mangosteen and rambutan are likewise found in many places, and their fruit is but little inferior to those cultivated in gardens.

The interior of the part of the Peninsula I now speak of is certainly very productive. All low places appear to be fit for cultivating rice; and I have no doubt that sugar cane would succeed in many places, principally where is found the kind of palm tree called *nibong* by the Malays. I have seen in several instances sugar cane of an extraordinary luxuriance, though after having been planted by Jakuns it received very little care.

It is probable that the country is rich in gold and tin; at least the fact of their existence in several places induces me to believe that they must be found in others.

There are tin mines on the banks of the Johore river. Several others were lately discovered in the piece of ground which lies between the two rivers of Muar and Cassang; and every one is aware of the considerable quantity of gold which is extracted every year from the mines of mount Ophir, though worked without proper means and by a few persons only.

Many of the numerous rivers which open both on the East and West coast would be navigable to the centre of the Peninsula, if they were cleared from the fallen trees by which they are obstructed, and the exportation of the produce both of the cultivated ground and of the mines would be thus rendered very easy.



A JOURNEY  
IN THE  
MENANGKABAW STATES  
OF THE MALAYAN PENINSULA.

A JOURNAL

OF THE

MASSACHUSETTS STATE

OF THE PUBLIC RECORDS

A JOURNEY  
IN THE  
MENANGKABAW STATES  
OF THE MALAYAN PENINSULA.

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As I was assured by several persons that a great number of Jakuns were to be found in the Menangkabaw states, particularly in Rumbau and Sungey Ujong<sup>1</sup>, I intended to visit these several states, in order to ascertain the true number of these tribes, and in the meantime to examine the chances of success in establishing a Mission amongst them.

<sup>1</sup> The information I had from several parts made the number of the Jakuns of Sungey Ujong only to amount to seven thousand; this information was erroneous, as it will be seen hereafter.

I left Malacca on the seventh of July, accompanied by the Rev. Mr Borie. The same day we reached Alorgaja, a village in the province of Naning, near Fort Lismore, where a garrison of a few native soldiers is kept by the honourable Company. We stopped at the Bungalow, where bad weather obliged us to remain until the tenth. We spent these four days in seeking for coolies, for it was very difficult to get them; several times we agreed with Malays, but after consideration they refused to follow us; the reason was that, the people who are living in the Company's ground being accustomed to the freedom given by British government, they fear much to find themselves in the Malay country, where very little security is found, both from government and from private Malays; however, after we had promised that we would avoid every thing which could offend either the Malay chiefs or their subjects, in all the places we might



journey in, two Malays consented to accompany us as guides and coolies.

On the eleventh, at seven o'clock A. M. we left Alorgaja, directing our journey towards Johole, the most south-east of the Menangkabaw states. The boundaries of that state with the Company's ground are formed by a line supposed to be drawn from a small mountain called *Bukit Putus*, passing by another called *Battang Malacca*, and terminating at the foot of mount Ophir. At about eleven we passed the boundaries of the Company's territory a few miles west of *Bukit Putus*, and entered a small state called *Tamping*, from the name of a high mountain. Three chiefs termed *Panghulus* rule over this small place. They told me that they were only dependant on Syed Saban, formerly chief of Rumbau, now residing at Malacca, though, on the other hand, the actual chief of Rumbau, a few days after, declared the contrary. By about

one o'clock we had already crossed Tamping and passed its boundaries with Johole; we continued our journey through the jungle till about three o'clock, when we found ourselves in a most pleasant place, though in the thickest part of the forest. The prospect is not very extended, but is however a beautiful one; there is a small valley in which a fine cascade, falling from the next eminence amongst large rocks, offers to the traveller both excellent water to quench his thirst, and one of the finest accommodations to bath. We rested there about half an hour, and then continued our journey until half past four, when we found ourselves in a large valley in which lies the kingdom of Johole. The whole of the population of that state, which is said to amount to about three thousand souls only, inhabit this valley, which runs nearly in a line from west to east, extending six or seven miles. Several places, where a greater

number of houses are found more clustered together, are termed villages. There are five principal villages, viz. Nury, Landang, Iney, Toman and Bennong. Rice is cultivated throughout the valley, which appears very fit for such cultivation; on both sides are the five villages before named, and a few other habitations; the rest of the state is covered with forest, and is almost uninhabited.

The village at which we arrived is that of Nury, the ordinary residence of the chief, who is termed Panghulu. This dignitary, then absent, was about one mile further celebrating the nuptials of some of the nobility of the place. After some difficulty, occasioned by the absence of the chief, we were allowed to take our lodging in a common Malay house, where we passed the night. The next day, we were obliged to remain where we were, because, not yet having seen the chief, we could not be per-

mitted to visit any place. We spent part of the day in making inquiries; and we were informed that the Jakuns living within the limits of the kingdom were not numerous; two or three places only were mentioned as being frequented by a few families of them.

The second day after our arrival, having previously obtained the necessary licence, we went to meet the king at the wedding; but we encountered him on the road about half way as he was returning home. He is a man of about sixty years of age, his appearance is at first sight prepossessing; he appears respectable, simple and collected in manner. We accompanied him to the palace, which, though one of the first buildings in the place, would scarcely be called a house in Europe. In his march he was preceded by a standard similar to that used by Musulmen, and by a great dignitary bearing the royal sword; he was followed by

about fifteen men, armed with muskets of several kinds and calibers, and more or less in order; perhaps the greatest part of them would have been put *in remotis* in our European armies.

At the invitation of the sovereign we entered the yard of the palace, and we were soon after introduced into a large verandah, where the Court is habitually held. After a few minutes conversation, the chief gave order to bring our baggage into his house, and allowed us to visit the localities frequented by the Jakuns; we perceived however that such excursions, as well as a long stay in the state, would be far from pleasing to him. The Rev. Mr Borie spent a part of the day in visiting the Jakuns, while I was detained at home by a slight indisposition. This circumstance gave me another opportunity of experiencing the unfortunate custom of that nation, in asking every thing which falls under their sight. The king

himself ceased his repeated demands only after I had given him some miserable dried fishes, and some clothes which he could scarcely use, being made in the European fashion. During the evening, I was witness to one of the most remarkable instances of Malay silliness which can be met with. At seven o'clock, the king, who a great part of the day had smoked opium, left his place, and went to the other extremity of the verandah, where, as I had remarked in the day-time, a cock was tied with a rope. The king then with his royal hand took the martial animal, and brought him to a place where he used to keep his Court, forming a miserable throne. I was near the place, preparing to sleep, when my curiosity was excited by the extraordinary fact which I will now relate. Opium having been prepared, and a pipe, a candle, and all the other necessaries to smoke it, having been brought in, his Majesty began a bombastic

discourse, in which he first endeavoured to show the great benefit that is produced by cock-fighting, and the remarkable pleasure enjoyed by witnesses of such combats; after which, he remarked that this amusement had much fallen into disuse in his state during the last few years, and this he lamented with sorrow; and finally, opening his mind, he declared that his intention was to restore it in his dominion. This was his purpose in bringing up in his palace and by his own care the handsome cock he had in his hand. The way of preparing this royal cock, in order to make of it a warrior, was one not a little curious; this was practised before me in the following manner and accompanied by several superstitions. Having ended his discourse, the king took the head of the cock, passed its beak twice through the flame of the lamp, after which he made the animal walk six or seven steps, which was repeated six or seven times; this pre-

liminary ceremony being over, he dipped his fingers in the oil of the lamp, and rubbed the cock under the wings and upon the back, and then immediately commenced smoking opium; having inhaled the smoke of the drug in the ordinary manner, he blew it into the beak, the ears and upon every part of the body of the poor animal, which, though accustomed to that exercise, appeared not to take any peculiar pleasure in it.

This being finished, the same ceremony began a second and finally a third time, after which the cock was carried carefully to its ordinary place, and left there to pass the night under the influence of opium. The desire I had to sleep on account of my indisposition made me see with satisfaction the end of this tedious ceremony. We were ten persons in the verandah, all lying pell-mell; several were already asleep, and I prepared to do the same, when, being pla-



ced near his Majesty, my attention was again excited by a spectacle of a new kind.

A large vase of earth, containing lighted charcoal, was brought by the great minister of state, and was set before the king. In the centre of the vase, another of the same kind, containing water, was placed, and in the centre of this was a candlestick with a lighted candle. Near to this were two other but smaller vases, one filled with flattened grains of rice, having the form of small white flowers, the second containing incense. The king, sitting with his legs crossed, began by delivering some formulary which I did not understand; he then made several salutations towards the lighted candle, took incense and poured it upon the fire, threw some of the flattened pieces of rice into the water, took the candle, and, turning the flame towards the ground, made several drops of wax fall into the water, and, having moved the candle as if

he would form some written characters with it, he placed it again upon the candlestick. All this ceremony was accompanied with the recitation of long formularies, some being delivered in a high voice, some in a low voice. The king spent about one hour in repeating three times over the whole of this ceremony, and finally he took the candle, and put its lighted end into the water; which ended the ceremony. Then his Majesty began again smoking opium until he smoked himself asleep. The next day, I asked my Malay coolies the meaning of such superstitious practices; they answered that it is a Malay physic, and that the king intended to cure his grandchild who was dangerously sick, a few miles further in the valley. They added that such remedies are much used by Malays against every kind of sickness. They appeared themselves to be convinced that the worst sickness cannot withstand it, if the cere-

mony is faithfully performed. It appears also that the way of bringing up cocks, by smoking opium, is much used by those of the Malays who are fond of cock-fighting.

The inhabitants of Johole appear the most savage Malays I have ever seen; many of them possess a very bad appearance, and I think the place is not secure for Europeans; however the people of the place are very timorous, and the slightest circumstance frightens them. Our arrival caused a great agitation in all the country, and a few hours after a report had already spread abroad, that thirty armed Europeans had arrived in order to take the place. The evening of our arrival and the next day, all the state was in motion, and several hundred persons came in order to ascertain for themselves the truth of the report.

We left Johole on the thirteenth. After having walked through paddy fields for

about an hour and a half, we reached the mountains which separate the state of Johole from that of Rumbau; we crossed them between Tamping and Beraga. These mountains, though entirely covered with jungle, present in several places a fine prospect, and offer to the consideration of the traveller several beautiful streams and rivulets carrying a limpid water amongst large stony blocks.

At three o'clock p. m. we found ourselves in the kingdom of Rumbau. This state stretches itself out in an extensive plain, terminated on the South by the Company's territory, on the East by the mountains which bear its name, on the West by Salangore, and on the North by Sungey Ujong. This plain is in great part occupied by paddy fields, and inhabited by nine thousand souls, which is the amount of the whole population of the state. We walked in that plain two hours before we reached the house of

the chief, termed Panghulu, who resides at a place called *Chunbong*. We met that dignitary at our entering his house; he is an intelligent looking person, of from forty to fifty years old, simple and free in his manners, and seems to be a Malay of good education. We were received by him with remarkable politeness; a servant was at once appointed to attend upon us, and we were abundantly supplied with refreshments.

We had in that place an opportunity of observing the way in which justice is done in Malay countries. The usual hour at which the chief of Rumbau holds his Court and administers justice is about seven or eight o'clock at night; he fulfils this duty conjointly with the high priest of the state.

On the day of our arrival, about the above mentioned hour, the chief or king went to the extremity of the verandah, to a place arranged somewhat in the fashion of a throne, where he placed himself in the

centre; I was near him, on his right hand, and the Rev. M<sup>r</sup> Borie on his left; the high priest stood outside the throne, and many persons placed themselves in the verandah. We had already spent about an hour in friendly conversation, when there arrived a dignitary of the state termed *orang besar*, *great man*; he was accused of some mischief (it appears the affair was not of great importance). The two parties, complainant and defendant, made three prostrations, touching the ground with their heads, and came to kiss the hands of the king, after which they went to take their places at some distance before the throne.

They were both very kindly received by the king, who appeared to pay great attention to the cause, hearing both parties in silence; he afterwards put several questions to them, and, having received their answers, he became exceedingly angry, assuredly excited by horror at the mischief, and began

to cry out with all the strength of his lungs. The high priest, in imitation of him, began also to cry out no less high and strongly, so much so that for some time this made such noise and confusion, that I could not understand any thing of what was said by them; while the poor guilty man shewed by his humble countenance that he received the reprimand with a deep humility.

The whole was ended by condemning the guilty party to pay a fine. As there were no more cases submitted to the Court for that day, our friendly conversation began again, during which the high priest put to us several curious questions; for instance, speaking of the English East India Company, he asked : « Where is Mr Company living? »

As the information we obtained in the house of the chief, as well as in several houses of Rumbau, shewed that the Jakuns were there in very small numbers, and were

living far from the place where we were, we proposed to pursue our inquiries further, and to go to Sungey Ujong, another of the Menangkabaw states, at a distance of two days walk from Rumbau.

With much pleasure I will mention here that on the several occasions I stopped at Rumbau, I found the inhabitants very polite, hospitable and entirely inoffensive; they are assuredly the most civilized of all the Malays living outside of the Company's territory; at least according to my knowledge.

On the fourteenth, we left Rumbau. After having walked for some time in paddy fields, we entered the jungle, where we journeyed all the rest of the day; in the evening, we stopped at a small hut inhabited by a single man, where we passed the night.

On the fifteenth, about twelve o'clock, we reached the state of Sungey Ujong. We spent the afternoon in the village near the



river, where there are more than one hundred Malay and Chinese houses, and a market. We were informed that the chief of the state was living at Pantoy, a place about eight or nine miles further, and was then celebrating the rites of a triple marriage. Three persons of the royal blood, two children of the chief and another of his relations, were contracting marriage with three persons of the first families amongst their nobility. We were informed too that the wedding was one of the most solemn which could be found in a Malay country; fifty buffaloes were to be killed, and two thousand dollars to be expended in buying rice, fowls and other victuals, and also in gunpowder, which is much used in such solemnities; the feast was to last for two months, and had already begun some few days. As it is not possible, in a Malay country, to go to any place without having first obtained permission from the chief, we

took the next day our way to Pantoy in order to see him. We arrived at Pantoy at one o'clock in the afternoon, and at once we found ourselves surrounded by a number of kings, queens, princes, princesses, ministers of state, and officials of every rank, more than one hundred hadjis and Mohammedan priests, several hundred Malays of every kind, and a similar number of Chinese workers in the tin mines. The Jakuns themselves had not been forgotten upon such an occasion : doubtless to prevent their resentment which could be followed by the most fatal consequences to the fate of the new spouses, and possibly also in order to render the feast more solemn, they had been invited; nearly one hundred Jakuns were already come, and a greater number yet expected. We looked about us to find out in the middle of such a tumult some place where we could put up and place our things in security. Many houses had been

built for the occasion, but were already filled with people. There was a quarter appropriated for the lodgment of the Malay priests and hadjis; another for the common Malays, and a third for the use of Chinese. We turned towards the last, and were received by the Chinese with the usual urbanity and politeness characteristic of that nation. We entered the house of a Chinese, which we were immediately invited to do by the owner, a chief of the miners, who with kindness ceded to us the half of his lodging. After having cleaned our clothes a little (which were the ordinary lay dress of a gentleman, the sonton being too cumbersome in such journeys), we asked that we might be allowed to see the king; we were then introduced into the palace, around which we perceived many tents pitched in several places; and in the middle of a large place a high and rich tent, for the use of the new spouses, and communicating with

the royal house by a long covering which was extended and established a shaded passage between these two apartments. The whole was adorned with standards of every kind and with banderols of every colour, and presented a rural but agreeable aspect. We were then introduced into a tent which appeared to be one of those applied to the service of the king. We had scarcely sat down, when the king himself entered, accompanied by his brother; both took their places in a part of the tent adorned with draperies, forming a sort of throne. The king was dressed in a baju of red velvet with gold embroidery, a silk sarong of a brown colour, and trousers about the same, with a silk handkerchief surrounding his head; his brother had a violet velvet baju, a blue sarong, and the rest of his dress much about the same as the king's. After the usual forms of civility, we asked the necessary permission to visit several

places, to see the Jakuns. The king received the request with kindness, and allowed us to go wherever we chose within the boundaries of his state ; and, after a few minutes of friendly conversation, he got up, saying to us, « Come here, I will show you some Jakuns; » and took the Rev. Mr Borie by the hand. I followed them, accompanied by the king's brother. We went to a place where near one hundred persons, men, women and children, were huddled confusedly together, lying down under some old and miserable cart-house, separated from any other building ; resembling the lepers of former times, who were bound to reside outside the gates of the cities. After having spent a few minutes in the visit we paid to these poor creatures, the king accompanied us to our lodging, and then returned back to the palace. The afternoon was spent in receiving the numerous visits of a good part of the wedding guests, who

were desirous to see us, many of them having never before seen any European; for five or six hours, our house was full of people, and ourselves were exposed to the curiosity of the public, as extraordinary beings, and bothered by a multitude of tedious questions. The Jakuns came according to their rank, and should, of course, all enter our house one after the other; several of them came repeatedly, and we understood that they wished to communicate some secret to us; and in this we were not mistaken, for they came again in the evening, when they had watched that there were no Malays with us, and that we were alone. Then they opened themselves to us, showing us how unhappy they were in that place, and what bad treatment they experienced from the Malays, so that only a few days before several of them had been killed or wounded by order of the Malay chief; they declared that they intended to escape

over into the Company's territory, where they hoped to find more tranquillity and assistance, and asked us to take them with us. Two of them besought us to receive them as servants for ever, or rather as slaves, as they intended not to receive any pay. I was much moved by such a mark of confidence; for I knew well that, by speaking so, they put their lives into our hands; for the mention of their design would have undoubtedly been the cause of some fresh order for killing the first authors of this resolution, which would have been called a conspiracy. We gave a little advice to this poor people, who by their confidence showed that they already considered us as their fathers; and we postponed the consideration of this affair to another day; as we intended shortly to return again.

As I have been, with a view to give notice of this occurrence, led to speak of a Malay feast, I will continue to relate the circum-

stances which accompanied it for the short time we remained in that place. We slept there two nights, and were kindly treated by the king, who, wishing to make us partaking of the feast, sent us every morning and evening, with his compliments, large pieces of buffaloes. Such was the daily order of the feast. At five o'clock A. M. the beginning of the day was announced by six canons, which were powerfully repeated by the echo of the mountains on either side of the valley; a few instants after gun fire, began Malayan music, which scarcely ceased for a few moments during the whole of the day. About six or seven o'clock, a great quantity of rice and meat was distributed to all the guests. Then every one cooked and prepared his breakfast. The repast of the three bridegrooms and their brides was announced by a discharge of artillery. Twelve o'clock was the time when they took their drive; which was performed



in the following way. A large place in the forest had been cut and cleared for the purpose; the spouses entered into a large chariot of the form of craft, brought on four massy wheels; this huge lump, instead of thills, had two long ropes formed of twisted tree roots, to which more than a hundred persons yoked themselves, and pulled it about crying out with all the strength of their lungs; the procession was accompanied by several artillery men who fired incessantly. To such a noise and tumult you can add two choirs of music, one executed by Malays, consisting of about a dozen gongs and as many flutes; the other by Chinese, consisting of five or six gongs, a great number of cymbals, and many tamtams, all striking their instruments without tone or measure; and you will have an idea of the attractiveness of the party.

About three o'clock in the afternoon, a fresh distribution of victuals again took

place. At five o'clock, the new spouses took their bath, and during that time the Malay and Chinese musicians performed in the same way as during the drive. At six o'clock, more firing of canon, and then commenced gambling, which was kept up nearly the whole night. In the behalf of the Chinese a place had been fitted up for playing card and other games; whilst in the behalf of the Malays an other was appointed for reciting *Pantuns*<sup>1</sup>. Several choirs of vocal music, accompanied by soft gongs, alternately relieved each other, both day and night. On the morning following the second night after our arrival, we went to take leave of the king, and thank him for his kindness; and, leaving the place behind us, we heard yet for a long time from afar the continued noise of the feast, which had so powerfully stunned my ears, that the next day it was yet ringing in them.

<sup>1</sup> See the note. p. 187.

From Sungey Ujong we went to Jellabu; this is the most considerable of the Menangkabaw states with respect to the extent of the land, but one of the least important as for the population, which amounts only to the number of three thousand souls inhabiting a valley which runs from West to East. Great part of the Jellabu territory is mountainous and entirely covered with jungle, except the valley above mentioned, and I was told a few other small places where rice is cultivated. The river of Jellabu, which falls into that of Pahang, begins to be navigable for small boats near the house of the Iang Dipertuan of Jellabu. As this place is distant but two short days walk from the other place where the river of Sungey Ujong is also navigable, it follows that the easiest way to go from Malacca to Pahang across the Peninsula would be to go from Malacca to Sungey Ujong by the Lingy river, and from Jellabu to Pahang by

the Jellabu river; but the journey could not be effected in a shorter time than twelve days, viz. from Malacca to Sungey Ujong six days walk, from Sungey Ujong to Jellabu two days, and from Jellabu to Pahang four or five days; but it is to be remarked that the mountains which separate Jellabu from Sungey Ujong render the communication between these two states very difficult, and I dare say dangerous, on account both of the steepness of the mountains and meeting with numerous precipices.

The dull sight of the road which presents itself to the traveller when journeying upon these mountains, seems to announce before hand the melancholy prospect of the country which lies behind. The soil of Jellabu is one of the poorest I have met with in the Malayan Peninsula; the valley I have before mentioned is itself barren in many places, and by no means presents an agreeable look. The difficulty of commu-

nication between that state and the neighbouring ones renders it entirely solitary; and its great distance both from the sea of Siam and from the Straits of Malacca makes its commerce of very little importance; it appears however that some tin mines are worked there, the produce of which finds its way to the Pahang marked by the river.

On our arrival at Jellabu, we called upon the Iang Dipertuan, commonly named the Sultan.

We could not see him at that moment; several superstitious practices which were then performed, on the occasion of the Sultan's son being sick, prevented our being allowed to enter the premises till the evening. We remarked that all the doors by which the kampong was entered bore at their upper part a range of lanceolated leaves of a yellowish colour; the object of which, according to the explanation given

to us by the Malays, was to prevent the sickness from entering the Sultan's premises; the fact proved that these barriers were an insufficient guard against sickness, since it has not only entered in spite of these fruitless precautions, but had even attacked so severely the Sultan's son; but in return it was obliged to pay dear for the guilt of its unlawful entrance : several persons from time to time took brooms and struck the air, intending to chastise and trying to cast out this obstinate and troublesome guest; long formularies were also delivered, but I could not understand the meaning of them, nor remark exactly the other superstitions which were performed on this occasion. We stood outside preparing and taking our dinner. About six o'clock being called by the Sultan, we were admitted to an audience in the verandah; the Mohammedan priest of the place and many other persons were present. The Sul-

tan was dressed in red silk pantaloons laced with gold, and in a baju of a brown colour. After having stated the purpose of our journey, we entered into a friendly conversation, which, changing from one topic to another, fell finally upon the Mohammedan religion. Though the Sultan is a disciple of Mohammed, he appears to have very little confidence in the supposed prophet; the way in which he ridiculed several Mohammedan laws and customs shows that he pays very little attention to the practices which are so religiously kept by other Malays. The Malay priest appeared to be much dissatisfied with the behaviour of the Sultan on this subject, though he did not reply by any objection; his silence possibly was the effect of his incapacity, for I remarked, in conversation I had with him, that he was a very stupid man. However, I am very far from approving the conduct of the Sultan on that occasion. In my humble opinion, when

we see our neighbour in error, or in what we think error, it is by reasoning, and not by laughing, we must undertake to shew him the truth, and try to draw him away from his error, since experience proves that the contrary way has ordinarily no other effect, but to excite anger and to increase prejudices, by which his state will become more pitiful.

We passed the night in the place where we had received audience. The next day, we inquired about the Jakuns and we saw a few of them. After which, having considered that our provisions both of money and of victuals were nearly ended, we proposed to return back to Malacca, where we arrived in five days, on the 24th of July, being the eighteenth day after our departure from that place.



## NOTE.

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The *قنتن* *Pantun*, which is also named *سلوك* *seloka*, is a species of Malay poetry consisting of four short lines alternately rhyming; it is always sententious and epigrammatic. The first two lines of the quatrain contain sometimes one, but oftener two unconnected images, whilst the latter two are moral or sentimental.

Often the Malays recite *Pantuns* in alternate contest for several hours; the preceding *Pantun* always furnishing the catchword to that which follows, until one of the parties be silenced or vanquished.

SPECIMEN OF THE *PANTUN*.

(FROM MARSDEN.)

كوڤو ۲ تربغ ملنتغ ۱۵ تربغ دلاوت دهوجغ كارغ  
 هات ددام مناره بهمغ ۱۵ در دهول سمقى سكارغ  
 تربغ دلاوت دهوجغ كارغ ۱۵ بورغ نسور تربغ كبندن  
 در دهول سمقى سكارغ ۱۵ بايق مود سده كقندغ  
 بورغ نسور تربغ كبندن ۱۵ بولون لاش جاته كفتانى  
 بايق مود سده كقندغ ۱۵ تباد سام مداك اين  
 بولون جاته كفتانى ۱۵ دو قوله انق مرقات  
 تباد سام مداك اين ۱۵ سگه قندى مبرجق هات

Butterflies sport on the wing around,  
 They fly to the sea by the reef of rocks.  
 My heart has felt uneasy in my breast,  
 From former days to the present hour.

They fly to the sea by the reef of rocks.  
 The vulture wings its flight to *Bandan*.  
 From former days to the present hour,  
 Many youths have I admired.

The vulture wings its flight to *Bandan*,  
Dropping its feathers at *Patani*.  
Many youths have I admired,  
But none to compare with my present choice.

His feathers he let fall at *Patani*.  
A score of young pigeons.  
No youth can compare with my present choice.  
Skilled as he is to touch the heart.

THE END.

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