

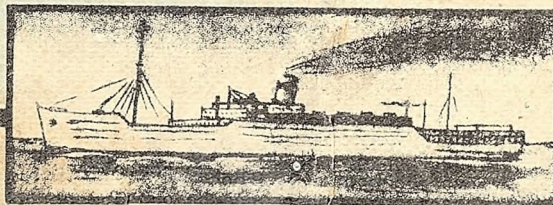
A View of Old Malacca



# THE STORY OF MALAYA

by  
W. S. MORGAN

MALAYA PUBLISHING HOUSE LIMITED  
SINGAPORE





PERDANA  
LEADERSHIP  
FOUNDATION  
YAYASAN  
KEPIMPINAN  
PERDANA

THE  
STORY of MALAYA

by

W. S. MORGAN

□

*Seventh Impression, 1955.*



SINGAPORE :

MALAYA PUBLISHING HOUSE LIMITED

PUSTAKA PERDANA



1006176

81 )





PERDANA  
LEADERSHIP  
FOUNDATION  
YAYASAN  
KEPIMPINAN  
PERDANA

## CONTENTS.

---

<i>Chapter</i>		<i>Page</i>
1.	The Peoples of Malaya • •	5
2.	The Indian Period • •	12
3.	The Malays in Malacca ..	21
4.	The Portuguese ..	32
5.	The Dutch and the Decline of old Johore	44
6.	The Coining of the British ..	56
7.	The Straits Settlements, 1824—1873 ..	65
8.	War and Peace in the Malay States ..	72
9.	British Malaya, 1873—1939 ..	92
10.	The Peoples of Modern Malaya	99
11.	Malaya and the World War	106
12.	Post-war Malaya . .	111

## ILLUSTRATIONS

	<i>Page</i>
Sakai with Blowpipe .. .. .	8
Jakuns . . . . .	10
Hindu Boat. A model copied from a carving in the Temple of Borobudur in Java .. . . .	13
The Ruins of a Temple in Cambodia .. .	16
A Gold Coin of Ancient Malacca .. .	21
A Sultan's Kris .. . . .	25
Vasco da Gama rounding the Cape .. .	33
Alfonso D'albuquerque .. . . .	34
Portuguese Helmet found in Malacca .. .	36
A Dutch Drawing of Malacca .. . . .	45
Bugis Boat and Sword .. . . .	50
Dutch Buildings in Malacca .. . . .	53
A Malay Gun and an Old Musket .. . .	54
Captain Francis Light .. . . .	57
Sir Stamford Raffles .. . . .	60
An East Indiaman, armed with guns against Pirates	64
A Chinese Junk of a Hundred Years Ago ..	67
A Lanun Pirate .. . . .	70
Air View of Singapore .. . . .	74
Malacca River To-day .. . . .	76
Sultan Ahmad of Pahang .. . . .	86
A Fishing Village in Pahang .. . . .	87
Sultan Abu Bakar of Johore .. . . .	90
A Fast Malay War Boat .. . . .	93

## MAPS

The Malay Archipelago and Neighbouring Lands .. . . .	6
A Chinese Mariner's Map of the Malacca Coast (15th Century) The Chinese characters are sailing directions.	23
The Malay River States of the Peninsula and Sumatra .. . . .	24
The Fortress of Malacca .. . . .	37
The Peninsula and Sumatra. This map, drawn in Portuguese days, shows how little was known of the land away from the coast. The Muar and Pahang Rivers, along which trade went from the west to the east coast, are made into one big river crossing the peninsula .. . . .	41
A Trader's Map of the East Indies .. . . .	46
The Minangkabau States of Negri Sembilan .. . . .	82
Ulu Pahang .. . . .	84

## Chapter 1.

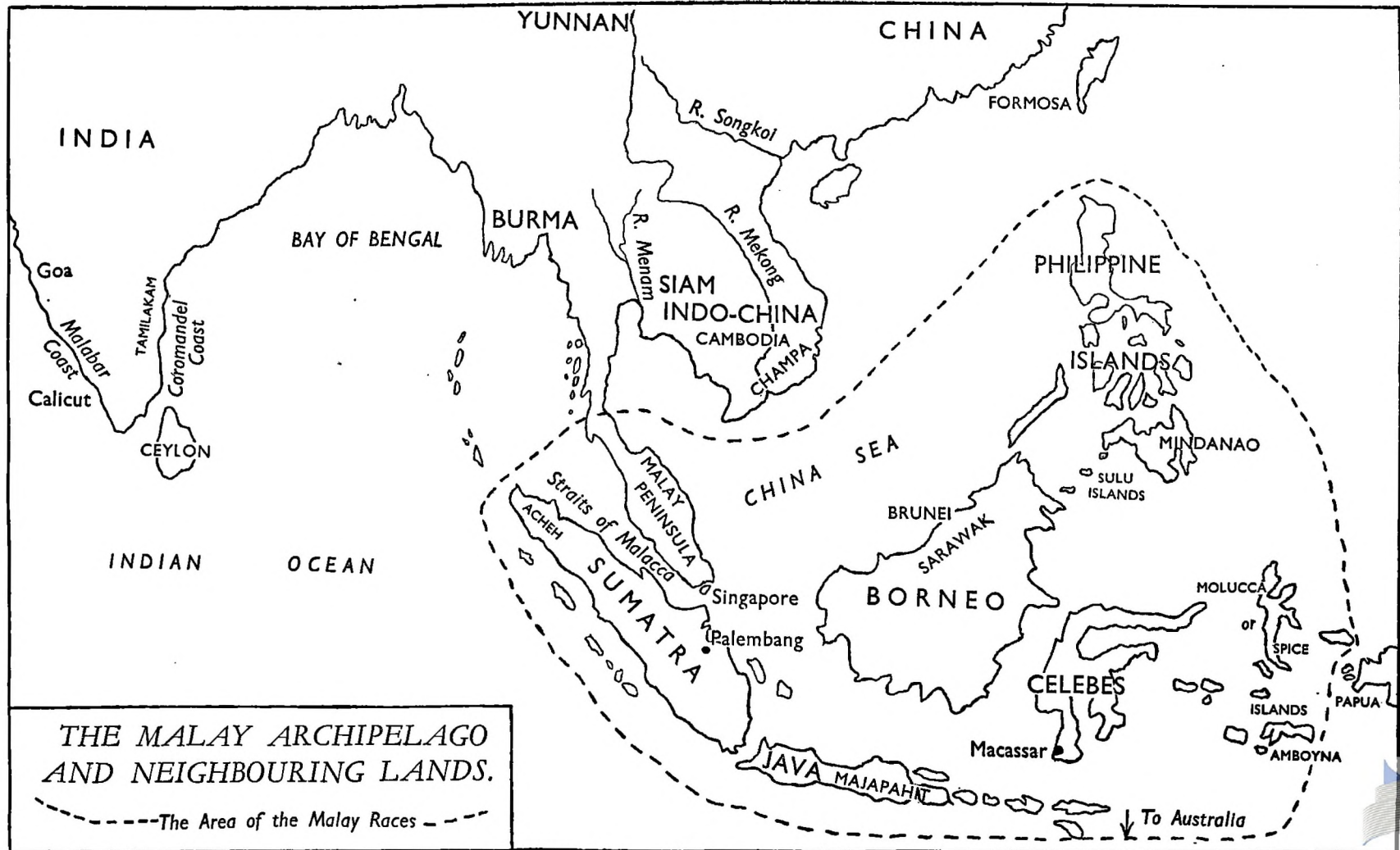
### **THE PEOPLES OF MALAYA.**

A hundred years ago there lived a famous Malay writer named Abdullah. He travelled much and described what he saw in different parts of Malaya. In one book he tells how he met some people from the jungle twenty miles from Malacca.

'When I saw them I could do nothing but wonder, wonder, wonder, and praise God whose Might alone could make men differ from us as much as they did. For I saw that they were men in shape just as we are, but in manner mere animals, and even lower than animals, for the beasts of the field know at least how to keep themselves clean. They had matted hair, but I could not tell its colour, so plastered was it with dirt. God alone knows what lice and maggots were in it! They wore no coat and no skirt. Not a piece of cloth was on them, only a strip of bark no bigger than a man's hand to serve as a loin cloth. Their moustaches and beards were untidy, and all through life they went unshaven. Their skin was not as human skin, as it was thick with layers of dirt. When told to approach, they clustered round a tree. They all looked as if they wanted to run away, and they sat twittering to one another like quarrelling birds. God alone knows what they were saying!'

The interesting thing about Abdullah's words is that they were describing men called the Jakun, and today we know that these were once of the same race as the Malays, and that the language he could not understand was a sort of simple Malay. Yet his words clearly show that he did not think of the naked jungle folk as human beings like himself. How has it come about, then, that the natives of the peninsula are of two kinds—the Malays and the simple, backward folk of the jungle? The difference between them is that the Malays are civilised and the others are not. We must try to see how this has happened.

The peninsula of Malaya is like a long bridge that leads from the mainland of Asia to the islands of the East Indies, or Malayan Archipelago, to Australia, and to the southern seas of the Pacific. It seems that the first home of the races inhabiting these lands was in eastern Asia, and that they left it, thousands of years ago, going by land or wandering by sea from one island to another, to settle down at last in their present homes. Travel in these seas was easy, even in a small boat, for everywhere were islands to act as stepping-stones from one land to another. One southward route was through the Philippines. Another was along the peninsula. Of those that passed this way, some remained and some later returned to become the ancestors of the inhabitants of Malaya today. Thus the people of this land belong to that great group of races which left Asia in the past, and now are found as far east as Samoa and Tahiti, south as far as New Zealand, and to the west even as far away as Madagascar.



Scholars, who study races, can tell the tale of a man's ancestry by the shape of his head, his colour, his height and, best of all, by his hair. They have agreed that mankind is divided into three great families—the woolly-haired, the wavy-haired and the straight-haired. Men of all the three families came here in the past, and their descendants can still be recognised today.

*The Negritos.*

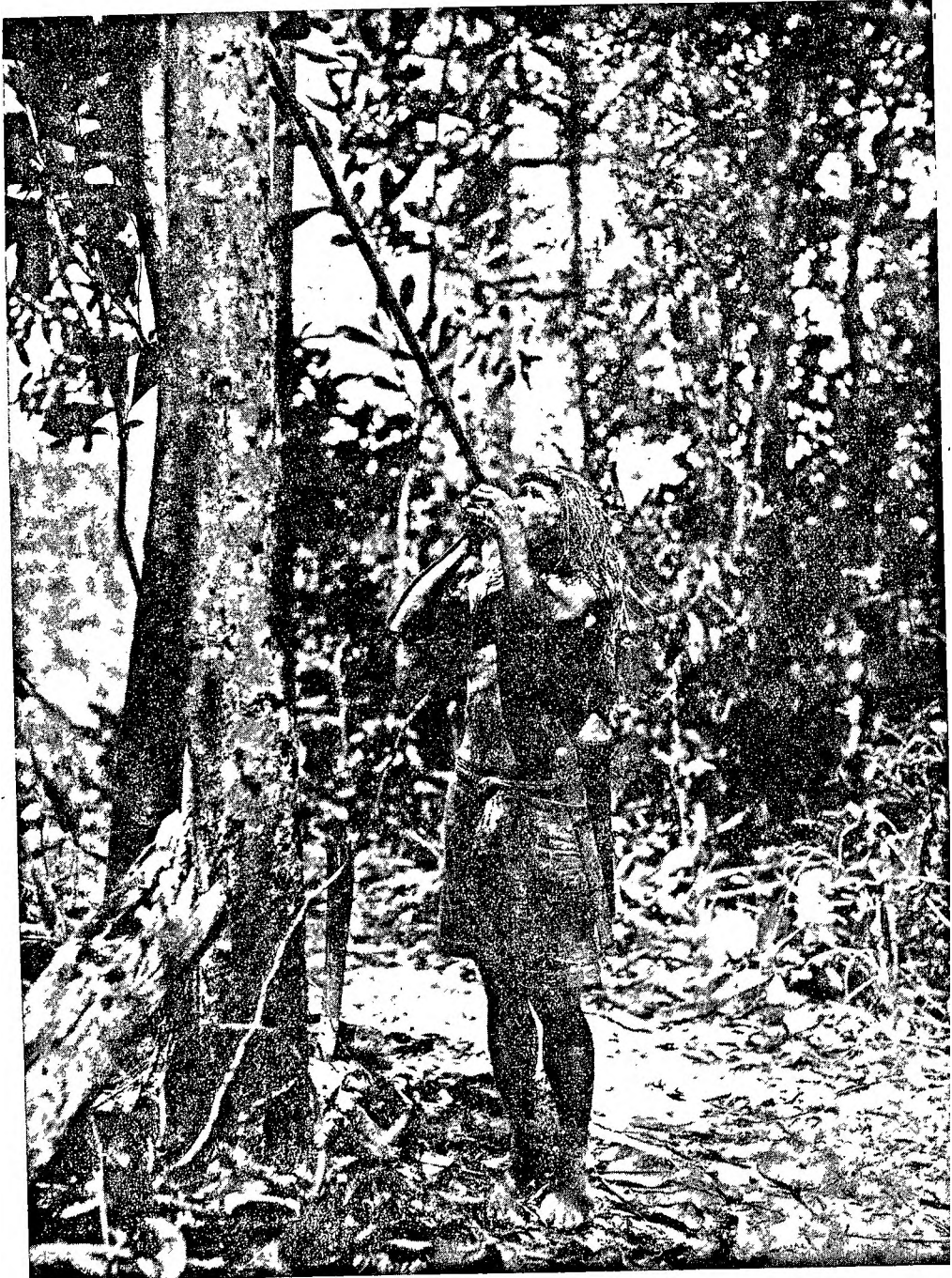
The earliest peoples to live in this part of the world were tiny negroes, with woolly hair, very dark skins, broad noses and thick lips. They were spread over the Archipelago and the Pacific islands from Papua to Fiji. Today, there are still many woolly-haired, negro-like men in the Andamans, in Papua and the Philippines, and in the peninsula there are about two thousand of them, hidden away in the swampy land of the coast from Trang to the Dindings, and in Upper Perak and Kelantan. They are called Semang in the west and Pangan in the east.

They lead a very simple life, wandering about in the jungle in search of wild fruit and birds, snakes and animals, which they kill with their blow-pipes and arrows. Often they go hungry to bed, for they have not learned to put seeds in the ground to grow crops, and not every day can food be found. They do not stay more than two or three days in one place, neither do they build houses. At night-time they sleep under a tiny shelter of leaves, and curl up in the ashes of the fire to keep warm. When morning comes the whole family goes off to look for food. They never wash the dirt and ashes off themselves, and they are continually scratching the sores which cover their bodies.

They can only count up to two. Their vocabulary is very small, and their thoughts are very simple. They do not worship gods, but fear lightning and thunder. They think that when they die they go to an island where the trees are covered with fruit. That is the best heaven they can imagine. When a child is born, the father makes a cut in a tree. The child takes its name from the tree, and thereafter feels connected with it so that he will not eat the fruit nor damage it in any way. The Semang have easy ways of marrying. They all eat from one dish, give presents, and the couple are said to be married. In some places the young man chases his bride around an ant-heap, and when he catches her they become husband and wife.

*The Senoi.*

The early woolly-haired men were followed from the north by much taller men with wavy hair and light-brown skins. They reached Australia and became the ancestors of the natives there. In the East Indies their descendants can still be found in the hills of such places as Borneo, Sumatra and the Celebes. In Malaya there are tribes called the Senoi who belong to the wavy-haired family, and more than twenty thousand dwell in the highlands of Perak, Pahang and Selangor. High up in the mountains the Senoi are pure in type, but downstream can be seen Senoi who have mixed with the older woolly-haired men, so that they have become shorter and darker, with their hair in tight curls.



Sakai with Blowpipe.

[Malayan Information Agency

The Senoi are much more interesting than the backward Semang. Through the years they have kept apart from the Malays down in the plains. Thus they have not become Moslems. They do not cover their bodies with clothing, and they have not learned to live in kampongs, each little family with its own house and little plot of land for padi and vegetables. Their ways of life are the same now as in the past. A Senoi village is a large family, or rather a number of families related by blood, brothers and sisters, uncles and aunts, with their mates and children, all living together. All find a home in one big house, and all cultivate together a ladang or clearing in the jungle. When the big family becomes too large it splits into two, each with its own house and clearing. Again, younger sons and sisters go off to marry and live in another household. So over a wide area are found a number of big families, all closely related by blood and marriage. These form a kindred or clan.

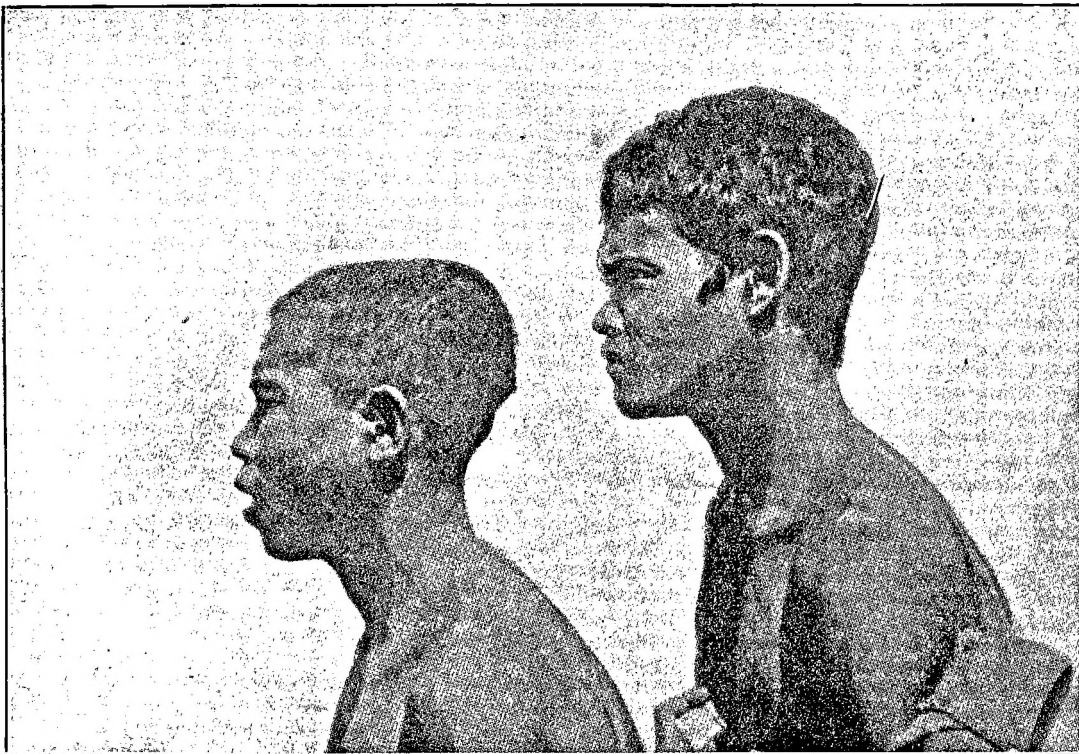
Each kindred owns an area called the saka, within which the produce of all the forests, hills and streams belongs to everyone and is shared by everyone. No household goes outside the saka to make a clearing, and it is arranged that each of the households in the kindred plants different crops in its ladang, hill-padi in one, maize in another, millet in another and tapioca in all. At different parts of the year the households migrate to the different clearings to join together for clearing, planting and harvesting. The various crops are exchanged between the households, and it is upon these that the hill tribes depend mainly for food. Into the forests of the saka the families go to collect vegetables, such as mushrooms and bamboo shoots ; many fruits, such as rambutan and langsat ; medicines and poisons, such as ipoh for blow-pipe darts and tuba for catching fish; rotans and bamboos, atap and wood for building houses and fences, for making traps and weapons, rafts and bridges ; bark and grass for clothing, and rushes for plaiting mats and baskets. With blow-pipes the Senoi skilfully shoot down birds, flying foxes, squirrels and monkeys. They fish in the streams with lines, with weighted nets and traps. A great time of the year is when all the families join together to dam a stream and, having poisoned the water with tuba, gather the dead fish floating on the top. In short, the Senoi find everything they want, except salt, in the forests and streams of the saka.

Take the Senoi away from his household and he would be lost and helpless, like a fish out of the sea. He owns no house or land of his own. His home is a room in the long, big house of bamboo and atap that he and his relations have built and share together beneath the common roof. His family feeds on the crops which are the fruits of the united labour of each and everyone. As the months of the year pass around, his life follows the same plan as the rest of the household. At certain times he joins in clearing, planting and harvesting the ladang. When the crops are ripening, his little family goes off with the others into the jungle to collect fruits and to shoot animals and birds. He takes part in the fish-drive, and he helps with his spear when comes the exciting hunt of the deer and wild pig that have been trapped within the fences of the clearing. As everything belongs

to everyone and is shared, thieving is unknown. Laws and policemen are not needed because his neighbours are brothers and sisters, uncles and aunts, cousins and nephews. Their laws are what the whole family thinks, and leadership comes from the head-man, who is the eldest son in each generation. The Senoi way of life is simple but complete. Once it was very common in this part of the world.

*The Malays.*

The Malays belong to the Mongolian race, which has straight, black hair and narrow eyes. Their first home was far away in the mountains of Yunnan, which look down on the flat plains through which flow the Menam, the Mekong and the Songkoi rivers. Life on the plains, where the soil is rich, is easier than in the rocky, steep mountains where it is difficult to find enough food to feed many mouths. Again and again the men of the mountains have come down into the lowlands, taking the land for themselves and forcing the people there to seek homes elsewhere. These have usually gone to the warm lands and the islands of the south. In the distant past the Malays were men who came down from the hills to Cambodia and Champa and in turn left it. They came to this part of the world



by sea, and ever since the Malay has been a man of the water, building his house on piles by the sea or on the banks of a river. Where they went they must have mixed with the older races already there, but often these were driven away into the swamps and mountains, and this is where live today their descendants, such as the Semang and the Senoi and their relations elsewhere.

Coming from Indo-China, the Malays would first strike the east coast of the peninsula, and probably their first settlements were in Kelantan and Trengganu. Others passed on to Singapore, and from there spread out to the south, the east and the west to find homes all over the Archipelago and on the east coast of Sumatra. In later centuries the west coast of the peninsula was very slowly colonised by Malays from Sumatra and the southern islands. Until recent years the Malays in the west were always far fewer than in the east, and it is the east coast, especially Kelantan and Trengganu, which deserves the name of Old Malaya.

In the south of the peninsula there are descendants of the early Malays, who are called Jakuns. Where they have not mixed with other races they have straight, black hair and talk a sort of Malay. They have kept to themselves, and in the jungle, along lonely rivers and in hidden coastal creeks, they lead much the same lives as their ancestors did thousands of years ago. Most of them live by fishing, and they are skilful sailors who are more at home in a boat than on land. The Jakuns of the sea are called 'orang laut' or sea-gypsies. Malay chiefs used to employ them for fighting, and passing ships feared them as pirates. One of their haunts was Singapore Island, where once could be seen hundreds of skulls of the men whom they had killed while pirating their boats. Today their descendants dive for coins thrown to them from ships in the harbour. Other Jakuns live in the jungle where they hunt and trap animals, gather fruit and grow vegetables in clearings. In strange ways they still carry on the customs of their sea-going ancestors. Once the Jakuns buried their dead out at sea in a canoe. Now the body is placed in the ground and around are placed wooden boards and a little ditch is dug and filled with water. The boards stand for the canoe and the water is for the spirit of the dead man to paddle its boat in before it returns to the ground.

The modern Malay is a very different kind of man from the simple Jakun, though they once had the same ancestors and were of the same race. Men have measured the skulls of the Malays, and they say the Malay has a bigger skull than the other races of the peninsula. Thus he has a bigger brain and is more intelligent. This is because the Malay, as a dweller and wanderer in the Archipelago, has mixed with other peoples. On the one side he has mixed with the curly- and wavy-haired folk, and on the other with settlers from southern India, China, Siam and Arabia. Thus there is no one sort of Malay in appearance. His black hair may be straight, wavy or curly. His colour may be any shade of brown from very dark to pale olive, and his nose may be flat and broad or thin and straight. Again, while the men of the jungle remained few in number and backward in their hiding places, the Malays, on the rivers and coasts, flourished, growing in numbers and using

skilful, civilised ways of living. They learned how to trade and to use money, to cultivate rice by irrigation, to plough the sawah with tame buffaloes, to use metals such as iron, tin, silver and gold, to weave, wear clothes of cotton and silk, and to fish with nets and stakes. The words we use are a mirror of the things we do and think, and the Malay language itself is the best evidence of how the life of Malays has been enriched by contact with outsiders in their lands, for it is full of words borrowed from Indians, Arabs, Chinese and Europeans.

In conclusion, it must be remembered the Malays of the Peninsula have not always had their homes here. Indeed many of the present population, especially in the west, have arrived within the last seventy years. The Malays belong to no one country, but to a race which is spread over the Archipelago and has in common the faith of Islam and the Malay language. He is a wanderer and this is but one land in which he has settled. In the course of this history it will be seen how he has through hundreds of years been arriving and departing from these shores, sometimes as an invader, sometimes as a peaceful farmer and fisherman.

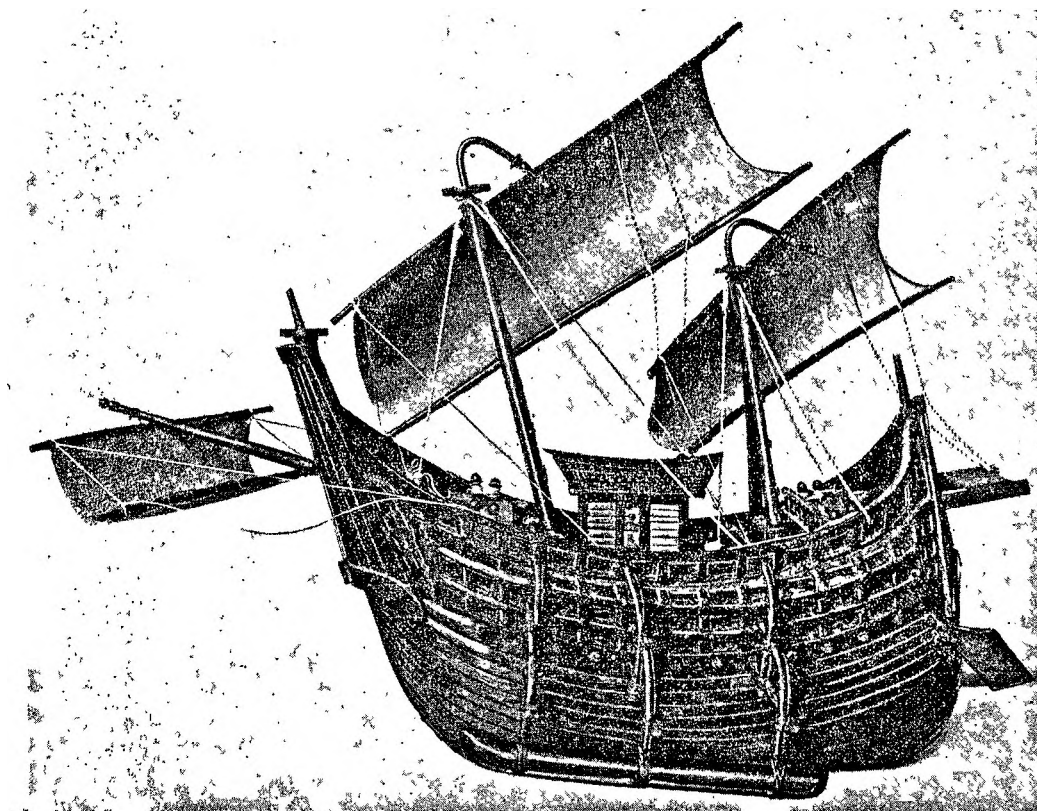
#### Chapter 2.

### THE INDIAN PERIOD.

One of the oldest trade routes in the world was between India in the west and China and Indo-China in the east. The traders in their ships sailed with the help of the monsoon. From October to March the north-easterlies brought them south and the south-westerlies from May to September carried them north. Lying across their path was the long peninsula of Malaya. At first, to save the long trip round by the south, traders preferred to land their cargoes and carry them overland across the narrow isthmus in the north of the peninsula. Later, ships found their way through the Straits of Malacca and around the island of Singapore. This was the turning-point of the voyage, and hereabouts ships waited for the change of the monsoon which would carry them on for the rest of the journey. The round trip took a long time, and at places where ships found a good anchorage and fresh water it was easy for them to meet and exchange their cargoes. Thus markets grew up for the traders of the east in the Straits of Malacca. We shall see how these markets have at times grown into rich ports such as Palembang, Malacca and Singapore, and how many wars have been fought to win and hold them. It is through the Straits that has flowed and ebbed the tide of trade and conquest that makes up much of the story of Malaya.

From about the first century A.D. the chief traders in the east were Indians. In southern India along the eastern coast were kingdoms such as Tamilakam and Kalinga. Forests shut them off from the rest of India, and from their cities and villages on the rivers and deltas the Tamils and Klings looked out to the sea. There were harbours and good timber for making ships. These coastal people naturally became sailors, and from early times an old eastern name for them has been 'Paradavar,' which means a sailor.

They built ships like Chinese junks, and ancient writers say that they were very big, two hundred feet long, with great sails and long oars to use when they were caught in calms. They carried hundreds of men and a thousand tons of cargo. They had a year's supply of food to last the long, slow voyage, and on board were chickens and goats and even gardens for vegetables. They found their way by the sun, moon and stars, and they kept pigeons to carry messages to land. Behind was towed a small boat in which the pilot could find the way in shallow waters and strange harbours. Eyes were planted on the ships just as on Chinese junks today. This was a custom brought from Egypt, where the sailors believed that if the eye of the god Horus was on their boats he would protect them. Like all sailors, they had the old superstitions that men of religion brought bad luck, and a Chinese Buddhist monk has left a story of how he was blamed for a terrible storm which struck the ship on which he was travelling from Ceylon. He would have been left on the island by himself if the sailors had not been afraid of the wrath of the Chinese king when they reached his land.



[Raffles Museum.]

Hindu Boat.

The Tamil sailors learned the secret of the changing monsoons and used it to go east and west for trade, carrying with them the products of their own land—cloth, beads and precious stones. They went to the Archipelago and China for spices such as pepper, nutmegs, cloves and cinnamon to make food tastier, camphor from Sumatra, pearls from the Mergui Islands, gold and silver, tortoiseshell and sweet-smelling woods such as sandalwood, drugs for medicines, and porcelain and silks from China. These products were greatly valued in Europe, and the Indians sailed with them in their ships westward to the Red Sea. It is interesting to notice that the European names of many eastern things, such as pepper, rice, ginger and cinnamon, come from Tamil words.

The Indian ships passed along the peninsula and their traders opened up little markets at the river mouths, where they bargained with the local folk for jungle products such as gums, camphor, dye-wood, rhino-horn and ivory. The most precious thing they bought was gold, for which Malaya was so famous that even as far away as Alexandria in the Mediterranean it was known as the "Golden Chersonese." The land where gold was found was in Perak around Batang Padang, and in a stretch of country running from Mount Ophir near Malacca up through Pahang past Jelai to Patani. There can still be seen in many places the old mines where men dug and washed for gold. Probably the miners were themselves Indians. The gold was carried along jungle paths and rivers to the coast. One of the chief routes was along the Muar River, for it ran near Mount Ophir and it led easily into Pahang. At one place it was necessary to carry a boat only a few hundred yards to reach a river flowing into the Pahang River. As the east coast was too rough for boats during the north-east monsoon, the Pahang gold was brought upstream and then down the Muar River to its mouth.

At first the Tamils came as sailors, but it was not long before traders began to settle in the places where the ships called. They were followed by princes, warriors and priests. Many came as refugees, driven by wars from their homeland. So the coasts and islands from Burma to Java and Borneo and to Siam and Indo-China became dotted with Indian colonies and towns. Some of them grew into great kingdoms under Hindu princes, with walled cities and temples. Over a large part of the East the Indian settlers grew from traders into a ruling people, spreading with their trade and power their religion and customs.

They carried with them the civilised ways and thoughts of their homeland, and one has only to look into a dictionary to see that the Malay language is full of Indian words, which show how much the simple lives of the old Malays were enriched by the Hindu settlers in their lands. There are words of religion such as prayer and fast, hell and heaven; words of trade, price and the names of things for sale; words of farming, tools and musical instruments; words of law-courts, prison and punishment; words about kings and their courts such as raja, king, minister, throne and palace; and the names of stars, animals, flowers and plants. The Indians brought ways of trading, of buying and selling things, of using money.

They used iron for making crises, spears and tools, and gold, silver and precious stones for ornaments and jewellery. Probably they brought ploughs for 'tenggala' is an Indian word. To people who went about naked or wore bark for clothing, they brought cottons for the poor and silks for the rich. They taught the faith of Buddhism to men who had no religion except a belief in spirits, and they must have seemed magicians in their power to read and write their language of Sanskrit. Most of the old Malay stories and legends came first of all from India. They built walled cities in which were stone temples for the worship of their Hindu gods, Vishnu and Siva, palaces for the king and his nobles and wooden huts for the poor. To tribes which for a leader had a family head-man, the Indians brought ideas of a strong king who lived in a palace, fought wars, made laws and collected taxes, was advised by ministers, guarded by soldiers and served by priests who led the people to worship him as the son of God

One of the greatest of the Hindu kingdoms was in Cambodia. About six hundred years ago it was over-run by Thai, or Siamese. The people fled and the land went back to silent jungle. Today all that remains of its old glory are hundreds of ruined temples and palaces and the walls of a city, Angkor, which contained a million people. Enormous reservoirs show how they irrigated a large, fertile plain. On the walls of the temple are carvings which tell of their gods and mighty kings, surrounded by wives, entertained by dancers and attended by courtiers and priests. The king shows his strength by throwing down an elephant and by strangling a python single-handed. He goes off to war on an elephant. Captains ride on horseback and the soldiers march on foot carrying helmets and shields. In the battle, arrows and spears fly through the air, the enemy are defeated, to be left dead on the ground or led back as captives. The ladies of the court look at themselves in mirrors and go for picnics in pleasure-boats. As today in the east, the people sit on the ground to eat and pick tasty morsels from the dishes with their fingers. There are pictures too of the life led by the poor folk. There are carpenters, cooks and builders at work, while fishermen cast their nets from little boats into waters teeming with fish and crocodiles. The women go shopping amongst the market stalls and bargain with shop-keepers who squat down from morning to night, as they still do in India. Buffaloes slowly pull along carts on wheels, and crowds gather around to watch cock-fighting, wrestlers and acrobats, dancers and musicians. Friendly folk oblige each other by searching for vermin in the hair. A man hides up a tree from a hungry tiger, and a woman has her hand told by a fortune-teller. These pictures show life as it was in an eastern town in the Hindu days of the past.

The period of Indian greatness lasted about a thousand years and came to an end in the fourteenth century. In these years we must see the history of the peninsula and the Straits of Malacca as part of the story of the Indians in south-east Asia. Malaya and the Archipelago were not yet truly the land of the Malays. Nevertheless the period is interesting and important because in it a new Malay race was being formed through the mixing of the Indian settlers and the local people.

Malay royal families trace back their ancestry to this time, the names of Malay places first appear, and it is clear that by the end of the period Malaya had become the name for this part of the world.

Unfortunately what we know of these far-off periods is little and comes from carved writings on a few stones and from the accounts of some Chinese and Arab travellers. It is all very muddled and difficult to understand. When scholars try to put the facts together into a story, it is like doing a jig-saw puzzle with most of the pieces missing. What can be said is that through these centuries a number of sea-kingdoms flourished on the trade passing from the Bay of Bengal to the China Sea. One after another they rose, prospered for a time and then fell, conquered by rivals for the riches that the trade brought.

#### LANGKASUKA.

After crossing the Bay of Bengal sailors looked for an anchorage and resting-place. This they found in Kuala Merbok in Kedah, for near it rose Kedah Peak, which has always been a famous landmark for ships coming from the west. Here grew up the first Indian colony of the peninsula along the banks of the Bujang,



[Photo Dorien Leigh Ltd.]

The Ruins of a Temple in Cambodia.

a small stream running into the kuala. The hilly ground near the Peak was a good place for settlement, for it was not swampy and yet there was land for growing padi nearby. Also the Peak was believed to be a home of gods, and in the shadow of their protection the ships could anchor and the people could live in safety.

Little is left of their temples and houses, for these were built of wood, but the ruins and remains tell us that the colony lasted from about the fourth to the ninth century. At first it was part of the kingdom of Fonnann, which lay on the plains around the mouth of the Mekong. It flourished on the trade which was carried overland across the narrow isthmus, a journey which saved a thousand miles of sea travel. When Fonnann grew weak in the sixth century, its Malayan colony broke away and for a time became a strong power. It was called Langkasuka and covered the land that is now Kedah and Ligor. Its towns were defended by strong walls with double gates, and its people were said to be "tameless in terrible battles." The poor people wore only a simple sarong, but the long-haired nobles wore golden ear-rings and belts and covered their shoulders with shawls of flowered cloth. Like all Hindu rulers, the King went about on an elephant, under the royal white umbrella, and was followed by a long procession of guards, drum-beaters and carriers of fans and flags.

#### PALEMBANG OR MELAYU, SRIVIJAYA AND BRUAS.

Amongst the places visited by Chinese travellers was a city called Mo-lo-yeu or Melayu, which stood where now is Palembang, near the mountain of Siguntang. Of the coming of its first ruler the old Malay history tells the following story.

There was once a prince, Sang Superba, who was the son of the Rajah Surau, the ruler of the east and west, by a mermaid who was a daughter of the Kings of the Sea. One night two girls living on a hill near Palembang saw a bright light shining through the darkness. On going Up the hill, they found their rice crops had been magically changed, the rice into gold, the leaves into silver, and the stalks into brass. A little further on they met three young men, one riding on a bull and dressed like a king, and the others, his younger brothers, carrying a spear and a sword. "Who are you," said the girls, "spirits or fairies?" The young men replied, "We are neither, but men, princes of the race of Alexander. We come to seek our inheritance on earth." Then out of the mouth of the bull came a herald, who said that the prince was a king with the title of Sang Superba. The prince descended into the plain of Palembang. He married the daughter of the local chief, and after he had slain a dragon in the mountains, he was made king of the country and became the founder of a line of princes. They took the name of the Sailendra Kings, or Kings of the Mountains, and it is from them that the Sultans of Perak claim to be descended. One of the ceremonies of the coronation is when a court official, hereditary guardian of the State Secret, whispers into the new Sultan's ear the real name of his ancestor who came to Palembang.

The true story is that a Buddhist prince, named Kandinya, did settle in Palembang shortly after 500 A.D. He came of a famous Brahmin family, which after

leaving Nepal lived in the land of the two rivers, the Godavari and the Kistna, and was driven overseas by war. It seems that in the sixth and seventh centuries more and more ships were using the sea route through the Straits of Malacca. Palembang, under its Buddhist princes, prospered accordingly. This hit the trade across the isthmus. Here had arisen a new and warlike kingdom in Kelantan. This land was famous for its gold, its ricefields supported a large population and traders found it a useful calling place after crossing the Gulf of Siam. Its rulers, who took the name of the Srivijaya, were strong enough in 670 A.D. to overcome Langkasuka, and thirteen years later they turned to make war on Palembang their trade rival in the south. A force of 20,000 men captured the city and its rulers fled to Java, leaving Srivijaya master of Melayu.

The invaders from Kelantan built a new capital inland on the River Kampar. Strong tides carried ships all the way from the sea to the city, and it was easy to defend because of the numerous creeks at its mouth where a fleet could hide and wait for an enemy. Many of the people lived in houses floating on rafts, and in the plain nearby have been found ruins of long walls which once surrounded and protected the city. By war Srivijaya established its power from Ligor and Kedah in the north to Java in the south, and it grew rich on the trade both of the isthmus and the Straits of Malacca.

Its rulers sent trading envoys to China, and so famous was its capital as a centre of learning that Chinese scholars came there to study Buddhism.

For a hundred years and more Srivijaya kept its hold on the isthmus, but then it had to face the rivalry of a new kingdom in the peninsula. This was called Zabaj by the Arabs and Cho-po by the Chinese. Its capital was at Bruas on the River Perak. Since those days the river's mouth has silted up, but where are now the ricefields of Dendang was once a harbour and a city. It became a regular port of call for ships going up the Straits, it was famous for its gold, and probably sold tin, for which there was a market in Baghdad. Of its travellers wrote, "The royal palace has golden tiles, the kitchen silver; the palace walls are decorated with pearls, and there are two ponds with golden shores." Malay legend says that the old town was so large that it took a cat three months to go all round its roofs. These are old ways of saying that the place was rich and important. Arab travellers said that its rulers were in the habit of throwing lumps of gold into a lagoon near the palace with the words, "Behold this my Treasury." So they paid their debts to the sea from which came their strength and riches. About 850 A.D. Bruas was strong enough to take the isthmus away from Srivijaya, which had now fallen away from its former strength.

#### THE SAILENDRA EMPIRE OF SAN-FO-TSI AND MELAYU.

A more dangerous enemy to Srivijaya came from Java, where the descendants of the princes who had fled from Palembang had taken the name of Sailendra, or Kings of the Mountains, and had built up a new kingdom. These Sailendras were builders of fine temples, and many ruins still stand to tell of their power, the greatest

being Borobudur, built on the top of a hill in honour of their ancestors. They could not have been liked by the people, whom they must have enslaved and taxed to make these temples. The story is not clear, but it seems that between 870 and 890 A.D. a Sailendra, named Balaputra, quarrelled with his stepfather and had to leave Java with his followers. On the River Johore he built himself a new capital, called San-fo-tsi by the Chinese, and by conquering Srivijaya, Bruas, Northern Sumatra and Kedah, made himself the master of the Malay world. The new Sailendra empire was so big that it was said that the fastest ships could not visit all the lands of San-fo-tsi within two years.

The Sailendras of San-fo-tsi did not build temples in Java, though probably some day ruins may be found in the jungle up the Johore River. But from all accounts it must have been a great and prosperous city. The capital was guarded by a wall of piled bricks several miles around, and nearby were scattered many villages. The people were prosperous, growing rice, coconuts and areca-nuts, and trading in aloes, ivory, rhino-horn, camphor and cotton cloth. They were not taxed heavily for their kings were rich enough by taxing passing ships, gambling and cock-fighting. All ships going to and fro from China through the Straits had to call there, and its markets were full of all the products of the east. Many trading envoys were sent to China with gifts for the Emperor and Chinese students came here to study Buddhism. It was also a favourite port for Arabs engaged in the China trade, and many must have lived there for a large part of the population bore the name of Abu.

Though San-fo-tsi was a great port, its rulers rich and its people prosperous, the empire was in a dangerous position. Its colonies were strung out along the edge of a long line of jungle, and could be easily attacked one by one without being able to help each other. As time passed the rulers grew greedy, and when foreign ships passed without calling at the port, fighting boats were sent out to rob them or to bring them in to pay taxes. Wealth and power joined to pride and oppression makes enemies. Invaders came for plunder and revenge, and for two hundred years many wars were made on the Malay empire of the Sailendras.

Amongst the worst enemies were the warlike Chola Kings from the Coromandel Coast. Having conquered all southern India, they made raids overseas against Ceylon, Bengal, Burma and finally against the land of the Sailendras. On a stone in Tanjore the Cholas have proudly recorded that they captured the Raja of Kedah and destroyed all the cities of Sumatra and the peninsula, including Bruas and the Johore capital itself. An old story is told of the invading Indian king. He came to Singapore and planned to go from there to attack China itself. The news reached the Emperor and he was very worried. But his clever minister had a clever idea to stop the invasion. An old ship was sent to meet the invader, and on it was put a crew of aged men with long, grey beards and a cargo of rusty needles. When the ship reached Singapore the Indian king was told that when the ship had first sailed, the crew had been young men and the rusty needles had

