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OBJECTS

To stimulate a wider interest in Malayan history, culture and customs.

To encourage the preservation of objects of historical and cultural interest in Malaya.

To assist in the recording of the history, folklore, traditions, languages and customs of Malaya and its peoples.

To issue a journal and other publications.

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Edited for the Council of the Society

BY

J. C. Bottoms, M.A.

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- Vol. 1, No. 2; December 1954
- Vol. 2, No. 1; July 1955
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The drawings on the covers have been reproduced by Mr. Koh Cheng Kong of Kemaman, Trengganu from the souvenir catalogue of Professor Lim Choon Teck's collection of classical Chinese designs exhibited in Singapore in 1948.

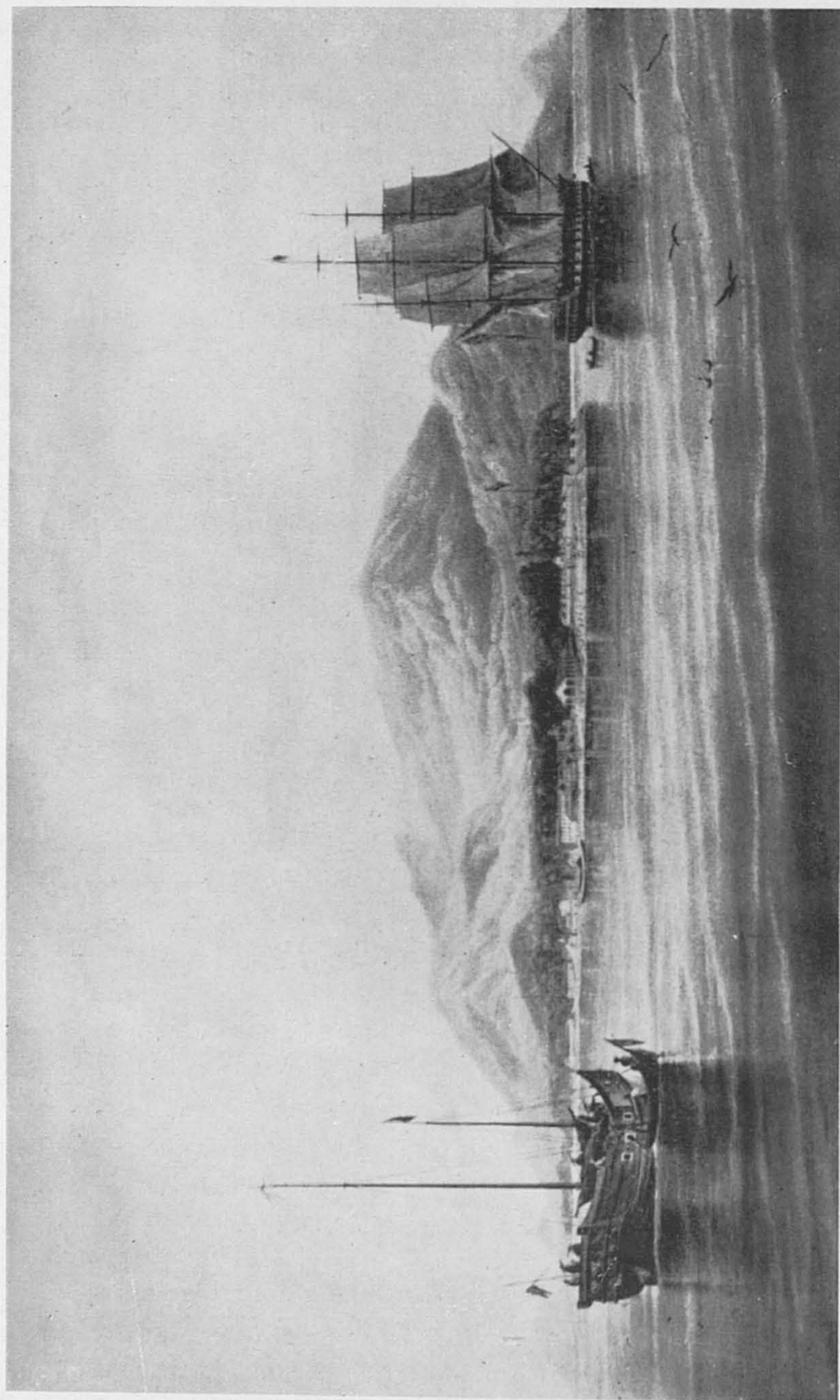
The design on the front cover is of a Phoenix of the kind shown on embroidered banners used in funeral processions.

The design on the back cover is of the Imperial Dragon, taken from the centre decoration of an imperial robe.

These drawings are reproduced here with grateful acknowledgment to Professor Lim Choon Teck.

* * *

The small drawings to be found between the main articles are of the twelve animals of the Chinese year, and have been made by the senior pupils of the Hwa Keow School, Kuala Kemaman.



Engraved by C. Rosenberg.

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'PULO PINANG OR PRINCE OF WALES ISLAND, STRAITS OF MALACCA, PAINTED BY W. J. HUGGINS, MARINE PAINTER TO HIS LATE MAJESTY WILLIAM IV (FROM AN ORIGINAL SKETCH TAKEN ON THE SPOT BY MR. HUGGINS AND PAINTED FOR D. W. BROWN ESQ., OF THAT PLACE.'

EDITORIAL

The fact that this issue of the Journal appears only some four months after the present editor took over again on return from leave is due to the advanced state of preparation in which he found it. For this, and for the contents of the previous issue, your thanks are due to Mr. R. Gibson who not only filled the gap left by the Editor's going on leave but also found time to do most of the editorial work connected with the separate publication by the Society of "Historic Malaya" by M. C. ff. Sheppard. This work meets a need and the Society is glad to have been the means by which it has been put before the public. It was recently sent free to all members as some compensation for the fact that it has so far only been possible to produce two Journals instead of the hoped for three each year since the inception of the Society.

However, editorially we are catching up, and with luck the next issue will be published at the end of this year, or, at the worst, early in the New Year.

But more contributions of all kinds are needed, both now and constantly in the future. This is the main limiting factor for publication as material must always be to hand not only for a current issue but also for the next one and the next one after that if publication is not to be delayed.

The two-fold character of this Journal referred to in previous editorials—the academic and the popular—is nicely reflected in this issue by Mr. Wheatley's article on early Malayan geographical knowledge and a Singapore historical prize essay on "The History of Singapore as shown by the 1956 Exhibition". We hope that the varying tastes of our members and other readers are bracketed within this example.

A further new feature also appears in this issue: "From the Annals of the Golden Chersonese", which will contain a passage from Malayan literature note-worthy not only for the interest of its material but also for its intrinsic merit as good writing.

The Malay Peninsula as known to the West before A.D. 1000

by

PAUL WHEATLEY

When Classical antiquity acquired its first vague notions of the Orient is lost in obscurity. Probably tales of the East filtered into the Mediterranean world even before prose writing began, for as early as c.500 B.C. much-travelled Hecataeus of Miletus included in his *Description of the Earth* some not altogether untrustworthy information about India¹ (Fig. 1). A half-century or so later Herodotus was able to

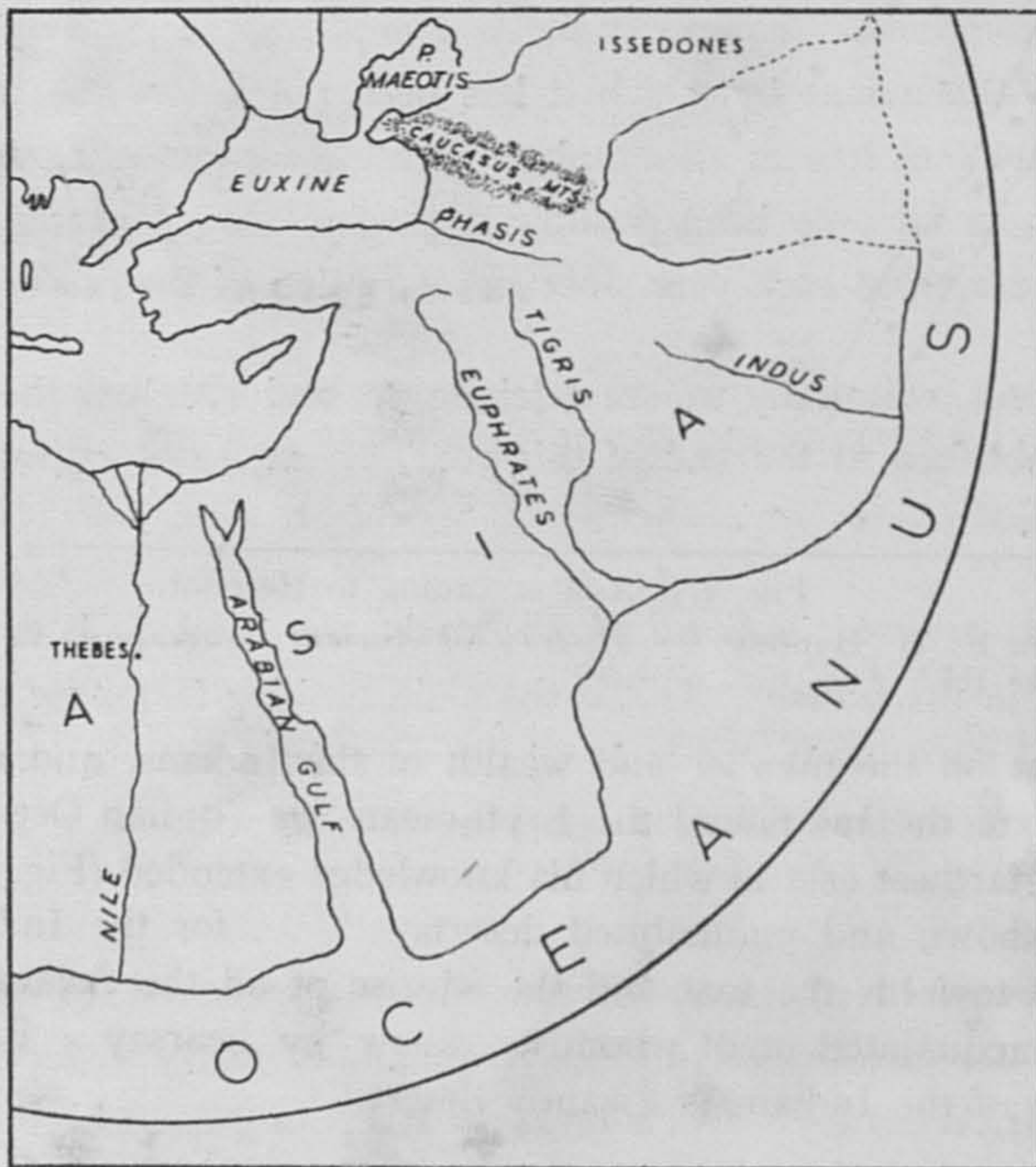


Fig. 1. Asia according to Hecataeus.

Based on the text of F. Jacoby, *Fragmente der griechischen Historiker*, Vol. I (Berlin, 1923), pp. 1-47 and 317-75 and on E. H. Bunbury, *A History of Ancient Geography*, Vol. I (London, 1879), Plate II.

¹ This work, the first general geography, is no longer extant, but more than three hundred quotations are preserved, chiefly by late grammarians. The best edition of the text is that of F. Jacoby, *Fragmente der griechischen Historiker*, vol. 1 (Berlin, 1923), pp. 1-47 and 317-75. See also L. Pearson, *Early Ionian Historians* (Oxford, 1939), pp. 25-108.

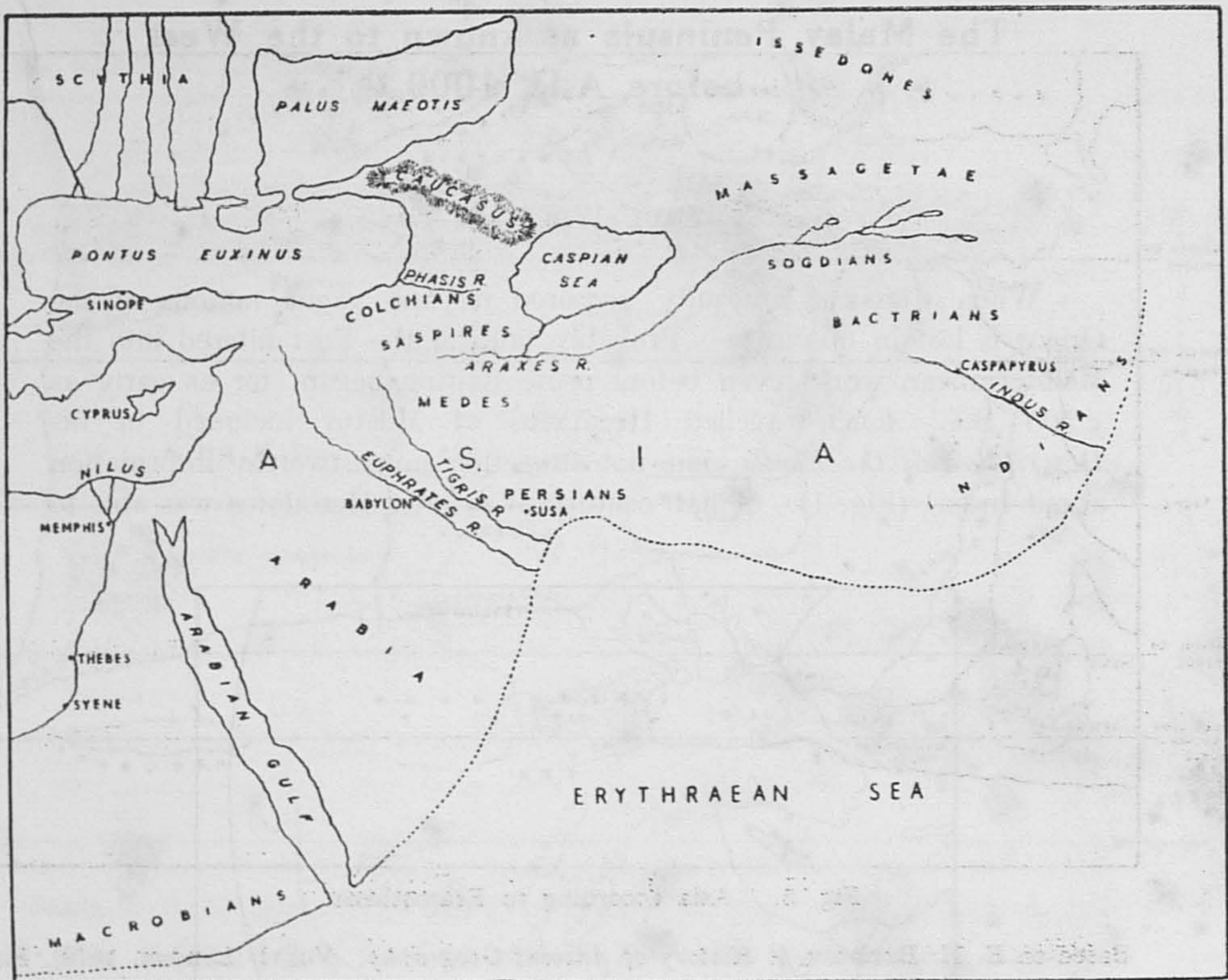


Fig. 2. Asia according to Herodotus.

Based on E. H. Bunbury, *A History of Ancient Geography*, Vol. I (London, 1879), Plate III.

comment on the number and wealth of the Indians, and to give some account of the Indus and the Erythraean Sea (Indian Ocean),¹ but this was the farthest east to which his knowledge extended (Fig. 2). Beyond lay unknown and uninhabited deserts "... for the Indians live the furthest towards the east and the sunrise of all the Asians with whom we are acquainted or of whom we know by hearsay. Eastwards the country of the Indians is a sandy desert."²

The campaigns of Alexander the Great (334-323 B.C.) brought a vast increase of direct knowledge which, supplemented by the records of subsequent envoys and officials,³ was eventually collated by Eratosthenes, librarian of Alexandria, c.234-196 B.C. His ideas are summarized in the accompanying reconstruction of his world map

¹ Bk. III, 98-105.

² Ibid.

³ Notably Megasthenes, Deimachus and Patrocles,

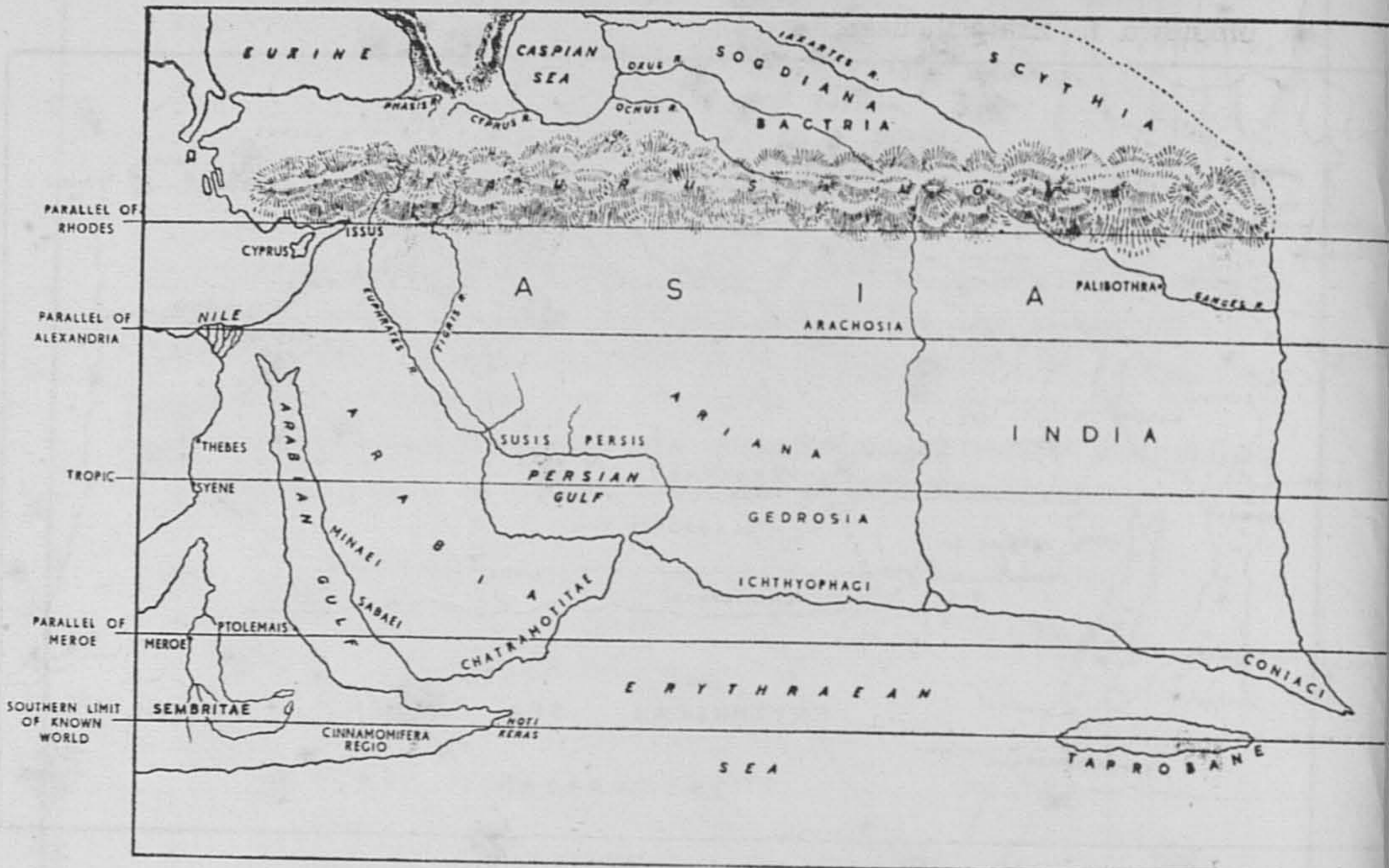


Fig. 3. Asia according to Eratosthenes.

Based on E. H. Bunbury, *A History of Ancient Geography*. Vol. I (London, 1879), Plate X

(Fig. 3), where the peninsular nature of southern India is clearly evident, and Taprobane or Ceylon is known at least by name.¹ Here, too, is depicted the mouth of the Ganges and we might expect that the shores of South-East Asia were about to enter the orbit of Western thought. But at this point the spirit of geographical inquiry failed and knowledge of the Indian Ocean congealed for a century and a half. The intervention of Rome in the affairs of Hellas and the decay of Greek rule east of the Hindu Kush turned Greek thought away from the East, while the practical Romans of the Republic had little taste for exploration. Even Strabo, whose comprehensive *Geography* "surpasses all the geographical writings of antiquity, both in grandeur of plan, and in the abundance

¹ See H. Berger, *Fragmente des Eratosthenes* (Leipzig, 1880), A. Thalamas, *La Géographie d'Eratosthène* (Versailles, 1921), and Prince Youssouf Kamal, *Monumenta Cartographica Africae et Aegypti*, tome 2, fascicule 4 (Leiden, 1933).

and variety of its materials," records nothing of the Orient which was unknown to Eratosthenes (Fig. 4).

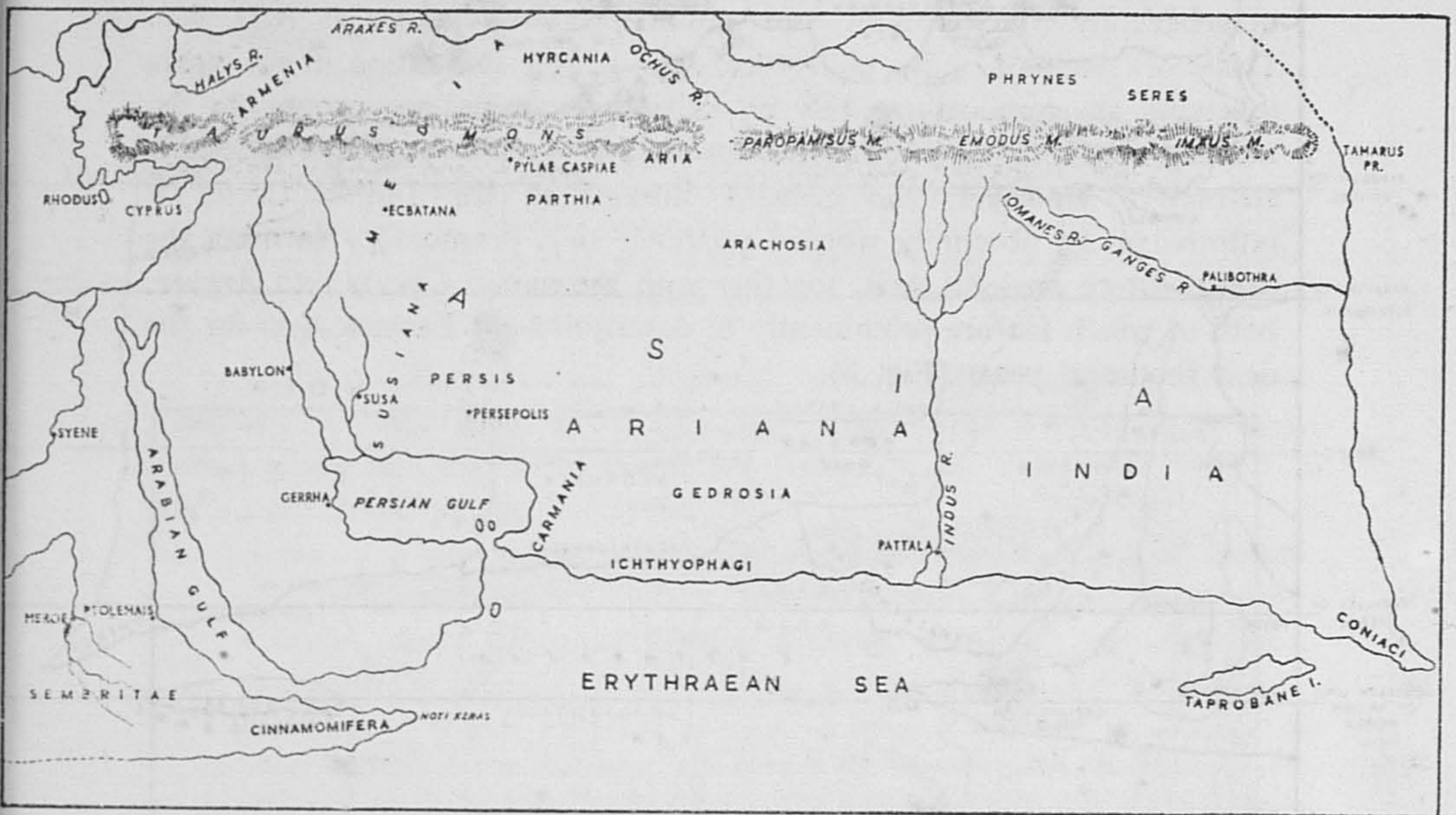


Fig. 4. Asia according to Strabo.

Based on E. H. Bunbury, *A History of Ancient Geography*, Vol. 2 (London, 1879), Plate III.

It was during the first century B.C. that there came a change in this outlook. The rapid growth of wealth in Rome and her western provinces was inducing a demand for oriental luxuries on a vastly increased scale, which in turn was stimulating a recrudescence of interest in the Eastern trade. The disturbed condition of the Parthian frontier at this time, however, proscribed the land route and generated renewed interest in the Indian seas. The Romans appear not to have participated directly in the exploration of the Indian Ocean, which was left mainly to Greeks and Hellenized Levantines, but they did contribute prestige and capital to such voyages. The outcome of this maritime activity was the discovery by Western sailors during the early years of the first century B.C. of the navigational use of the wind circulation over the Indian Ocean.¹ Henceforth merchants could sail direct from Africa and Arabia to the Indus, *Barygaza* and Malabar and during the early years of the Empire such voyages became commonplace. It was now only a matter of time before sailors' tales of the Far East were heard on the waterfronts of the Mediterranean.

¹ For the date of this important event see W. W. Tarn, *The Greeks in Bactria and India* (Cambridge, 1951) pp. 368-9. The discovery has hitherto been ascribed to a merchant captain Hippalos, but Tarn suggests that this may have been the name of a legendary culture-hero or wind-god rather than of an historical person.

The first Latin geographer extant to make specific reference to South-East Asia was Pomponius Mela, who wrote a popular compendium of geography which can be dated from internal evidence as A.D. 43¹. This work seems to have enjoyed a considerable reputation in the years following its publication, but on critical examination proves to be nothing more than a compilation with few pretensions to a scientific character. However, the growing interest in the Indian Ocean is reflected in an obscurely worded reference to a promontory forming the south-eastern angle of Asia, together with the names *Chryse* and *Argyre*, both of which feature prominently in descriptions of Eastern Asia for the next thousand years (Fig. 5).

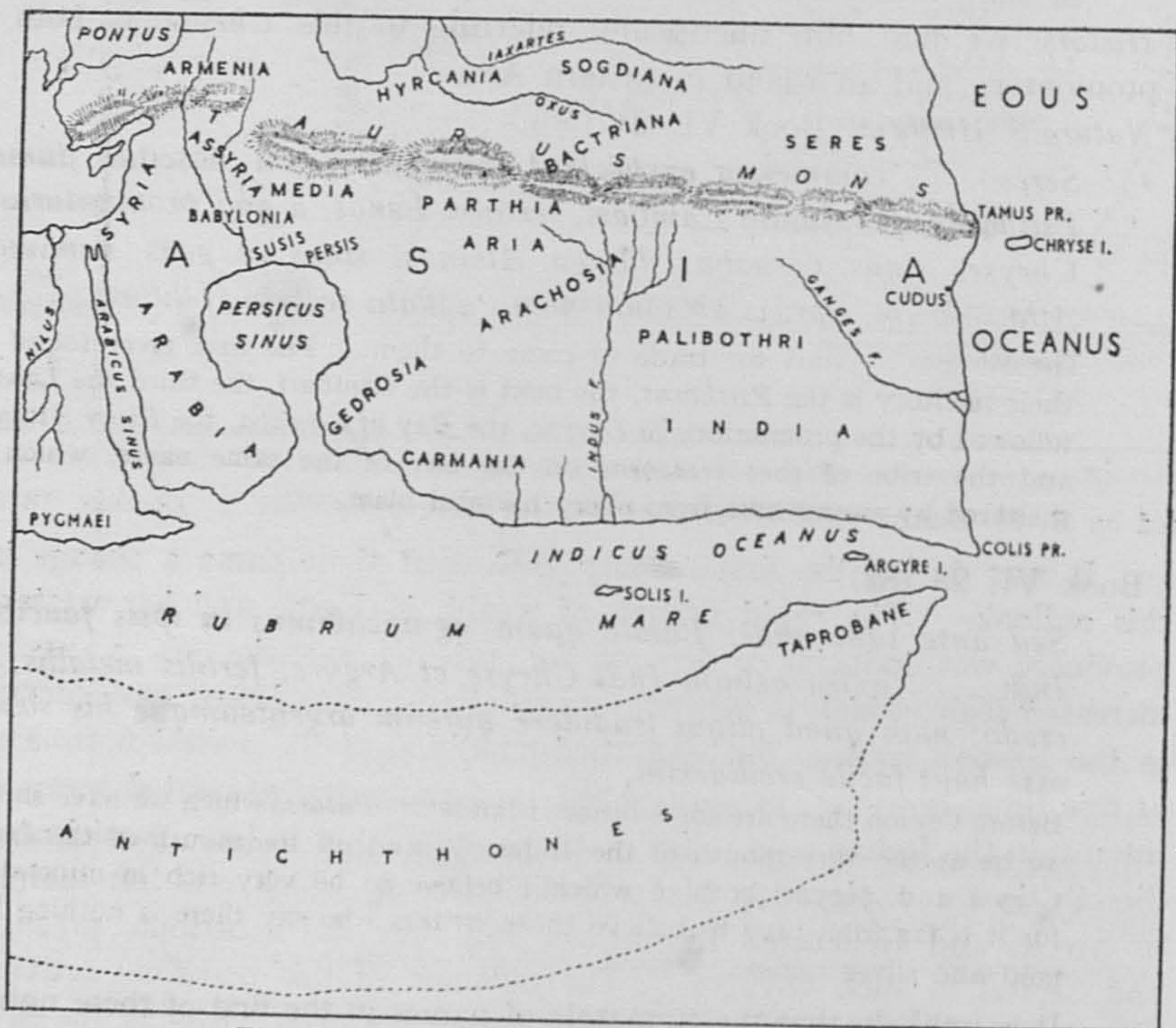


Fig. 5. Asia according to Pomponius Mela.

Redrawn from G. Coedes, *Textes d'Auteurs Grecs et Latins Relatifs a l'Extrême-Orient* (Paris, 1910), p. xiii.

... a Gange ad Colida, nisi ubi magis quam ut habitetur exaestuat, atrae gentes et quodammodo Aethiopes. Ab Colide ad Tamum recta sunt litora timidisque populi et marinis opibus adfatim dites.

Tamum promunturium est, quod Taurus adtollit. Colis alter Eoae partis angulus initiumque lateris ad meridiem versi.

Ad Tamum insula est Chryse, ad Gangem Argyre: altera aurei soli, ita veteres tradidere, altera argentei, atque ut maxime videtur aut ex re nomen aut ex vocabulo fabula est.

¹ Pomponius Mela, *De Situ Orbis* (Venice, 1471), French edition by J. M. N. D. Nisard (Paris, 1883).

Apart from those areas too warm for human settlement, the region between the Indus and the Ganges is occupied by black people resembling Ethiopians. Between *Colis* and *Tamus* the coast runs straight. It is inhabited by retiring peoples who garner rich harvests from the sea.

Tamus is a promontory formed by an extension of the Taurus [Mountains]. *Colis* marks the end of the eastern coast and the beginning of the western.

In the vicinity of *Tamus* is the island of *Chryse*; in the vicinity of the Ganges that of *Argyre*. According to olden writers, the soil of the former consists of gold, that of the latter of silver; and it seems very probable that either the name arises from this fact or that the legend derives from the name.

In that voluminous list of names which Pliny called a *Natural History* we find him uncritically referring to this *Chryse* as both a promontory and an island in eastern Asia.

Naturalis Historia, Book VI, 21 (56).

Seres . . . commercia exspectant, primum eorum noscitur flumen Psitharas, proximum Cambari, tertium Lanos, a quo promunturium Chryse, sinus Cirnaba, flumen Atianos, sinus et gens hominum Attacorarum, apricis ab omni noxio adflatu seclusa collibus . . .

The *Seres* . . . wait for trade to come to them. The first river found in their territory is the *Psitharas*; the next is the *Cambari*, the third the *Lanos*, followed by the promontory of *Chryse*, the *Bay of Cirnaba*, the *River Atianos* and the tribe of the *Attacorae* on the bay of the same name, which is sheltered by sunny hills from every harmful blast.

Book VI, 23 (82).

Sed ante sunt aliae: Patale quam significavimus in ipsis faucibus Indi . . . extra ostium Indi Chryse et Argyre, fertilis metallis, ut credo: nam quod aliqui tradidere aureum argenteumque his solum esse haut facile crediderim.

Before Ceylon there are some other [islands]: *Patale*, which we have shown to be at the very mouth of the Indus . . . and off the mouth of the Indus *Chryse* and *Argyre*, both of which I believe to be very rich in minerals—for it is far from easy to believe those writers who say there is nothing but gold and silver mines.

It is unlikely that the rigmarole of names in the first of these notices can ever be elucidated with any degree of certainty, but it would seem that Pliny intended to locate *Chryse* on the borders of the land of the *Seres*. The second passage is the usual garbled account of the countries beyond the Ganges which was current among Roman writers of the period. What is interesting about these two paragraphs is that Pliny seems to be attempting to combine two distinct traditions: one derived from the overland route across Central Asia and one from the sea-route, without realizing that they overlap in South-East Asia.

A very different document is the *Periplus of the Erythraean Sea*, a manual of navigation and trade in the Indian Ocean in the first century

A.D.,¹ compiled by an anonymous Graeco-Egyptian skipper who had himself sailed in the eastern service. In formal book-learning he was completely lacking, and his syntax was that of a man whose life had permitted him little leisure in which to acquire the tricks of style so beloved of the Hellenized literati. "Written by a merchant for the use of merchants",² in the short space of sixty-six paragraphs the *Periplus* provides the most reliable description which has come down to us from antiquity of the coastal geography, ports, products and exports of the Indian Ocean. Unfortunately, the author's personal experience seems to have extended only as far as *Nelkynda* on the Malabar Coast, beyond which point his geography is indistinct, probably picked up from eastern traders encountered in Southern India. As was to be expected in such circumstances the information acquired by our captain about the conditions of trade was more trustworthy than his geographical locations. The following passage describes a silent barter which took place somewhere on the borders of China.

Κατ' έτος δέ παραγίνεται επί τήν συνορίαν τής Θινός έθνος τι, τῶ μὲν οὔματι κολοβοί και σφόδρα πλατυπρόσωποι, εν μοι εις τέλος τε αὐτούς λέγεσθαι Σησάτας, παρομοίους ἀνημέροις Παραγίνονται σὺν γυναιξίν και τέκνοις, βαστάζοντες φορτία μεγάλα, ταρπόνας ὠμαμπελίνων παραπληοίας, εἴτεν ἐπιμένουσιν επί τινα τόπον τής συνορίας αὐτῶν και τῶν ἀπὸ τής Θινός και έορτάζουσιν επί τινας ήμέρας, ὑποστρώσαντες έαυτοίς τās ταρπόνας, και ἀπαίρουσιν εις τὰ ἴδια εις τούς έσωτέρους τόπους Οἱ ταῦτα δοκούντες και τότε παραγίνονται επί τούς τόπους και συλλέγουσι τὰ εκείνων ὑποστρώματα και έξινιάσαντες καλάμους, τούς λεγομένους πέτρους, επί λεπτόν ἐπιδιπλώσαντες τὰ φύλλα και σφαιροειδή ποιῶντες διείρουσιν ταίς ἀπὸ τῶν καλάμων ἴναις. Γίνεται δέ γένη τρία: ἓκ μὲν τοῦ μείζονος φύλλου τὸ ἀδρόσφαιρον μαλάβαθρον λεγόμενον, ἓκ δέ τοῦ ὑποδεεστέρου τὸ [ὑπο]μεσόσφαιρον, ἓκ δέ τοῦ μικροτέρου τὸ μικρὸ σφαιρον "Ενθεν τὰ τρία μέρη τοῦ μαλαβάθρου γίνεται και τότε φέρεται εις τήν Ἰνδικήν ὑπὸ τῶν κατεργαζομένων αὐτά

¹ There has been a variety of opinions as to the precise date of the *Periplus*. The *Codex Pal. Graec.* 398 (Heidelberg MS) attributes the authorship to Arrian, who was governor of Cappadocia c.A.D. 131, but this is clearly erroneous. W. H. Schoff, in the introduction to *The Periplus of the Erythraean Sea* (Philadelphia, 1912, pp. 7-15) proposed the date A.D. 60, but in a lesser known work revised it to the end of the first century ("As to the Date of the Periplus," *Journal of the Royal Asiatic Society of Great Britain and Ireland*, London 1917, pp. 827-30). On the other hand, J. G. C. Anderson, (*Cambridge Ancient History*, vol. 10, 1934, pp. 253 and 880 *et seq.*) showed that the *Periplus* could not have been earlier than A.D. 40, a date with which M. P. Charlesworth (in the *Classical Quarterly*, vol. 22, 1928, p. 93) and Tarn, *op. cit.*, p. 148, footnote 4) were in substantial agreement. More recently, however, J. A. B. Palmer has shown that some of the Indian sections refer to the period A.D. 110-5) "*Periplus Maris Erythraei: the Indian Evidence as to the Date*", *Classical Quarterly*, vol. 41, 1947, pp. 136-41). It would seem most probable that the work is actually a compilation of material acquired throughout the second half of the first century A.D.

² E. H. Bunbury, *History of Ancient Geography* (London, 1879), p. 443.

Each year a tribe of men with short bodies and broad flat faces, and of a peaceable disposition, gather on the borders of the land of *This* [China]. They are known as *Besatae*, and are almost wholly uncivilized. With their wives and children and carrying large packs and plaited baskets of what look like green vine-leaves, they assemble at a place between their country and the land of *This*. There they spread out the baskets under themselves as mats and feast for several days, after which they return to their own country in the interior. Then the local inhabitants, who have been watching them, come and collect their mats and pick out from the fibres the strands which they call *petri*. They arrange the leaves close together in several layers and roll them into balls, which they transfix with fibres from the mats. There are three sorts: those made from the largest leaves are called large-ball *malabathron*; those from the smaller are called medium-ball *malabathron*; and those from the smallest, small-ball *malabathron*. There are thus three sorts of *malabathron*. It is imported into India by those folk who prepare it.¹

We cannot agree with Bunbury that this passage "has a very fabulous air"². Indeed its chief interest lies in the possible correspondence of the broad-faced dwarfs with certain tribes which occur in both the Ptolemaic *Geography* and the Chinese dynastic annals"³.

Some half-century later Classical cartography reached its culmination with the work of the Alexandrine Greek Claudius Ptolemy, whose name is associated with the *Geographike Huphegesis*. Little or nothing is known of the life of this scholar, but from certain internal evidence in his works it is possible to infer that he was writing in the middle of the second century A.D. Some observations recorded in his *System of Astronomy*, for example, can be referred to the period A.D. 127-41, while the death of Antoninus Pius in A.D. 161 is mentioned in one of his later works. We now know that Ptolemy himself was responsible for only part of the *Geography*, the longer and more valuable sections being made up of later accretions⁴. Yet, although Ptolemy himself added nothing to Western knowledge of lands beyond the Ganges, his method was original and marks an advance which was not to be surpassed for a thousand years or more.

After Ptolemy Classical geography declined rapidly. As early as the second century one Dionysius, surnamed Periegetes or the Tourist, undertook a metrical summary of received geographical knowledge.⁵ Not for him a tedious labouring for exactitude and truth, but a desire "only to impress upon the minds of his readers such a general notion of the subject as might enable them to appear to advantage by showing

¹ From the text of H. Frisk, "Le Périples de la Mer Erythrée", *Högskolas Arsskrift*, vol. 33, (Göteborg, 1927), pp. 21-2.

² Bunbury, op. cit., p. 477.

³ See pp. 12-13 below.

⁴ For the making of the *Geography* see L. Bagrow, "The Origin of Ptolemy's *Geographia*", *Geografiska Annaler*, Arg. 27, Häft 3-4 (Stockholm, 1945), pp. 318-87.

⁵ His *Descriptive Account of the Habitable World* contains an acrostic showing that he worked in Alexandria under Hadrian (A.D. 117-38).

their superior knowledge among the ignorant." The old and fabled Island of *Chryse* was eminently suited for inclusion in such a work and lines 587-90 read as follows:

'Αλλ' ὁπόταν Σκυθικοῖο βαθὺν ῥόον
 [Ὠκεανοῖο
 Νηϊ τάμης, προτέρω δὲ πρὸς ἠΐτην
 [ἄλα κάμψης,
 Χρυσείην τοι νῆσον ἄγει πόρος,
 [ἐνθα καὶ αὐτοῦ
 Ἄντολίη καθαροῖο φαίνεται
 ἡελίοιο.

And when your keel has ploughed the deep waters of the Scythian Main, your route turns toward the Eastern sea and brings you to the Island of *Chryse*, situated at the very rising of the sun (Fig. 6).¹

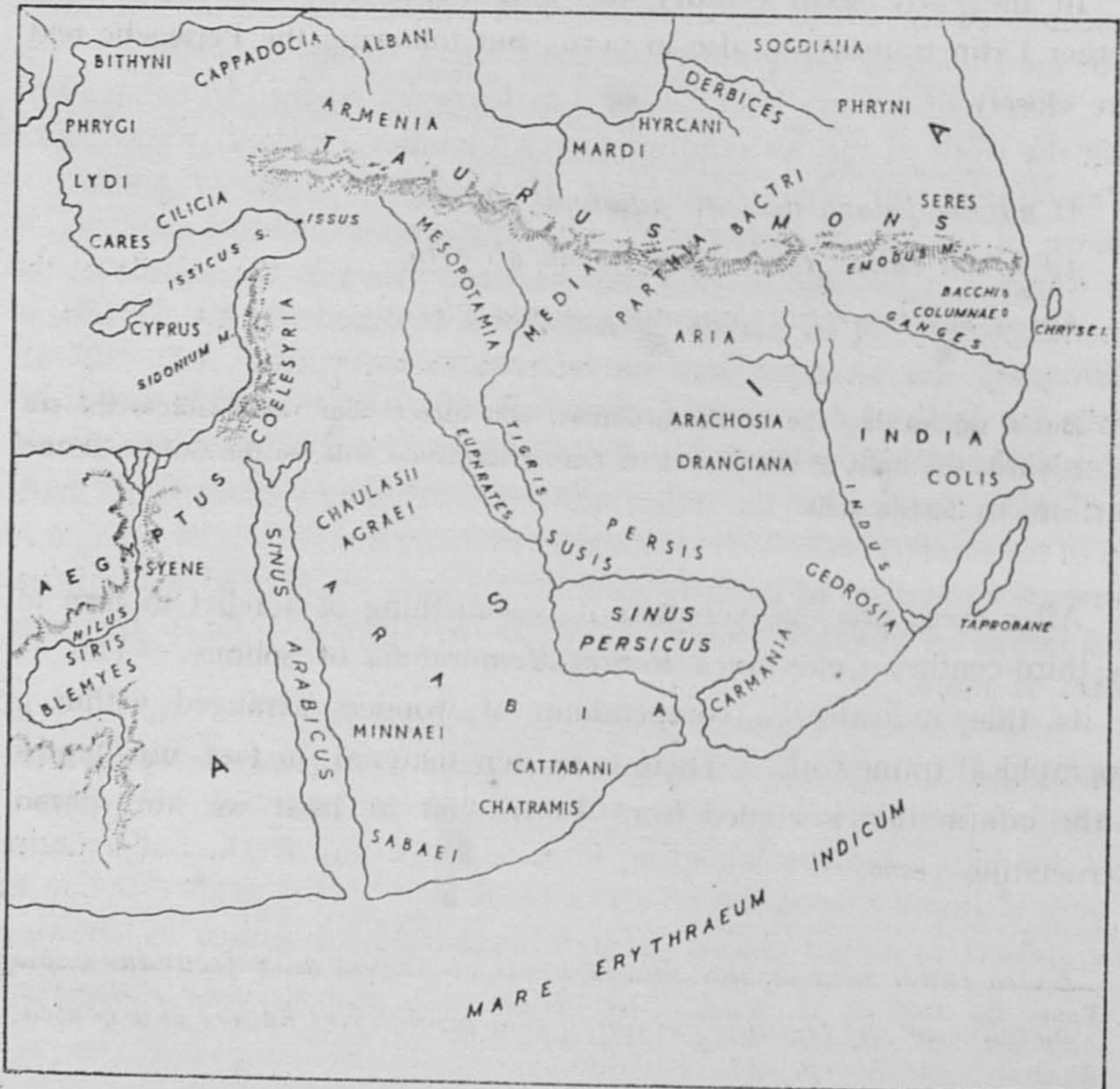


Fig. 6. Asia according to Dionysius Periegetes.
 Based on E. H. Bunbury, *A History of Ancient Geography* Vol. 2
 (London, 1879), Plate II.

¹ Translated from the text of C. Müller, *Geographi Graeci Minores*, tome 2 (Paris, 1861).

In succeeding centuries this account of Dionysius provided the material for two more popular geographies. About A.D. 370 Avienus paraphrased it in execrable Latin verse under the title *Description of the World*. The passage above there appears as:

. . . *Tum cynaeis erepit ab undis
Insula, quae prisca signatur nominis usu
Aurea, quod fulvo sol hic magis orbe rubescat.*

. . . Then there emerges from the azure waves an island which by ancient usage is known as "the Golden", because there the yellow orb of the sun glows with a ruddier light.

In the early sixth century the grammarian Priscianus published another Latin translation, also in verse, but following the Periegetic text more closely.

*At navem pelago fleclenti aquilonis ab oris
Ad solem calido referentem lumen ab ortu
Aurea spectetur tibi pinguibus insula glebis.*

But if on leaving the northern climes, you direct your vessel across the sea towards the light of the sun at its fiery rising, you will see the Golden Island with its fertile soils.

After these precious versifiers it is something of a relief to turn to the third-century *Collectanea Rerum Memorabilia* of Solinus. This is, as its title indicates, a compendium of wonders arranged within a geographical framework. There is no new material; in fact, nine-tenths of the information is copied from Pliny, but at least we are spared excruciating verse.

Extra India sunt insulae duae Chryse et Argyre adeo fecundae copia metallorum, ut plerique eas aurea sola prodiderint habere et argentea.

Off the mouth of the Indus are the two islands of *Chryse* and *Argyre*, where the reserves of metal are so abundant that most authors have considered the soil itself to be of gold and silver.

Half a century or so later Palladius quoted Scholastikos of Thebes as saying:

Ἀπὸ τῆς Αὐ-
ξούμης εὐρών τινες πλοιαρίω δια-
βαίνοντας Ἰνδοῦς ἐμπορίας χάριν,
ἐπειράθη,ν ἰνδοότερον ἀπελθεῖν ·
καὶ ἔρθεσα ἐγγύς τῶν καλουμέ-
νων Βισάδων τῶν τὸ πίπερι συ-
ναγόντων. Ἔθνος δὲ ἴστιν ἐκείνο
πάνυ σμικρότατον, καὶ ἀδρανέσ-
τατον, λιθίνοις σπηλαίοις ἐνοικοῦν-
τες, οἵτινες καὶ κρημνοβατεῖν ἐπίσ-
τανται διὰ τὴν τοῦ τόπου συστρο-
φήν, καὶ τὸ πίπερι οὕτως ἀπὸ τῶν
θάμνων συνάγουσι. Δενδρύφια γὰρ
ἴστι κολοβά, ὡς ἔλεγεν ὁ Σχο-
λαστικός ἐκεῖνος · εἰσὶ δὲ καὶ οἱ
Βισάδες ἀνθρωπάκια κολοβά,
μεγαλοκέφαλα, ἄκαρτα καὶ ἀπλό-
τριχα.

When I noticed that some Indians used to arrive in small boats from *Axum* to trade, I attempted to penetrate further and arrived among the pepper-gathering *Bisades*.

They are a small and debilitated people, who live in rock-shelters. By reason of the configuration of their country they are adept at climbing steep crags so that they can collect pepper from the tree. This, according to Scholastikos, is a small shrub. The *Bisades* are a rachitic and deformed people with large heads. They are unshaven and have lank hair.

St. Ambrose also prepared a Latin version of Scholastikos as follows:

. . . ut narrabat Scholasticus; et quod de Aethiopiae et Persiae finibus et Auxumitarum locis ibi mercatores emendi, vendendi permutandaeque rei gratia conveniunt; et quod piper ibi nascitur, in magnaue colligitur copia. Ipsa autem admodum parva et inutilis gens est, quae intra speluncas saxneas vivit, et per praecipitia magna discurrere natura patriae edocta consuevit. Piper autem cum ramusculis suis colligitur: ipsas autem arbores quasi quasdam humiles ac parvulas stirpes esse dicebat. Nam et ipsos exigues homunculos esse, et grandia quaedam capita asserit habere cum laevibus et detonsis capillis.

. . . as Scholasticus used to relate: merchants from the borders of Ethiopia and Persia and from the territories of the Axumites used to assemble there to sell, buy and barter. For this region produces pepper which is collected in great quantities. The inhabitants of the country are a very small and feckless people, dwelling in rock shelters and thoroughly accustomed, from the nature of their land, to travelling among precipices. They gather the pepper together with the twigs. Scholasticus used to relate that the pepper trees were small, stunted shrubs. The people, he asserted, were tiny dwarfs with large, ill-favoured heads.

Now these *Bisades* are almost certainly the *Besatae* of the *Periplus* (p. 9 above) and probably the *Saesadai* mentioned in the Ptolemaic *Geography*, who in turn may well be a pale-skinned folk described in Chinese records as inhabitants of the Malay Peninsula.¹

By the fourth century much that was known to the Classical geographers had been entirely forgotten. The *Peutinger Table*² a route map compiled in its original form in the third or fourth centuries, had no *Chryse* or *Argyre* and compressed *Sera Maior* into a narrow territory between the Ganges and Turkestan. Henceforth Eratosthenes and Strabo were displaced as authorities by Pomponius Mela and Pliny, and reasoned conclusions overwhelmed by imaginative follies. Owing to Rome's commercial decline, the narrowing of her frontiers and the breakdown of her political organization, the geographical horizon of the ancient world was contracting, a process in no way hindered by the utilitarian bias of the Latin mind. But this negative approach to cartographic progress was succeeded by an ecclesiastical expediency which positively discouraged scientific enquiry. The church, whose canon encompassed revealed doctrines of the origin, shape, movement and peopling of the world, would tolerate no alternative explanations of these phenomena and the inerrancy of Biblical cosmogony became an article of faith among encyclopedists for the next thousand years.³ Between the fourth and sixth centuries the information available to the West about even India itself was shrinking, and this at the very time of the brilliant Gupta Renaissance. Such information as the writers of the period vouchsafe to us about South-East Asia is meagre in the extreme. Typical is the following quotation from the *Satyricon*, or

¹ This chain of correspondences is discussed by P. Wheatley, "The Malay Peninsula as known to the Chinese of the Third Century A.D.", *Journal of the Malayan Branch of the Royal Asiatic Society*, vol. 26, pt. 1, (Singapore 1955), pp. 1—23.

² So called from the name of its former owner, Konrad Peutinger of Augsburg.

³ Cp. St. Basil the Great of Caesarea who, in the fourth century, prefers to be guided by "the simplicity of faith rather than by the demonstrations of reason". Quoted by G. H. T. Kimble, *Geography in the Middle Ages* (London, 1938), p. 33.

*Nuptials of Philology and Mercury*¹ of Marcianus Capella, who was writing probably in the early fifth century.

Dehinc India . . . Ibi etiam insulas duas auri argentique metallis ac fetura praedicandas, etiam vocabulis approbatur. Nam una Chrysea, Argyrea altera nuncupatur.

Next is India . . . There are also two islands celebrated for their mines and for their production of gold and silver—as their names attest, for one is called *Chrysea* and the other *Argyrea*.

Compiled at approximately the same period, but of somewhat greater reliability is Marcianus of Heraclea's *Periplus of the Outer Sea*. He claims to have followed the "most divine and wise Ptolemy", but adds some information which is missing from that part of the *Geography* written by the Alexandrine himself.² Such, for instance, are Marcian's remarks on the Golden Chersonese, the first specific mention of the Malay Peninsula in Western literature.

Ἐν δὲ τῇ ἐκτῷ Γάγγου
Ἰνδικῇ ἢ Χρυτῇ καλουμένην χερ-
σονησὸς ἐστὶ· μεθ' ἣν ὁ καλούμε-
νος Μέγας κόλπος· οὐ κατὰ τὸ με-
σαίτατον οἱ ὄροι τῆς ἐκτῷ Γάγγου
Ἰνδικῆς καὶ τῶν Σινῶν εἰσιν. Εἴθ'
ἐστὶ τὸ τῶν Σινῶν ἐστὶν ἔθνος, καὶ
ἡ τούτων μητρόπολις, ἣτις Θί-
ναι προσαγορεύεται, ὄριον τῆς
ἐγνωσμένης γῆς καὶ ἀγνώστου
τυγγάνουσα.

In Trans-Gangetic India is the *Golden Chersonese*, and beyond the Great Gulf, in the middle of which is the frontier between Trans-Gangetic India and the *Sinai*. Then come the *Sinai* and their capital, called *Thinai*. It is the boundary between lands known and unknown.

In a second *Periplus* Marcian adds further information in the itemized style beloved of authors of the time.

¹ *De Nuptiis Philologiae et Mercurii*. This work became a standard authority during the Middle Ages. The quotation is from the edition of F. Eyssenhardt (Leipzig, 1866).

² Though, of course, such material may have been already admitted to the Ptolemaic corpus.

Ἔστι δὲ τῆς ἐκτὸς Γήγου
 ποταμοῦ Ἰνδικῆς τὸ μὲν μήκος,
 ἢ μακροτάτη τυγχάνει, σταδίων
 „α,α/ν” τὸ δὲ πλάτος, ἢ πλατυ-
 τάτη ἐστὶ, σταδίων „α,θ. Ἔχει
 δὲ ἔθνη ἤτοι σατραπείας ν’, πόλεις
 δὲ καὶ κώμας ἐπιστήμους καὶ ἐμπό-
 ρια ζζ’, ὄρη ἐπίσημα ιη’, ἀκρωτί-
 ρια ἐπίσημα ε’, λιμένας ἐπιστήμους
 γ’, κόλπον μέγιστον α’, νήσους
 ἐπιστήμους λ’.

Trans-Gangetic India has a maximum length of 11,650 *stades*, and a maximum breadth of 19,000 *stades*. It comprises 50 tribes or satrapies; 67 towns, important villages or markets; 18 important mountains; 5 noteworthy capes; 3 notable ports; one large bay; and 30 important islands.¹

It is to be expected that St. Isidore of Seville, “the author of the most representative compilation of the Middle Ages”, will repeat the remarks of Solinus, one of his main authorities², on the subject of *Chryse* and *Argyre*, but it is unrealistic to look for new material in his writings.

*Chryse et Argyre insulae in Indico Oceano sitae, adeo fecundae copia metallorum, ut plerique eas auream superficiem et argenteam habere prodiderint, unde et vocabula sortitae sunt.*³

Chryse and *Argyre*, islands situated in the Indian Ocean, are so rich in mines that, according to most writers, the soil is of gold and silver—whence are derived their names.³

Of much the same character is the singular schedule of an anonymous Ravennese who, in the seventh century, compressed the geography of the known world into a series of tables. His remarks on South-East Asia are brief:

*Item est insula in eandem partem in eodem Oceano quae dicitur Chrysi, id est aurosa.*⁴

And in the same part of the same ocean there is the Island of *Chryse*, that is to say, the Golden.

¹ From the edition of C. Müller, *Geographi Graeci Minores*, tome 1 (Paris, 1855), pp. 544-76.

² Isidore's debt to Solinus and Orosius is self-evident to any reader of his *Etymologiae*, but in his *Quaestiones in Vetus Testamentum* he declares, “My voice is but their tongue.” Quoted in Kimble, *op. cit.*, p. 28.

³ From the text of W. M. Lindsay (Oxford, 1911).

⁴ From the text of M. Pinder and C. Parthey, *Ravennatis Anonymi Cosmographia* (Berlin, 1860).

This catalogue of probable and possible notices of Malaya in the Classical and early Medieval periods is not a long one, and several famous encyclopedists who might have been expected to contribute are missing, notably Orosius, Cosmas Indicopleustes, and possibly Raban Maur. Neither can it be claimed that these passages are very informative about conditions in Malaya. Rather are they collector's pieces delighting the heart of the antiquary by their quaintness, and valuable for the light they throw on Western knowledge of South-East Asia during these early centuries. For the best informed account of early Malaya by a Western hand we must turn to the Ptolemaic *Geography*, a subject which requires a paper to itself.¹



The Singapore Branch of the Malayan Historical Society offered prizes for the best English essays submitted by pupils of Singapore schools dealing with or inspired by the historical exhibition held in February at the Victoria Memorial Hall. The essay reproduced below won the first prize for secondary school candidates.

The History of Singapore as shown by the 1956 Exhibition †

by

ISOBEL CONTENTO

Form V A, Fairfield Girls' School.

Singapore is a very cosmopolitan city. In its streets, one can see Chinese, Indians, Malays, Eurasians, Europeans and others. Languages and dialects of all sorts meet one's ear. Costumes of all types are to be seen in the streets: colourful *saris*, beautiful *sarongs* and *kěbayas*, sleek and sophisticated *cheong sams*, and the charming

¹ P. Wheatley, "The Golden Chersonese," *The Institute of British Geographers: Transactions and Papers* (Oxford, 1955), pp. 61—78.

† See p. 7.

European dress. How is it that so many peoples have come to settle here, and how do they live so peaceably together? How has Singapore become so important? These and many other questions were answered by the exhibition of the History of Singapore.

Let me take you back with me to 1819. At that time, the swampy and forested island of Singapore belonged to the great empire of Johore, which covered extensive territories in Malaya and Indonesia besides the present State of Johore, and which had been founded in 1512 by Sultan Mohamed, ex-king of Malacca. Johore was a wealthy place; pepper, opium, gutta percha and gambling farms being the sources of wealth.

When Sir Stamford Raffles landed on Singapore island, a Malay village was already in existence on the Singapore river and a few Chinese lived further inland. The *orang laut*, original people of the island, also lived there. If I were re-incarnated at the time of Raffles as an *orang laut*, what would I have seen?.....

"I am an *orang laut* or man of the sea, living in Singapore. There are about a hundred small Malay houses and huts at the mouth of the river, but I live on a boat with my parents. The boat has a mat roof called a *kajang* and my family of six and our dog and three cats all huddle together under it at night. There are about thirty families living on the land.

One day, (29th January, 1819), when we were fishing in the morning, I saw a ship coming. It was not like ours but very big. The boat landed. There were two white men and one sepoy. Tuan Raffles was there. Now it is February and the whole of the *kampong* is very excited because yesterday (the 6th) something very important and pleasant happened. Tuan Raffles signed a "treaty" (I don't know what that is!) but Raffles has bought this island and from now the "Honourable East India Company" is going to settle here. We are all very happy. Tuan Raffles says he believes Singapura will become a big city. I wonder! I don't think so.....!"

Now the scene has changed. Singapore is no longer a little *kampong* but a little and yet busy town. After the arrival of the British, Chinese immigrants from China, Malacca and Borneo came and settled here. Trade was immediately started, godowns lined the river. Hundreds of stone houses were built for these Chinese immigrants and important government buildings, designed by George Coleman, were erected. Most of the houses were east of the river and Bras Basah Road, originally called Church Street, came into existence in 1823. By 1843, this street contained Raffles Institution, the convict jail, lunatic asylum, Catholic Church of the Good Shepherd and the House of Correction! Soon other buildings were added and the town began to spread to the

south-west of the river. Let's go back to about 1870 and have a look at the Singapore of that time.....

"I am a Chinese living in Orchard Road and am a prosperous business-man and trader, although before I was a poor coolie in China. I first came here because my friends told me that under British rule we could trade freely and make much money, and I have found that it is true. Every evening I take my wife and children to the *padang* for a walk. Many people go there to enjoy the cool breeze and the English *tuans* and their wives ride in horse-drawn carriages. Just near the *padang* is Raffles Institution where my two sons go to school and learn the English language.

My house, like many other terrace houses, is well above the level of the road and is approached by a highly decorated flight of steps. The house extends back a long way and in it is a courtyard or air-well. We have no garden so in this air-well we keep a fish pond and many pot flowers.

A few years ago, in 1867, Singapore became part of the Straits Settlements and is now a Crown Colony. We have a Legislative Council and my good friend, Mr. Whampoa, is the first Chinese member. More Chinese, Malays and Indians will be appointed, so that we can rule ourselves. The British are not like the Dutch in the neighbouring islands, who rule the people autocratically....."

The scene is again changed. Aeroplanes zoom through the sky. The sound of bullets bursts on the eardrum. The Japanese have come!!!..... "I was only a young girl of seventeen, and those days in February, 1942, will be forever implanted on my mind. The Japanese had come from Malaya, whereas the British had expected them by sea. Being unprepared, Singapore surrendered. During the days of the take-over, rubbish filled the drains, and dead bodies lay on the streets.

I had to line up with the long queues outside the ration centres and we started planting tapioca on every piece of spare ground so that we would not starve. All the English schools were forced to change to Japanese. In the early mornings, physical exercise instructions were relayed through amplifiers and we had to do them. The influx of Japanese currency, which was \$1,000 to one cent, caused an inflation and many, including my father, were forced to the street corners to beg. We came to hate the Japanese because their rule brought poverty, starvation and disease, and were very glad when the British came back in 1945."

Since 1945, this island of Singapore has grown tremendously: roads have been extended all over the island and large areas which were

swamps, forests and rubber plantations ten years ago, have become large housing areas where thousands of people live. The countryside has factories and the cultivation of vegetables. The New Master Plan designs to develop Singapore even more.

In the early days, cargoes were landed and shipped in the Singapore River, as some are still, but the (new) Keppel Harbour has taken its place. Singapore has become the busiest and most important port in south-east Asia. The sheltered Keppel Harbour has two and a half miles of docks and all the facilities of a modern port. Ships from all over the world are to be seen in this port.

Singapore has also become an important stopping place for aeroplanes. From the small R.A.F. airfield at Seletar, Singapore has progressed to the large and magnificent Paya Lebar Airport, which was recently opened but will not be completed till 1958. This new airport receives dozens of planes daily from all over the world. Its importance to shipping and air-lines has made Singapore the centre of South East Asia.

But how do the people live? They keep their own religions, customs and languages although now English is the language commonly spoken. Chinese and Indian temples, Malay mosques and Christian churches exist side by side. Malay, Chinese and Indian marriage and death customs still prevail. Schools of these tongues exist but English and Chinese ones predominate. We all live, study, work and have our pleasures together, with no racial jealousy and ill-feeling. This cosmopolitan city has progressed from a Malay *kampong* to an important port and city because of the faith and vision of one man—Sir Stamford Raffles.



Malay Potting Industry at Pasir Durian

by

H. F. BILES

At Pasir Durian, some three or four miles from where the Jelai and Tembeling streams unite to form the famous Pahang River, a considerable potting industry has been carried on for centuries by the local Malays. As far as I know it is the only Malay enterprise of this nature in the State.

The clay is obtained about a mile from the *kampong* in a six acre plot of secondary jungle. It is found on the surface of the ground and there are many old shallow excavations to be seen, some more than about two feet deep and a trap for the unwary without eyes in his feet. This land is referred to as *wakaf* (a religious endowment) and was given by a former Sultan of Pahang. The *kampong* people do not pay any quit rent or T.O.L.† fees.

The unbaked clay is of a yellow colour and when dug up is packed in conical back baskets (*ambong*) and taken to the potters' houses where it is soaked in water. It is then placed on a thick plank and pounded with a pestle (*antan*), cleaned of impurities and when of an even texture is ready for use.

The articles usually manufactured are open cooking pots (*bělanga*), water containers (*labu ayer*) and large cooking pots (*pěriok*). See plate II opposite. A potter's wheel is not used but when I recently spent a night here I was informed that with R.I.D.A.* help one would be soon forth coming. A substitute is made by hand rotating a round *padi* winnowing tray (*gadang*) on a thick wooden plank. A piece of *měngkuang* mat is placed on the tray and sufficient clay to manufacture the required article.

The method of construction of a *bělanga* is as follows:—the pot is shaped and when the clay is judged to be sufficiently hard it is removed from the tray, placed upside down and the base is beaten into shape with a wooden tool, in appearance rather like a *parang*. If the pot is satisfactorily round, excess clay is scraped off with a fragment of bamboo (*pěndědak*) resembling a knife blade and the exterior is polished with a smooth river stone. The outer side is then decorated with the bamboo knife.

The inside of the pot is next attended to, excess clay being removed with a piece of brass and then it is washed and polished with the stone. When the clay is completely dry, the pot is fired and it becomes red in colour. Unfortunately quite a number of articles are damaged in the firing and have to be discarded.

On my visit, I noticed an extremely fine *bělanga* which it is hoped will be exhibited at MAHA‡. Finely ornamented, the pot was divided into five sections, rather like a *sambal* dish. By using this it would be possible to cook separately five different ingredients for a curry. When I saw it, it had not been fired and I certainly hope no accidents occurred later.

The potters only work for a few months every year but specimens of their handicraft are found in many *kampong* shops. With a limited output and losses occurring in the firing, profits are small.

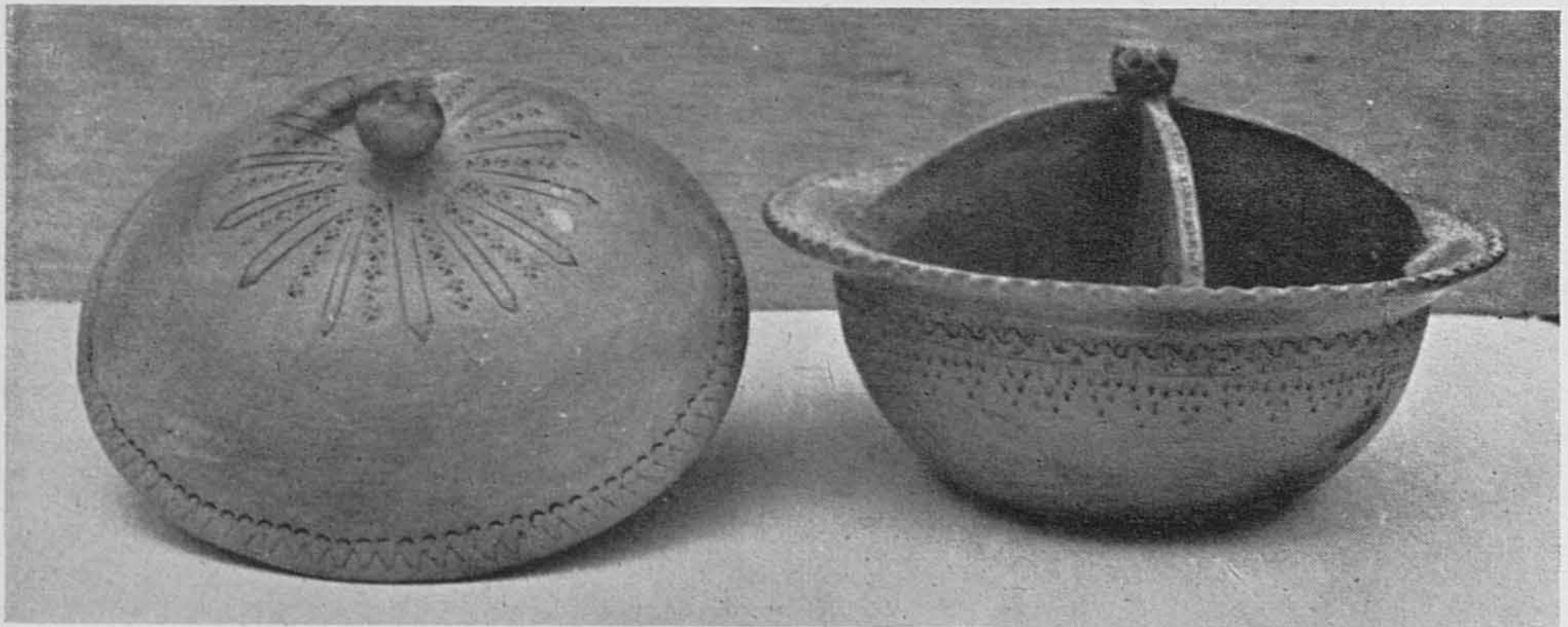
† Temporary Occupation Licence.

* Rural and Industrial Development Authority.

‡ Malayan Agricultural and Horticultural Association (Exhibition).



A



B



C

Photographs by Mayfair Studio, Kuala Lipis

A and B BELANGA TUTOP
C MISCELLANEOUS POTTERY FROM PASIR DURIAN

Bygone Kuantan

by

S. DURAI RAJA SINGAM

Unroll a map of Malaya and you will find rather more than half way up the right hand side a patch of jungle-covered highland which shelters the town of Kuantan. To the north-west more highlands, part of the Trengganu hills, fringe the town. Geographically Kuantan is thrice blessed: its prevalent winds are cool, its coastal ridges reduce the force of the storms, and it has easy access to the valuable products of the hinterland. The delicate charm of its scenery must be seen to be rightly appreciated. The cauarina-fringed coast with its beaches, rocks, islets and encircling jungle is unforgettable. When the north-east monsoon's trailing clouds of coolness from the China Seas sweep onto the town they bring a tonic quality that is rare in this country of hot, moist, at times stifling, atmosphere. Even when the north-east monsoon has blown itself out and when Kuantan is resigned to a few weeks blazing heat, the south-east monsoon comes to the rescue and the temperature is lowered.

No town on the east coast of Malaya is sufficiently known to other parts of Malaya, and this is tragically true of Kuantan. Kuantan may not have a properly recorded history; might even have no history; but it is going to make history and so deserves attention.

Though it is permissible for an epic poem to start *in medias res*, one is given no such licence when sketching the history of a town. Kuantan has not much of a past but it has a flourishing present and the promise of a fine future, and it is probable that future chroniclers will grasp at 1955. In that year of grace Kuantan achieved its rightful prominence in the State of Pahang and was made the capital. Kuala Lipis was oddly chosen as the capital in 1898; oddly, because it lies in a remote corner of the State in poor soil that yields a little rubber and little else. Its only advantage was that river transport was easy in those days before motor cars had revolutionised ideas about road communications. As early as 1910 there was a proposal to make Kuantan the State capital. Other towns were considered, Temerloh, Mentakab and even Jerantut which is perhaps the centre of gravity of Pahang. Pekan (the first capital of Pahang from 1887) and Kuantan were mooted as capital in 1928. Supporters of Kuantan pointed out that Pekan was only 25 miles from Kuantan. The then High Commissioner replied that the capital by this reason could be Pekan which was only 25 miles from Kuantan. But Pekan, Kuala Lipis, Jerantut and Temerloh all suffer from floods and after a very protracted gestation Kuantan was born as the capital.

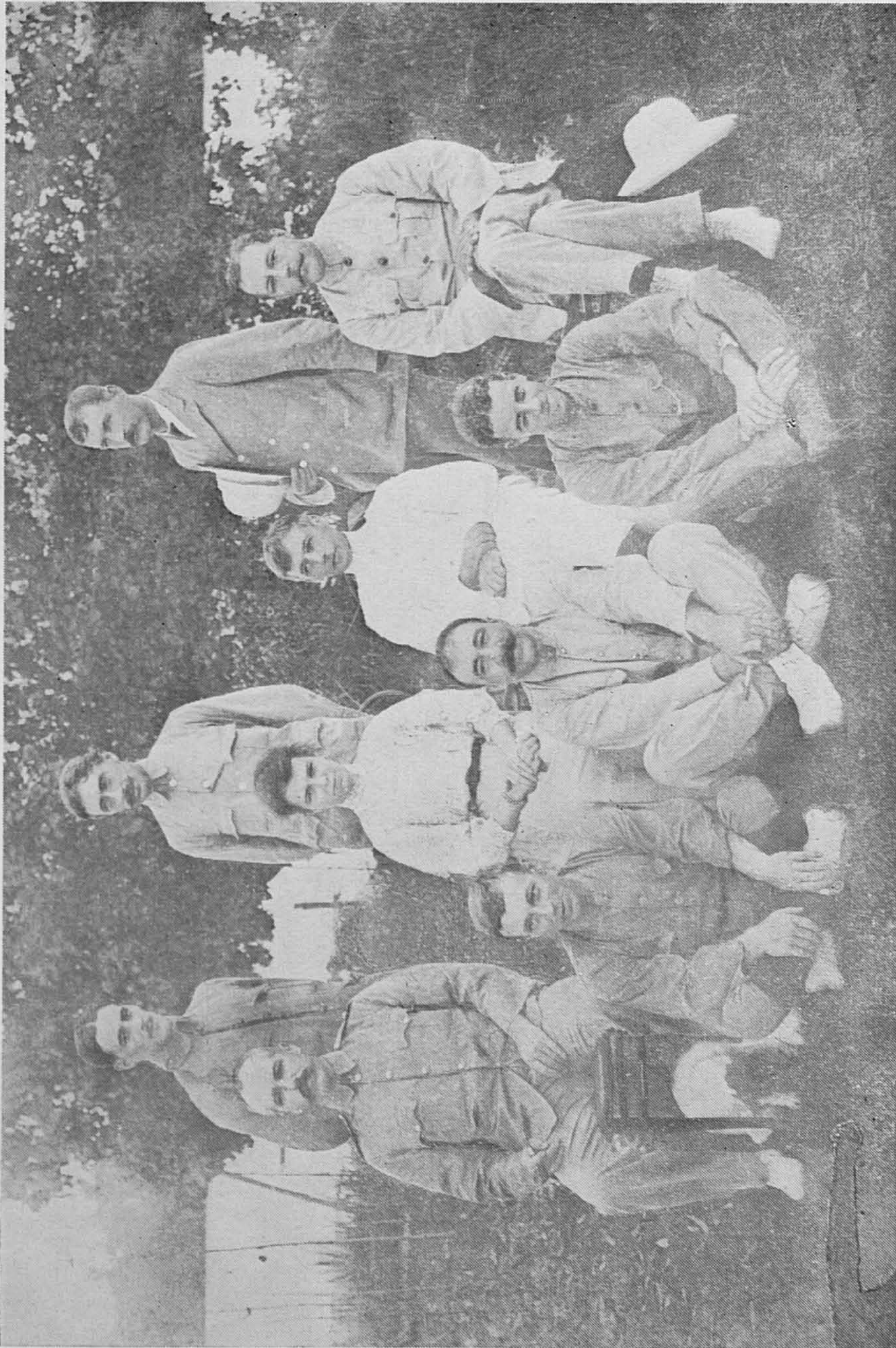
Its prehistory can be telescoped into a few sentences; the place at present can boast of neither historical monument nor archeological find. Both the Javanese poem *Nagarakritagama* and the *Malay Annals*—two common sources for historical mention—are silent as the grave. During the years 1921 to 1923 Mr. G. W. Thomson collected and presented to Raffles Museum a fine series of Hoabinhian type implements from tin-bearing gravels in the district. These were reported on by Mr. H. D. Collings. The discovery of Hoabinhian stone tools from river gravels in the district at Sungei Nyik, a tributary of Sungei Kenaboi confirms that people of Hoabinhian culture were living in the district and that they found stone suitable for making their instruments. But without records of respectable antiquity we can only turn to place names, old memories and annual reports to weave the historical tapestry of Kuantan's yesteryears.

Almost a century ago, about the year 1854, a party of Malays from a district named Kuantan in Sumatra arrived in Penang. A man named Inche Běsar headed the party. He was allowed to start a settlement at a place now occupied by the Pahang Consolidated Company Limited, that is to say, at a spot a little higher up-river than the already existing Kampong Těruntan. This Kampong Těruntan was colonised by Malays from Trengganu. The immigrants naturally called the new settlement Kampong Orang Kuantan (meaning the village of the people from Kuantan); this name was inconveniently long and they shortened it to Kuantan, just as Abdul Rahman is shortened to Draman, Osman to Man, and Ali to Li.

This same Inche Běsar was a close friend of Che Kubu, son of To Tangkok of Ulu Kuantan. It is said that Inche Běsar was the man who taught Che Kubu how to construct a water passage by means of *kabong* fibre as practised in the old tin mines. Thus there is a likely connection between places near Kuantan and Sumatran names in Indragiri, between Siak and Djambi.

A spot above Kuala Kenan (near Jěram Batang) is still known as Tanjong To' Tangkok, and some old mine workings, reputedly his, were visible until the 1926-27 floods. A stream above Sungei Lembing is still called Sungei Kubu after Che Kubu, who lived near its *kuala* where it runs into Che Kenan. This is about two miles above the present village of Sungei Lembing.

Apparently, therefore, the name Kuantan is only about a century old and previously it was known as Těrunotong or Těruntum (given in Wilkinson's dictionary as the name of a tree). Těngku Suleiman, the Těngku Běsar of Pahang, recently confirmed that Kuantan used to be called Těrunotong.



(Photograph taken by Dr. W. S. LEICESTER while acting as M.O. Kuantan)

Standing, L. to R.: J. S. DREW (Assistant Engineer), J. P. SWETTENHAM (Executive Engineer), MUNGO PARK (Inspector of Mines).

Middle Row, L. to R.: MR. BURTON (Inspector of Police) MRS. LE FEURE (Wife of the Surveyor), MR. J. C. SAYERS (District Officer), MR. MULLER (Contractor).

Front Row, L. to R.: MR. LE FEURE (Govt. Surveyor), CAPTAIN FORBES (Agent of Pahang Consolidated Company Ltd. at Kuantan), MR. SANGER-DAVIS (Asst. Conservator of Forests).

Mr. A. F. Worthington, an early District Officer of Kuantan and later British Resident of Pahang, informs me that Kuantan may be an alternative and older form of *kuala*. He could find no legends connected with the river and concluded that when the early explorers had looked in they had found it a bad place for water, and had passed on. When tin was found in Sungei Lembing, the river began to be used, but the first settlement was at Batu Běrsawah, some sixteen miles up river. The late Dato Sětia Bakti, Wong Ah Jang, told him that he had lived at Batu Běrsawah as a boy and even at that time it was quite a decent sized town, while the present site of the town of Kuantan had not even an *atap* shed.

Of Kuantan Dr. W. Linehan says:

“The Lepar track appears to have been one of the routes by which merchandise arriving at Kuantan by sea was carried to the Penekan and thence into the Straits of Malacca either at Muar or Malacca. This Lepar track may also have been used for the transport of goods brought to Kuantan from the region of the river Tembeling, for there was an ancient route leading from the river via the Tekai to Kuantan (before Malacca was founded). One of the islets in the Straits of Malacca situated between Malacca and the mouth of the Muar, (possibly Pulau Besar which lies at the entrance of the Muar) was used as an entrepot for barter between the east and the west. Pulau Besar merits archeological investigation. The word *Muar* is derived from the Sundanese (?) term ‘muara’ meaning estuary (the Malay *kuala*). The fact that the river was known as the ‘river mouth’, without any further definition, is an indication of its importance in the past. Similarly Kuantan which also means estuary.”*

Place names show the history of Kuantan gently unfolding. Eponymous roads like Wall Street and Worthington Road—for Kuantan is virtually Worthington town—provide us with ample historical material of the modern period. The earliest historical event at present known appears to be the arrival of Mr. A. J. H. Wall in 1889, after whom Wall Street is named (any reference to a similarly named street in the New World is purely accidental). Tin has been found in this area for hundreds of years, and Kuantan must have been the chief outlet for this and the other products of this area.

There is one Kuantan name, that of John Fortesque Owen, who succeeded Mr. A. H. Wall, remembered in the philatelic world. When he was acting as Superintendent of Ulu Pahang (an appointment which he took over from Sir George Maxwell) the supply of postage stamps was nearly exhausted; this was in 1897 or thereabouts. The stamps had to travel upriver from Pekan, and so to deal with the difficulty Mr. Owen cut the remaining stamps diagonally in half and initialled each

* Journal of the Malayan Branch of the Royal Asiatic Society, Vol. XX, Pt. 2.

half before authorising the postman to sell them to the public. Most stamp catalogues have some mention of this curiosity.

There are some strange facts in our railway history too that ought to be recorded. The railway south of Kuala Lumpur was originally intended to go from Sungei Besi to Cheras, up to Ulu Langat and over the mountains at Ginting Peras, through Jelevu and then across into Pahang with the terminus at Temerloh. The authorities changed their minds, though, right at the last minute, and made Singapore their objective instead of Temerloh. Again the East Coast line was originally intended to go to Kuantan via Temerloh where it was to link with the railway from Kuala Lumpur through Jelevu. Plans were changed about this also, and that is why the railway now does a sharp left turn at Mengkarak and goes through Mentakab instead of Temerloh and then on to Kuala Lipis (reached in 1917) and Kota Bharu (in 1931). Thus Kuantan shares with Singapore the distinction of having once been considered to be the terminus of the railway line south from Kuala Lumpur.

The following is an explanation of the place name Běsěrah (a well known village $5\frac{1}{2}$ miles from Kuantan on the road to Trengganu). In the early days a devout Haji from Patani invited one Haji Senik to come up to live at Kampong Těrunlong after a reconnoitring trip all along the east coast of Malaya. He did not make a permanent stay at Těrunlong and later moved to a place situated between Tanjong Pělintang and Batu Hitam. Many people persuaded him not to start a *kampong* there as that part of the country was overrun by wild animals and was notably unhealthy, but Tuan Haji Senik answered that he entrusted himself to God's keeping—*kěpada Allah sahaya běsěrah*. Hence the *kampong* came to be known as Běsěrah.

Another explanation given to Mr. A. M. Hyde, M.C.S., a former District Officer, by one Haji Abu Bakar bin Haji Abu Halim was as follows:—“The present day Běsěrah was once known as Sungei Běruang. When the place was still wild a man named Haji Senik from Patani came and settled there. Thus he and his followers were the first people to clean up the jungle and to cultivate the land. Haji Senik used to say to his men it was an ideal place for them to entrust themselves to God's keeping, meaning that having toiled hard they would leave it to God to reward them with ample rice, maize, yam, tapioca, etc.”

During the reign of Wan Ahmad Běndahara Sewa Raja (later Sultan) of Pahang about 1268 A.H. (1851 A.D.) Haji Senik was given a *kuasa* or commission as *pěnghulu* of Běsěrah. As time went on more and more people came to settle at Běsěrah from Patani, Kelantan, Trengganu and parts of Pahang. Haji Senik died in 1306 A.H. (1889

A.D.) and was buried by the side of the mosque at Běsěrah. His grave is still visited by many people who regard him as a saint of Allah.

On the death of Haji Senik, Sultan Ahmad while residing at Pulau Tawar honoured Haji Senik's son, Inche Ahmad, by consenting to receive *kěpala mayat* (an offering made to the ruler by a successor of a deceased chief). In this case the offering was in the form of a long *kěris*. The Sultan later appointed Inche Ahmad to succeed his father as *Pěnghulu* of Běsěrah. Today the inhabitants of the *kampong* near Běsěrah are mostly the descendants of Haji Senik: "Tuan Běsěrah," as he is reverently known.

This is another story regarding this place name. The arrival and settlement of Haji Senik is historical, but I am rather doubtful about the remainder of the explanation. It may well be yet another name brought from Sumatra, where there is a place Besera near the Batang Kuantan. In a map showing these names—River Kuantan, the island of Běrhala, Těmběling (Tambalahan) near the river mouth—Besera occurs. Another explanation of the place name Běsěrah was sent to me by Mr. A. F. Worthington: "Běsěrah" he writes "appears to be an old Arabic name, and I was told that it means "fair view".....I was told by an old Arab that the name was given to the village in Pahang by the Arabs of Rhio. There were several families of these, and they had relations in Kěmaman, so there was constant intercourse between Kěmaman and Rhio for many years, and some settled in Běsěrah. The *pěnghulu* of Běsěrah who retired in 1910, and his son who succeeded him, belonged to one of these families. My informant also said that he could remember the name being given to the village, and the old *pěnghulu* corroborated that, and added that several of them had halted there, liked the place, and so given it an Arabic name. If that is correct, and I see no reason to doubt it, the place has borne the name of Běsěrah for only eighty years or less."

It is interesting that the old name of Pekan, near Kuala Pahang, was Indrapura, or City of Indra (see Linehan in J.M.B.R.A.S. History of Pahang). This, of course, would have nothing to do with the colonisation of Kuala Kuantan by Che Běsar; but there is considerable evidence of previous connections between Siak and Indragiri in Sumatra, and the east coast of Pahang. The religion of the Chairawas or "Terrible Ones" (with human sacrifices, blood drinking and other horrors) was practised in both places in the fourteenth century. Siak, of course, was closely connected with the old Johore Empire, whose Běndahara ruled Pahang.

The atmosphere of Kuantan today is that of a new and growing town conscious of its importance and future significance as the capital of Pahang. As it expands, with more offices and houses, more shops and

more business, it is undoubtedly to the future rather than to the past that the thoughts of its people are chiefly directed. But Kuantan too has had its romantic beginnings—as a town no doubt only from the end of the last century—but its magnificent estuary and its rich hinterland with the great deposits of tin must have been known to travellers and adventurers for many centuries past. That they were once there reminds us that we inherit experiences from men of other and vastly different times and when we know their story we shall gain inspiration from it. Perhaps subsequent exploration and discoveries will help to reconstruct the past and provide Kuantan with a past appropriate to its future.

But to our new city the real challenge is not so much to find its past as to make its present memorable and with the choice of this fair place to be at the centre of affairs in the State of Pahang we have been specially favoured and given a challenge to live up to the honour.



Kota Kuala Muda

by

MOHAMED RADZI BIN PUTEH

It is not much of a place to visit, less so to spend a restful night during a holiday. The honking of frogs, the myriads of mosquitoes swarming over one's face and singing in one's ears throughout the night and above all the eerie feeling of something mysterious and frightful about to happen, these are enough to drive a prospective visitor away. And yet, after a visit to the place I do not have any regrets about having been there.

The first impression I had of the place was one of perpetual neglect. The town, if one can call it by such a name now, is in a dilapidated condition; many of the shop-houses are in ruins and those that have survived the ravages of time are in such a condition that I wonder how the occupants have the courage to live in them. There are some that tilt dangerously one way or the other and the one which I entered had a floor so worn that I feared for my safety while walking on it.

But a moment's reflection changed my attitude from one of disgust to that of profound admiration. Kota has a loathsome enough appearance even without its mosquitoes and frogs; there is nothing around it to inspire admiration. But few towns in Malaya can boast of such a long history and look back to an existence so full of grandeur and importance that Penang and Singapore are mere upstarts by comparison.

Kota is situated at the mouth of the Muda River in South Kedah. Behind it stretches a vast hinterland at one time extremely rich in tin, ivory and pepper, commodities that were eagerly sought by Moorish, Chinese, Indian, Portuguese, Dutch and English merchants even before the eighteenth century.* The absence of other means of communication besides rivers to transport these goods to the coast placed Kota in an enviable position. Down the river from the interior came Malay peasants in their stout dug-outs which were so low that the edges were scarcely a few inches above the water. Others on their unwieldy bamboo rafts, piled high with various assortments of goods, glided laboriously downstream. It was a tedious journey fraught with many dangers. It would be many days before they could see their homes again. But the reward was worth the trouble. The huge clumsy-looking Indian junks which lay lazily at anchor in the harbour had brought many things that would delight their women-folk at home. They would empty the contents of their dug-outs and rafts at the various ware-houses along the river banks and make their choice of trinkets and sarongs to take home. Some would wander around in the town. Surely a man was entitled to some form of relaxation after a hard year's toil in the jungle that was their home! And Kota was ready to gratify the desires of every one. There were the gaming houses along the water-front bright with the illumination of a thousand candle-lights at night. The temptation was great. A few hours' patience might bring wealth beyond the dreams of avarice and Ahmad, the Kuala Ketil farmer, returned to Kota year after year in the hope that by one lucky throw he would join the ranks of the enviable rich. He rubbed shoulders with people of all classes and creeds. There were the wealthy Chinese who had travelled all the way from Penang; there were the nobility from as far away as Alor Star, all intent on having a good time and trying their luck. Kota was indeed a veritable Monte Carlo of the East.

* No one knows when Kota had its beginning but the settlements around it could not be as old as the original Indian settlements on the banks of the Merbok River. "In earlier centuries the river must have seemed to wind interminably through the swamps which, however attractive they may have been to the primitive people who made the Guak Kepah shell-heaps, would have been intolerable to the Indians."—Journal of the Malayan Branch of the Royal Asiatic Society, Vol. XVIII, Pt. 1, p. 5.

The noise caused by the callers in the gaming-houses coupled with the wails of the unfortunates and the shrieks of delight of the lucky few soon became an uproar when the many show-houses started later in the night. Each gaming-house had two or three shows of its own in order to attract customers, and the din caused by the innumerable Chinese gongs and the Malay drums was enough to drown all conversations.

An old resident*, he must be well over eighty judging from his wrinkled face, recalls with great pride Kota in the days of his youth. There were never less than twenty heavily-laden junks, a few 'tramps' the dirty-looking steam-boats from Penang—and scores upon scores of smaller boats from the interior on any day of the week. The whole water-front was teeming with people. The streets, and there were many of them, were clean and well-kept and full of buggies belonging to the rich. He, himself, had one, and he recalls with a twinkle of happiness in his eyes the joy and satisfaction he had had in those days. He recalls the number of beautiful buildings, the Sultan's palace with its beautiful garden on the river bank, the imposing jail-house in the very centre of the town, the stately mosque and above all the gaming houses. He takes great pride in showing the location of these buildings. Traces of their ancient grandeur can still be seen today. The gate to the palace stands serenely facing the ruins around it as if defying time itself; the jail-house has collapsed but the guard-house is still there and so is one of the gaming-houses beside the river. As I entered the tottering building I could not help visualizing the tempestuous times that now lie in the limbo of history. "Ah", said my old informant continuing his commentary as we passed from one building to another, "you do not know what I know. You may despise everything that you see around you now. Nobody of any consequence comes here any more for our Kota is a dead town. But, I wish you had lived here sixty years ago. You have really missed something, believe me!" I am glad that I met him. For a full hour as we sauntered through the ruins and along the dusty roads, I found myself dreaming of the magnificence that must have been Kota's in days gone by.

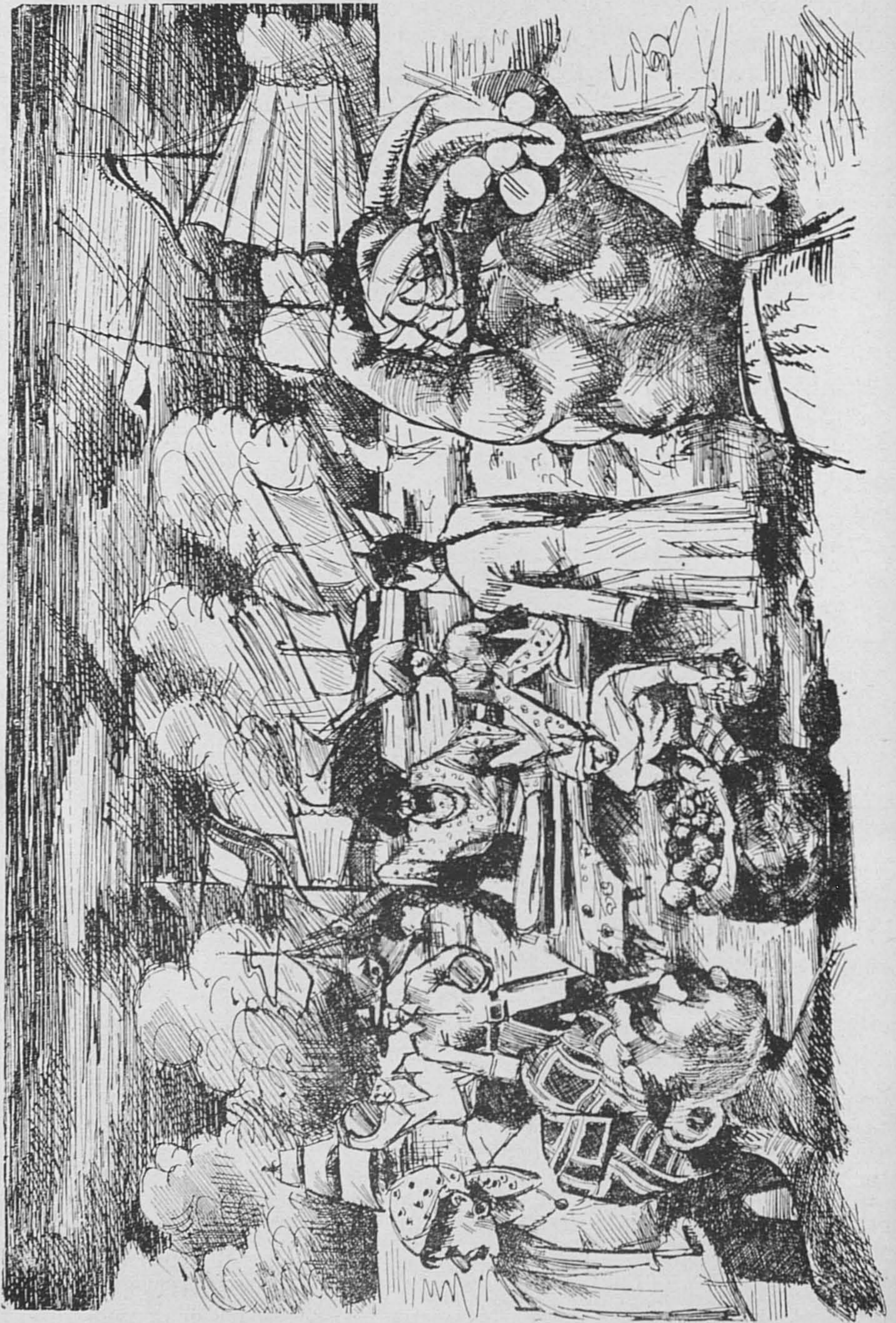
It must indeed have been a remarkable place for did Sultan Ahmad Tajudin Halimshah not abandon Alor Star and hold his court at Kota in 1804? The elegant palace beside the rivulet which was his official residence at the old capital had no rival in the Peninsula in beauty and size, and the equally imposing country seat which crowned a little hill projecting in the middle of a man-made hill at Anak Bukit afforded all

* He is known affectionately as Tok Chin. In his younger days he served as Harbour Master and later as Gaoler at Kota. His memory was excellent and it was a pleasure to listen to him. I made another trip to Kota a few months later in order to listen to his tales but I was too late. I learnt with great regret that the old man had died.



SECTION OF THE KUALA MUDA WATERFRONT—GAMBLING HOUSE

An original drawing by Ahmad Hamzah



the comforts and peace that any potentate, no matter how exalted his position, might require. "It is paved with marble and the apartments are so placed as to enjoy a continual coolness. The view from this takes in the whole plain, but the eye has to rest on the vast and splendid garden and contemplate avenues which encircle the little hill, and numerous fruit trees and shrubs which flank the avenues, or which can be found on the banks of the river."* It was truly a restful place. And yet it was to Kota that he decided to go and the ancient capital with its two remarkable palaces built by his grandfather Sultan Muhammad Jewa Zainoldin Shah saw but little of him after 1804. For the next eighteen years Kota was his home and this added greatly to the gay atmosphere at the port, for in the train of the Sultan came all his courtiers, the innumerable ladies of the court, his retinue of advisers and hangers-on and the chieftains without whom his authority would be a mere mockery. Each contributed his share towards the greatness of Kota and at the same time helped to expand an already large colony which spread as far as the coast. The growth was rapid, so rapid in fact that within a few years Sultan Ahmad was already looking for a site where he could build a country residence to escape from the din and turmoil that prevailed at Kota. "One day while His Highness was on a picnic with his entire court on the Merbok River, his attention was drawn to a place where a village could be opened up. Whereupon he started looking for a likely place where his country house could be built. Espying a shallow place in the middle of the river, he ordered that it be filled up to form three small islands on which he built his court and several small palaces and other houses. When the buildings were completed he ordered the construction of palisades to make the place safe from attacks."† This country residence became known as the Istana Pulau Tiga. It was to this palace that he retreated whenever he needed relaxation, and to facilitate travelling he ordered the construction of a canal from the Simpoh River to join the Muda River close to his palace at Kota.

Sultan Ahmad Tajudin's choice of Kota as his official residence is easy to understand. The imminent danger of a Siamese invasion had probably made it expedient for him to live close to an ally from whom he could expect help in case of trouble. He was perhaps quite justified in his expectations, for had not his father before him ceded Penang to the British in order to provide for such a contingency and had not he,

* Mr. J. F. Augustin's article on "Alor Star" which appeared in the 1953 issue of the "Gate", the magazine of the Sultan Abdul Hamid College Historical Society. The article was a free translation based on a description of the town by a French missionary.

† A free translation from Che' Hassan's "Al-Tarikh Salasilah" p.226. This book which is now out of print was printed at the Jelutong Press, Penang in 1925, on the instructions of His Highness the Regent of Kedah, Tengku Ibrahim.

himself, given up Province Wellesley in 1800 in the hope that he could count on the Company's support? He did not, of course, realize that "Light had led Kedah to expect more than he could fulfil" and that "the Governor-General in Council had (as early as 1788) decided against any measures that (might) involve the Company in Military operations against any of the Eastern Princes."* "Kedah was safe as long as Siam and Ava believed that an attack on Kedah might involve a trial of conclusions with the British; but when it was publicly given out, that the assistance for which Penang had been ceded.....would not, in fact, be given, then the fate of Kedah became a mere question of time. The cause (of the invasion which took place in 1821) was the cowardice of the East India Company, ending in a breach of faith which sullied the British name and weakened its influence with Malays for many years."†

Another important cause of the Sultan's sudden preference for Kota was the opening of Prince of Wales' Island in 1786. Unlike Alor Star which had suffered considerable loss of trade, Kota was going through a period of prosperity far greater than it had ever enjoyed before. Penang was gradually becoming the "great tin mart of the East." Bannerman had already sent out Anderson to make arrangements for the purchase of tin from Selangor, Perak and Kroh. The third place, especially, was of great importance to Kota. The ore from Kroh "had to be carried six miles from the mines to the headwaters of the Muda River on elephants, and thence shipped down the river through Kedah to Kuala Muda."‡ The amount of tin shipped in this way would be considerable and there was great promise of a gradual increase in time to come when the tin-fields of Klian Intan were opened up. Moreover, the Kroh chiefs, Dato Mekong Betong and Inche' Awong Mahomed, had agreed to accept from the company half of the price "to be paid in cash and half in any merchandise they might require at the Penang market price."‡ The implication is clear. Kota grew fat on duties that it collected from the out-going tin shipments and the incoming merchandise from Penang. Further, junks of any size at all could navigate only as far as Kota, and from there upstream, it meant plodding laboriously along the meandering Muda River in the sluggish dug-outs. The transshipping of goods alone made Kota an extremely busy port while the customs duties assured its prosperity for years to come.

The collection of duty required great vigilance on the part of the Sultan's officers. The wily Chinese and Indian merchants from Prince

* Winstedt, "History of Malaya" p.178.

† Swettenham, "British Malaya" JMBRAS Vol. III Pt. 2, p. 42.

‡ M. C. Cowan, "Governor Bannerman and the Penang Tin Scheme", JMBRAS Vol. XXIII Pt. I pp. 60-65.

of Wales Island were for ever probing all the tiny chinks in the Kedah system and they very often found the weak links. Many were the petty chiefs who grew fat on their illegal earnings whilst the Sultan smarted under a corrupt system that threatened to impoverish his treasury. It was at this time that he decided to grant a farm of the customs at Kuala Muda to two Straits Chinese, residents of Penang, by the name of Che Seong and Che Toah. By this system he was assured of a steady revenue which was denied him by his own officers. Little did he realize, however, the extent of the power that he had handed over to the two merchants. They controlled the entire shipping in the Muda River, and were the virtual rulers of Kota itself. The amount paid to the ruler was negligible compared to their own pickings. They had "an exclusive monopoly of the trade and navigation of the Muda River, imposing a duty of 20 per cent. on all merchandise trading up and down."†

The Governor of Prince of Wales Island complained bitterly to the Sultan in 1818, when two of the Company's boats heavily laden with merchandise, were seized by the servants of the farmers at Kuala Muda. Bannerman's note was almost threatening when he asked the Sultan for "immediate redress from the Chinese Farmer who had dared to commit an act of violence as to seize and detain, in my friend's territories, the property of servants belonging to the East India Company."* The Sultan was most apologetic in his reply. He promised to ask Che Seong and Che Toah to restore "my friend's" goods forthwith so that my friend might send them to the place whither he wished to take them." But on the subject of interference with the farmers' powers of levying duty he was firm. "I have given them a farm of the Qualla Moodaand this I cannot alter."* In fact he was not willing to even if he could. Under no other system could he ever hope to get even a small percentage of the revenue which the two Chinese had made possible for him.

Tengku Ahmad's sojourn at Kota came to an abrupt end in 1821. During his absence from the capital, he had entrusted the government of Kota Star to his younger brother Tengku Yaacob, nick-named Tengku Ambon, an extremely ambitious and unscrupulous scoundrel who was not averse to slitting his brother's throat to attain his base ends. He had already been made Raja Muda, but such was his thirst for power that he aspired to the Regency of Perlis and Setol on the death of his uncle Tengku Zayudin Mukarram Shah. The Sultan was firm in his refusal. He had set his mind on appointing his cousin, Tengku Yusuf, the eldest son of Tengku Zayudin. "Thrice did Yaacob prostrate himself before His Highness and each time he left the court disappointed

† M. C. Cowan, "Governor Bannerman and the Penang Tin Scheme", JMBRAS Vol. XXIII Pt. I pp. 60-65.

* M. C. Cowan "Early Penang and the Rise of Singapore" JMBRAS Vol. XXIII Pt. 2 pp. 83-84.

and more bitter."† Little did Tengku Ahmad realize the amount of havoc this disgruntled and perfidious brother would be causing Kedah in a short while to come. In his rage at thus being thwarted by the Sultan, he and his followers left Kedah and took refuge at the court of the Governor of Ligor, Chau Phya Si Tamrat, whose help he wanted to enlist for the invasion of Kedah. So well did the proposal fall in with the Governor's own wishes that preparations were made immediately. Within a few months the expedition was ready and the Siamese fell on Kedah without warning. Tengku Ahmad Tajudin with his entire court was at this time at Pulau Tiga. As was the custom of the time, especially in the time of Tengku Ahmad,‡ there was merry-making and feasting while the Sultan was at his country seat. Surrounded by his innumerable sycophants, the blood-suckers who were for ever reminding him of his munificence and greatness, he remained there from day to day, lulled into a false sense of security whilst the rest of the state trembled under the heels of the invaders. The Siamese columns were soon fast converging on Kota by land and sea. There was no telegraph service in those days to warn him of the impending danger and when news did finally arrive the Siamese boats were already at the mouth of the Muda River. The Sultan fled "on elephants with his family and such of his belongings as he could collect.....(and)..... after days of exposure and privation, the Sultan, scattering rupees from his elephant to delay his pursuers, reached his brother (Tengku Sulaiman) on the Prai River, when, embarking on four or five prows, he sought British protection at Penang."* Not all of his entourage, however, managed to escape. Some of his nobles fell into the hands of the conquerors and were either put to the sword or taken to Ligor as captives of the arrogant Chau Phya.

This sudden catastrophe which brought with it all kinds of sufferings and depredations was not the end of the misfortunes that befell Kota at this time. The sporadic counter-attacks that the Kedah Malays launched from Province Wellesley during the occupation years took a heavy toll in human lives. Each attempt was followed by reprisals on the unfortunate inhabitants, for those who were suspected of being in sympathy with the raiders were put to the sword by the Siamese. The most daring raid took place in 1831 when Tengku Kudin, a nephew of the Sultan, attacked Kota, killed Penghulu Mohamed Nor for his disloyalty to the Sultan's cause and returned to the Province with a large sum of money taken from some of the disloyal settlers.†† Not long after, Kudin was

† Che' Hassan: "Al-Tarikh Salasilah".

‡ Wan Yahya writes on page 8 of his "Salasilah Kerajaan Kedah": "Sultan Ahmad Tajudin did not take much pains over the administration of his state he was very fond of merry-making."

* Winstedt: "History of Malaya" p. 184.

†† G. M. Khan: "History of Kedah" p. 39.

back in Kota, this time as a fugitive in disguise. The British government, in their hurry to please the Siamese, were on the look-out for him. What better place was there for him to hide? No one would look for him at Kota.

Tengku Kudin's abortive attempt to reconquer Kedah the following year brought great sufferings to the people of Kota. Not only were they compelled to take up arms in a lost cause, but they were also cruelly treated by the Siamese when Kudin was defeated. Thousands of people throughout the state were impaled, and Kota as the gateway to Kedah paid its toll in blood on a scale unprecedented in the history of the Siamese occupation. As a result when Tengku Ahmad returned to Kedah in 1843 after suffering all the humiliations inflicted on an exile he found a Kedah disturbingly quiet and almost frightening. Out of a population of about 180,000 in 1821, there were hardly 6,000 left to greet him on his return.* Kota itself had not even a vestige of its former glory. And yet, strangely enough, it was to Kota that he decided to go.† Either his attachment to his country seat at Pulau Tiga was very profound, or he was trying in his last few years to recapture the former glory and splendour in his old haunt. It was indeed with great reluctance that he finally abandoned Kota and returned to Alor Star the following year. Thus ended Kota's short supremacy as the virtual capital of Kedah. Although various other rulers paid periodical visits in later years, it never again saw the pomp and splendour that existed during Tengku Ahmad's time. However, there was a short period towards the end of the nineteenth century when it was again in the lime-light. After the abortive rebellion which preceded the murder of Mr. Birch in 1875, Bendahara Raja Ismail of Perak fled with his followers up the Perak River to the Baling District in Kedah. It was a difficult situation. However, after a protracted negotiation lasting many days, Tengku Ahmad Tajudin‡ managed to persuade Raja Ismail to give up the struggle. He was allowed to retire to Kota where he lived for over six months during which time there was so much uneasiness and intrigue that Tengku Ahmad Tajudin decided to listen to the British demand for the surrender of Raja Ismail to the British government.‡‡

Although other towns began gradually to catch up with it, Kota continued to prosper throughout the rest of the nineteenth century. So long as the Muda River remained the main highway to the rich interior

* Wan Yahya: "Salasilah Kerajaan Kedah" p.9.

† G. M. Khan: "History of Kedah" p.43.

‡ Tengku Ahmad Tajuddin Mukarram Shah, the grandson of Tengku Ahmad Tajudin Halimshah. He ascended the throne in 1855.

‡‡ Wan Yahya: "Salasilah Kerajaan Kedah" p.13.

its position as an important port was unassailable and it had nothing to fear. It remained the capital of Kuala Muda District, and continued to boast of its flourishing trade, its stately mosque and its imposing gaol down to the beginning of the twentieth century. However, its hitherto unchallenged supremacy ended with the construction of roads and railways in Kedah at the beginning of the twentieth century. It found itself gradually relegated to a minor position as all business was centred at Sungai Patani. When the state government finally decided to shift the capital of the District to Sungai Patani in 1915, Kota's downfall was complete. It became a ghost town. The shop-houses were abandoned and began to crumble to ruins through neglect. The once proud waterfront which was at one time crowded with all kinds of boats is now completely deserted. Very soon nothing will remain to remind us of those memorable days when Kota was acknowledged as the principal port of Kedah.



Kelembai, a Petrifying Giant

by

J. C. BOTTOMS*

A long time ago, in the upper reaches of the Těmběling River in Pahang—that wonderful river where pre-history, wild life and orchids jostle each other for the visitor's attention—there was a giant whom the local people called Sang Kělěmbai.

Kělěmbai had a son who was betrothed to Putěri Gunong Ayeh. One day Kělěmbai's son, whose name we do not know, paid a visit to the Princess who received him very kindly. She prepared a meal for him by cooking rice in a pot no bigger than an egg-shell. He asked her if that would be big enough for him and she replied that she thought it would be, but if not, she could easily cook some more. When it was ready, he began to eat and ate for a long time from this small pot until

* The author gratefully acknowledges the help of Che Abdul Rahman, Assistant Superintendent of the King George V National Park, who supplied part of the story about the death of Kělěmbai's son.

he had had enough. But the pot was constantly and miraculously replenished and did not become empty as he had expected.¹

Kělěmbai's son finished the meal and left without saying a word. He felt that the Princess had humiliated him on purpose, and he also felt rather ashamed of himself. He therefore decided to break off his engagement and when he arrived on top of Gunong Bakar near-by², he took out his bow and arrow, and taking aim at the Princess, shot an arrow at her. Putěri Gunong Ayeh, however, had been watching him closely from the time he left her and saw the arrow coming. She just had time to divert the flight of the arrow with her handkerchief, so that it struck the mountain itself with such force that the mountain has leaned on one side ever since.

Then Kělěmbai's son went home and found his father making a boat on the river bank. The son went down to the river and began to amuse himself by making a *sawar* from the pieces of wood discarded by Kělěmbai in the course of his boat building. A *sawar* in these parts is like a fence in the river made of thin pieces of wood or bamboo which converge in two lines in the slope of a V to force the fish into a trap (*bubu*) placed at the point of the V. This was at a place called Jěram Sawar³, the rapid immediately below Kampong Pagi which is about half a day's journey above Kuala Tahan in what is now the King George V National Park⁴.

While Kělěmbai's son was busy setting his trap, Putěri Gunong Ayeh, who had followed, spotted him from a distance and determined to take her revenge for his rudeness to her.

She therefore gathered some *buah pěrah* which she threw in the river so that they floated down towards the fish-trap. *Buah Pěrah* is a kind of jungle fruit⁵ which can be eaten after boiling, but which is poisonous if eaten raw. Kělěmbai's son did not realise these fruits were poisonous, ate some raw and died.

When Kělěmbai found his son dead he picked him up and carried him up to the top of Gunong Tahan to bury him. On the way, in his grief and rage, he pulled up by the roots every *pěrah* tree that he saw.

¹ As in one of the stories about Putěri Gunong Ledang (Mount Ophir) in Johore.

² Perhaps Gunong Ulu Bakar though this is in the extreme headwaters of the Těmběling on the Trengganu border.

³ Jěram = rapid.

⁴ This story is also reported, with slight variations, from the Tanum River near Chěgar Pěrah and from Ulu Kěchau, both areas being near Gunong Tahan. (H. F. Biles in litt). Chěgar = shallow rapid, and the place-name Chěgar Pěrah may well refer to the story which follows.

⁵ The fruit of *Elateriospermum tapos*, a tree whose flowering is said to fix the time for sowing the rice in some areas.

That is why, until recently, there were no *pěrah* trees to be found near Jěram Sawar on the Těmběling River.

The tomb of Kělěmbai's son was very magnificent for Kělěmbai buried a great mass of gold underneath and round the sides of the tomb, and at the head of the tomb he placed two headstones (*nesan*) of diamonds. This tomb is the *ibu mas* (mother-lode of gold) which is supposed to exist at the top of Gunong Tahan and which some say gives the mountain its name of the Forbidden Mountain¹. This *ibu mas* was once found by a wandering aborigine but neither this man nor anyone since has ever found it again².

There are many other stories about Sang Kělěmbai or Gěděmbai as he is also called. He was, for instance, the first person to fish with a *jala*—that round casting net, with weighted edges, which is thrown into the water with a sweeping motion by a single fisherman. He apparently invented this method at a place called Lubok³ Kělěmbai up-stream of Jěram Nusa which is itself just above Kuala Tahan on the Těmběling River. Above Lubok Kělěmbai, on the west bank of the river there was a high rock column, tall and straight like a *tualang*⁴ tree, from which Kělěmbai used to throw his *jala* straight down into the pool below. According to another version of this story⁵, while Kělěmbai was fishing, a hornbill (*burong ěnggang*) flew past and alighted on the upper branches of a *tualang* tree uttering its familiar shrill cries of *jarang-rang-rang*. One meaning of *jarang* in Malay is "wide-spaced" e.g. as the mesh of a net, and Sang Kělěmbai thinking that the bird was mocking his unsuccessful efforts to catch fish, picked up a large rock from the pool and hurled it at the hornbill. The bird flew away unharmed but the rock landed on top of the tree where it stayed put and remained until a few years ago.

Kělěmbai was extremely jealous of his discovery of this new technique and did not want others to learn it. So after every spell of fishing he burnt the net so that no one could find out how to make another like it. He then had to make a fresh one every time he wanted to fish again. However, other people did get to know how to make the *jala* by carefully examining the ashes of the burnt nets, and that no doubt is how this method became as popular and widespread as it is

¹ *Tahan* = to restrain, forbid.

² But see W. W. Skeat: *Journal of the Malayan Branch of the Royal Asiatic Society*, Vol. XXVI, Part 4, 1953, p. 102, note 56.

³ *Lubok* = deep pool.

⁴ *Tualang* = "swarming of bees", hence any of a number of kinds of tree used for this purpose e.g. *Emblica*, *Ficus*, *Koompassia*, *Swintonia*.

⁵ From H. F. Biles, in litt.

today. He is also said to have thrown rocks at the fish and these big rocks sticking up in the river are still known as Batu Kělěmbai¹.

Kělěmbai's most terrifying characteristic is his ability to turn people, animals and things to stone (and, according to some versions, to wood) and there is plenty of evidence of this power in Ulu Těmběling. He exercises this power by addressing² his victims and his mouth is therefore said to be very poisonous (*mulut-nya bisa*).

There was, for instance, a wedding feast taking place at a place called Jěram Rědap between Kuala Kěnyam and Kampong Pagi on the Těmběling River; it was a splendid affair with *rěbana* (tambourines), *nasi pulut*—the glutinous rice used on special occasions—and a buffalo fight (*kěrbau běrlaga*) also arranged. All this can be seen on the edge of the river, together with ready-plucked betel-vine leaves, for Kělěmbai, in a passion because he had not been invited, turned everything to stone. It is not recorded what happened to the bride and bridegroom or the guests, but as you go up the Těmběling River at this point, the buffaloes, tambourines and rice can be seen near the water on the right bank and the betel-leaves on the left, according to local authority. A cat which saw the *nasi pulut* and thought it would make a good meal was also seized by Kělěmbai who turned it to stone and threw it up the river to a place below Kampong Bantal now called Jěram Kuching³. But no stone figure of a cat can now be seen there.

A more endearing feature of Kělěmbai is that though terrible, he is also stupid, and has been outwitted on many occasions by the local people who convinced him that they were a race of even more terrible giants so that eventually he was frightened away.

Thus, the following story, collected by Skeat⁴ in Kedah:—

Once upon a time there was a pair (*sěklamin*) of these gigantic beings, far taller than any human beings, and they had a *chěngal* tree on a log of which they would sit with their feet a-dangle (*pohon těmpat běrjuntai*) on the banks of Lubok Batu on the Kědah River. These giants, like all others were so incredibly slow-witted that they could easily be imposed upon by Malay practical jokers. They were made to believe, for instance, that tortoises were really fleas (*gutū kěpala*) from the heads of gigantic Malay children; and that harrows (*gěrat*) were the hair-combs of other Malay giants, who could make themselves small enough to enter a *kěris*-sheath to do the hollowing. This was done in the hope of inducing the *Gěděmbai* to move their abode elsewhere.

¹ *Batu*=stone or rock. According to W. Skeat in "Fables and Folk Tales from an Eastern Forest", Donald Moore, Singapore 1955, p.68 and note, it is a common practice to throw stones into a river to attract the fish before the cast is made with the net. These stones are called *batu tungkul*; *tungkul*=lump, chunk.

² *Těgur*=to address, greet, accost. Also *sumpah*=to curse.

³ *Kuching*=cat.

⁴ See W. W. Skeat. Journal of the Malayan Branch of the Royal Asiatic Society, Vol. XXVI, Part 4, 1953, P. 144.

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Such are the stories collected in the course of a visit to the upper reaches of the Těmběling River in 1954. There is much that is obscure about Kělěmbai, and this incomplete and premature account is published now in the hope that it will interest others to collect further Kělěmbai stories and draw attention to existing references both in Malay literature and in English literature on Malay subjects.

To start with, it is not clear whether Kělěmbai is singular or plural, masculine or feminine. When the stories recorded here were collected, from a number of different sources, Kělěmbai was spoken of as being a single male giant, more or less confined in his activities to the Ulu Těmběling territory.

However, in W. Skeat's "Fables and Folk Tales" referred to above, there are two stories ("The Outwitting of the Gěděmbai" and "The Fate of the Silver Prince and Princess Lemon Grass") which refer to the Gěděmbai (a variant of Kělěmbai) as a "race of gigantic spirits"¹. On the other hand, Sir William Maxwell referred to by Skeat in his notes on the first of these stories² describes Kělěmbai as being a single male "mythological personage named Sang Kelembai"³.

As to Kělěmbai's sex, no more certainty seems to exist. Skeat treats his "race of gigantic spirits" as being without sex; Maxwell, as quoted above, refers to Kělěmbai as a male. Winstedt in his Unabridged Malay-English Dictionary⁴ refers to Kělěmbai as "an invisible giant(ess) that petrifies people or ruffles hair. Also *Gěděmbai*" (p. 148). On turning to *Gěděmbai* we find "a giant that turns all to stone". Finally Wilkinson has the following⁵:

"*Kělěmbai*. I. A supernatural being. Various described.

- (i) In Pk., Pah.: a giant or race of giants who overran the country turning all the people into stone (Sang Kělěmbai; Gěděmbai);
- (ii) In Kedah, a wonder-working spirit (Gěděbai, Gěděmbai) to which the tongue of a boaster may be sarcastically likened;
- (iii) In Minangkabau, a spirit only visible occasionally (Si-Kulambai, Si-Gulambai); often mischievous but capable of acts of kindness".

Wilkinson goes on to say that Kělěmbai is generally considered tall, in one case a tall female spirit with matted red hair, and has been associated with invisibility or with intermittent visibility like the head of

¹ Op. cit. p. 68.

² Op. cit. p. 81.

³ Journal of the Royal Asiatic Society, Straits Branch, No. 1, p. 145.

⁴ Kelly and Walsh, Singapore (no date).

⁵ Wilkinson R. J. A Malay-English Dictionary, London 1955, Part 1, p. 537. In this extract "Pk., Pah." stand for Perak and Pahang.

a snail popping in and out—*siput kělěmbai, kělěmboi, or kělěmbuai*¹. Also associated with elf-locks which are known as *sarang kělěmbai*. *Kělěmbai* is also the name of a tree, *Crataeva Macrocarpa*².

For the stories recounted above the author has retained the single male form of *Kělěmbai* as that seems to be the more usual form: but obviously one must maintain reservations as to both number and gender without further evidence.

Then, as to the *Kělěmbai* territory, though the present stories concern the *Těmběling* Valley, which seems to be the *locus classicus*, there are *Kělěmbai* stories in Ulu Kelantan, Ulu Dungun and Ulu Paka (Trengganu), in Kedah and on the Perak and Kinta Rivers. The two large rocks which give Batu Gajah in Perak its name are said to be elephants, a cow and its calf, turned to stone by Sang *Kělěmbai*³. Again, in the passage by Maxwell quoted by Skeat and referred to above he says "One of the highest mountains in Perak is called Bubu. It is supposed to be the fish-trap of the mythological personage named Sang *Kalembai*, and the rocks in the bed of the Perak river at Pachat are pointed out as his *Sawar* (stakes which are put down to obstruct a stream and thus to force the fish to take the opening which leads to the trap)". The Wilkinson extract quoted also indicates a similar Minangkabau belief.

In all probability *Kělěmbai* is a figure in most parts of the country as the chief of the spirits of river and lake. The bubbles and swirling waters to be found in the upper reaches of Malayan rivers have been pointed out to the author as evidence of *Kělěmbai*'s presence or activity. It would be interesting to know in what other parts of the country there are other *Kělěmbai* stories; whether *Kělěmbai* is singular or plural, masculine or feminine; whether he is also a coastal and maritime character; and what antidotes there are to his petrifying address. He does not appear to figure in the company of the accepted Malay ghost-world perhaps because he seems to be a legendary character whose deeds were all done long ago, so that he may no longer be a power to fear. The fact that he is accorded the courtly title *Sang* shows he is not regarded as an unfriendly figure and that he is sometimes called *Mat Sang Kělěmbai* indicates that he may even be held in some affection⁴.

¹ *Ampulla ampullacea*.

² Wilkinson, loc. cit.

³ Luckham H.A.L. Journal of the Malayan Branch of the Royal Asiatic Society, Vol. XXIII, 1950, pt. 1, p. 139. *Gajah*=elephant; *batu*=stone, rock.

⁴ A familiar abbreviation for the common Malay name *Mohamed*. In some versions he (sic) is called *Mak Sang Kělěmbai*: *mak*=mother.

A Kelantan Myth - Gua Gajah Mati

by

H. F. BILES

Pahang Malays living in the *ulu* have a fund of stories and legends about their own part of the world and also neighbouring states. The following story was told by a Malay member of my Field Staff one evening while camping out on the Sungei Betau, Ulu Jelai.

In the district of Ulu Kelantan there is a limestone hill with a famous cave called Gua Gajah Mati—the cave of the dead elephant. This cave is some distance above ground level and can be reached after a short but difficult climb.

It is said that at the back of the cave there is a large *chěnduai* tree which is always in flower and around the tree there is a pile of bones both animal and human. When a man enters the cave he is irresistibly drawn to the tree by the beautiful scent of the flowers but when he attempts to leave he finds himself rooted to the ground a prisoner until death releases him and his bones are added to the accumulation of centuries.

The wise man enters with a rope around his waist the end being held by companions just outside the cave. He can then safely approach the tree, gathers some of the blossom and when he falls into a trance his friends haul him to safety.

The *chěnduai* is a mythical tree or plant from whose flower is distilled a love potion called *minyak chěnduai*. Not so very many years ago, Malays thought that aborigines used this as a charm to win the affection of Malay ladies who would leave their families and follow them into the jungle.

Incidentally, some aborigines still trade in love philtres and alleged aphrodisiacs and these find a ready market in towns and kampongs.

Some Chinese Proverbs

by

MOK TO LEONG

The Chinese language is rich in pithy sayings for the simple reason that the scholars in the olden days had an uncanny way of expressing themselves. Many of these maxims are rhetorical and philosophical, while others are satirical and humorous. It was the fashion of the day for scholars to express themselves with proverbial brevity and wit.

The teaching of Confucius and Mencius were exemplary quotations, for every child was told that "everything in this world is base, while study is the only lofty thing." No wonder scholars were venerated as standing at the top of the four main categories into which mankind was divided, namely, Scholars, Farmers, Workers, and Merchants. It was not uncommon to see a scholar, on coming first in a public examination, return in pomp and glory to become a District Governor or even the Prime Minister.

Many of these proverbial sayings are based on historical events. The one about "lying on firewood and tasting gall" (卧薪尝胆) conveys the idea of perseverance under adverse conditions. It recalls the days of the warring States when the King of Yueh was driven out of his kingdom by the King of Wu. While he was rallying his troops, he often lay on logs of firewood in order to keep awake while studying military strategy. A gall-bladder was hung near by, and whenever he felt sleepy, he allowed a drop of the gall to fall into his mouth to keep him awake. Through his perseverance, he succeeded in turning the tables upon his enemies and regained his kingdom.

The proverb "morning *Ch'in*, evening *Ch'u*" (朝秦暮楚) is used to describe a fickle-minded person. In the *Ch'in* Dynasty, a person by the name of Chang Yi wanted to serve the King of *Ch'in*, but, before the day was over, he became a turncoat and decided to serve the King of *Ch'u* instead.

Tung Shih was a very ugly woman while Hsi Shih was a reputed beauty in Chinese history. It was said that Hsi Shih looked more alluring when she knitted her brows. So Tung Shih thought that an air of melancholy would enhance her charms too, but failed to realise that by imitating Hsi Shih she made herself look uglier than ever. Hence, this proverb is used to describe a lady who copies the fashion in vogue without considering whether the style fits her or not, thereby making herself look foolish (东施效颦).

Many Chinese proverbs concern the daily life of the people, and we shall now consider a few of these. To most Chinese, the Lord Buddha is the embodiment of the virtues of kindness, mercy and benevolence. A false flatterer is therefore described as a person who has the mouth of Buddha but the heart of a serpent. Hence the proverb "Buddha's mouth, serpent's heart" (佛口蛇心). When two parties are involved in a dispute with neither side giving way, they are said to be struggling like a snipe and a mussel. (鵝蚌相持漁翁得利) Literally, this means that "when the snipe and the mussel grip each other, the fisherman benefits because neither will yield." The Chinese equivalent of "nothing venture, nothing gain" implies that the cubs are only available in the tiger's den. If you do not venture into the tiger's den, how can you get the cubs? (不入虎穴焉得虎子).

A gentleman must honour his word. The Chinese have this to say: "a promise is worth a thousand ounces of gold" (一諾千金). An avaricious person is compared to a snake trying to swallow an elephant. (人心不足蛇吞象) while a miser is described as one who is unwilling to pluck out even a hair for another person (一毛不拔). "When one man relates an idle story, it becomes fact in the mouths of a hundred" (一人傳虛百人傳實) shows how true and dangerous rumours can be.

In the days when horses were the means of transport, the following proverbs came into vogue:—"when the distance is far, one appreciates the horse's strength; as the days pass by, one can tell whether a person is a friend or a foe" (路遙知馬力日久知人心). Where a person is hopelessly slow and behind-hand, he is said to "see the dust raised by other people but is unable to overtake them" (望塵不及). A person who adapts himself to new environment under forced circumstances is said "to have to walk when the horse is dead" (馬死落地行).

For vain hopes, there is the following proverb:—"to gaze at plums to quench one's thirst, to sketch a cake to satisfy one's hunger" (望梅止渴畫餅充饑). The saying that "real gold does not mind the red hot furnace" (真金不怕紅爐火) demonstrates that a man must have the courage of his convictions. He must prove that he is worthy of his reputation even in the face of heavy odds and vicious attacks.

These proverbial sayings and many others like them have become so common that they form a part of the spoken language, and are so often quoted that they pass from generation to generation. They are in fact a fusion of the wisdom derived from historical events, the customs of the Chinese people, the philosophical remarks of scholars and satirists, and the folklore of bygone days.

The Old Fort at Kinarut in Sabah

A Relic of Three Hundred Years Ago

by

MAXWELL HALL

(formerly of the Chartered Company's Service)

Opposite the little township of Kinarut, twelve miles along the railway south of Jesselton in North Borneo, there lies an old fort which has been covered with bush and rubber trees so long that it was almost forgotten. But fortunately there exists at Papar, a township a little further along the railway line, and headquarters of the District, a public-spirited body known as Papar District Team. This is not, as one might suppose it to be, a soccer team or an entry in a badminton tournament, but an earnest committee of non-official and official persons who enjoy control of a certain amount of money to spend on any project the committee likes, and it devotes time, money, and energy to good works.

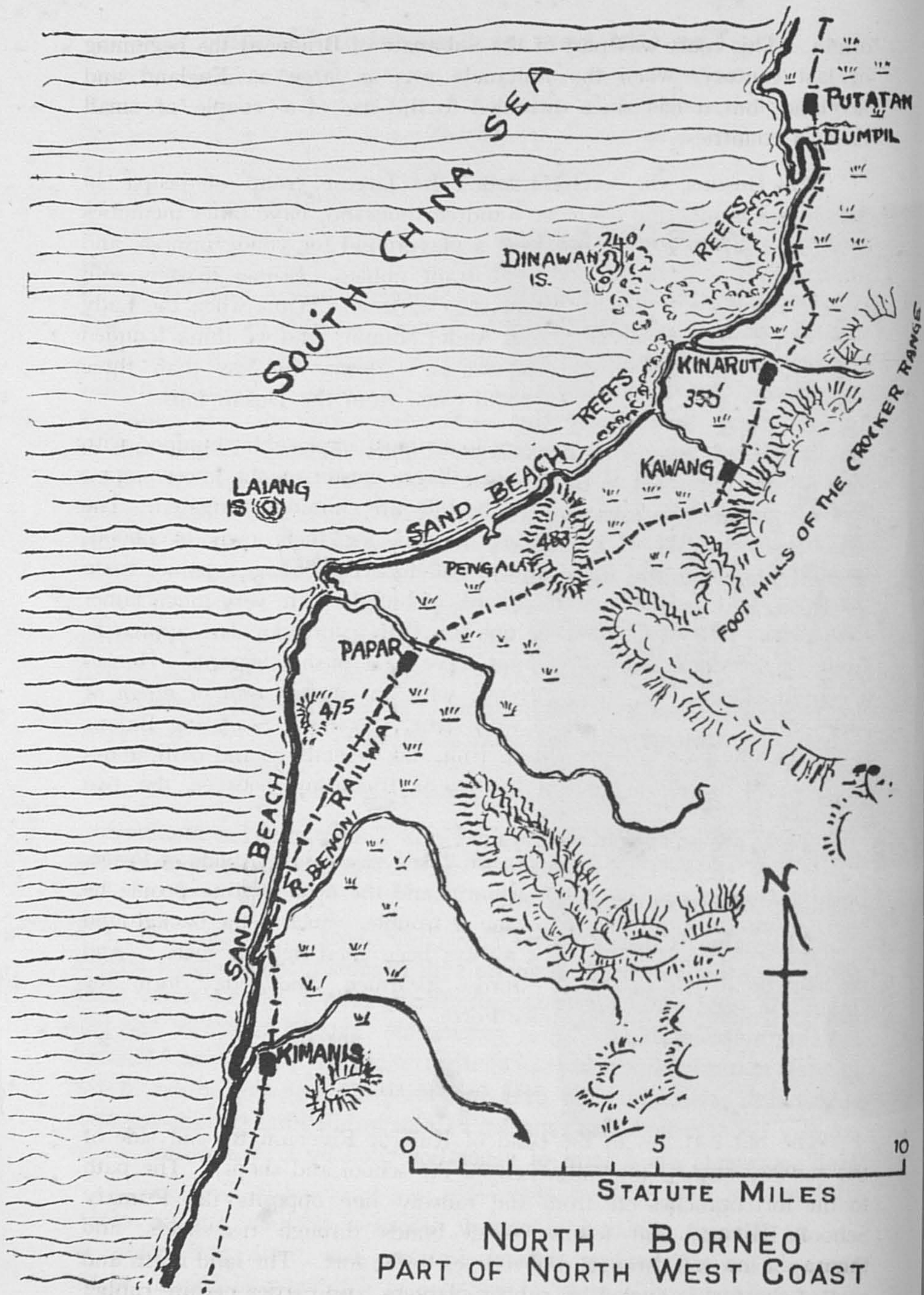
Led last year by Mr. J. D. Boles, the District Officer, the committee cleared the site of Kinarut Old Fort with the hope of preserving it for posterity. The site contains what may be the oldest monument in Sabah, if a fortress may be described as such.

SABAH HAS NO ANCIENT HISTORY

There are no ancient writings in North Borneo, and few monuments. Conjecture rather than certainty about the past is rife whenever the dustheap of history is disturbed.

The name 'Kinarut' raises conjecture about its origin. Is it a foreign or a native word? It shares with Kinabalu, the country's highest mountain, and with Kinabatangan, the country's longest river, those enticing syllables *kina*. It is remarkable that the names of the two greatest natural features in the country contain this prefix *kina*. Kinarut shares this celebrity. An ever increasing Chinese population in the country believes that *kina* represents China, while local pundits say that *kina* represents *aki* a term of veneration used by Dusun people, as in the name of their deity *Kinaringam*.

At Kinarut, which is a narrow defensive position on the coast, there is no outstanding natural feature. But north and south of Kinarut lie the wide fields of wet rice at Putatan and Papar, where crops are tilled and harvested in Chinese fashion, and where the graveyards and the houses are stocked with earthenware jars of Chinese



NORTH BORNEO
PART OF NORTH WEST COAST

FIG. 7.
The locality of Kinarut Fort.

origin. This coast was part of the Sultanate of Brunei at the beginning of last century, when the Sultanate was as large as England and Scotland, but it has since dwindled to the size of a couple of small English countries.

The Dusuns, the 'orchard folk', the largest group of people in Sabah and numbering over one hundred thousand, have bitter memories of Brunei rule. The country was a playground for young princes, and often a place of exile for recalcitrant nobles. Brunei masters sold Dusuns as slaves to pirates to serve as oarsmen. Thus when the Lady Pangiran Tuah, mother of Sultan Abdul Mumin, who we think founded Kinarut Fort, married, she received as a dowry no less than three hundred slaves, and many of them came from the Dusun hills.

Seen from the air the country looks most implacable, humped with hills and clothed with jungle. But villages cluster on the lower slopes, and the level lands at the foot of the hills are cunningly irrigated. The orchard folk produce everything needed for their own livelihood, including cotton cloth, food, liquor, and tobacco. Shaggy ponies roam the fields, and the black-skinned herds of buffaloes are very much tamer than those of Malaya, whom no one less than a toreador dare approach. Gongs echo along the valleys and serve as a bush telegraph. Houses are built of sago and *nibong* stems, with an efficient roof of *nipah* or sago *atap*. All is neatly tied with strips of cane. Sea-going Bajaus exchange their fish for the Dusun fruit and vegetables, and oath stones in the fields testify to ancient treaties of friendship between the two peoples.

If therefore the Sultan of Brunei, *Dar'l Salam*—the Abode of Peace, could command the loyalty of Kinarut and the neighbouring people he had a secure place of refuge in time of trouble. Such is the background of Kinarut. The Bajaus have always been good fighting men. And the Dusuns in the past were sturdy spearmen, and today form the backbone of the country's police Force.

THE SITE OF THE FORT

The old fort lies in the bend of Kinarut River on the hill side of the railway, across the railway from the school and shops. The path to the fort branches off from the railway line opposite the Primary School Padang, and follows small bunds through rice fields, and then up a low hill through rubber trees to the fort. The land north and east of the fort is owned by rubber planters, and carries mature rubber trees which make it difficult now to realise what a commanding position the fort originally held.

The foot of the hill on which the fort stands is two hundred yards from the railway, and the fort is one hundred yards further up. A bench with a roof has been set up near the fort, and a notice board erected. From the hilltop a visitor gets a wonderful view of the mouth of Kinarut River. The small islands of Mantukad and Tinumbak can be seen and also the larger island of Dinawan, where the 'headman' is a woman because all the men were murdered by the Japanese. Further to the north lie the islands opposite Jesselton; they are Mamutik, Manukan, and Gaya. These are partly screened by rubber trees. Westward lies Pulau Tiga. See sketch map on page 44.

Of the fort itself, the general outline remains. Earth works encircle the crest of the hill, and the crest itself is raised high as a final stronghold for a last defence. The earthworks have not stood up to the ravages of time and of the wooden stockades nothing remains. There has been much encroachment of jungle, but fortunately there still lives in Kinarut the much respected and aged Native Chief of the Bajaus, Sahal bin Mahamuda. He is now about sixty years old and he lives in retirement. Old men forget, but Sahal has a lively recollection of the past. He says that Kinarut Fort was built by Bajau and Dusun people in the time of his great-grandfather as a defence against pirates from Suluk, such as the Ilanun, Balanini, and Orang Laut. Sahal's great-grandfather may have lived about 150 years ago, which would imply a date of about 1800 A.D.

BRUNEIS BUILT IT FIRST

Pirates certainly were very active about that time and mention of piracy will be made later in this paper, but I think that Kinarut Fort may be older than the time of Sahal's great-grandfather. I think it was built first by Bruneis. Once O. K. K.* Mohamed Saman, a Brunei, who lived at Membakut and rose to become the head Chief of the West Coast during the rule of the Chartered Company, pointed out to me some of the scenes of famous exploits by Brunei warriors. We were travelling by train from Beaufort to Jesselton. He had pointed to Membakut, Benoni, and Kimanis, and when we passed Kinarut he thrust his chin in the direction of the bend in Kinarut River.

Thanks to the *Selisilah* of Brunei we know the name of the Sultan who fought in Kinarut. He was Sultan Abdul Mubin, who killed his predecessor and seized the Sultanate. The murdered Sultan was Mahomet Ali, who after a life of trouble met his death in the garden of his *Istana* in Brunei. The usurper, himself a man of royal blood, had a grievance against the Sultan's ministers, and presented it in person. When

* *Orang Kaya Kaya*, a Malay title for a major chief: Editor's note.

taunted, he seized hold of the Sultan, lifted him bodily from the floor, carried him out of the *Istana*, and garrotted him on the grass outside. The Sultan was buried with the rites due to Rajahs.

The date is said to be the first date recorded in Brunei history and is given as Malam Hari Ithnin, 14th Rabial Akhir A.H. 1072. I am quoting from the translation by Inchi Ibrahim bin Mahomed Jafar O.B.E. That date corresponds to about 1655 A.D. To support the reliability of this date, history records sixteen Sultans' reigns since then, and such a record may well extend to three centuries.

The usurper, Sultan Abdul Mubin, had to face the relatives of the Sultan whom he had murdered. The relatives did not stay quiet. They made war on the usurper. Sultan Abdul Mubin found the city of Brunei unsafe, and he removed his followers and his court to Chermin Island the fortress which guarded the mouth of Brunei River. It narrows the channel so much that a vessel must make a sharp turn, and thus come under the walls of the island fortress.

Even Chermin Island was not safe against attack, and Sultan Abdul Mubin removed his followers and his court one hundred miles northwards to Kinarut.

SULTAN ABDUL MUBIN DEFENDS KINARUT

From Kinarut, Sultan Abdul Mubin carried on civil war against the relatives of the murdered Sultan, and hoped to regain possession of Brunei itself. The *Selisilah* says that the Sultan lived in Kinarut for a long time, but it does not mention the years. The Sultan may have lived in Kinarut about ten years.

The relatives of the murdered Sultan carried the war overseas and invaded Kinarut. All their expeditions failed and no less than four *Pengiran Temenggong*, warlords we might call them, lost their lives at Kinarut in fruitless attacks. The defence was successful, and Sultan Abdul Mubin proved himself right in his choice of Kinarut as a sure defensive position.

The strength of the position is due to the small islands, rocks, and reefs which guard the channel leading to the mouth of Kinarut River. Here there is shelter for the home fleet. The coast at this point is not like that at Putatan, Papar, or Kimanis, where open and curving beaches allow invaders to wade ashore and come in with the rising tide. The foreshore at Kinarut is blocked by obstacles, and from the heights of Dinawan Island a coastguard can descry the far horizon, and watch for foreign ships.

The terrain ashore is no better for the invader. From a distant beach he must cross swampy forest in the face of a warlike population

armed to defend its country, and no invading force coming in by sea likes leaving its ships far behind. In the result the relatives of the murdered Sultan abandoned the attempt to reduce Kinarut Fort and offered peace. Abdul Mubin accepted a truce with his enemies, and his fleet sailed out of Kinarut River to return to Brunei. To leave Kinarut proved fatal. He played into the hands of his enemies.

Again he formed his court at Chermin Island. It was an unwise move. Before long he found himself closely beseiged, and despairing of success he prepared his end. He crammed the royal jewellery into one of his cannon, and fired it out into the muddy waters of Brunei Bay. The crown jewels, including the *Kamanah* from China, were lost for ever. His foes carried Chermin Island by assault, and executed him on the spot. He had reigned for twelve years, and was the last of the Sultans known as Rajahs of the Bajaus. Kinarut settled down to a century and a half of peace.

BAJAUS REBUILD KINARUT FORT

Native Chief Sahal of Kinarut, recalling old memories, says that Datoh Tokang built the fort as a defence against pirates. That may have been about the year 1800 A.D. Never had pirates been so aggressive. They were reaping a huge harvest from the sea, greater than ever known before or since. Trade had improved during the century, and British warships were too busy fighting Napoleon and his allied fleets to pay attention to pirates in these distant seas. The battles in that war best known to English readers were Trafalgar in 1805, when Nelson defeated Napoleon's fleet, and Waterloo in 1815, when Wellington defeated Napoleon's army.

During these years pirates roamed the seas unchecked. Sultans, princes, traders, and sailors all engaged in piracy, and people ashore were hard put to defend themselves. Pirates were out to capture loot and slaves everywhere along the coast. But Kinarut was a hard nut to crack. Native Chief Sahal says that on one occasion Balinini pirates attacked Kinarut. The women and children took refuge in the fort with a small garrison and some cannon to defend them. The main body of defenders paddled to the mouth of the Kinarut River and set an ambush. The pirates attacked and were routed. Although far out of range, and more likely to hurt friend than foe, cannon on the ramparts of the Fort opened fire and barked defiance against the enemy, adding noise and confusion to the battle.

Kinarut Fort cannot recover its old appearance of rampart and stockade built of earth, stone, and timber. Brunei cannon no longer frown from its water-gate, and warriors no longer brandish *kris* or spear

in its defence. The visitor must conjure up these scenes for himself if he wishes to picture life in the old Fort of Kinarut two or three hundred years ago.

THE FATE OF THE CANNON

Up to fifteen years ago hundreds of bronze cannon could be found in every village along the coast. Every house contained a few. The total must have amounted to a thousand or more. With them salutes were fired at weddings and on birthdays. These cannon had been forged in Brunei and brought to Sabah. They were mounted on swivels, and could serve on ship or shore alike. Owing to the growing scarcity of gun-powder, more and more of these cannon found their way into pawnshops. In early days they could not be sold oversea without the consent of the Governor, and they were looked upon as heirlooms and relics of the past which should be kept in the country. A few found their way to museums overseas, and others to yacht clubs in England and Australia to serve as saluting guns on flagstaff lawns.

But during the Japanese Occupation, 1942 to 1945, many were confiscated and sent to Japan as scrap metal to help satisfy the demand for material of war. Even today these cannon fetch a price as scrap, and stacks of them lie close to rail or road awaiting sale to dealers.

The cannon range in size from about six feet long, shaped like monster dragons or crocodiles, to tiny little toy cannon only six inches long, whereby boys in Borneo two or more centuries ago had learnt the arts of war.



Nineteenth Century Borneo:

A Study in diplomatic Rivalry

by

GRAHAM IRWIN

Verhand, v.h. Koninkl. Inst. voor Taal-, Land- en Volkenkunde, 1955. p. xii, 251, maps. Price 10 Guilders.

Reviewed by

J. M. GULLICK

The eighty years (1809 to 1888) over which Dr. Irwin traces the course of European policy in Borneo was a period during which colonial policy underwent a profound change. The old policy had been "trade, not territory" and was exemplified in the remote fort or trading post at

the centre of a sphere of influence. The European powers did not administer the territories within their sphere of influence but they hoped (and were generally disappointed) to maintain a strategic and mercantile monopoly over them. At the end of the nineteenth century their own competitive rivalry and the inherent contradictions of the "sphere of influence system" had compelled the powers in Borneo as elsewhere to move from trade monopoly to territorial administration.

Dr. Irwin begins with a brief introduction covering the pre-nineteenth century period and demonstrates that the interests of the two European powers concerned with Borneo, Britain and Holland, were different in their nature.

In Borneo as in Malaya at this period Great Britain was interested mainly in keeping open the trade route to China. The Northern part of Borneo was significant in that connection. Holland had come to Indonesia on account of the lucrative trade in spices from the Moluccas. Java had become the centre of her Indonesian possessions. Viewed from Java Borneo, especially the Southern half of Borneo, was part of the "Outer Islands", i.e. a territory reserved for future development when Holland's administrative and economic resources permitted expansion further afield from Java.

In 1890 however the Dutch, at the request of their Napoleonic French masters, abandoned their one foothold (at Bandjermasin) in Borneo in order to concentrate their forces for the defence of Java against the British attack which they knew must come. It did not save them. Lord Minto's forces secured control of Java and Stamford Raffles became Lieutenant Governor of Java.

Raffles found time to think of establishing a British post in Borneo which he hoped to retain for Britain even if Java itself must be returned to the Dutch at the end of the war. But the British establishment at Bandjermasin came to grief partly because considerations of high policy dictated withdrawal from it and partly because of the mismanagement of Alexander Hare, Raffles' Resident at Bandjermasin.

The Dutch returned to Bandjermasin in 1817 and made treaties also with the Malay rulers of Pontianak and Sambas. But it was still a very shadowy control and Borneo relapsed into darkness and obscurity.

Dr. Irwin then traces the course of negotiations leading to the Anglo-Dutch treaty of 1824 and the British undertaking not to occupy "any of the other islands south of the Straits of Singapore." Without having the knowledge to be sure, the reviewer suspects that a particularly original and able piece of research underlies Dr. Irwin's incontrovertible demonstration that the British undertaking, however it was construed in later years, had no relevance to Borneo in the minds of those who drafted the treaty of 1824.

Next, in 1839, there enters on the scene the gifted, stormy figure of James Brooke, first Raja of Sarawak. Beginning as an ally of one side in a civil war in Brunai, Brooke crushed the Borneo pirates with a salutary severity worthy of Cromwell in Ireland and went on to make himself a kingdom. The long and involved story of Brooke's struggle for help and recognition is well told and makes up the central section of Dr. Irwin's book.

Last comes the almost incredible episode of how "an American speculator, an Austrian baron, and a London business-man" played their part in making what is now North Borneo.

The theme which is implicit throughout this book and which the author stresses in his concluding section is the inadequacy of the resources in men and money which the European powers applied to their policies in Borneo. The reviewer would go further. For purposes of naval strategy or mercantile imperialism the powers sought to exercise control over the second-largest island in the world. They made treaties with each other and with various Malay Sultans and were then aggrieved if mercantile restrictions proved unenforceable or if pledges of friendship and loyalty were broken. They were conscious that they themselves lacked the civil and military manpower needed to assume direct administrative control of this huge territory. Yet they persisted in striving to achieve their ends through the intermediacy of small outposts and of native rulers whose administrative machinery was at least as inadequate as their own. There was no short cut, no cheap method of obtaining effective control, even for the limited purposes of high policy, other than the institution, at high cost in men and money, of effective administration. James Brooke set this beyond question.

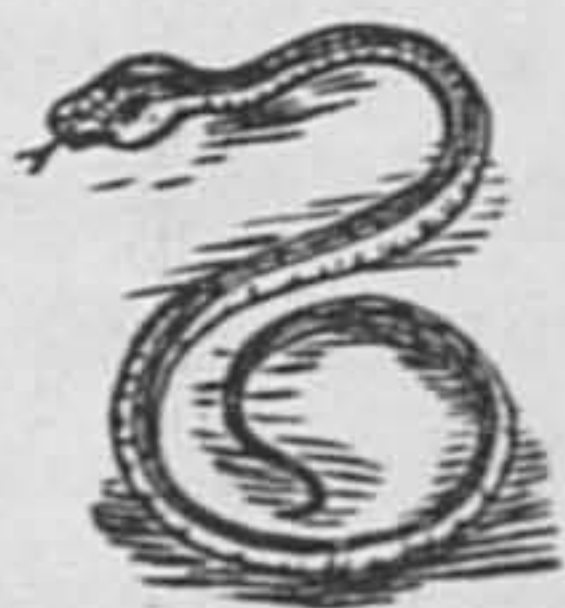
Dr. Irwin views the history of Borneo "from Batavia, London and the Hague," i.e. from an external aspect, and he disclaims any intention to look at the course of events from the viewpoint of Bandjermasin or Kuching. It does seem questionable whether it is entirely satisfactory thus to restrict the analysis. The interplay of personalities and policies which went to make up the British or Dutch attitude at any particular stage is most lucidly and meticulously explained. But the Malay participants, the Sultans of Bandjermasin and Brunai, remain mere lay figures whose weakness and occasional duplicity finds little or no explanation. They too were diplomats with policies and it would have been interesting to have known more of them.

The modern reader marvels at the freedom of action which the "man on the spot" was allowed in those days. E.g. in 1846 the Sultan of Brunai ordered the assassination of a group of noblemen who formed the "pro-British" party in his State. On receiving news of this act which, however brutal and unwelcome, was an exercise of sovereign

power by a Malay ruler within his territory, the British admiral at Singapore launched a punitive expedition against the Sultan—without any prior reference to the British Government in London!

The reviewer is not competent to assess the merits of this book as historical research and analysis. But there is evidence enough in the footnotes and in the very wide range of sources cited by the author that a very careful and comprehensive study has been made of Dutch as well as British archives. The thoroughness of the research is most happily matched by impartiality of viewpoint and a clear and very readable style. The narrative gains a great deal from the interesting and sometimes eccentric personalities involved in it—Stamford Raffles, James Brooke, Alexander Hare, Henry Wise, Admiral Keppel and many more besides.

This is excellent reading as well as first-rate history.



Book Notes

including a review of
“Where Monsoons Meet”,
a Malayan Anthology edited by
Donald Moore,

by

THE EDITOR

One of the few disservices, in the midst of many services, which General Templer did to Malaya was to fix it in the public mind in Europe as a sensational kind of place where something lurid or violent, one way or another, was usually taking place. This legacy we can still see with us today when in publishers' minds at least, even serious books on Malaya have to have a flashy cover and a dramatic title to strike the right note to the book-buying public in Europe. But it does not do to allow oneself to be put off by this, or one may miss something of real value.

Though the title and jacket of “Where Monsoons Meet” lead one to expect a South Sea Island love story, in fact they conceal a very fine anthology—the only one that exists—of English writing on Malaya and

Singapore during the last 100 years. In collecting these passages together from a large variety of sources the author has done a very useful job of work which, so far as I am aware, had not been done before. As a result, this book is a valuable reference work as well as a great delight to dip into, for in it the reader will find the cream of English writing on Malaya during the last century.

Mr. Moore has thus done us all a great service and it does not detract from his achievement to point to other ways in which the work could have been, and in part may still be, done. Never was anthology yet but reviewer moaned the lack of this or that favourite passage. However, in "Where Monsoons Meet" there are, I think, two lacunae which are important not for the sake of individual passages but because they limit the scope of the whole anthology, though no doubt in accordance with the author's intention.

Firstly, readers in the Federation may be disappointed to find little in the anthology about the real Malaya of kampong and river and mountain; of slow nights passed talking of the old days on the verandah of a kampong house; of arduous journeys through rapid and pool; of the world of Malay pantun and proverbs. Of the latter, of course, a good deal has already been published in easily accessible form so the editor probably felt he could well omit these. But still, there is too much of Singapore and Penang in relation to the rest, and as a result something of the inherent magic, beauty and fascination of the peninsula finds no place here.

Such material, of course, is not easy to come by, whereas accounts of the early Settlements, sometimes by well-known authors, are plentiful. Here we come to the second major gap, that is the scarcity of passages from Malay literature. In this book, from several hundred extracts there are only fourteen translated extracts from Malay literature and of these one third deal with the Straits Settlements and Raffles. There are two translated extracts from Chinese writing on Malaya and three or four extracts from the works of modern Malayan Chinese authors writing in English on modern Malaya. So vernacular literature, particularly Malay, is not well represented.

Yet, though we may grumble because there is a lot of Singapore in this book and too little of the real Malaya the fact is, of course, that if Mr. Moore had done all we ask we should have a book twice as big and beyond the economic limit of modern publishing on a fairly specialised subject such as this. And much of what we have been given in this book is so good that it would be churlish to complain.

Malaya has been lucky in the clear style and human outlook with which some of its illustrious residents and interested visitors have been endowed. The merits of Swettenham's and Clifford's writing are well

known: less so those of Sir George Maxwell who contributes a magnificent opening passage from his "In Malay Forests". This is the real stuff of Malaya which we see all too rarely to-day as we drive our plushy chromed cars along the hard, hot highway. And we owe a real debt to the Editor of this anthology that he has drawn back to life so many lost and forgotten passages from books now out of print for our delectation.

* * * * *

We have other things to thank Mr. Moore for than his Anthology. In the last two years an excellent series of books on Malayan subjects has been published in Singapore by Donald Moore Ltd. In fact, two series—one entitled "Background to Malaya" and the other "The Malayan Heritage Series". The first of these deals with the pressing political, social and economic problems of to-day and thus, while acknowledging the importance of these books, readers of this Journal will turn, with a pleasant sense of home-coming to the second series which deals mainly with historical and cultural subjects.

Six titles have so far been issued in this series and they are as follows:—

Chinese Ancestor Worship in Malaya by LEON COMBER.

The Arts of Malaya by TONY BEAMISH.

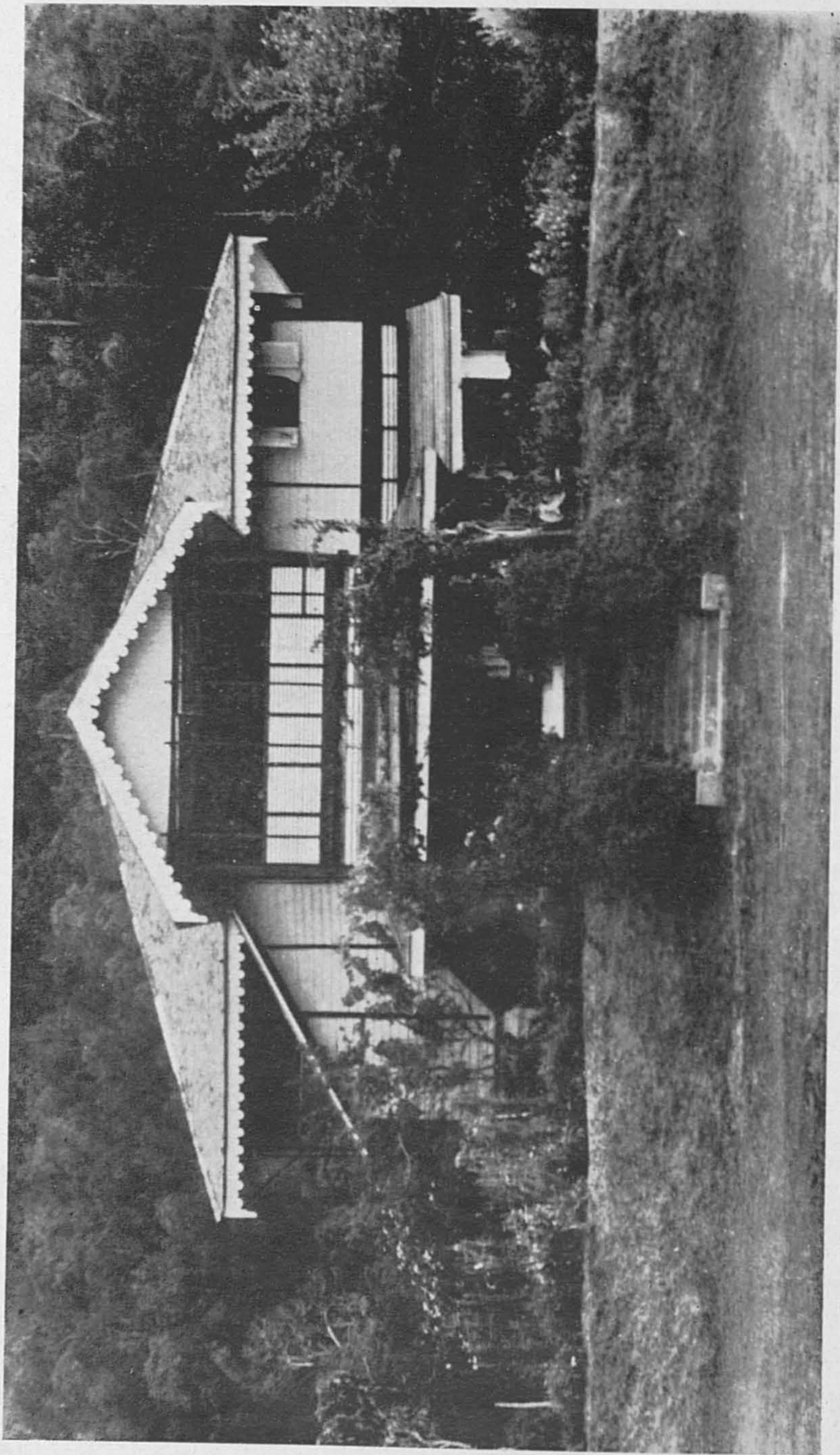
Hantu-Hantu by J. N. McHUGH.

The Adventures of Hang Tuah by M. C. ff.SHEPPARD.

Chinese Magic and Superstitions by LEON COMBER.

Fables and Folk Tales from an Eastern Forest by W. SKEAT.

It would take too long to give readers an idea of the contents and merits of each of these books: they are all readably written, well-produced and illustrated; the format is handy and the price reasonable. Moreover, and this is the real point, each one is in its way a basic book; for though these books are on a modest scale, the quick eye of the publisher has chosen subjects on which little or nothing exists at present, or on which the only existing books are both out of date and out of print. On some of these subjects, the present volumes are pioneer works e.g. on Chinese magic and superstitions in Malaya and Tony Beamish's book on the Arts in Malaya. This last is a most valuable book and well illustrates the great wealth of live artistic tradition and talent which most of us ignore, but could enjoy, in this "cultural desert" of which we all complain so loudly. The classics in literature were once defined as being books which everybody talked about but nobody read. In Malaya, the arts, the legends and historic sites are things of which everyone bemoans the lack but which nobody stops to search out or visit.



Photograph by D. H. Payne

THE DISTRICT OFFICER'S HOUSE AT LUMUT

(See Notes and Queries)

In Malaya history and art must be wooed with time, imagination and patience: they cannot be ravished as an American ravishes Rome by "doing" it in two days.

Perhaps the best of these books as a book is *Hantu-hantu*. This is made for the reader by the delightful style of the author and by the nice (may I say Irish?) blend of fantasy, belief and outside comment which the author conveys to his readers. Those whose lives lie in towns and cities should read this and savour life among the tall trees.

Apart from these two series there are other works from the same publisher which will be attractive to readers of this Journal. There is a very well-illustrated book by Donald Davies "Old Singapore" (published 1956); a Short Guide to Batu Caves, near Kuala Lumpur by Eric Holland (1955); "Buddhism in Malaya" by Colin McDougall (1956) and "Radio Naturalist" by M. W. F. Tweedie, the Director of the Raffles Museum. This last is a most attractive, gently informative book which demonstrates very well the precision, humour and charm we have come to expect, in lectures, books and broadcast talks, from one who has done more than most, in the last twenty years, to make Malaysians realise the wealth and the absorbing interest of their varied heritage.



Notes and Queries

by

THE EDITOR

The plate opposite is from a photograph, taken this year, of the District Officer's house at Lumut, the District Headquarters of Dindings in Perak. This must be one of the nicest District Officer's houses in the country and, perched as it is on a low hill behind the town, it enjoys a magnificent view over the Straits of Malacca towards Pangkor and the Sembilan Islands to the South.

The house was removed from Pangkor where it was first built and re-erected on its present site. It must also be one of the oldest District Officer's houses still standing. The following delightful and typical letter from Hubert Berkeley tells us something about it, but perhaps members

can supply additional details. The letter has been found in the District Office files at Lumut and is reproduced here by courtesy of the District Officer. The addressee is probably J. S. W. Reid who was A.D.O. Sitiawan from 1926-28.

Clink Gate Farm,

Droitwich.

20th February, 1931.

My Dear Reid,

In tearing up a lot of old letters, I came on your last, in which you ask a question, which I do not think I ever answered. You ask me what I think is the meaning of "Stiawan". Up to June, 1886, Denison, Supt. of L.P.¹ was in charge of the Dindings, as well as his own District. The Supt. of the Dindings, being sort of A.D.O.² under him. Stiawan was then called Sungei Gaja³ Mati, and when the Dindings was made independent of L.P. Haji Mat Ali was made Penghulu of Gaja Mati, to look after the Perak side. Soon after, I think early 1887, there was bad outbreak of smallpox, which killed off huge numbers, and Haji Mat Ali begged Denison to change the name of the place, to prevent another outbreak. He suggested Stiawan, i.e. faithful or loyal. That is to Denison and Perak, and no longer looking for help to Pangkor or Penang, and Sir Hugh adopted it. "Mambang di-Awan" the old name for Kampar, is from the Fairy in the clouds who came down from Bujong Malaka and pointed out where to find tin. Si Lampai if he is still alive, will tell you the connection. Birch, when S.G.⁴ changed it to Kampar, as it was so long. Damned rot, I asked him if he wanted to change Kroh to crow, for which I was told off. I wonder if the old D.O.'s house at Lumut is still there. It is all of 12" chingai⁵ posts, and the walls were 2" chingai supposed to be bullet proof. It was built on Pangkor Hill by the Pioneers, a military corps from Madras or Ceylon, clothed and rationed, with English officers. John Trump was one. It was begun in 1876 or 1877, after Lloyd's murder, and took three years to build. The Pioneers were disbanded in 1884, and drafted into the P.W.D. and Medical Depts., which have been kling⁶ ever since. Please write and give me more Stiawan news. Have you seen the old Fort at Teluk Batu? It was built by Ah Kwi, to guard the mine he opened there. An old 5" gun was still

¹ Lower Perak.

² Assistant District Officer.

³ Gajah = elephant, hence "Dead Elephant River".

⁴ Secretary to Government.

⁵ Chēngai, the finest hardwood produced in Malaya, of the genus Balanocarpus.

⁶ i.e. Staffed by South Indians.

lying at the foot in my time. Kota Raja Itam and Kota Siam were both stockades of Malay Pirates. You must come here with your little Scotch wife next Summer. It has been a bloody winter. Rain and gales and sleet, and the mud awful. I have nearly broken down both my punters.⁷ I have to sit on the bench in Droitwich wasting time on rotten little cases we would send to the Penghulu in Perak.

Yours ever,

HUBERT BERKELEY.

Have you got your kilt for the St. Andrew's Ball?

I had better send this to K.L. as you may have left Stiawan. I spent five years between Pangkor and Stiawan. The D.O.'s house was brought from Pangkor to Lumut by Briant in 1890 or 1891.



From the Annals of the Golden Chersonese

The following is the first of a series of passages which will be selected by the Editor for inclusion in successive issues of the Journal under the above title. These passages from the literature of South East Asia will be chosen both for the interest of their subject matter and for their intrinsic value as good writing.

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From Our Tropical Possessions in Malayan India

by

JOHN CAMERON, F.R.G.S.

Published by Smith, Elder, 1865.*

To give a correct idea of the everyday life of the European it is necessary rather to distinguish between the unmarried and the married, than between the man of narrow and the man of extended means. Most

⁷ Hunters?

* Quoted in "Where Monsoons Meet," a Malayan Anthology edited by Donald Moore, and reviewed on page 52.

of the bungalows, as I have before mentioned, are about two miles from town; nearly all, at least, are within hearing range of the 68-pounder gun on Fort Canning, the discharge of which each morning at five o'clock ushers in the day. This is the accepted signal of all old residents to start from bed, the younger, however, usually indulge in an extra half-hour's slumber. Still, six o'clock generally sees all dressed and out of doors, to enjoy a couple of miles walk or ride through the lovely country roads, in the delicious coolness of morning, before the sun's rays become disagreeably powerful.

The air at this hour is of that temperature which may be described as a little colder than cool, and it has a sharpness which I have experienced only in the early mornings of tropical countries, or on a frosty day at home. A slight mist, too, rises from the ground, that, whether it does in reality lend any measure of coolness, certainly by association gives a frosty aspect to nature. Indeed I have often, when setting out on my walk at sunrise, been positively startled by the resemblance of sharp frost. All over the grassy patches of lawn, on the shrubs and bushes, and on the roadside hedges, a species of spider work their fine cobwebs upon which the dew is caught and held in minute pearly drops, giving exactly the appearance of hoar frost; add to this, the rising mist, the sharp air, and the red sun just showing his upper limb of clouds, and the illusion is tolerably complete. I may remark that, throughout the year, there is barely thirty minutes' difference in the hour of the sun's rising. In June and December it dawns about quarter-past five, in March and September at a quarter to six.

I have already partly described the appearance of the country or suburban roads, but if beautiful at any time, they are certainly much more so during the two first hours of morning. The rich, green, wall-like bamboo hedges which generally line those parts of the roads which border the various residences, sparkle with large drops of dew, and from many of these that have been newly clipped may be seen shoots of over a foot in height, the growth of a single night. The trees, which are almost all evergreens, have also their large leaves wet and glistening with the refreshing moisture. Here and there, too, a strip of jungle covered land is passed, from which breathes forth the last fragrant airs of the night blossoms. Everything living seems to share the vigorous freshness; the birds that are hushed in shelter during the mid-day heat now chirp and carol forth their short and musical notes.

Nor are these morning walks always given over to solitary commune with nature. At no other hour of the day are the roads out of town so lively with Europeans. One can always depend upon picking up a companion, and getting and giving all the little gossip of the night before; or more seriously discussing the last China or Europe mail news. During

these walks, too, may be encountered pretty nearly the entire rising generation of European parentage—the heirs and heiresses, to be, of Singapore's merchants, who with their ayahs or native nurses are sent to "makan angin"—literally, "eat" the morning air.

Than this practice of exercise in the early morning, there is, perhaps, none to which the inhabitants of Singapore are more indebted for their singularly good health. It has an effect quite opposite to fatigue; and whether it be considered as a corrective of the previous evening's dinner and its accompaniments or simply as a means of bracing up one's nerves for the day's labour, it is invaluable. Most people limit their walks to two miles, or about half an hour; but this is by no means a rule. Some go as far as four, five, or six miles in a morning; these are the early birds who start at gun-fire sharp, and they are in the minority. I know one gentleman, now nearer seventy than sixty years old, who is out of doors at five each morning, goes a round of six miles, and comes back to his tea at about half-past six. He has kept up this practice during forty years of residence, and has reaped his reward in still robust health, strong nerve, clear head, and a yet lively enjoyment of the good things of life.

During the training season for the races, it is at this hour that the horses are taken their rounds, and the course then forms to a great many the limit of their walk. As early as half-past four the syces or native grooms are up preparing their horses, and start a little after gun-fire for the course, a distance of about two miles. At sunrise the horses commence to go their rounds, and as they wait their turns, it is generally half-past six before all have been exercised. As the distance is to most a tolerably long one, the stewards provide tea on the course, so that it is altogether a very favourite resort for about six weeks before both the spring and autumn meetings. Very little training takes place privately, but still some horses have occasionally been met returning from the course before daylight. The Malays however have a superstition connected with this "moonlight training," which is not favourable to it. A few years ago an owner, anxious to test his horse's strength and speed in secret, had him taken to the course about two o'clock in the morning; some Malays who lived on the borders of the course saw the horse saddled, mounted and started. He went round, they aver, once, twice, thrice, gaining in speed each time; the fourth time he passed like a bird, the fifth time like lightning, and the sixth time nothing but a blast of wind went by. Certainly the horse was never seen on the course again, and so the Malays think he must have been translated into the spiritual world, where both horse and rider are still going their rounds with undiminished velocity.

On coming home from these morning rounds, the custom is to get into loose, free and easy attire, generally baju and pajamas. A cup of

coffee or tea, with biscuit or bread-and-butter and fruit, is then consumed, and the next two hours spent in reading, writing, or lolling about in the verandahs which front each apartment of a house. I have said reading, writing, or lolling about; but, more correctly speaking, the time is devoted to a combination of the first and the last. In the daily avocation of most, the pen is pretty actively handled; and unless at mail times, or by those of a literary turn of mind, it is seldom taken up out of office. Reading is generally accomplished in the extremely reclining posture for which the verandah chairs of Singapore are so admirably adapted; and no doubt a deal of "quiet contemplation" must be gone through in the same attitude, in fact, perhaps, more than is generally conceded. The "dolce far niente" has its charms here as well as elsewhere and, what is more, it has a good excuse.

At half-past eight the breakfast dressing gong or bell is sounded. A gentlemen's toilette in this part of the east is not an elaborate one, and half an hour is ample time for its completion. The bath is its chief feature. Attached to the dressing-room of each bedroom in almost all houses is a bath-room, with brick-tiled floor containing a large bathing jar holding about sixty or seventy gallons of water. The orthodox manner of bathing is to stand on a small wooden grating close to the jar, and with a hand bucket to dash the water over the body. This is by no means such an unsatisfactory method as to the uninitiated it may appear. The successive shocks to the system which are obtained by the discharge of each bucketful of water, seems to have a much more bracing effect than that of one sudden and continued immersion. Every gentleman has his native boy or body servant, whose sole duty it is to attend upon him personally. While bathing, these boys lay out their master's apparel for the day; so that on coming from the bath a gentleman has little trouble to get himself attired. As to shaving the process is generally performed by itinerant Hindu barbers, who for the small charge of a dollar or a dollar and a half per month come every morning round to the residences of their customers. The charge is so small, and the saving in trouble so great, that almost all avail themselves of the convenience.

The universal breakfast hour is nine o'clock, and when the bell then rings the whole household assembles, and should there be ladies of the number this is the first time of their appearance. Singapore breakfasts, though tolerably substantial and provided with a goodly array of dishes, are rarely dwelt over long, half an hour being about the time devoted to them. A little fish, some curry and rice, and perhaps a couple of eggs, washed down with a tumbler or so of good claret, does not take long to get through and yet forms a very fair foundation on which to begin the labours of the day. After breakfast

the conveyances drive round to the porch or portico and having received their owners hasten in to town. No matter how many may reside together, each bachelor has generally his own "turn-out;" and for half an hour every morning the two bridges leading across the river into town present an endless string of these rather motley vehicles—by no means an uninteresting spectacle. On the whole both the private conveyances and horses of Singapore are creditable to it, though the same cannot be said for the miserable pony hack-garries that are let out on hire. A large number of horses are brought up from Australia, not less I should say than 100 each year, and all find a sale at what must be remunerative prices. None are ever exported again, and where they all go it is difficult to conjecture, for the European population who chiefly make use of them increases but slowly, and yet horseflesh is not subject to greater mortality here than elsewhere. The climate seems to agree well with them; they grow fat and sleek and live long, though they can scarcely go through the same amount of work as in their native country; each horse has its groom and grass-cutter, and probably the additional attention they receive compensates for the exhausting temperature.

Arrived in town, ten minutes or a quarter of an hour are usually spent in going the rounds of the square to learn the news of the morning. These commercial square gatherings are quite a characteristic of the place and of the community, and whatever channels they may open to the flow of local gossip, or it might even be scandal, yet they are so far useful that they serve the purpose of an open-air and non-commercial exchange. Differences of position are in most cases left behind in office, and all meet here on a footing of equality, or if there is any ascendancy at all it is that which is obtained by the readiest wit or perhaps by the greatest measure of self-assurance. As scarcely a day passes without the arrival of a steamer with news from England, China, India, or from some interesting point in the neighbourhood, there is always ample material for an animated exchange of ideas and information on leading topics, whether they be European politics, the war in America, the position of affairs in China, the combined action at Japan, the affairs of India, Java, Borneo, the administration of the local Government, or the condition and prospects of the adjacent markets.

This sort of congress takes place between the first arrival in town and ten or half-past ten o'clock. At that hour business has commenced and continues in full force till tiffin time, or one o'clock; and certainly it is gone through in quite as smart and active a manner as at home. The climate, though it may produce a greater languor in the evening, has apparently no such effect during the day. There is not much

out-of-door bustle; but still when occasion requires the folks post about the square under the midday sun at a lively pace and with apparent impunity.

Tiffin time does not bring the luxurious abandonment to the table which it does in Java; people in Singapore are more moderate in their indulgence, yet some show of a meal is in most cases made; a plate of curry and rice and some fruit or it may be a simple biscuit with a glass of beer or claret. Half an hour's relaxation too is generally indulged in, and as the daily newspaper comes out about this hour, there is a goodly flocking either to the exchange or the public godowns in the square for a perusal of it.

Two o'clock is the exchange hour, and though I do not think there is really much inter-communication on commercial subjects, yet as a rendezvous and a place where the leading men of the mercantile world can have an inter-change of ideas, even on irrelevant matters, it has the good effect of promoting and maintaining a more general intimacy than might otherwise prevail. Unlike the chamber of commerce, from which it is distinct, the exchange as a body assumes no political influences, and it thus no doubt saves many a humiliating experience which it has fallen to the lot of the former body to encounter. The exchange is rather distinguished for its hearty and mixed co-operation in all that tends to ameliorate or enliven the condition of life in the settlement.

Business hours are not particularly severe, and by half-past four or five o'clock most of the mercantile houses have got through their work. But only a few proceed direct home at this hour; the greater number, at least of the younger members of the community, resort to the fives-court or the cricket-ground on the esplanade. The former is an institution of long standing in Singapore; as far back as thirty years ago it was erected, and at no time since then has the interest taken in the game subsided. On the contrary, about two years ago it was found necessary to build another court out at Tanglin about two miles from town in the vicinity of the residences, so greatly had the number of members increased. The game is well known at home and I need not describe it further than to say that it is a kind of rackets, but that the hands instead of bats are used to play up the ball and that consequently the exercise is much more severe. It is really surprising, in a temperature seldom ranging at the hour the game is played below 82°, to see those who have gone through a fair day's work at the desk come here and doff their vests, coats, and shirts to an hour or an hour and a half of about the most severe exercise in which it is possible to engage; and this too in an unroofed building with the rays of the sun, if not directly beating down, at least reflected in fierce glare from the whitewashed

walls. And yet medical men attribute the extreme good health of the residents to this continued exercise indulged in, begun by the morning walk at sunrise and ending with cricket or fives at sunset. Cricket is of course precisely the same game in Singapore as it is at home.

But there are two evenings in the week when the whole European community may generally be seen upon the esplanade, whether or not they be fives or cricket players, and these are band evenings, generally Tuesdays and Fridays. The band, which is that of the regiment of the station at the time, or from one of the men-of-war which occasionally visit the port, plays on a raised mount on the centre of the esplanade green. The chains which protect the green on ordinary occasions, are on these evenings let down and carriages, horsemen, and pedestrians are alike admitted to the greensward. Gathered round the band in a tolerably broad circle are the beauty and fashion of the place. The ladies, to whom almost all the other outdoor amusements are denied, partake at least in this, and though the ruddy glow of the colder latitudes has fled from most cheeks, still there supervenes a languid softness which is more interesting and perhaps more beautiful. The pretty pale-faced European children too may on these occasions be seen tripping about in playfulness a little less boisterous, but quite as cheerful as is witnessed at home. The band plays from half-past five till half-past six, at which hour it is all but dark, when the carriages make for home in a long string, gradually falling off one by one as the various residences are reached.

Except on band nights, however, most of the commercial and all of the official world retire home a little before six o'clock. Arrived there, probably a glass of sherry and bitters will anticipate the refreshing process of dressing for dinner. A slight difference as to dinner hour prevails; some dine at half-past six, some at seven; the former, however, is the time most commonly adopted. There is one advantage here which is too seldom to be found in other parts of the world. Whatever may be the hour, a clock-work regularity and punctuality is observed, and this not with respect to dinner only, but with respect to all other meals. No doubt this regularity also has its share in the maintenance of the good health of the European community.

Dinner in Singapore is not the light airy meal which might reasonably be imagined from the nature of the climate; on the contrary, it is quite as substantial a matter of fact as in the very coldest latitudes. The difference is not that the substantials are fewer, but that the luxuries are more numerous. Indeed the everyday dinner of Singapore, were it not for the waving punkahs, the white jackets of the gentlemen, and the gauzy dresses of the ladies, the motley array of native servants, each standing behind his master's or mistress's chair, and the goodly display

of argand lamps, might not unreasonably be mistaken for some more special occasion at home. Soup and fish generally both precede the substantials, which are of a solid nature, consisting of roast beef or mutton, turkey or capon, supplemented by side dishes of tongue, fowl, cutlets, or such like, together with an abundant supply of vegetables, including potatoes nearly equal to English ones grown in China or India, and also cabbages from Java. The substantials are invariably followed by curry and rice which forms a characteristic feature of the tables of Singapore, and though Madras and Calcutta have been long famed for the quality of their curries, I nevertheless think that those of the Straits exceed any of them in excellence. There are usually two or more different kinds placed on the table, and accompanying them are all manner of sambal or native pickles and spices, which add materially to the piquancy of the dish.

During the progress of the substantials and of the curry and rice, the usual beverage is beer, accompanied by a glass or two of pale sherry. The good folks of Singapore are by no means inclined to place too narrow restrictions on their libations, and it has been found in the experience of older residents that a liberality in this respect conduces to good health and long life. Besides this the American Tudor Company keeps up a tolerably regular supply of ice, and as it is sold at three cents, or less than $1\frac{1}{2}$ d. per lb.;, it is within the reach of all, and is an invariable adjunct to all beverages.

To curry and rice succeeds generally some sort of pudding or preserve, but sweets have not the same temptation here as at home. Very good cheese, however, is obtained in fortnightly supplies by the overland steamers, and, as good fresh butter is always to be had, this part of dinner is well enjoyed, accompanied as it is by no illiberal allowance of excellent pale ale. But it is in the luxuriance of the dessert perhaps more than anything else that the tables of Singapore are to be distinguished, and it is little wonder that it should be so; for there is no season of the year at which an abundance of fruit cannot be obtained. Pineapple may be considered the stock fruit of the island, and one or two splendid specimens of these generally adorn the table. There are plantains, ducoos, mangoes, rambutans, pomeloes, and mangosteens; the latter fruit is peculiar to the Straits of Malacca and to Java, and so great is its fame that to India or China no present or gift from Singapore is more acceptable than a basket of them. It is of a somewhat singular genus; it is round, of the size of a small orange, is covered with a thick woody purple bark in place of rind, which has to be cut or broken off, and inside are the snowy-white cloves of the pulp, sweet and with a very delicate flavour, unlike anything else I know of. But though dessert generally makes a finer display than any other part of dinner,

it is not that to which most attention is directed. A cigar and a glass or two of sherry after the ladies are gone, and dinner is over,

Many of the residences have billiard-rooms attached, in which case the usual custom is to retire there after dinner. Where no billiard-room is within reach, a chat in the verendah, a little meditation, or perhaps a book passes the hours pleasantly enough until bedtime. And as dinner is seldom over before eight o'clock, and the usual hour for rest is ten, it is not a very long interval between them that has to be disposed of.

As I have remarked before I think it is to be regretted that the people of Singapore so determinedly set their faces against every sort of entertainment which does not include a dinner. I am quite sure that much of the after-dinner time, that is under the present system in a manner thrown away, might be more agreeably, and at the same time more profitably spent, if the custom were to set in that people should meet occasionally after dinner, and pass their evenings in the same sort of social intercourse as is usual at home, and in most other parts of the world.

Such is the everyday life at Singapore. It is true I have taken rather an uncommon method of describing it, and one which might be thought more to become the pages of a journal or diary, than a book such as this, but it appears to me that by thus detailing the various acts of the day as they succeed one another, I shall have carried out more effectually the object I have in view, and presented a clearer picture of the nature of the European's life there to the people at home, than had I confined myself more to generalities.



Suggestions for Further Reading

These bibliographical suggestions are intended to indicate to the reader two or three of the first basic books in which he or she may follow up an interest in a particular article in the Journal. For this reason, these suggestions are arranged below in the order of the various articles as printed in the Journal. On this occasion suggestions are made both for the articles in this issue of the Journal and in the last (Vol. 2, No. 2, December 1955).

It has not always been possible to supply names of the publishers with place and date of publication but this has been done where these details were known or could be found.

M.H.J., VOL. 2. No. 2, DECEMBER 1955

THE RAHMAN MINES AT INTAN.

Everitt W. E. A History of Mining in Perak. Mines Department, Federation of Malaya, Kuala Lumpur, 1952.

Valentine E. J. The Romance of a Malayan Tin-Field.

NOTES ON A MING DYNASTY BOWL FOUND IN SUNGEI SIPUT.

Beamish H. H. The Marks on Chinese Porcelain. Federation Museums Department, Kuala Lumpur, 1954.

SULTAN ALI ISKANDAR SHAH OF JOHORE.

Winstedt Sir R. O. History of Johore, JMBRAS*, Vol X Pt. 1 (1932).

THE HOMES OF MALAYA.

Winstedt Sir R. O. The Malay House, JMBRAS*, Vol VII Pt. 3 (1929).

SIR GERALD TEMPLER'S WORK FOR A CULTURAL REVIVAL IN MALAYA.

General Templer in Malaya. Donald Moore, Singapore, 1954.

The Editor knows of no works to quote for the following:

Some reasons for the Siting of the Royal Tombs of Perak.

Stories connected with Place-Names in Lower Perak.

Two Unidentified Muslim Graves at Kampong Permatang Pasir, Pekan District, Pahang.

A Note on Compulsory Education in Sungei Ujong.

Kampong Pindah Melaka, Alor Gajah.

Kampong Trengganu.

Malay Agricultural Settlement, Kuala Lumpur.

The Last Slave Raid in Sabah.

M.H.J. VOL. 3, No. 1, JULY 1956

THE MALAY PENINSULA AS KNOWN TO THE WEST BEFORE A.D. 1000.

Bunbury E. H. A History of Ancient Geography. London, 1879.

Braddell, Sir Roland. An Introduction to the Study of Ancient Times in the Malay Peninsula and the Straits of Malacca. JMBRAS* Vol. XIII, pt. 2 (1935) and subsequent volumes.

Braddell, Sir Roland. Notes on Ancient Times in Malaya. JMBRAS* Vol. XX, pt. 1 (1947) and subsequent volumes.

THE HISTORY OF SINGAPORE.

Braddell, Roland. The Lights of Singapore. Methuen, London, 1934.

Makepeace W., Braddell R. St. J. and Brooke, Dr. G. E. 100 Years of Singapore (2 volumes). Murray, London, 1921.

MALAY POTTING INDUSTRY

Winstedt, R. O. Malay Industries, Part 1, Arts and Crafts. F.M.S. Government, Kuala Lumpur, 1925.

BYGONE KUANTAN

Linehan, W. C.M.G., M.A., D. Litt. A History of Pahang, JMBRAS* Vol. XIV, pt. 2, (1936).

Yap Yoong Keong (editor). Kuantan, the new capital of the State of Pahang, Malaya Publishing House, Singapore, 1955.

KOTA KUALA MUDA.

Sturrock A. J. (editor). The Kedah Annals (Malay text). JMBRAS*, Vol. LXXII, (1916).

Winstedt, R. O. History of Kedah. JMBRAS* Vol. LXXXI. (1920).

KELEMBAI.

Skeat W. Fables and Folk Tales from an Eastern Forest. Donald Moore, Singapore 1955.

SOME CHINESE PROVERBS.

Hart H. M. 700 Chinese Proverbs, 1937.

THE OLD FORT AT KINARUT.

Maxwell Hall. Makan Siap. The Capitol, Labuan.

Rutter O. British North Borneo, London, (about) 1931.

* The Journal of the Malayan Branch of the Royal Asiatic Society. Edited and published in Singapore and obtainable from the Honorary Treasurer, MBRAS, c/o Raffles Museum, Singapore 6.

The Contributors

AHMAD bin Hamzah, age 19, born in Alor Star, Kedah. He is in Form V at the Sultan Abdul Hamid College, Alor Star and Chairman of the College Historical Society. He hopes to be able to join his brother at the University of Malaya in 1958.

Howard Forster BILES, aged 40, was born in Sunderland, County Durham and educated at Judd School, Tonbridge, in Kent. His father was a Marine Superintendent with the Shell Company and worked in Singapore in the first decade of this century. After being in the Royal and Malayan Navies, Howard Biles has served in Pahang since 1947, first in the Welfare Department, and, since 1951, as Protector of Aborigines. He lives in Mr. Gerald Hawkins' delightful house "Sunlaws" at Bukit Betong, about 15 miles up the Jelai River from Kuala Lipis. Hobbies: archaeology and book-collecting.

John Charles BOTTOMS, age 34, married with one child. M.A. (Cantab); Malayan Civil Service since 1948. Hobbies: the Malay language, bird-watching, the Malayan Historical Journal.

Isobel R. CONTENTO, age 15, born in China, came to Singapore in 1951. Now studying at Fairfield Girls' School, Singapore. Hobbies: swimming, badminton, table-tennis.

Sabapathipillai DURAI RAJA SINGAM, age 51, was born in Port Weld, Perak, where his father was Senior Audit Clerk, F.M.S. Railways, having served on the first Railway line built between Port Weld and Taiping. Educated at Methodist Boys' School and Jaffna College. A Fellow of the Royal Geographical Society, he has worked for 29 years in the Education Department, Pahang, being now at the Abdullah School, Kuantan. He was the first Editor of "Young Malaysians". Hobbies: writing. Author of "Port Weld to Kuantan", "Malayan Street Names"; "Malaya's Cultural Debt to India", etc.

John Michael GULLICK, age 40, M.A., Dipl. Anthropology, Barrister. Joined Colonial Service in Uganda in 1939, war service 1940-6, transferred to M.C.S. in 1945 and now a Kuala Lumpur bureaucrat of some years standing (alas). Hobbies: walking, nineteenth century Malayan History.

Maxwell HALL, age 72, educated at Clifton College and Magdalene College, Cambridge. Barrister-at-Law of Inner Temple, London. Served the Chartered Company in North Borneo for many years in administrative and judicial appointments. After seven years in Palestine he returned to North Borneo to serve in the British Military Administration. Now on retirement, he resides alternately in Australia and North Borneo.

MOK To Leong, age 33, born in Kuala Lumpur, educated at the Victoria Institution, Kuala Lumpur. Undergraduate in Hong Kong University until the Pacific War. Treked into Free China in 1942. Graduated with a B.A. at the National Central University in Nanking 1947. Served as Liaison Officer with U.S. Armed Forces in Chungking during 1945. Selected for training course in 1951 at the School of Oriental and African Studies, London University. Now Language Instructor at the Government Officers' Chinese Language School in Kuala Lumpur.

Mohamed RADZI bin Puteh, age 42 and educated at the King Edward VII School Taiping. Joined the Kedah Education Service in 1933 and is now Senior History Master at the Sultan Abdul Hamid College, Alor Star. Founded the S.A.H.C. Historical Society in 1949 and organized the annual publication of its magazine the 'Gate'. Hon. Secretary of the Kedah Branch, Malayan Historical Society. Hobbies: photography and reading.

Paul WHEATLEY, aged 34, married with one son. Now a teacher in the University of Malaya. No hobbies.



Malayan Glossary

The following glossary contains vernacular words and phrases used in this issue of the Journal which are not adequately explained in the text.

The following abbreviations are used to denote the original language from which a word has been taken:— Ar: Arabic; Can: Cantonese; Jav: Javanese; Pers: Persian; Port: Portuguese; Skr: Sanskrit.

<i>Word or Phrase</i>	<i>Language</i>	<i>Meaning</i>
ambong	Malay	A basket of rattan and bark carried on the back.
antan	Malay	Pestle
astana	Malay (Pers)	Cf <i>Istana</i>
atap	Malay	Roofing, often of thatch from various kinds of palm-leaves.
bělanga	Malay	Earthenware cooking pot (usually for vegetables).

<i>Word or Phrase</i>	<i>Language</i>	<i>Meaning</i>
běndahara	Malay (Skr)	Title of a high official in some Malay States, usually ranking third, after the Sultan and the heir apparent, e.g. in Perak <i>Raja Běndahara</i> who ranks next to the <i>Raja Muda</i> .
běsěrah	Malay	From <i>sěrah</i> to surrender, give up. <i>Kapada Allah sahaya běsěrah</i> : I entrust myself to God.
buah	Malay	Fruit.
bubu	Malay	A river fish-trap made from rattan.
chěnduai, chěnuai	Malay	<i>Minyak c.</i> an aboriginal love philtre probably made from <i>Epirhizanthus</i> , a leafless parasitic herb.
chěngal, chěngai, chingai	Malay	The finest hardwood timber produced in Malaya, of the genus <i>Balanocarpus</i> .
cheong sam	Cantonese	Correctly <i>chhěung saam*</i> . Lit. long gown, hence a high-necked long slim gown worn by Chinese women.
gadang	Malay	A sieve or sifter.
gunong	Malay	Mountain.
Haji	Malay (Ar)	The honorary title of anyone who has performed the pilgrimage to Mecca.
istana, astana	Malay (Pers)	Royal palace.
kabong	Malay	Sugar palm, <i>Arenga saccharifera</i> .
kajang	Malay	A palm frond roofing for boats, carts or small temporary shelters.
kampong	Malay	Hamlet, village.
kěbaya	Malay (Port)	A long tunic worn outside the <i>sarong</i> by Malay and locally born Chinese women.
kěpala mayat	Malay (Skr and Ar)	Lit. head of the corpse. In some states a present (of money or weapons) to his ruler from the successor of a dead chief.
kěris	Malay	The Malay dagger.
kěruing	Malay	A type of tree of the genus <i>Dipterocarpus</i> yielding wood-oil.
kětua	Malay	Headman, elder.
kuala	Malay	The junction of one river with another or with the sea.

* Romanisation as in R.H. Oakeley's *Rules for Speaking Cantonese*. Charles Grenier, Kuala Lumpur, 1953.

<i>Word or Phrases</i>	<i>Language</i>	<i>Meaning</i>
jělutong	Malay	Generic name for large rubber-yielding trees; often a soft wood tree, <i>Dyera costulata</i> , valuable for a type of rubber latex and timber used for pattern-making.
labu ayer	Malay	Bottle gourd.
měngkuang	Malay	A screw-pine, <i>Pandanus</i> spp. whose leaves are used for plaiting baskets and mats.
minyak chěnduai	Malay	Cf <i>chěnduai</i> .
nibong	Malay	A tall palm tree. <i>Oncosperma tigillaria</i> .
nipah	Malay	A low palm, <i>Nipa fruticans</i> used for making <i>atap</i> , q.v.
orang laut	Malay	Lit. people of the sea, coastal proto-Malay tribes.
padang	Malay	Flat dry open space, hence sports or recreation field.
padi	Malay	Paddy, unthreshed rice.
parang	Malay	A long, narrow, one-sided chopping knife used by Malays.
pěndědak	Malay	A bamboo knife blade used by potters.
pěnghulu	Malay	A Government headman in charge of a <i>mukim</i> or parish.
Pěngiran Těměnggong	Malay (Jav)	<i>Pěngiran</i> or <i>pěngeran</i> a title for nobles in Brunei. <i>Těměnggong</i> , in a Malay State the title of an important minister responsible for defence and police. In Java, a regent or divisional administrator.
pěriok	Malay	Covered brass or earthenware pot for cooking rice.
putěri	Malay (Skr)	Princess.
rotan	Malay	A generic name for rattans i.e. climbing canes of the <i>Calamus</i> or <i>Deomonorops</i> genera.
salasilah, sělisilah	Malay (Ar)	Genealogy.
sambal	Malay	Condiments eaten with curry.
Sang	Malay	A courtly honorific for Hindu deities, kings and animals in folklore.
sarong	Malay	A sort of cloth skirt worn by Malays of both sexes.
sělisilah	Malay	Cf <i>salasilah</i> .

<i>Word or Phrases</i>	<i>Language</i>	<i>Meaning</i>
Syed	Malay (Ar)	A title given to male descendants of the Prophet; feminine form <i>Sharifah</i> .
tahan	Malay	To arrest, restrain, forbid.
tuan	Malay	Lit. master; courtesy title given in Malay to a <i>Syed</i> (q.v.), a <i>haji</i> (q.v.) or a male European.
ulu	Malay	Head; upper waters of a river, hence in modern British Army usage in Malaya, the wilder and woollier parts of the jungle e.g. <i>ulu</i> -bashing.
wakaf	Malay (Ar)	Benefaction for a religious (Muslim) purpose.



Activities of the Branches

SINGAPORE

<i>Lecturer</i>	<i>Topic</i>	<i>Date</i>
Professor V. Harlow	The Problems of the Multi-racial Society.	12. 8.55
Dr. A. Steel	The Forgotten War of 1812-1814 between Gt. Britain and the U.S.A.	13. 1.56
Mr. A. Hancock	Tour of the Assembly House, Singapore.	9. 3.56
Mr. P. Clague	The Origins and Early History of the Singapore Police Force.	27. 4.56

The chief activity of the Branch, however, this year has been the presentation of the Historical Exhibition, illustrating the historical origins and development of Singapore. This was held in the Victoria Memorial Hall, Singapore from February 6th-11th, 1956. The Exhibition was opened by His Excellency the Governor, Sir Robert Black, to whom the Branch presented the *kris* with which he cut the tape at the opening. A Guard of Honour was mounted on this occasion by the boys of Raffles Institution and the opening performance of the Historical Pageant was staged by the pupils of St. Andrew's and St. Margaret's Schools. Approximately 27,000 people visited the Exhibition and some 3,000 of these also saw the Pageant. This was a highly successful and much commended effort, due to the hard work of the schools which prepared

the exhibits, combined with the direction and organization of their activities by the Branch. It should also be said that this success was, in no small measure, the result of the inspiration, encouragement and personal efforts of Professor C. N. Parkinson of the University of Malaya.

The Annual General Meeting of the Branch was held on July 19th 1956. Office-bearers and members of Committee for the year 1956-1957 were elected as follows:—

<i>Chairman</i>	—	Lee Siow Mong
<i>Vice-Chairman</i>	—	G. A. Raffe
<i>Treasurer</i>	—	G. E. Bogaars
<i>Secretary</i>	—	Miss A. Love
<i>Committee</i>	—	Dr. A. D. Williamson Wee Choon Siang Miss M. Sirkett R. C. H. Lim Dr. C. A. Gibson-Hill

Professor C. N. Parkinson, ex-officio member of the committee, was appointed Branch delegate to the Central Committee of the Society at Kuala Lumpur.

After the business part of the meeting was over, members adjourned to hear a talk by Lee Siow Mong on the "Chinese Flute" and then to a buffet supper.

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It is regretted that at the time of going to print, no news has been received from other existing Branches of the Society. It is, however, a pleasure to announce the formation of a new Branch of the Society in Alor Star, Kedah with officers as shown on the inside of the back cover.



The Honorary Secretary's Annual Report **September, 1955**

Membership stands, at present, at 12 Life Members, 6 Associate Members, 243 Ordinary Members and 11 Student Members giving a total of 272 distributed among 8 active Branches at Kinta, Kuala Lumpur, Kuantan, Seremban, Singapore, South Perak, Taiping and Upper Perak.

In addition, the following Institutions have placed standing orders for our Journal: The Royal Empire Society; the Librarians of Harvard College and Princeton University in the USA; the Librarians of the Teachers' Training College, Singapore, the Victoria Institute, Kuala Lumpur and of the Westdeutsche Bibliothek of Marburg University, Germany.

We also exchange Journals with the Universities of London, Hongkong and Yale; with the Far Eastern Economic Review; the Institute for Medical Research and the Sarawak Museum. From London, we receive "History" and, in exchange for Nos. 1 and 2 of our Journal, we received from the Library of Congress, Washington, D.C., eight issues of the Journal of the Institut Indochinois pour l'Etude de l'Homme, published in Hanoi and a copy of W. P. Groenveldt's "Notes on the Malay Archipelago and Malacca compiled from Chinese Sources", this is the 1876 edition published in Batavia. I propose to return to the problem of the disposal of these publications later in this Report.

Although a fully-paid-up membership of 272 represents a very gratifying increase over the 199 reported at our May Meeting, and reflects great credit on the efforts made by Hon. Secretaries of Branches since that date, it still falls lamentably below the 375 reported by my predecessor in November of last year. I shall leave to the Hon. Treasurer the task of commenting on the financial implications, but it does appear that the first flush of enthusiasm is beginning to wane and that the time has come to assess our resources and consider whether or not our policy could be improved.

The need for increased membership is obvious and the Hon. Treasurer will confirm that, to produce three issues of the Journal each year, plus one Malay Journal, requires either the revenue from not less than 450 members or the Government grant mooted at the May Meeting. I venture to suggest that the Society should endeavour to enlist the services of some retired professional man, resident in or near Kuala Lumpur, as Hon. Secretary. The Hon. Editor has suggested that we must try to secure wider coverage and a greater volume of sales for the Journal by despatching copies on consignment to Rest Houses, Hotels, Book-stalls, etc. We already do a considerable volume of such business through Booksellers and the Museums but, although I heartily agree with the Hon. Editor's suggestions, it seems to me that no Government Officer can, under present conditions, spare the time to act as Sales Manager as well as Hon. Secretary. In my own case, I should not have been able to cope with the essential correspondence if I had not owned a private typewriter and a wife with office experience. I know that my predecessor was in the same happy position.

Another need, as I see it, is for premises or, at least, storage space. We have a valuable stock of some 600 back copies of the Journal. I collected these from under my predecessor's living room table and have stored them for the past year on shelves in my garage. I don't know where my successor will house them but I suggest that Council might consider asking Museums Dept. or the British Council for storage facilities. In addition, the Hon'ble Mr. Ramani is holding the library of the late Dato Douglas and both the Hon. Editor and I hold a number of exchange books which, I suggest, should form the nucleus of a reference library too which all our Members should have access.

In his report at the last Annual Council Meeting, my predecessor stressed the importance of workable Rules. The Rules approved at that Meeting have proved themselves during the year and are working well in practice, but I venture to suggest that the task facing Council in the coming year is to strive to increase Membership.

I should like to close this report by recording the sense of loss which the Society feels following the death of Mr. Yong Shook Lin, a Life Member of the Society and one who played a leading part in its foundation.

STATEMENT OF ACCOUNTS AS AT 31ST AUGUST, 1955.

BALANCE SHEET

LIABILITIES		ASSETS	
1955 Sub. A/c.	...	Cash in hand	...
B/f. from 1954	...	Cash at Bank	...
Received in 1955:	\$524.00	Balance 1954 Journal A/c.	...
Central Branch	282.04	Balance 1955 Journal A/c.	...
Seremban Branch	192.00		
Ipoh Branch	72.00		
Lower Perak	136.00		
Northern Perak	72.00		
Kuala Lumpur	128.00		
Kuantan	124.00		
Singapore	488.00		
Life Members A/c.	\$2,018.04		
1956 Sub. prepaid	1,406.66		
Sundry Creditor	672.00		
Branches:—			
Ipoh	8.00		
Taiping	12.00		
Lower Perak	8.00		
Kuantan	8.00		
Kelantan	4.00		
Singapore	90.67		
Kuala Lumpur	180.00		
North Perak	4.00		
Advance for 1955 Journal	\$ 314.67		
	9.00		
	\$4,420.37		

N.B.—(Value of 1954 Journal now on consignment approx. \$500/-)

\$4,420.37

1954 JOURNAL AND EXPENSES A/C.

Cost of Journal No. 2 postage etc. ...	...	\$1,699.94	B/f. from 1954 ...	...	\$1,102.95
Reprints for Contributors ...	...	142.10	Sale of Journals in 1955 ...	...	573.52
			Balance ...	...	165.57
		<u>\$1,842.04</u>			<u>\$1,842.04</u>

1955 JOURNAL AND EXPENSES A/C.

Postage, Stationery and Printing ...	...	\$ 185.49	Balance ...	...	\$ 296.66
Clerical Allowances typing journal ...	...	100.00			
Bank charges commission etc. ...	...	11.17			
		<u>\$ 296.66</u>			<u>\$ 296.66</u>

(Sgd.) P. H. SETCHELL,
Hon. Treasurer,
 MALAYAN HISTORICAL SOCIETY.

19th September, 1955.

Rules of the Malayan Historical Society

(Revised, November, 1954)

1. The Society shall be known as the Malayan Historical Society (hereinafter termed the Society).
2. The objects of the Society are:
 - (a) To stimulate a wider interest in Malayan history, culture, and customs.
 - (b) To encourage the preservation of objects of historical and cultural interest in Malaya.
 - (c) To assist in the recording of the history, folklore, traditions, languages and customs of Malaya and its peoples.
 - (d) To issue a journal and other publications.The Society shall be non-political.
3. The headquarters of the Society shall be in Kuala Lumpur and the address shall be the Federation of Malaya National Museum, Kuala Lumpur, or such other place as from time to time may be decided by the Council of the Society.
4. The activities of the Society shall include the territories of the Federation of Malaya, Singapore, North Borneo, Sarawak and Brunei.
5. Membership shall be open to all who are interested in the objects of the Society.
6. Membership shall be of six kinds:
 - (a) Full membership
 - (b) Life membership
 - (c) Associate membership
 - (d) Student membership
 - (e) Associate Student membership
 - (f) Honorary membership
7. Full and Life members shall have the right to take part in all activities of the Society, and shall be entitled to receive one copy of each Journal at no extra cost above membership fee.
8. Associate members shall be entitled to the benefits of full membership excepting that they will receive copies of the Journal only on payment of the published price and shall not be eligible to hold office as members of the Council.
9. Student membership shall be open to all persons undergoing full-time instruction at a recognised Educational Institution.

10. Persons who have rendered notable service to the Society, or in promoting the objects of the Society, may, on the recommendation of the Council be elected Honorary Members by a majority of the Council. They shall pay no subscriptions but shall enjoy the free receipt of the Society's publications and all privileges of Full membership, but shall have no vote at meetings nor be eligible for office.

11. Distinguished persons may be invited by the Council to become Patrons of the Society.

12. Application for membership shall be made to the Hon. Secretary of the Society or to the Hon. Secretary of a District Branch.

13. Societies and institutions shall not be eligible as such for membership.

14. The Society shall be a Federation of a Central Branch and of such other Branches as may be formed in the areas mentioned in Rule 4.

15. The Society shall hold no general meetings. Its affairs shall be managed by the Council.

16. The Council shall consist of the following:

President

Three Vice-Presidents

Hon. Treasurer

Hon. Secretary

Hon. Editor

One member from each Branch

Director of Museums, Federation of Malaya.

Director of Museums and Library, Singapore

President of the Malacca Historical Society

Hon. Editor, Malayan Branch, Royal Asiatic Society

Representative of the British Council

President of the China Society

Professor of History, University of Malaya.

and such other members, not exceeding eight, as the Council may decide to invite. Any two offices may be held concurrently.

17. (a) The Council shall hold an annual meeting in September each year at which the following officers shall be elected:

President

Three Vice-Presidents

Hon. Secretary

Hon. Treasurer

Hon. Editor

and such other members as the Council may invite.

- (b) Permanent vacancies occurring during the year shall be filled by the Council by a simple majority vote.
 - (c) The Annual Report and Accounts shall be presented. One month's notice in writing setting out the agenda shall be given. In addition, the President may call a meeting whenever he deems it necessary, three weeks' similar notice being given.
 - (d) For any Council meeting eleven members present shall form a quorum. In cases of a major dispute on a fundamental matter of policy the Council shall decide the issue by taking a ballot in which every District representative shall be entitled to use the number of votes representing the paid up membership of the District Branch on the first of the preceding month. The decision as to whether a matter comes within this definition shall be decided by a simple majority vote of those present.
 - (e) Any member of the Council who is unable to attend may send a proxy to any other member who shall thereby be entitled to such additional vote or votes as may be carried by such absent member.
 - (f) The President shall act as Chairman at all Council meetings. Should he be unable to attend the members present shall elect a Chairman. In the case of equality of votes the Chairman shall have a casting vote.
 - (g) The Hon. Secretary shall keep all records of the Society, except financial, and shall be responsible for their correctness; and shall perform such other general secretarial duties as may be required.
 - (h) The Hon. Treasurer shall keep all funds and moneys and shall disburse them on behalf of the Society; and shall keep an account of all monetary transactions and shall be responsible for their correctness. The Treasurer shall not keep more than one hundred dollars (\$100) in the form of cash but shall deposit money in excess of this or of such lesser amount as may be needed, in the Society's account in a bank or banks to be approved by the Council.
18. The duties of the Council shall be:
- (a) To administer the affairs, property and trusts of the Society (including the employment and remuneration of necessary clerical assistance), and to accept or decline donations offered to the Society.

- (b) To make and enforce by-laws for the proper conduct of the affairs of the Society.
- (c) To appoint a sub-committee if required to assist the Hon. Editor in the preparation and issue of the Journal and other publications.
- (d) To appoint such other committees or sub-committees as may be deemed necessary provided that any such committee or sub-committee shall contain at least one office-bearer of the Society, and may, if thought desirable, have powers to co-opt.
- (e) To prepare an Annual Report and Annual Accounts, which latter shall be audited by a qualified Accountant. Copies of these shall be sent to all members one month before the Annual meeting.

19. A Central Branch may be formed for the members of the Society who are unable to join a District Branch and shall be administered by the Council of the Society.

20. A District Branch may be formed with a minimum membership of 15 and subject to the approval of the Council. It shall appoint a Chairman, Hon. Treasurer, and Hon. Secretary, and may make such bye-laws, not inconsistent with these Rules, as may be required.

21. District Branches shall hold an Annual General Meeting at which a delegate shall be appointed to the Council. The quorum for a District Branch General Meeting shall be 10.

22. The function of the District Branches shall be to carry out the objects of the Society in the Districts.

23. Subscriptions to the Society shall be paid to the Central or District Branches which will, in the case of Associate members, retain the subscription for their own use, or who may forward the subscriptions to the Council for the use of the Society as a whole. In the case of full members \$8 per year will be forwarded to the Council to meet general expenses including the cost of the Journal. In the case of life members two-thirds of the subscription will be forwarded to the Council. In the case of a student member, \$4 per year will be forwarded to the Council.

24. The Accounts of the Central and District Branches shall be forwarded to the Hon. Treasurer of the Society once a year at least one month before the Annual Meeting of the Council.

25. Any income from the sale of the Journal and other publications shall be used to meet the cost of publication and to further the objects of the Society as a whole.

26. The Accounts of the Council shall be audited once each year and shall be published.

27. The membership subscription shall be \$12 per year for full members, \$6 a year for Student Members, \$4 a year for Associate Members and \$2 a year for Associate Student Members. Life membership shall be \$200. Subscription shall be due on the 1st January. Any Full member or Student member joining the Society during the year will receive copies of the Journal already published that year. In the event of a member failing to pay his subscription for one year the membership shall be deemed to have lapsed.

28. The Journal shall be published in English and such other languages as the Council may decide, at least twice a year, or oftener if material is available and the financial condition of the Society renders it possible. The Report of the Hon. Secretary, the Accounts of the financial position of the Society, a list of members and Rules of the Society shall be published in the first number of each volume.

29. The Council shall issue such other publications as it may think fit. The price of these extra publications shall not be included in the membership subscription.

30. Twenty-five copies of each major contribution published in the Journal or published by the Society shall be placed at the disposal of the author.

31. Amendments to these Rules shall only be made by a two-thirds majority (of the votes represented) at the September meeting of the Council or other meeting thereof called for the purpose. They shall be proposed in writing signed by two members, and sent to the Hon. Secretary in sufficient time to enable him to send out copies to all members with the notice calling the meeting.

APPLICATION FORM

FOR MEMBERSHIP OF THE MALAYAN HISTORICAL SOCIETY

To Hon. Secretary, MALAYAN HISTORICAL SOCIETY,
 c/o The National Museum,
 KUALA LUMPUR.

or Hon. Secretary.....Branch of the Malayan
 Historical Society.

I should be glad if you would enrol me as a Life member of the
Full Malayan Historical Society.
Associate

I enclose Banker's Order for the sum of \$200
Cheque \$12 as my subscription.
Cash \$4

Signature.....

Name & Initials (in capitals).....

Address.....

Bankers' Order for Full Members

To.....Bank

.....

Please pay to the Chartered Bank of India, Australia & China, Kuala Lumpur for the Credit of the Malayan Historical Society the sum of \$12 immediately. A similar payment should be made on the 3rd January 195 and annually thereafter.

(Signature)

Date,.....

The Malayan Historical Society

DISTRICT BRANCHES

KEDAH

- President* — Yang Teramat Mulia Tunku Nong Jiwa.
Hon. Secretary — Enche' Mohamed Radzi bin Puteh, Sultan Abdul Hamid College, Alor Star.
Hon. Treasurer — Wan Ibrahim bin Wan Soloh.

KINTA

- President* — The Hon'ble Dato I. W. Blelloch, c.m.g.
Hon. Secretary and Treasurer — Mr. N. J. Ryan, Malay College, Kuala Kangsar.

KOTA BHARU

- President* — The Hon'ble Tengku Sri Maharaja.
Hon. Secretary and Treasurer — Enche' Mohamed bin Ibrahim c/o East Coast Constructions, 3595 Jalan Ismail, Kota Bharu.

KUALA LUMPUR

- President* — Vacant.
Hon. Secretary — Enche' Mohd. Din bin Ali, c/o Municipal Offices, Kuala Lumpur.
Hon. Treasurer — Mr. Tan Keat Chye.

KUANTAN

- President* — The Hon'ble Mr. Yap Khen Van.
Hon. Secretary — Mr. S. Durai Raja Singam, c/o Abdullah School, Kuantan.
Hon. Treasurer — Enche' Mohamed Salleh.

NORTH PERAK

(Sungei Siput, Kuala Kangsar and Upper Perak)

- President* — Enche' Mohamed Hashim bin Jeragan Abdul Shukor, O.B.E., J.P., Orang Kaya Kaya Dato Setia Bijaya di-Raja.
Hon. Secretary and Treasurer — Enche Kamal Baharein bin Mohamed, District Office, Sungei Siput.

SEREMBAN

- President* — Mr. M. C. ff Sheppard, M.B.E., E.D.
Hon. Secretary — Megat Mahmud bin Megat Ismail, c/o District Office, Seremban.
Hon. Treasurer — Mr. Ngui Choon Gin.

SINGAPORE

- President* — Mr. Lee Siow Mong.
Hon. Secretary — Miss A. C. Love, Koo Chuan Girls' School, Joo Chiat Lane, Singapore, 15.
Hon. Treasurer — Mr. G. E. Bogaars.

SOUTH PERAK

(Teluk Anson, Tanjong Malim and Tapah)

- President* — Mr. E. O. Laird.
Hon. Secretary and Treasurer — Mr. S. Padman, c/o Anglo-Chinese School, Teluk Anson.

TAIPING

- President* — Tuan Haji Wan Mohamed Razalli bin Wan Mohamed Isa, O.B.E., J.P., Orang Kaya Mentri Paduka Tuan.
Hon. Secretary — Mr. G. A. De Silva, 6 Lorong Tiga, Kamunting, Taiping.
Hon. Treasurer — Dr. S. Arasaradnam.

TRENGGANU

- President* — Mr. S. Selvanayagam.
Hon. Secretary and Treasurer — Mr. Koo Heng Hock, Sultan Suleiman School, Kuala Trengganu.

