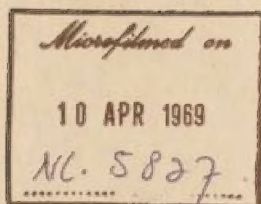


AN ACCOUNT
OF THE
MALAYAN PENINSULA

R65
572.9545 80E 95

USE MICROFILM COPY

FUMIGATED '79



**NATIONAL
LIBRARY
SINGAPORE**

SOUTH EAST ASIA ROOM

YA YIN KWAN COLLECTION

Gift of

MR. TAN YEOK SEONG

NATIONAL LIBRARY.
SINGAPORE.

dup

NATIONAL LIBRARY SINGAPORE



B03014415G

AN ACCOUNT
OF
THE ABORIGINES,
OF THE
MALAYAN PENINSULA,
AND OF THE
MALAYAN AND OTHER TRIBES,
AT PRESENT INHABITING IT.

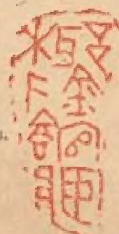
Translated from two letters of the
FRENCH MISSIONARY,
FATHER BORIE.

At present stationed at Ayer Salah, Malacca.

N. B.—These translations appeared in the columns of the
Straits Times.

—:O:O:O:—

Singapore, Printed at the "Straits Times" Press.



NATIONAL LIBRARY]

SINGAPORE.

18 JUN 1964

123829

RBS ~~MR~~ 572.9595

BOR

THE ABORIGINES OF THE PENINSULA.

It will be remembered that in an account of Malacca, which appeared in the *Straits Times* sometime ago, mention was made of the Roman Catholic missionary Bourie, who had succeeded in reclaiming a large number of individuals from the wildest tribes of the Peninsula. Father Bourie has resided altogether about 18 years among the Jacoons and Mantras, and has been able to gain an intimate knowledge of their manners and history; and, as these people are in all probability the aborigines of the soil, an account of them cannot fail to be well received. Such an account has been furnished to us in French by Father Bourie, and we have translated the same for the benefit of the curious.

“The Mantras and Jacoons have constructed themselves from the scattered aboriginal tribes of those primitive races, who, in the Peninsula as well as all over Malasia, were gradually forced back into the interior, ever since the 12th century, in proportion as the Ma-

Jays founded their Settlements on the sea board. These tribes wander since that period in the valleys, on the tops of the mountains, and wherever solitude reigns. They are known under different names ; those to the North of the Peninsula, Birmani, and the province of Ligor, are called *Karians* ; towards Kedah, Perak, and Salangor,—*Samengs* ; from Salangor up to Mount Ophir,—*Mantras*. The *Jacoons* are stationed between Mount Ophir and the meridian of the Peninsula. The *Sabimbangs*, the *Mooka Koonings* and the *Biduandas*, dwell near Cape Romania at the source of the River Johore—

The terms generally applied to these savages by the Malays are *Orang Birma*, or inhabitants of the country ; *Orang Outan*, men of the Woods ; *Orang Bukit*, men of the mountains.

The different Natives of the Peninsula appear to have allied themselves to the tawny races of the sea. The *Mantras* and the *Jacoons* have generally their hair frizzled but not woolly, the lips thick, the complexion approaching to black, the mouth very large and the nose wide, the figure round and well proportioned, the members slim. They are generally smaller than the Malays, and carry in their features an imprint of sweetness, simplicity, and timidity, which at once prepossesses you in their favour ; like the Negroes, they emit a very strong

odour. The number of the savages in the Peninsula can scarcely be estimated even approximately ; for we can scarcely trust the opinions which the Malays and savages themselves can give. My own opinion is, that the number of savages in the Peninsula is from eight thousand to ten thousand. The number of Mantras does not appear to me to exceed 2,000.—this is nevertheless, one of the most numerous tribes. This figure, however small, cannot fail to be diminished if other or more favourable circumstances do not come to the succour of these races.

The true element of man is Society. The life of the savage, to which some philosophers have wished to bring back mankind, and the age of gold so boasted by the Poets, are, in reality, nothing but conditions of misery, imbecility and stupidity.

The Mantra tribe being the first called to the knowledge of the Gospel. I will more exclusively speak of them. It is the one of all others I have studied with the most care,—the only one, or nearly the only one, I have interrogated regarding their beliefs and their traditions. Let us speak, then, in the first place of the origin of these savages, and let us hear what they themselves tell us regarding it. The origin of the savages of the Malay Peninsula, like that of nearly all other people which is not based upon the

Writings of the Bible, loses itself in the night of time.

Here, nothing; no Monument, no History, no Ancient Tradition to guide the enquirer in his search for the cradle of these people. The only guides of any value which remain to indicate the origin of this Nation, which was perhaps at one time a great people, is the comparison of their dialects with those of other savage people, the examination of their beliefs, and the study of their manners.

It is an universal fact that the wandering tribes of the Peninsula consider themselves the first inhabitants of the country, and regard the Malays as only strangers and invaders. I remember to have heard several savages relate, quite seriously, that they were all descended from two white apes,—from two “Ounka puteh.” The two Ounka puteh, having reared their young ones, sent them into the plains, and there they perfected so well, they and their descendants, that they became men; those others, on the contrary, who returned to the mountains still remained apes. M. Demaillet, consul for France and Egypt, says that men have descended from fishes; is it astonishing then, that my savages should say they are descended from two white apes—two Ounka Puteh, the most beautiful species known and that which approaches most closely to the human race? I have however

seen other savages contradict the former and say that the ape is nothing else than a degenerate man. The author of the Philosophy of Nature, and of the Changes of Natural History make fish the descendants of man. Let us admit it then, that our philosophic savages are, in this particular, quite as wise and logical as our pretended philosophers. Among these savages the most spiritual say, that God having created in Heaven one Batin, the first King and Father, gave him a companion, and that from this King and Queen descend all the Peninsular tribes; and that charmed by the beauties of the river of Johore, near Singapore, they alighted, and fixed there their residence. The Mantras, who admit an origin similar in the main, without specifying the locality of the sojourn of their fathers, recount in the following terms the history of their establishment in the Peninsula.

In an age gone by, of which they do not even know the century, one of their chiefs, the Batin-Alam, the king of the universe, having constructed a large and beautiful ship made sail from Roum.* This ship which sailed with great rapidity, had the wonderful property of propelling itself. It anchored after several days of voyage in a small port,

* The Malays call Roum or Istamboul the city Constantinople.

since named Malacca. In this ship were all the material necessary for founding a colony. The immigrants were divided into five parties—one, was directed to the foot of Johole and Rombo, another; ascending the river Linga to its source, settled there; two others penetrating further into the interior of the country fixed themselves, one at Klam and the other at Jelebou.

The Batin-Alam established himself on the border of the sea, and reserved for himself the Sovereign power. The chiefs who established themselves in the above mentioned provinces, were only his vassals. I may remark that the grand Batin, whom I visited several years since, still assumes to himself the same rights of Suzerain.

The ship of Batin-Alam was not destroyed—it still exists, they say, under a mountain of the Peninsula.* As long as this chief lived, the Mantras remained free possessors of the country. It was not till long afterwards that the people, regarded even now as anthropophagous by certain historians, came from Sumatra, threw themselves into the country, and pushed their conquests a considerable way into the interior. The Battacks, such is the name of this people, slaughtered and destroyed a great number of the Mantras. There was however among the

* Evidently this is a tradition which has its source, in the history of the deluge.

mantrus, a chief, a courageous man, who was fortunate enough to reunite his scattered countrymen. In conjunction with them, he constructed in great haste a ship, in which he embarked with the remains of his people. They made sail for Roun where they arrived in a few days. The Batin Meragalang, that was his name, having safely disembarked his people, prepared once more to start for Malacca by himself—Alone he was the avenger of his compatriots and the liberator of his country. The news of his return to Malacca, was spread about like lightning; the Batacks gathered together in great numbers, once more as they said, to drive out the enemy; the enemy however had become invulnerable—the day of reprisal was near. Meragalange threw himself among them, and they were never able to arrest him or wound him.—Turning then towards his enemies he said to them
 “ even your arms respect my person,”
 “ tie your arms in bundles, throw them
 “ into the air and if they can fly I will
 “ admit myself to be your prisoner for
 “ ever ; if, on the contrary, your arms
 “ obey the laws of nature and fall down
 “ upon the earth, and if mine only have
 “ the privilege of flying, you will obey
 “ the laws of your conqueror. The challenge was accepted ; but as soon as Meragalange had put it to the test, his arms alone could fly. They flew,

by themselves, cutting down the neighbouring forests, and then returning to the astonished Battacks, cut them in pieces. All perished, with the exception of one only, who, having submitted himself saved his life. Free possessor of the country by the defeat of the Battacks, the Batin Merangalange returned to Roum, and returned with his people a short time afterwards. These he divided as Batin Alam had done, into five colonies, to each of which he gave chiefs, who were to continue his vassals. A long time after the death of Meragalange the Battacks again returned to invade the peninsula, and Batin Xangeibesi, or Claws of Iron, then governing, was completely driven back, he and his, into the interior. This second invasion, which was the last, brings us I think to the period of which I spoke at the commencement of this notice. The Mantras, who up to this time had practised the religion of Rajah Brahil, then knew how to read and to write, as I said when speaking of their religion.

The feeling of modesty however feeble among the savages of the Peninsula, and with the Mantras and Jaccons in particular, is nevertheless very differently developed than among the people of the greater parts of Australasia, who they say do not even feel, in the heart of the civilisation

which increases day by day among the colonists, the necessity of any covering whatever. With the Mantras there is nothing fixed or determined by usage as to their costume, they cover themselves as best they can, and this I believe is the only and necessary rule. In their forests, the men always wear a covering round their waists. The children of both ages, until five or six years of age, go almost quite naked.—the little boys up to seven or eight years. The women, always wear a *sarong*, a Malayan garment, which covers the entire body from below the knee, to above the breast. The holiday garb to the men, is a *baju* or frock dress, and a coloured handkerchief wrapped round the head—The females take considerable care of their hair, which they gather up on the top of their head like the Malays, and plait it in the shape of a crown; all around this crown they pass pins of gold, or more often of brass; on holidays, they place round this crown flowers and young leaves of trees. The parents pierce large holes in the ears of the little girls to receive gold hanging earrings;—if they cannot procure earrings they fill these holes by strips of Banana leaf rolled up in a spiral shape, or more often by a piece of wood carved in a cylindrical form. Another ornament of the women is the Malay *Pinding*, a large plate of

gold, of an oval form, which with them serves as a waist band; large pieces of gold, very thin, wrought into the form of bracelets complete their toilet—these are called *glangs* by the Malays. From the neck of the children are suspended necklaces with a mixed collection of Monkey's bones, the teeth of Bears or Tigers, also coins, shells &c. This necklace is not only an ornament, but is also a talisman and a preventative against disease.

These Wandering tribes, living almost from day to day, do not give themselves, like us, either the time or the trouble to construct large houses, agreeable, commodious, and substantial; they scarcely keep out the rain, and are open to every wind, most frequently having neither doors nor windows. To form an idea of the huts of these savages, and I speak of the best of them:—figure to yourself nine posts, of which six are shorter than the three others by about a third, strongly planted in the earth in three rows, the long posts in the centre row; those posts are united to one another at the top by transverse and lateral pieces, tied together by means of rattans; upon these pieces, they place shingles to sustain the roof, which is made of leaves; for the floor, which is generally elevated several feet above the earth, they place, some laths which they cover with the bark of trees; the sides are

more or less covered in, by leaves or bark. However poor may be the huts of the Mantras, those of the Jacoona are still more simple; it is customary with them to perch their domicile on the trees at an elevation of 25 to 35 feet from the ground; they are more commonly however only 20 feet from the earth and are ascended by means of a ladder; even their dogs accustom themselves to this kind of ærial mansion. Those of the tribe who do not have a taste for these dwellings, construct their huts, 3 or 4 feet from the ground. As with the Mantras, the first storey forms the dwelling, and it is here that they sleep and eat. At the side is their fire place which is always lighted to keep away the musquitos which infest the forest;—on the second storey they keep in security their arms, their provisions, and cooking utensils.

Our savages eat all that falls into their hands. bears, monkeys, squirrels, rats, stags, birds, roots and tubercles which the earth produces in abundance. —such as the *kladis* or sweet potatoe; fruits, such as *Banana*, the Sugar-cane which satisfies their thirst, as well as nourishes them. The maize and rice which they cultivate, can only support them for four months in the year. To cultivate rice on the mountains it is necessary to cut down the forest, to burn it, and then to sow, which demands more labour than they require

to spend in hunting in the forest, where perhaps, too, they may find fruits or other things. The hunt of the Monkey and the Squirrel pleases the savages more than anything else, and they give themselves to it with ardour; their fatigues and labour they count as nothing if they can capture their prey, which they distribute, part to their parents, part to their relations, and part to their friends, who come to the feast; if they are joined by no one they hasten to cut up their prey, after having burnt the hair, to throw the pieces into a frying pan where it is cooked, and when ready each to devour silently in the shade the portion which he has seized.

Such is the life of these Savages. If it be incontestibly true that the civilized man, has by his intelligence many advantages over the savage, it must also be admitted that the savage has advantages in many other respects. The savage can find enough to appease his hunger and quench his thirst, where the civilized man would exhaust himself in fruitless search, and perish from inanition. The Savage who wanders in the Forest, obliged as he may be to struggle against cold, hunger, and thirst, employs all his time and all the resources of his intelligence, to hunting or fishing. It is with this object, that he bends the tree to the shape of a bow; that from

the hollow bamboo he makes himself a weapon quite as effective as our fire-arms, and by which, armed with a poisoned arrow, he arrests in its rapid course the stag which flies before him,—and pierces in its flight the bird which seeks a refuge in the high air; it is with this light arrow that he kills the squirrels and the monkeys which amuse themselves on the summits of the trees. Again, by means of a bamboo, shaped like a spear, fixed to the end of a branch bent and tied down like a bow, he constructs a trap by which is entangled the imprudent animal, that eats away the spring or catch and permits the bow to resume its natural position. The animal dies, and the savage, joyous and triumphant, carries his prey upon his shoulders, regains his village and shares it with his family.

In a condition of civilization, on the contrary, man gives himself no difficulty in the satisfying of his bodily wants; sure of finding in the fields which he cultivates, or the flocks which he feeds, an abundant supply, he allows his faculties to soar to things high and imaginative. In place of a hut, he builds himself a gorgeous palace, and not content with the products of his own climate, he goes into the countries of strangers, exchanges his merchandize for new produce, and thus establishes commerce,—the

source both of good and of evil. With the riches of commerce, and the ease which it brings, the civilized man, having nothing further to desire for the body, turns his attention to another aim; he begins to cultivate his intelligence, and enlarges the sphere of his knowledge, while the savage is occupied in procuring for himself his pitiful nourishment. And then by a skill as certain as it is beautiful, civilized man begins to fix his thoughts upon paper, to convey them to his descendants; by this means, if guided by religion, he bequeaths to posterity master-pieces of eloquence and of poetry from which each day we procure a pleasure both sweet and pure.

The principal weapons of the Mantras are the spear, the *parang* (a kind of sword) the *kris* (dagger) and the *sumpitan*. The last instrument, called *tomeang* by the savages, is a hollow tube five or six feet long made of two bamboos, one inside of the other. The outer bamboo is ornamented by figures and is generally colored dark at the extremity and white towards the mouth piece. Into the bore of the inner bamboo, at the mouth piece, is placed an arrow several inches long, a small piece of wad is then placed behind it, and by a strong puff of the breath the arrow is sent some fifty or sixty yards. The points of these arrows are generally poisoned by means of a juice

called *hipo batang* got from a tree, and which is very fatal; Monkeys, squirrels, and birds,⁷ die from its effect in two or three minutes; its effect is doubtful upon man. The savages do not give themselves the trouble to cut out the piece of skin which may be pricked by the arrow, and which has a slightly bluish appearance.

Gifted with a good disposition, simple and artless, the Mantras have a pleasing manner; they are inoffensive, and their faces at once create a confidence in the heart of the European, which he does not always extend to the Malay. The European, on his side, is sure to gain their confidence in a short time if he shows himself good, kind, and easy of access, and appears to take an interest in them. Timid, diffident, and conceited, they are naturally not communicative, and appear to ignore the sweets of friendship. With them, each lives as if there was no other person in the world but himself, and takes very little heed of what his neighbour, who his often his relation, does. Like most Asiatics, the Mantras are indifferent, indolent, lazy, fond of sleep, not very brave, and not anxious to improve their condition of life. If they know the advantages of a better condition, they have not energy enough to take the means to obtain it; hence their miserable condition on a fruitful soil which only demands care to

be made fruitful. If they have to go into the forest, they change their lazy character and become brave; alone, with no other weapons than a *sumpi-tax*, a pick, and a dagger, hung to their waistband, they penetrate into the depths of the Forests, wandering in solitude, and there spending entire days and nights. At other times, with a torch in hand, a man, a woman, or even a child, fear not to traverse the lonely forest to reach a village in search of tobacco or *betel*.

The Mantras are naturally peaceable, and the least dispute among them occasions them to separate from one another and seek other hunting grounds, they having very little attachment to the soil. It is this inconstant humour, fickle and erratic, together with a mixture of fear, timidity, and diffidence, that lies at the bottom of their character; they seem always to think that they would be better in any other place than in the one they occupy at the time. Like Children, their actions seem to be rarely guided by reflection, and they almost always act impulsively. Liberty seems to be to them a necessity of their very existence, and they are most jealous of their independence. Under no controul in their forests, they rarely listen to advice if their minds are made up.

The Mantras are, as I have said, proud, timid, diffident, suspicious,—

sharing little confidence between one another ; they are alive to reproach, are susceptible and jealous ; they tell no lies as other Asiatics, who lie, when they can gain by doing so, without themselves considering it as any sin at all.

The Mantras are of a joyful disposition. There are two periods in the year, during which they lay aside all work and abandon themselves to their favorite games and pastimes ;—in August after they have sown the rice, and in January when they have reaped it.

It is during these two months they are gayest ; each family gives a festival after having gathered the rice, at which not only the men women and children take part, but also their favourite Monkeys and Dogs. To do nothing, to eat well, and to sleep well, is the greatest happiness to which these people aspire. On these days of rejoicing, two men, armed with long swords of wood, engage in mock fight ; advance, retire, thrust, guard, and make ludicrous gestures and contortions ; at other times they simulate a hunt of Monkeys. The principal games are those of piquet, and *raga*,—something like our game of foot ball. The month of January, which is also a season of gaiety and amusement, is the one in which they give themselves over to the enjoyment of music. At that sea-

son, the wind blows very strong, and the Mantras place on the tops of the highest trees in the forests, long bamboos with splits of different size between the knots, and the wind, passing through these splits, produces musical sounds of various tone, the stronger the wind blows and the longer the bamboo, the louder is the music. At other times they make a kind of fife, with small pipes of bamboo, which they also place on the tops of the trees in the style of a weather cock. The sounds produced by these instruments, heard far away, create in the soul of the lonely traveller something mournful, at the same time that they make him hope to reach, in the neighbourhood, a house where he can quench his thirst and rest his weary limbs; others make from the young bamboo a sort of flute, little different from our own, from which they draw sounds gay and joyous or tender and plaintive. The favourite instrument among the women is a sort of guitar called *manti*—in practiced hands it gives forth sweet and varied music. The violin or as the Mantras call it *Biola* produces a music which is not displeasing. The Mantras like almost all other savages are given to strong drinks and not unfrequently imbibe more than they can comfortably stand. A good many of them have learned to smoke opium

from the Malays or Chinese—but very few of them are professional smokers, and they generally give it up before marriage. However poor, the Mantras are great gamblers, their women abandon themselves to it with passion, and several of them have contracted debts of a considerable amount in proportion to their means.

Certain writers, from not having carefully studied those savage tribes whose customs they have desired to relate to us, picture them to us as having preserved their primitive innocence intact; and there are even those who state that they have never remarked, among the tribes which they have visited, any indication of sin. I am sure that a more intimate study of their customs, and a better knowledge of their language, would have proved to them how necessary even for their physical welfare, was the introduction of Christianity.—If I had been hurried into writing an account of the Mantras I should probably have passed upon them a judgment similar to that which other writers have passed upon other savage tribes. A longer sojourn, however, among these wandering tribes, has taught me that from among carnal sins they only exclude one, *viz* Rape. Divorce is usual among them, and allowed by law; they frequently marry without previously knowing one another, and live together with out loving. Is

is then astonishing that they part without regret, and that Divorce is frequent among them?; it is nothing rare to meet individuals who have married 40 or 50 different times. According to their customs, divorce, to be legitimate, must be by the consent of both parties;—if the divorce is provoked by the husband he is bound by usage to return the woman to the hands of her family, and to pay an indemnity to her nearest relations; then he goes away for a time, at the end of which he returns to seek her, lives with her again as if nothing had happened, and then he quits her for good, telling her she is free to contract a new marriage.

Having more wives than one at a time is prohibited, and very few act contrary to this law. Let us say something now as to the customary ceremonies at the births, marriages, and deaths of these people.

The children of the Mantras are delivered and cared for in the usual manner; a few days after birth, the head of the child is shaved;—it is not the object of any superstition that the child should be able to distinguish its father and mother. If the child is ill, they rub it with lime and *kouniat*, a kind of Saffron. As to the mother she remains in the house several days after her confinement; when she is strong enough to resume the ordinary occupations of the household, she must first

purify herself by bathing, and by doing so, she acquires the right to re-appear.

The most remarkable period in the life of a Savage, is marriage, which cannot be contracted within the fortieth degree of relationship.—The day of the nuptials arrives, and the guests meet in the appointed place. When all are assembled, and all ready, the bride and bridegroom are led by one of the old men of the tribe, towards a circle more or less great, according to the presumed strength of the intended pair; the girl runs round first, and the young man pursues a short distance behind; if he succeed in reaching her and retaining her, she becomes his wife; if not, he loses all claims to her. At other times, a larger field is appointed for the trial, and they pursue one another in the forest. The race, according to the words of the chronicle, “is not to the swift nor the battle to the strong” but to the young man who has had the good fortune to please the intended bride.

Chance has destined me, in the course of my travels through the Peninsula, to be present at several Mantras marriages, and I will give an exact description of what I have seen: The bride, who was clothed by her companions in her finest attire, was conducted to the centre of the assembly, where she took her place close to her future husband, who,

bowing, saluted each member of the assembly, shaking hands with each in turn. According to custom the three chiefs made speeches upon the obligations of matrimony—and did not forget to tell, that in return for the submission that the wife owes to the husband, the husband should be punctual day by day to supply her with betel to eat and tobacco to smoke. The *Juru Crack*, (one of the 3 chiefs), who conducted the marriage, demanded the guarantees of their union which was about to be completed; the bride and bridegroom having not the wherewithal to satisfy the demand, they addressed themselves to me, and I gave them two handkerchiefs which were thankfully accepted. A plate containing small packages of rice wrapped up in Banana leaves having been presented, the husband offered one to his future wife, who shewed herself eager to accept it, and ate it; she then in her turn gave some to her husband, and they afterwards both assisted in distributing them to the other members of the assemblage. The *Juru Crack* having received from the husband a ring, returned it to him and he then placed it on the finger of the left hand of his future wife.—The bride having also received a ring from the *Peru Crack*, placed it upon the finger of the right hand of her husband:—the marriage was then completed, and copious plates full of

rice with vegetables having been served round, all set to work to satisfy their appetite—I remarked that the bride and bridegroom ate from one dish.

At the death of a savage.—The body is enveloped in a white sheet, and bathed for the first time; it remains in this condition till the friends of the deceased have time to arrive, when it is bathed again, and then carried by 2 friends to the grave. The other friends and relations either follow or go in advance of the cortege. Arrived at the place of burial, the deceased is deposited in a tomb dug in a lonely place, sometimes in a reclining position, sometimes standing, and sometimes sitting.—If it is a child, in the two last positions and with the face to the East, and if an adult person, the face to the west. At the side of the deceased is placed a spear and a parang, and generally some rice, some dishes, and some old clothes; near to the tomb are often planted flowers and fruit trees, and this they say is the ancient custom of their fore-fathers. At the foot of the tomb a fire is burnt for three days, after which no more visits are paid to it. The Mantras do not wear any sign of mourning, and deaths are rarely wept over. The house of the deceased is abandoned by his survivors, and generally the entire village emmigrates. The day

of the death of a savage is generally one of sorrow.

Led into error by the sayings of the Mantras themselves, and of other persons, I had thought that this people might be of the number of those who, some travellers say, live without the knowledge of a God; this, however appeared to me incredible. Though men, I thought, might not have made for themselves a code of religion to be accepted by the nation and to express their belief in ceremonies and sacred forms, still it did not follow that they had no idea or no appreciation of a Divinity—no feeling which, from time to time, should draw their souls towards the great creative principle. A greater knowledge of their language, and a longer sojourn in their forests, proved to me that I had not wrongly conjectured.—I was agreeably surprised that not only had they an idea of a Divinity, but that, at the moment when a man passes from this life to eternity, they invoked God, and what surprised me still more called upon our Lord Jesus Christ. It is the custom among those Mantras most versed in ancient tradition, to address God and Christ as a near friend in misfortune, in these words “Lord God; Lord Jeses if it is your wish that he lives, have pity on him.” From that moment all superstition ceases; and when the disease has approached the fatal hour, the

same person, addressing himself to the angel, says "Oh! thou, who art the
 "angel of my Father and my Grand-
 "father, protect my friend from the evil
 "spirit and conduct him to heaven."

The Mantras have neither temples, alters, priests, nor idols, or any other outward indication of religion or worship,—but it appears that at a far distant period, they were in the habit of praying,—as I have shewn in speaking of their settlement in the Peninsula. Such at least is the tradition of all those to whom I have spoken, on the subject.—Their religious books, which have long since been lost, appear to have been in all particulars according to the religion of Rajah Brahil (still called with the Malays Nabi Isa, Tuan Isa, the Prophet Jesus, and the Lord Jesus.) According to some, these books were lost under the reign of Meragalange; at least, most agree that they were in existence in the time of Xangei-beisi; this, however, is only a tradition, as at that time no one was able to read. The only Monument which then remained was the skin of a *Biawah*, (a large kind of lizard) on which there were characters written, but which no one could understand. It was the Batin Xangei-beisi who destroyed this skin and thereby annihilated the worship of Rajah Brahil, alleging as an excuse that that religion had become incompatible with their

kind of life. According to others, Xangei-beisi respected this monument, which was destroyed after his time by a dog. The possibility of the identity of their religion with that of Jesus Christ, however extraordinary it may at first appear, is nevertheless not altogether without foundation; for it is now proved without a doubt, that the Christian religion had been introduced into China in the 7th century. It is further proved that towards the 13th Century, during nearly a hundred years, there was a mutual exchange of Ambassadors and Treaties between Rome and Peking. It is not, therefore, impossible that the Savages, climbing over the Mountains of the Peninsula, had obtained a knowledge of our Holy religion from the Missionaries Rome had sent from time to time to the Mongal and Tartary Princes.—One of our young priests, M. Crick, has lately related that the savages of Assam regard the Cross, which they engrave upon their foreheads, as necessary to their ascension to Heaven.

“There is a God the Mantras say, spiritual, good, all powerful and creative, who resides in the heavens; this God, whom they call Allah, Tuan Allah, and Lord God, has created Rajah Brahil, of the same essence as Himself, and the first after Him; he has authority from God over men, and is

Therefore called Rajah Brahil or the King Brahil* By the express order of God, Rajah Brahil created in heavens Adam and Eve, and animals and plants. Adam and Eve obtained a numerous posterity, numbering exactly six thousand six hundred and sixty six persons, and Rajah Brahil, represented to God, that the room which he had allotted them in heaven had now become too small to contain them all. God then ordered Rajah Brahil to create a world; and as there was yet none, God, say they, who had power to do anything, gave to Rajah Brahil the material for a world of the size of a walnut. Rajah Brahil having taken it said "Koun laouhat hon semat semat balita jadikan Alah Alah tindiri sindiri nka" and the world was enlarged "Koumbanglah dyadi." God having afterwards ordered the winged Simerani to go and view the Universe; Simerani, with his rapid wings, flew over ethereal space and lit upon the earth which was still soft, viewed it, and then returned to heaven.

Rajah Brahil having descended in his turn, viewed and admired his work,

* All endeavours to arrive at the proper singification of Rajah Brahil have been useless, perhaps we should translate Rajah Brahil as Rajah Ibraui, King of the Jews. In Mantra as in the rest of the Peninsula, the first and last letters of the word aluays vary.

and returned to Heaven. Simerani, which the Mantras call the bird of the good God, is a small red and yellow bird, which it is a sin to kill. Then by his order, the fishes, birds, plants and animals descended from Heaven one by one. Man only had multiplied, and Rajah Brahil had created only one pair of each kind of the other animals. To this period doubtless, in conformity with other traditions, we must fix the descent of the first Batin and of his wife, who charmed with the beauties of the river of Johore fixed there their residence. So, according to the Mantras God creates the firmament in the first place, then Rajah Brahil by his order created all things that descend from on high. The Mantras like the Malays believe in good as in bad angels, and say that each man is accompanied by one good and one bad angel. They believe in the mortality of the soul, in the end of the world, in the last judgment, in Paradise and Hell, and even in a sort of Purgatory;—in the following manner:—

The human race having ceased to live, a great wind will rise accompanied by rain, the waters will descend with rapidity, lightning will fill the space all around, and the mountains will sink down; then a great heat will succeed; there will be no more night and the earth will wither

like the grass in the field; God will then come down surrounded by an immense whirlwind of flame ready to consume the universe. But God will first assemble the souls of the sinners, burn them for the first time and weigh them, after having collected their ashes by means of a fine piece of linen cloth called *Kain Kasoh*. Those who will have thus passed the first time through the furnace without having been purified, will be successively burned and weighed for seven times, when all those souls which have been purified will go to Heaven to enjoy with *Rajah Brabil* the happiness of Heaven, and those that cannot be purified, that is to say the souls of great sinners, such as homicides and those who have been guilty of rape, will be cast into Hell, where they will suffer the torments of flames in company with devils—there will be Tigers and serpents in Hell to torment the damned. Lastly God having taken a light from hell will close the portals and then set fire to the earth.

Such is the belief of the Mantras based on the traditions of their fathers. Error is certainly mixed up with many Christian truths, but where they have learnt those truths I cannot say, I am certain, however, that they have not done so from the Malays, for they do not recognise Mahommed as a Prop het or envoye of God, and give the first place

to Rajah Brahil, whom many as I have said, call Tuan Isa, the Lord Jesus,—and it is evident that many of the characteristics of Rajah Brahil, apply to Christ only.

The Mantras believe that there every where exists a demon,—in the air which they breathe, in the land which they cultivate, in the forests which surround them, in the water which they drink, in the trees which they fell and in the clefts of the rocks. According to them this demon is the cause of all evil; if they are ill, it is the demon which is the cause, if they suffer an accident it is the same demon,—hence the demon is called the Evil Spirit. The Evil Spirit or demon being supposed to be the author of all misfortune, all their superstitions are confined to enchantment,—to charms which appease the evil spirit and render the most ferocious animals tame and peaceable. If they wish to excite carnal love, hatred or jealousy, they resort to *Lemu* or witchcraft. Convinced that all malady has its origin in the demon, they seek to appease or to constrain it to quit the place by silly observances called *Tunkal*; having procured certain herbs, and certain roots, they pronounce certain magical words, which they do not themselves even understand, then they take the medicine to the person who is ill, accompanied with certain injunctions; at other

times, they suspend from the neck small packages of saffron and *terak*, upon which they also pronounce magical words, these are similar to our own amulets and talismans. The Sages and other Magicians who have the power to afflict men by their occult sciences, do not operate upon all sorts of people; there are many who by supernatural art know how to surround themselves by invisible defence which renders these charms powerless, and prevents the magician from seeing in the water the image of the person whom he wishes to hurt; for the magician to be able to hurt a person, must be able to see his image in the water, where a zephyr blows it from the direction of the house where the person lives. Generally the magician who wishes to injure his enemy by his diabolical art, endeavours to procure one of his hairs or some other thing which belongs to him, be it even the remains of his food; on whatever he has procured he makes an incantation, and then buries objects in the earth. The fate falls upon the first person who treads upon the hidden object, even although the magician does not wish to injure him—such is the origin of the fear the savages have of their magicians.

The Mantras say that each mountain has its spirit of good or evil, and

is a place at which prayers can be advantageously offered up. The most famous is on the summit of Mount Bermoui in the Songie-oudyong district. This is a very high mountain, thick clouds cover its summit, and in its interior they say there is a lake. When the people go to one of those praying places, they take with them two white fowls, and a little of every sort of food in general use; they place the whole in a rattan basket, which they suspend to a tree on the highest part of the Mountain; they then kill one of the fowls and set the other at liberty, this done, in the silence of the heart, they address to the spirit of the Mountain all their desires, after which they prepare a repast, which they eat in the same place. If what they desire does not come to pass, they visit the same place three successive times; then, if it is not yet cranted, they address themselves to the spirit of another mountain. Of all the praying places, the most famous is the rock called Batu Tra, in the country of Klam, where the Mantras have been in the habit of visiting from time immemorial. Such as go there, must not take fire with them, because if a spark falls upon the rock, it would immediately, they say, take fire and be consumed. On this rock grows a flower called *Chankai* which is not to be found any other place; the women

alone have the privilege of gathering it; by its magic virtue they acquire in a very short time great celebrity, and are followed by an infinity of lovers; or if it be a man, any number of sweethearts, for although the man cannot gather it, he may steal it.

Proud of their liberty, and friends of freedom, though subjected to the Malays by right of conquest, they are ruled and governed according to their ancient customs by certain of their own chiefs who have all authority in their respective districts. The power of the Malays, over them is nominal; they disperse assemble, deliberate, judge crimes and punish culprits without any acknowledged control. As in ancient days, the Mantras are governed by an old chief called *Batin*, or *Batu Kapala*—administrator of the laws—who is like the Sultan of the race; this *Batin* descends from the Imperial family. Before he dies, he chooses his successor who is accepted and acknowledged by the nation, but he cannot choose one of his own children, and must select a Prince of the blood. The grand *Batin* negotiates on equal terms with the Malay Sultan. When he goes out on ceremony, he marches in the centre of a cortege preceded by a white banner. The procession is headed by the yellow standard bearer and closed by the red standard bearer. The grand *Batin* takes part in the

elections of the Malay chiefs of Johol, Songeiojong, Jelebu, and Klam. The new Batin is recognised by the Pungulus, or the chiefs of the Malay countries abovenamed. The reciprocal rights, however, have now nearly fallen into disuse. Under the Grand Batin there are several inferior chiefs, who are vassals, but also called Batins. To be legitimate they must be named by the grand chief. The Pungulus, who always seek to encroach upon the rights of the aboriginal chiefs have arrogated to themselves the right of naming these petty chiefs. To the Grand Batin belongs the right to decide upon war or peace, and to confirm the judgments of the inferior Batins. Each Batin in his district has the power of life or death over his subjects, a right, however, which they no longer exercise. Under the grand Batin and also under the inferior Batins there are two other subaltern chiefs, the one called Jennang or viceroy, and the other Juror Craek, the Magistrate, or he who transmits the orders. Such is in principal the Government of the savages of the Peninsula—such are the ancient customs; but in these days, the different chiefs are separated, and each governs the families which gather around them, and it is only in very extraordinary cases that they meet together to deliberate.

The Mantras, like the other wan-

dering tribes of the Malay Peninsula and the inhabitants of the Islands in the Indian Archipelago, have their particular language, simple in its construction but difficult to pronounce. It is less clear and distinct in expressing exact ideas, and the Mantras Christians have been the first to demand that the language of their religious teaching should be Malay, as being more clear and full in expressing religious truths. It is therefore in Malay we instruct them, and they all understand it.

Each tribe has a dialect of its own, and often so different from one another, that they have to employ Malay in speaking to each other. Thus, a Jaccoon does not understand a Mantra, and the Mantra can with difficulty comprehend a Besisi."

"The words which compose the Mantra language may be divided into three classes—Sanscrit and Arabic, Malay, and Mantras. The Sanscrit words are very little different from those employed in the Malay language; the Arabic words are more scarce, as the Mantras not being Mussulmen, have not admitted their theological, metaphysical, and ceremonial terms.

The second class is composed of Malay words, which have undergone very little alteration. It is difficult to say from whence the purely Mantras words are derived, unless we suppose them

to be part of the original Polynesian language—of that language which was formerly spoken in the Indian Archipelago, and of which we find striking instances of similitude throughout Polynesia. If these pure Mantras words are not part of the Polynesia language, it is difficult to say whence they come; at least, I can offer no other conjecture having nothing to guide me in this scientific search.

Charged in 1847 by M. Boucho, Bishop of Atalia and Vicar Apostolic of the Malay Peninsula, to open a Catholic Mission among the Savages of the Interior of the Peninsula which the Revd. M. Favre had newly visited, I arrived at Malacca at the close of the same year. M. Favre in a recent excursion having touched at several points in the South part of the Peninsula, he had met several Jacoons, and obtained indications of the existence of a much larger number.

Several days after arrival at Malacca, M. Fabre and myself, followed by 2 Chinese and 2 Malays, undertook our first excursion to Mount Ophir. We pursued our journey as far as Segamat without any result, seeing we did not meet a single Savage. On our return to Malacca, we set out again on a second journey which was longer, more painful, but however more successful than our first; we visited Johole, Rombeau, Songei-oudjong and Jele-

bow. At Songel-oudjong, we found a number of Savages, come to assist at the nuptials of a son of the Pangula of Songel-oudjong. On our return from this second expedition, the principal incidents of which I have recounted elsewhere, I fixed my abode upon the territory of the Company, in a place three leagues distant from Malacca, in the midst of a forest not far from a Malay village called Roubia. In February 1848 I commenced my establishment which I named Dousoun Maria or village of Mary. On the 14th December of the same year, my worthy Bishop having come to visit me, he baptised 23 persons—on the 16th January 1849 I baptised several others myself. The total number in May 1851 was 88. I was obliged to return to France, to recover from the fever of the woods and a chronic dysentery. I left the Reverend Messrs. Maistre and Leturou, to complete the Church, of which I had gathered together the materials according to the late instructions I had received. God having restored me my health, I returned to Malacca in March 1853 and arrived in the midst of my good Savages, of whom I was happy to find the number considerably increased, I also at this time made acquaintance of the colleague, who M. Boucho, had sent me. Some months afterwards, M. Contant and myself baptized a number

of new converts. Shortly after this, being again attacked with my former malady, I was obliged once more to quit my dear flock. In January 1854 M. Bourrelrier having been sent to fill my place, was himself attacked by the fever of the woods which carried him to the grave, after a sojourn of a year and few months. Health having returned to me in the interval, I again returned to my post to replace the worthy Brother whom death had carried away. Thank God my health has been very good since that time—23rd December 1855. Messrs. Bourrelrier and Contant were successful in increasing the number of our converts and had established a school for both the girls and the boys. These schools are now my chief consolation; the children whom we are obliged to feed and clothe owing to the poverty of their parents, and the distance which they live from us, are very well disciplined, and are fast losing the wandering disposition which characterises their parents. Several can read perfectly, and the more advanced I have commenced to teach arithmetic. They can sing at Mass, and know several French and Malay canticles,—most of the little girls can sew pretty well. The total number of Mantras baptised up to the present time (1857) is 370, of which number 65 are dead. Seve-

ral families have gone away from us, from inconstancy and other causes; but, it is to be hoped that the number of deserters will with time be diminished. By far the greater part are faithful and appear attached to their religion. Though our success has been comparatively insignificant, still it is very consoling and pleasing when compared to some of the Catholic Missions in Mergui, Siam, and Cochin China. Our Christian Mantras have entirely thrown aside their superstitions, and their Pagan customs. to adopt the habits and faith of Christians; they have also lost that savage and wandering disposition which characterised them, and have become civilized, intelligent, and less timid and diffident;—many have commenced to cultivate gardens and fruit trees, and several have got pigs and buffaloes. Though we have not yet been able to get them to cultivate rice fields, we hope, however, that they will soon do so, for it is certain that by far the largest number are attached to our Establishment, round which the forest is diminishing day by day, and it is evident if they wish to remain with us, they must cultivate rice fields, without which they will be forced for a considerable time in the year to separate from us. If we can succeed in this, as I have reason to believe we will, the cause is definitely gained. Our object in call-

ing the Malays to us, is not simply to baptise them; we wish also to civilise them, to render them steady, to fix them to the soil by making them cultivators and proprietors; and thus place them beyond the most pressing wants of life, and make them Christians, strong and firm in their faith."

Dousoun Maria, }
1st November, 1857. }

ABOUT six months ago, we produced a translation of a pamphlet, written in French by Father Borie of the Catholic Mission in Malacca, which gave a very interesting account of the aboriginal tribes of the Malayan Peninsula, and which we hope proved interesting to our readers. It will be remembered by those who read the translation, that a previous narrative was referred to, as having been written by Father Borie on the same subject. As it is much to be desired that the very fullest information should be obtained on all matters relating to the present condition and ancient legends of these people, we have procured this original narrative. It appears in the *Paris L'Univers* of the 9th, and 10th August 1853, in the form of a letter addressed by Father Borie to the head of the Catholic Mission. We proceed to give a translation of it.

Reverend Sir,—Being desirous to correspond to the high and kind interest which, in your solicitude, you bear to our dear missions of the farthest East, especially to that of the wild tribes of the Malayan Peninsula, I will trace out for you, as briefly as possible, an esquisse of the origin, habits and traditions of these nomade tribes, which have, up to the present day, remained unknown to Christian and scientific Europe. The task, or

rather the duty which I impose upon myself towards you, will be so much the more easy to fulfil as I have, for several years, lived among them and nearly as they live themselves. I have had during that time sufficient leisure to study and know their. Trying to make myself all to all, that I might gain all to Jesus Christ, I used, accompanied by my good people, to climb the highest mountains, wade rivers and marshy places, and go through the plains and forests: at night, in the forest I pitched my tent by their tents, there I slept and took rest from my fatigues: there also I questioned them on the habits and customs of their tribes: then I listened with pleasure to what the ancients of the tribe related to me of their traditions and religious belief or as to the origin and end of the world, and future life.

As a traveller, wishing to describe the habits of the inhabitants of a far distant town, begins with describing the environs of the town, then the town itself, and afterwards the habits of its people; in the same manner, I will first offer you some remarks on the Malayan Peninsula and the foreign inhabitants it contains; and I will afterwards speak to you of its aborigines.*

The Malayan Peninsula or Malay-

* Vide, Straits Times 21st February 1863.

sia, known vaguely in ancient times under the name of the golden Chersonesus, is situated at the southern extremity of India, beyond the Ganges; in that part of Asia called Indo-China. This Peninsula extends from the 1st to the 11th ° lat. North: it is connected with the continent by the isthmus of Kraw, about thirty leagues in breadth. The breadth of the Peninsula itself, in its widest part, is from 45 to 50 leagues; its length is from 250 to 260 leagues. On the confines of Asia and Oceanica, it joins India to China.

To day more than ever, [the Malayau Peninsula is the general rendezvous of all the nations of the globe.

It is an immense emporium, where are exchanged the treasures of Asia and the spices of Oceanica against the products and money of Europe and America. It is a central point, where people of all climates and colors, though differing in their habits and languages, pitch their tents, mix and unite together and even fraternize in the hope of lucre. Besides the English, French, Germans, Spaniards, Portuguese, Italians, Belgians, Dutch, Danes and Russians, we see among its inhabitants Americans, Jews, Persians, Arabians, Armenians, Indians from all parts of India, Chinese, Siamese, Annamites,

Burmese, Bugis, Javanese, and other people from every part of Oceanica.

A chain of mountains crosses the territory of the Peninsula from one part to the other, and seems to be a continuation of the one which begins in Assam and ends without interruption at point Romania, in the Straits of Singappore, which is the farthest extremity of southern Asia. From these mountains, some of which are greatly elevated, flow, on both sides several navigable rivers and rivulets which fertilize the Country and would admirably help the people in exporting their products to the coast and the markets of Europeans, and thus would become to them an inexhaustible source of riches, if they knew how to use this treasure nature has placed at their disposal. The spirited traveller, who wanders in these immense deserts, meets now and then, at a far distance from each other, some picturesque scenes, which, by agreeably pleasing his sight, make him forget the fatigues he has experienced to climb the mountains, wade the rivers and marshy places with which the country abounds, and run through the immense forest, which no road crosses,—pleasures however which the traveller buys at the price of his blood which is unmercifully and abundantly sucked by the leeches of the marshy places and forest. The

heart of the Peninsula is entirely covered with primitive forests, where brambles, thorns, trees, heaps of logs strewed one upon another, roots entwining each other in such a way as sometimes to render the way impassible : in other parts, it is only with the help of a parang or a hand axe, with which the guides arm themselves, that one succeeds in making his way through the thickness of the jungle. To these difficulties of travelling, without mentioning the danger from the Serpents, Elephants, Rhinoceros, Bears, Leopards, Tigers and from the Malays themselves, often more dangerous than the tigers, one must add the difficulty of finding faithful guides, sufficiently courageous to introduce the European into the interior of the country, and bearers or coolies sufficiently strong to support the fatigues of a journey which offers nothing but harassing dangers ; and finally the large expense, especially for the purse of a Missionary like myself, which is necessitated by the excursion, even of a few days, in the interior. Though the Malays exercise hospitality towards their own tribes and people of their religion, and that this hospitality has become as a law among themselves, yet, the European must provide for himself and followers, not only a blanket and a mat for his bed, but also

rice, dried fish, salt, oil &c., in a word, all that he foresees to be required during his journey, even cooking utensils.

Agreeably to this exposé, you will easily understand, how it is that so few travellers, up to the present day, have ventured to penetrate into the interior of the peninsula. In 1644 a Dutch Governor, named Van Sliet, tried, without success, to make a detachment of Soldiers go through a part of it. In 1745, a certain gentleman named Van der Putten undertook to go to Mount Ophir, called by the Malays Gunung Ledang, situate at the source of the River Muar, at the South east of Malacca and not in the North as many geographers have erroneously, one after another, asserted: but as soon as the intrepid traveller had landed, he saw himself abandoned by his followers, who left him one after another; thus seeing himself alone, he was obliged to put back and could not complete his intended travel. Since that time, a few tourists more fortunate than he, have succeeded in ascending this high mountain, the peak of which is denuded of any trees. In several parts of this mountain, grow the tulip, the violet, the cypress and other plants which indicate cooler temperature. Elephants, Wild Boars and Tigers do

not go up to the summit. The longest travel undertaken, up to the present day, in the peninsula, has been effected latterly by Catholic Missionaries. In 1846 the Revd. Father Favre visited, on the Western Coast, all the country between Singapore and Malacca. In 1847 I joined him and we went as far as Mount Ophir and Segamat. In August and September of the same year, we went through the district of Johole, Rumbow, Soongey Oodjong and Jelebou. In 1849, followed by two Chinese and two Mantras only, I went as far as the midst of the peninsula. I visited the Batin, the great chief of the wild tribes, who resides in the plain of Ooloo, in the district of Joompol. On my way up I passed over the Mountains of Johole, Muar, and Joompol. On my return, taking a circuitous route around these mountains, I visited Serimenanit, Trachee and Rumbow.

Though extremely favored by nature, the peninsula has few inhabitants, and consequently is little cultivated; you find here and there in the valleys a few paddy fields, bordered by Cocoanut and Betelut trees and some other fruit trees, overshadowing some humble huts. The only localities, the chiefs of the several districts reside in, compose villages of from 50 to 100 huts: these villages

are situate on rivers, which generally give their names to the country; or on delightful plains, surrounded with high Mountains: yet it would be extremely easy, with a little energy and goodwill on their part, to cultivate on Hills, Nutmeg trees, Cloves and Pepper; In the plains, Sugar Cane; in marshy places, rice, by draining out the places which require it and carrying the superabundance of water to other parts where it is too scarce. I have seen only in two or three places works of some extent undertaken with this view.

The Malay, lazy by nature and inclination, will always prefer a life of privations to a comfortable one, when it is necessary for him to purchase comfort by continual and regulated labour; he has not even the good sense to people his vast forests by attracting the Chinese, who yearly emigrate from their country, by protecting and inducing them to establish themselves in the land by giving them large tracts of the rich soil, of which he makes no use himself. If some Chinese, through a desire to obtain gold, are bold enough to penetrate into the interior of the Peninsula to open a mine, the Malay will allow them to act and work the soil mine on their paying him certain taxes; then, when the Chinese try to leave the place,

carrying with them the gold dust, which is the fruit of their labour, the Malay, goes bravely in to the jungle and hides himself behind a tree : when the harmless miner passes the fatal spot, his courageous enemy fires at him almost at the muzzle of his gun, takes away his gold dust, and absconds into the thickness of the woods. The Malay Chief, instead of apprehending, and punishing the guilty, finds some sort of subterfuge to excuse himself from doing so, and very often shares in the booty with him. In coming back from Mount Ophir, I stayed on a hill formerly inhabited ; the Malays, who were my guides, pointed out to me a tree close to which more than thirty Chinese had lost life in this way. The Tin Miners, more numerous, are less exposed than those who look after gold ; yet how many do not yearly disappear in the same manner ! Often bands of Malays, whom generally Chinese opium smokers join, go in broad day light and attack the tin miners in their own houses.

The soil of the Peninsula, especially that of Malacca, is not remarkable for its fertility ; but in return the Sea Coast, rivers and swamps abound with fish. The Horse and bullock are not naturalized in the Peninsula ; but the buffaloes are very numerous : the Elephants of which great use is made elsewhere, are found here in a wild

state: the forests abound with wild boars, deers, wild fowls, and roebucks. Wild beasts, of all kinds, the Lion and Hyena excepted, have even each other a general rendezvous in this country:

Besides Tin, which is the greatest resource of the country, and which is found almost everywhere, the principal exportation consists in wax, Benzoin, Resins, Birds nests, Betelnuts, Rattans, Canes, Buffaloes Hides and Horns, Ivory, Gold dust, Sago, Arrowroot, Tapioca, Sapanwood, and divers skins of animals. There is a kind of gum which, for some years past, has become the object of a considerable trade. It is the juice of a high tree, which grows slowly and is found in this country, in the island of Sumatra, and in some other part of the Eastern Archipelago. This gum is called *Gutta Percha*. It will become scarce and consequently dear, because it is used in Europe and elsewhere for several purposes; and the Malays, to extract it more easily and abundantly, cut down the tree instead of tapping it; which would have the same result without altogether destroying the tree. But the Malay, selfish and improvident for his posterity, prefers to destroy in one day a tree of many years growth, lest another may, during his absence, come and draw some gum from the same source. The Malayan

Peninsula is divided into three distinct parts, which the geographers, especially the French ones, do not distinguish with sufficient correctness, viz: the Siamese part, the part paying tribute to the King of Siam, and the independent part. The first part, which occupies the North of the Peninsula, comprises the provinces of Poongha and Ligor and the Island of Junk Ceylon. The English have a few years ago, extended their limits on the Western Coast. The Mountains are the natural limits of the two territories. The second part, paying tribute to the King of Siam, comprises in the Straits of Malacca, only the kingdom of Quedah; in the East, Patani, Klantan, and Tringamu. The third part, being independent, extends on the Gulf of Siam from the 5° lat. to Point Romania, which is the most Southern Point of the Peninsula; and comprises only the Kingdoms of Pahang and Johore: on the Eastern Coast, in going up towards the North, we find a part of the ancient Kingdom of Johore, Qualah Muar, the English territory of Malacca, Langat, Lookoot, Selangore, and Perah, from which are exported almost all the canes known under the name of *Malacca Canes*. Near the mountains, the districts of the interior are, beginning to the north of the independent part: Lingy, Soorgey

Udjong, Klam, Jelebo Rumbow, Johole, Huloo Muar, Serimananti, Trachee and Segamat close to Mount Ophir. This independent part is at present constituted politically as follows:—the chiefs of Pera, Lookoot, and Lingy acknowledge themselves as vassals of the Rajah of Salengore, who takes the modest title of Tiangtuan or Regent (Tiang-per-tuan.)

Rumbow, Soongey Udjong, Huloo Muar, (which comprises Sarimananti and Trachee), Segamat, Jelebo, Johole and Tamping, acknowledge the authority of Rajah Gadding, (the King of the Elephant's Tusk) or Tiangtuan of Serimananti, the place of his ordinary residence. Pahang, Johore and all that part between Singapore and Mount Ophir acknowledge the authority of Sultan Ally, who resides in the Island of Singapore. This prince, the grand son of the Sultan who ceded Singapore to the English, governs the last mentioned territories through his first Minister, the Tomongong; but this Tomongong has become what the mayors of the palace were in France under her indolent Kings (Rois fainéants): he is *de facto* the Sultan himself.

The English have three Settlements in the Straits of Malacca: Malacca, Pulo Pinang and Singapore.

Malacca, formerly a large city, rival of Goa and Ormus, was for a long

time the principal seat of the Malayan Government. Founded in the beginning of the thirteenth century, by a Malay prince, who was expelled from Singapore by a new immigration of Malays, proceeding from Menangkabou. It takes its name of Malacca, according to certain historians, from a kind of tree called *Malaka* under the shade of which its first founder sat on reaching the place. The Portuguese, led by Alphonso Albuquerque, took Malacca definitively in 1511, which they lost in 1640, when the Dutch occupied it. In 1795 Malacca changed its master and passed under the dominion of the English, till the year 1818, when, by virtue of the treaty of Vienna, the Dutch took it again: a few years afterwards, the Dutch, in consequence of certain arrangements, ceded it to the English, who possess it definitively since the year 1825. The English territory of Malacca was considerably increased in consequence of the war with Nanning; its limits were extended as far as the mountains of Tamping, Johole and Gunong Ledang or Mount Ophir. The rivers of Linggy on the North coast and of Cassang on the Southern coast separate the English from the Malay territory.

Of ancient Malacca all that now remains is ruin, moral and intellectual as well as material. The life of Malacca consists only in its past glory and re-

membrane. Formerly an important emporium and a fortified city, to-day it is dismantled and its trade is reduced to little or nothing: hardly two or three European vessels anchor yearly in its harbour.

The second English settlement in the Straits of Malacca, is that of the Island of the Prince of Wales generally called Pulo Pinang or the Island of Arca, which possesses a magnificent harbour. Besides this island, the English have the small island of Batu Kawan and Province Wellesley on the continent. This Province extends from Quallah Mudah in the North to Qualiah Prye in the South. It is covered with Sugarcane and Tapioca plantations. The East India Company purchased Pulo Pinang of the Rajah of Quedah, in 1786 and Province Wellesley in 1800 for an annual pension of \$10,000 to be paid to His Highness.

The third Settlement, which is the most recent and important of the three, is that of Singapore. This island, which is considered to have been the seat of a colony of Malays, emigrating from Menangkabou in the twelfth century, is called by the natives Singapura (a port of calling) or selat (straits). The Sultan of this Island ceded it to the English in 1812; and they have founded on it a settlement which has grown as if it were by enchantment.

Singapore is to-day a most important place ; its harbour offers at all times a secure anchorage to all vessels ; it is an immense emporium of all the products of Asia, Europe, America and Oceanica. It still grows in importance politically as well as commercially.

The Malay government is entirely feudal. The chief of the states is a King or Rajah, who takes the title of Sultan or emperor, introduced by the Arabs : This Sultan has the right of life and death on his subjects : it belongs to him to declare war or make peace. The presumptive heir to the throne, named rajah mudah, (young king) is chosen among his nephews and the election to be valid, ought to be confirmed by the nobles. The Sultan has under him a certain number of chiefs of districts, governors or prefects called Datohs, chosen among the orang-kayah, men of high rank, or noblemen, who have themselves a certain number of vassals under their controul. The Sultan chooses among the Datohs, the officers of state ; such as the Tiangtuan or Regent, the true meaning of which is Jang-de-pertuan (he that exercises the sovereignty) : the Tomongong or prime minister, is by right the commander-in-chief of the army ; the Punguloo is an inferior governor, Panglimah-laut is the ad-

miral, the Panglimah-prang is a general; the Punguloo-muarah is an officer superintending the entrance of rivers, mercantile or trading praus, and collecting custom taxes: this officer is called in Sumatra Sabandar: the Bundarah is an officer in charge of the Treasury. The Sultans have also their body-guards called Huloo ballang: some among them are the secret agents of the Sultan, appointed to execute his orders in a hidden clandestine way, to carry, for instance, messages of death to certain personages who could not be executed openly and publicly.

Such was, the government of Malay Sultans at the time of their power: now-a-days, their power has decayed and the titles alone have remained. There is still a Commander-in-chief, but without armies; and an admiral, but without a fleet; there are also generals, but without soldiers. The Princes, called in Sumatra Pengarans and in the peninsula punguloos or datohs, availing of the weakness of the Sovereign, have become free and independent; so much so, that these princes have become kings or rajahs *de facto*: every province or district being a petty kingdom. These princes declare war against each other, when interest or passion leads them to it; exercise supreme justice, make peace, collect taxes and tributes; people

submit to their rule without enquiring whether the Sultan is obeyed or not by his officers, who are their immediate chiefs. These princes do not bear the title of rajah ; they are satisfied with that of pangulooh : but in the court they are called datohs and sometimes by strangers rajahs. These panguloohs or datohs govern a district conjointly with certain nobles inferior to themselves, who are by right councillors of state and who are called orang-besar or Sekoo. The number of these orang-besar varies according to the importance of the district or province. In the Peninsula as well as in Sumatra, though the power of the Sultans be only nominal, yet they maintain their right and privilege ; their pompous titles of *king of kings, of the Lord of the air and clouds, of the lieutenant of the Heaven, of the master of the third part of the forests Makummat, (the virtue of which is to make any matter fly :) sultan whose eyes similar the one to the sun and the other to the moon.* In their edicts, the Sultans of Sumatra set their signatures as follows—*the eldest brother, Sultan of Constantino-ple : Second brother, Sultan of China : the youngest brother, Sultan of Menangkabau.* These assumed privileges, ridiculous and absurd titles, are in no way disputed to them, as long as they do not try by force to make people

acknowledge them, as the pungulooh of Rumbow has been remarking to me. The punguloohs acknowledge willingly to hold their power from their suzerain, and even some pay them a tribute of politeness. The Sultans try to do today by their pompous edict what they were doing formerly by their armies: these edicts are generally received with outward demonstrations of the most profound respect, but they are not executed, as abovementioned, unless they favor the interests of those to whom they are directed. In these latter years, the Pungulooh of Rumbow being at war with his predecessor, who had abdicated to go and visit the tomb of Mahomed at Mecca, made peace with his opponent, after both had burnt a few houses among their subjects and lost a few men, through the mediation of their mutual suzerain, Rajah Gading of Serimananti.

The wearing apparel of the imperial family is of yellow color; two flags are the insignia of the Sultan; a yellow one opens the march of his escort, and a red one closes it. The Malay Pungulooh have, as an insignia of their power a red flag, similar in every respect to that of the Sultan. At the beginning of my travels throughout the peninsula, being in company with the Rev. Mr Favre, in 1847, we found ourselves, on a certain evening, at the

wedding of a prince of Johore; we were deprived of the honor to present our homages to the chief of the place, as he had thought proper to prolong the wedding of his son to the following day. As soon as the sun had appeared on the horizon, and that the dew had been evaporated, we sought to go and meet his highness. We found him on his way to his palace. He was in all the splendour and pomp of his power, and attired with his galla apparel *i. e.* with a rather short pair of trousers, an embroidered Jacket with long sleeves, and a red velvet skull cap. His highness had undoubtedly forgotten to put on his socks and shoes.

The flag bearer opened the march; the prime minister immediately preceded his highness, who was followed by about 20 or 30 individuals dressed with their best apparel, armed with muskets, krissees or daggers. Struck with awe at the sight of so imposing an escorte, we stood by the side way leaving them a free passage: when the Pangulooh was close by us, we uncovered ourselves, saluted him and shook hands with him.

This exchange of civilities being done, his highness and suite continued their march: when he was near the house where we slept on the previous night, he ordered that our luggage should be removed to his palace. We accepted with thanks this mark of kindness on

his part. His palace offered outwardly nothing magnificent; it was simply a wooden house covered with attaps, like all the houses of his subjects. A few guns of small calibre shewed us that we were with the powerful chief of the country. In the evening the Court was more numerously attended than usual: all the country was on the *qui vive*; the rumour was spread that thirty Europeans had arrived; every one was eager to see our fire arms, hats, luggage and servants. We were the object upon which all eyes were fixed; the topics of their conversation were all about us: every one sought to speak to us, putting us all sort of questions, which it was often extremely difficult to answer. We answered only those that were less embarrassing; as to the others we said, that we could not understand them, for 3 or 4 persons were questioning us at the same time. At about 10 o'clock at night, when every one had retired, we thought that we would be allowed to rest: but such was not the case: the Pungulooh who up to the time had not been able to hold conversation with us, wished to do it; and that he might do it more easily, he ordered his mat and pillow to be placed near us. Following his example, we stretched ourselves on our mats and rested from the fatigues of the day. The Pungulooh, after

having talked with us a longer time than our heavily sleepy eyes would allow, ordered his servant to bring his pipe. The size of this pipe made us guess that his highness was not an ordinary smoker. Whilst he was preparing it minutely, a cock roosting on a shelf, at the other extremity of the verandah, warned us by its crowing, that the night was fast declining. The Pungulooh, annoyed with the crowing of this cock, ordered it to be brought to him; holding it in his hands, he caressed it; and having lighted his pipe which contained opium, he perfumed all the body of his cock with the smoke of the pipe: this, said he, will make my cock more spirited; it will strengthen and make it invincible, when fighting. This cock was a white one and it appeared to us to be extremely spirited. The Malays as well as the Siamese are extremely passionate for Cockfighting.

After having spent two days with this pungulooh and witnessed the outward respect of which he was the object, we continued our journey towards the mountains of Rumbow.

In visiting the peninsula, one is afraid of the solitude which reigns in it, and he cannot help putting himself these questions; what has become of that population, which appeared to be so considerable when the Portuguese first established themselves in this

country } where are to-day those intrepid navigators, and brave warriors ; those large fleets and powerful armies, which, more than once, made the Portuguese and Dutch governors tremble even in their fortresses ? how is fallen that nation, which all historians and geographers agree in representing as strong, powerful, and terrible in its revenge ? I will give you several reasons of its decadence. The first and the principal one, is this : the Malaya Nation, such as it is represented to us by the Portuguese and Dutch historians, at the height of its grandeur was recently converted to Mahomedanism, had all the ardour and fanaticism inspired by the spirit of this religious sect. This fanaticism was all their strength and life ; but this life was only a life of over excitement. Time and contact with the Europeans, weakened the faith of this people, and their fanaticism disappeared in great part. Deprived of this borrowed life, the Malay nation became by degrees what it was before the introduction of Mahomedanism and what it is now-a-days. In the peninsula as in every part of the world, where Mahomedanism has been introduced, Nations, instead of progressing, have fallen into decadence : the population has greatly diminished ; and the cause of this decadence is the immoderate sensuality which this religious system permits to

its votaries. The second reason of the cause of the decadence of the Malayan nation is this: Pulo Pinang, Malacca and Singapore, have become under the British Government, free ports, where the Malays have been allowed to establish themselves. Seeing that they could without any obstacle trade with these ports, they have left the interior of the peninsula, where they do not enjoy the same freedom and liberty, to settle altogether in one of these three British Settlements. Hence the solitude of the interior of the peninsula and the decadence of the Sultans and of the nation. The third reason is the agrandizement of the nobles to the detriment of their suzerains; and finally the efforts the English and the Dutch have made to support this agrandizement, that they might by opposing two rival powers to each other, weaken and destroy both, following the maxim: *dividere et regnare*.

The Peninsula was, in ancient time, a part of the Kingdom of Siam: but for many years past it has become quite independent of this Kingdom, though the King of Siam, even since the war of 1821, levies a sort of honorary tribute in the provinces of Quedah, Patani, Clantao, and Trioganu. This tribute consists generally in a few slaves, taken among the aborigines, who are annually sent to the King of Siam.

After having spoken of the divers causes of the decadence of the Malayan nation, I will say something of the different people who have come from foreign countries and Settlements. I will begin with the Malays who occupy a part of it, since the thirteenth century, coming, as it is said, from Menangkabau.*

* The Malays, called *Malayu* or *Orang di bawa Anghin*, are considered by the aborigines as strangers: their color is tawny, their eyes are large and sparkling, their hair is long, glossy and black; their nose large and flat at the point, without being however deform; they are robust, of a nervous constitution, cunning, violent, revengeful, ferocious when at war, indolent by nature and lazy by inclination. Many suppositions have been made by scientific men on the origin of this people, whom some writers consider as being the aborigines of the peninsula itself, but ulterior investigation have proved that they are foreigners in the peninsula as well as in Sumatra, but however, this is still a conjecture, and we have nothing certain on the origin of this people. Historians are still divided concerning the race to which they belong: some think that they form a mixed race, proceeding from the white and tawny races: others, with more probability, assert that the Malaya form a particular race, which they call the oceanic tawny race.

The word *Malayu* is applied equally to the people and to their language. In their writings you almost never find the word *Malayu* applied by themselves to designate their nation; but they generally use the following expression *Orang di bawa Anghin*, which signifies literally, men under the wind, by opposition to the other expression *Orang di atas Anghin*, which signifies men above the wind. It is not possible to give the reason of this distinction, as the Malay themselves do not agree on this subject. The explanation which appears the most reasonable is the following: by *Orang di bawa Anghin* we are to understand the people at

The Malays are considered as having occupied the peninsula since the thirteenth century, when they are said to have emigrated from Menangkabou, † a Kingdom situate in the interior of the island of Sumatra, which several geographers have erroneously supposed to be in the interior of the Peninsula. The Malays spread throughout this country, have become the natural possessors of all the riches of which so many other people envy them but the Malays neglect them and prefer a retired, quiet, and indolent life: as long as they have rice and dried fish to eat, seree or betel to chew, tobacco to smoke or chew, and some cloth to cover them, this is all that they require. They have rich tin and

the east of Achin head: by *Orang di atas Anghin*, we are to understand the people at the west of Achin head: according to this explanation, *Orang di bawah Anghin* would signify the Mahomedans who are in the peninsula and generally situate at the east of Achin head; whilst by *Orang di atas Anghin* we should understand the Mahomedans situate at the West of Achin head such as the inhabitants of Sumatra, India and Arabia and otherst

† The Malays, lovers of fictions and of all that is marvellous, say, that the word Menangkabou, originates from the words *Menang* to vanquish and *Kabou* or *Karbow*, a buffalo. They relate to prove it, the story of a famous fighting between the buffaloes and tigers, which took place in Menangkabou and in which the former won a complete victory. Though it be proved that in similar fightings, the buffaloes or kurbows have sometimes defeated their enemies the tigers, yet I think this etymology originates from the accidental resemblance of the word *Kabou* and *Karbow*.

gold mines ; but they do not work them nor will they often allow others to do so.

Among the foreign races which occupy the Peninsula, the one that deserves our interest most and that has more prospect of success for the future, is undoubtedly the Chinese race. Spread throughout all Indo-China this race is increasing very fast and seems destined sooner or later to possess and govern the country. Every year, vessels bring several thousands of Chinese, whom famine compels to leave their country and carries them to various parts of the world, but especially to Siam, the Philippine Islands, Java, the Coast of the Malayan peninsula and other parts of the Eastern Archipelago : they serve for one year them who pay their passage to the Captain who brought them ; and when the year is over, they become free, and easily find a situation as they begin to understand the language of the country, in which they are. Everywhere the Chinese shew themselves an intelligent, industrious, hard-working people even to temerity, when they think they can make their fortune : we must add that everywhere they are also considered as great liars and cunning thieves. The Chinese never mind the kind of speculations, trade and industry which are offered them, they accept it as long as they see that it

may become lucrative : thus, they are carpenters, blacksmiths, mechanics, jewellers, planters, gardeners, servants, sawyers, masons, boatmen, seamen, shipowners, Merchants and petty traders &c. &c. Almost all the Chinese belong, to secret societies, which the Europeans do not as yet know well : the chief of each Society has an absolute power over all the members possesses a police of his own, to execute his orders even the sentence of death : all the members of the society obey blindly this great chief, who happens sometime to be a very poor man. These Secret Societies, called Kongsee or Hoeyes, have at their disposal considerable funds, and when one of their members is brought before the Court or the Police, they spare nothing to take him out of trouble ; they either bribe the agents of the Police, or the most influential members of the Society solicit his pardon and bail him to a large amount of money, if required. These Societies, strongly constituted, will not admit any applicant into their body, unless he has first undergone trials : thus, as it is said, the applicant must drink of the blood of one of the associates before being admitted to take his oath of fidelity to the society. Secrecy is an absolute law, and penalty of death is inflicted on him who would violate it. These Secret Societies, hostile to each

other, fight desperately until the one has weakened if not altogether destroyed the other. The Police of the British Government in their settlements in the Straits, is almost powerless to check such bloody-fightings. They are irreconcilable enemies of the Chinese Christians, and do all in their power to prevent their associates from embracing Christianity. The English, instead of destroying these secret societies, have tried to introduce among the Chinese, freemasonry ; and many respectable merchants among them generally frequent the Lodges of the place where they are.

There are other associations among the Chinese, having for their object to help their several members in procuring them work and food in case of necessity. These associations are called kongsees at Malacca ; these kongsees are especially occupied in working the gold and tin mines : some of them number as many as 1,500 or 2,000 numbers, as, for instance, the Kongsees of Sungey Udjong, of Lookoot, Paret Tingee and dependencies ; of Kesang on the English territory*, and of Poongah and Junk Ceylon.

The Chinese population is by far the

* The mines of Kesang as well as the others situate in the territory of Malacca, are exhausted, those of Sungey Udjong and Paret Tingee, are also nearly exhausted ; the richest at present is that of Sungey Klant.

most numerous in the British Settlements of the Straits: it would be difficult, not to say impossible, to give the exact number of this population; yet we might venture to say that it is not much less than 200,000.

The other strangers come from India, the most numerous after the Chinese, are the Klings or Chuliahs: this race could in no way bear comparison with the Chinese, for several reasons. The prejudices of the Indians do not allow them to undertake indifferently every kind of speculations, even when money is to be surely made: prejudice is a law and compels every individual to work in the trade of his caste: should he go beyond it, he is degraded: should he become pariah, he has lost all honor, and he is at liberty to profess any trade. The Indians, in the Straits, are generally traders especially in Madras and Bengal piece goods. Some, however, are jewellers, money changers, and a large number are coolies in Sugar Estates and other plantations: many are also boatmen. The cleverest cooks are to be found among them.

You would not be pleased, if I were to conclude this letter without speaking to you of the state of our holy religion, in this part of the Lord's vineyard, and giving you my appreciations on the chance of success in future among this mixture of people of divers habits

and languages. I will enter willingly into some details on this interesting subject, so much so, as a certain journal of Calcutta asserted lately, that the number of Catholics in the Straits does not go beyond 200. The simple *exposé* of facts, will prove that the author of this assertion wrote without having examined the question he treated, or, that he willingly and knowingly published a false statement.

Our mission was separated from that of Siam and erected in a Vicariate Apostolic, in the year 1840. Our first Bishop was the Rt. Rev. Doctor Courvezy, Vicar Apostolic of the Malayan Peninsula. Since the division of this Mission from that of Siam, it has been incessantly in the way of progress, and it has considerably increased in every respect. Hence, in 1840, we had at Singapore only a small chapel, hardly spacious enough to contain 100 individuals: to-day, we have in town a large and well built Church. We have besides in the districts of Bukit Timah and Serangoon two other Churches, which are spacious and strongly built, in which numerous Chinese neophytes attend Divine Service on Sunday and Holy-days. In the district of Kranjee, another chapel to which a school is annexed, has been lately erected.

At Pinang, where our Venerated Bishop resides, we have in town a splen-

did church, rebuilt lately, and another one in the district of Palo Tikus. We have also in this Island, two chapels, the one in town for the christian Malabars, and the other in the interior at Baleh Puloh for the Chinese Christians. Pinang, possesses one College general for all our missions in India, China, Cochin-China, and Corea and other parts. At Batoe Kawan, a small Island close to Pinang, we have a fine little Church, where the Chinese Christians employed on the plantations, of the neighbourhood, attend Divine Service. These plantations, which were of nutmegs, are unfortunately ruined ; the consequence is, that the Chinese congregation has greatly diminished. In Province Wellesley, we have two other stations, one at Battang Tingee, called the station of St. Mary ; the other at Bukit Martajam, called St. Anne.

At Malacca, we established our Mission in 1844. We have not in this place remained dormant, though we have not done much. We have found difficulties on difficulties in our way ; every thing was to be done and even what had been done was to be repudiated, because the Catholic congregation, which was formerly by far the most considerable in the Straits, had been too much neglected by the Goanese clergy, during the time it had been under their administration.

Since our arrival, we have built a Gothic church, which may be considered as the finest and the most regularly built church in the Straits; unfortunately, the want of pecuniary resources has prevented us from finishing it, and it is still without ceiling and any decorations. Annexed to the church, is a good and spacious parochial house. We have a small chapel at Bandar Ilher, where a good number meet every Sunday to attend Divine Service.

Let us now say something on the Mission among the Mantras, which is the object of all my predilection, as, it has been founded by myself. This mission was greatly tried and nearly destroyed in 1858, in consequence of my being compelled to emigrate from Dusson Maria (Roombia) to Maria Pinda (Ayer Sallah), but now, thank God, it is prosperous, owing to the title we have obtained to possess definitively this new ground, which has been given to us in exchange for that of Roombia. This title will produce a good effect on the minds of our poor savages, and will encourage them to work and settle altogether in this place. They will not say to me any more, "to what use it is to make paddy fields? why should we plant fruit trees to see them in a few years in the hands of another rich Chinaman, who will ask the government for them, as

was the case at Rombia? plant, plant, if you think proper, but as to ourselves, we will never do it, without some sort of guarantee that we are working for ourselves." With such people, and under such circumstances, the emigration to Ayer Sallah was to cause the ruin of my mission; but the Almighty has brought good out of evil, and through His blessing and protection, it has become more solidly established in the latter place than it was in the former. I will not relate to you here, all the miseries, anxieties and heart rendings this emigration caused to me; because it would be too long, and I would be treating a matter foreign to my subject. Suffice it to say, that the mission of the Mantras possesses at present a very neat and decent chapel well decorated, a commodious and well built parochial house, and two orphanages with schools, the one for boys and the other for girls; we have besides, another place of worship with a dwelling house at Ayer Merbow, for the Christian Mantras of this locality.

I have said above, in speaking of Malacca, *that every thing was to be done, and that the little what had been done was to be repudiated.* I must explain my meaning on this subject: though the clergy of Goa have been for a very long time in this place, yet

none, to my knowledge, have had the courage to establish any Mission among the natives and much less among the aborigines: they have preferred to impose on the few pagans who have asked them for baptism the hard condition to learn the Portuguese language, to adopt their custom and usages, in a word to lose their nationality and become altogether Portuguese. This system is very easy to the priests; but it offers great difficulties to those who wish to serve the True God without losing their nationality: it is, I dare say, unreasonable, unjust and absurd. Not only have this clergy, from Goa, neglected completely the conversion of the Pagans, but they have utterly neglected the education and religious instruction of Christian Youth, though they received for many years the amount of one hundred Rupees monthly to help them to keep a school. I have been at Malacca since the year 1847, and I have never seen or heard of any school under their direction, unless the name of a school be given to the assemblage of a few lads learning how to play the violin under the Superintendence of one of the priests. I regret to say, whilst I am on this subject, that I have often seen these musicians attending with their instruments, pagan funerals and religious ceremonies, thus sharing, at least out-

wardly, in idolatrous worship. In consequence of this complete ignorance of their religion, the Christians who ought to be at the head of civilization, have fallen even to a lower degree than the respectable pagans.

With these sentiments of degradation, it is not astonishing that the majority of the Malacca Christians do not know how to appreciate the educational establishment of the Sisters of Charity, lately founded among them. Numbers of young girls are seen going about in the streets and very few comparatively are sent to this establishment, though they may be admitted into it gratuitously: even the Sisters go so far as to offer them food and clothes, and yet their charitable offers are rejected. The principal causes of this indifference for education on the part of parents, are; first, the ignorance in which they have been brought up themselves, having no idea of education; secondly, selfishness on the part of parents, who have not sufficient love for their children to deprive themselves of their little services, for one or two years, during which they would be at school; thirdly, laziness or want of firmness of mind on their part; for should children say that they do not want to go to school, they will not insist in compelling them to go to it; when they are asked, why do you not

send your children to school? the answer is this, they do not want to go and how can I compel them to go! fourthly, prejudice, and custom on the part of the some parents; they say, for instance, I have not been at school and my children shall not go to school. I have been fishing and my children will have the same trade, there is no necessity to go to school to learn how to catch fishes. These are the principal reasons why I have said that at Malacca, *everything was to be done and that the little that had been done was to be repudiated.*

Singapore and Pinang possess schools under the direction of the Brothers of the "Christian Schools" and of the Sisters of the Institute of the "Holy Infant Jesus." In these two Settlements, education is more appreciated than at Malacca; for these Schools are numerously attended by Catholic children, whose parents seem to understand that the best dowry they could bequeath to them is a sound, moral and religious education. The Brothers teach only the English and French languages; but the Sisters teach, besides these two languages, Malay and Portuguese, when required in the respective localities of their Schools. The educational establishments of the Brothers and sisters are not the only Schools we possess in the Mission; for we have many others,

which are not so important ; but however they are places where our children receive a good moral education. The stations at which they are kept, are: Pulo Tikus (Pinang), where there is an English Schools for boys and a Chinese and Malay one for girls ; Baleh Puloh, (Pinang), where there is a Chinese School for boys ; In town, there is still another one in Tamul for the Kling boys. At Singapote, we possess a Chinese School at Sungey Kranjee, in the interior of the Country ; another one in town also for the Chinese boys, and a third one in Tamil for Kling boys. In these schools a good number of the pupils are provided with food and clothes and brought up gratuitously.

P. H. D. BORIE

*Apostolic Missionary of the
Society of Foreign Missions.*

*Malacca, Maria Pinda, }
the 26th April, 1863. }*









