

THE
JOURNAL
OF
THE INDIAN ARCHIPELAGO
AND
EASTERN ASIA.

THE KAREAN TRIBES OR ABORIGINES OF MARTABAN AND
TAVAI, WITH NOTICES OF THE ABORIGINES IN
KEDDAH AND PERAK.

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IN almost every region of the globe to which geographical knowledge has introduced us, have been found tribes or hordes of men whom we call aborigines, because the obscurity of their history presents formidable obstacles to investigation into the nature of the stock from which they sprung.

In the Indo or Hindu Chinese countries with a few exceptions, inspection will convince us that wherever such wild tribes exist, their external conformation and bearing, if not their language and habits, bear an analogy more or less strong to the same characteristics displayed by the more civilized nations or tribes which have supplanted them in their ancient rights.

The races throughout that wide portion of the earth lying betwixt India and China, including the eastern islands, exhibit generally in their features and physical conformation the evidences of a common origin—and which assimilate them to the hill races of the Himalaya and its spurs and vallies, Tibet and perhaps Tartary—marks which sever them apparently from most of the remaining classes of mankind.

The only perfect exception to these remarks as applicable to
VOL. IV. AUGUST, 1850. Z

Eastern Asia, with which undoubted research has yet supplied us, is the existence of the woolly haired races, which have been discovered in the Eastern Peninsula, and in the Indo-Chinese Archipelago.

These tribes existing in the lowest state incident perhaps to humanity, if we except the native Australians, without its actually blending itself with the inferior animals, have the fairest claim to the title of aborigines; and there seems to be no reason why we should not allow them to be a distinct variety of the genus man. I may here notice as a curious perhaps a valuable coincidence if it could be traced to its source—the similarity in the name given to the jungle tribes by people so wide apart as the Burmans and Malays are.

There is no necessity however for tracing them to Africa, if the African negro is not a distinct species, as some have advanced, from the other races of mankind—since the same physical and perhaps moral causes which contributed to stamp them so indelibly, may have operated with equal force elsewhere to change form, feature, and complexion.

The Kareans or Kayens who inhabit the civilized districts of Lower Burmah, are chiefly distinguished from the Burmans and Peguers by a fairer complexion and by greater strength of muscle. While those tribes, who, going under the same denomination, although often differing from the former and each other in stature, complexion and in language, inhabit the closely wooded and wildest parts of the country, are generally also fairer than these two races.

Those tribes only will here be described who were visited during my several journeys through Martaban, Ye, and Tavoy, in Perak and in Keddah.

The observations now offered were made by me during various journeys over the Tenasserim Provinces immediately after they fell to the British arms.

The wild tribes in Siam will also be adverted to.

The Kareans of Martaban are divided into two tribes, termed respectively by them Kaphlung wa or the civilized, and Asiyang or the barbarous. The latter are likewise termed by the Burmans Kaysmee or red Kayens. The manners and ideas of the former I have had frequent opportunities of noticing. But although I explored the country up to the wild track inhabited by the latter and lying nearly N. and S. about 140 miles from the sea, I was not so fortunate as to meet any of them. Perhaps this was fortunate in one point of view, as they are represented as very savage and expert at the cross bow, shooting from behind cover of the jungle with deadly precision.

They formerly gave constant annoyance to the Burmans in Martaban, as they made annual attacks in bodies of five, eight, or ten thousand.

The superiority which the Burmans had in fire arms,—weapons with which the Asiayang have no means of supplying themselves, alone saved them.

Besides the two tribes noticed, the Martaban Kareans describe four others whom they consider as belonging to the same general class as themselves; although situation and long estrangement from each other, have created dissimilarities in their respective customs and even in their respective features. These are :

1st. Kaplung Tongsu.

From their history and appearance it is pretty apparent that their origin was not very remote from that of the Chinese.

2nd. Bang Khlang—who inhabit the Taitkilla district.

3rd. Kathang-mong—who live at the foot or in the vicinity of the *Tanen-taunghi*, a Siamese range of hills bounding Martaban.

4th. Kathang-wa, a tribe on the Siamese borders, and rather attached to that nation than to the Burmans or Peguers.

The only information which could be got from the Martaban Kareans respecting their origin, amounted to this, that of old there were two persons, one fair the other dark complexioned, which amounts to no more in my opinion than a compliment to their late conquerors. They say that the Peguers are allied to the dog, the Burmans to the pig and the Siamese to the monkey. Now we learn from "Mackenzie's Account of the Pacific Ocean" that the Chippewyans have a tradition that they were produced from a dog, and further we know that the worship of the dog pervaded the Indo-Chinese countries at a period not very remote. But it is worthy of remark that this physico-geological system of progressive existence is now at least confined to the tribes who have not yet been imbued with the doctrines of Buddhism, and that the Burmese, the Peguers and the Siamese follow in their creative system the dogmas of the Indian and Ceylon Buddhas.

The Kareans have no written records, and their traditions are remembered with reference to the periods at which they migrated from one place to another.

The Kareans in the neighbourhood of *Padda* in Tavai, where I halted a day, told me that there were two tribes in that Province, the *Mikhen* and *Mitho*.* The former have been induced to incline towards Buddhism and they occasionally come within sight merely of a temple, and return satisfied with this distant sort of worship, reminding us of the periods when the newly converted mountaineers of Scotland used to think that if they reached a spot commanding a view of the Parish Church they had sufficiently fulfilled the duties enjoined them.

On being questioned about their religious (or superstitious) ideas, they declared that of old a superior intelligence vouchsafed to

* The first wear the cloth, which is ornamented with the seed of a plant. The *Mitho* do not use the seed, but color their cloth a variety of tints.

reveal to them a religious and civil code which was engrossed on buffalo skin parchment. The individual to whom it was entrusted left it for a while by accident on a shrub, and crossed a stream. Finding out his mistake he returned to the spot and beheld a dog running off with the precious roll. The dog on being pursued let fall his prize, but before the owner could reach the place a fowl had obliterated the characters on the roll by scratching on it with its feet, (such being the fanciful case, the document must have been very concise)! Hence, continued the narrator, we venerate the feet of the common fowl because to them adhered the sacred writing, but in so doing we do not object to eat the body. The feet we place over our door posts and above our beds to charm away evil spirits. These spirits are called *Sinna* and live in the earth or in the air.

At *Mendat* where I remained a few days, some further information was obtained regarding the *Tavng Byaup Kareans*, and especially from a venerable female of the tribe who had been converted to the religion of Buddha, although she still wore the modest and primitive dress of her ancestors.

These people affirm that they are the descendents of the *Maleichain*—literally "*Lords of the soil*," who were driven from *Tathaung* somewhere in the Burman country by an invasion of the *Kenshetha*, and that this event took place about seven generations ago (this period being 1824 A. D.) which might have been, if true, about 1614.

They revere the feet of the fowl in the manner described by the Bada people.

We cannot expect to find any definite code of laws amongst so simple and scattered a people, who have not moreover any written language to preserve one for posterity.

Custom with them is law, and living as they chiefly do in small hordes, mutual interest, and perhaps a sort of clanship, has preserved them from many of the vices and passions of their more polished, but certainly less happy neighbours the Peguers and Burmans.

I have seen in a Karean village thirty or forty people inhabiting one long house; which sufficiently evinces their social disposition towards those of their own tribe. Here they were locomotive, and engaged in planting rice; after the harvest of which they intended moving to another spot.

There is no generally spoken Karean language. Almost every tribe has an idiom so far distinct from that of any other as to render it nearly unintelligible, often wholly so, beyond the range of hills or jungles wherein the tribe performs its migrations or has permanently settled, which last is a rather infrequent occurrence.

In all the pronunciation is guttural and broad, and in these respects accords with the *Phassa Mon* or language of Pegu, which is very ancient. In the comparative vocabulary which has

been made out by me of the various Indo-Chinese dialects which I have had opportunities of examining,* will be found a number of Karean vocables belonging chiefly to the tribe found to the northward of Martaban, in this dialect the gutturals *kh* and *gh* are of frequent occurrence although rarely existing in the tongues used by the larger Hindu-Chinese states.

If the Tavay Karean traditions are to be credited, the ancestors of the principal tribe there had once a written language. It was given to them by *Kachahlong* a very sacred personage, and "was written on cow skin parchment.† This being was dressed somewhat like a Burman priest. He stayed five hundred years on earth, when tired of the wickedness of man he returned to the sky—leaving with a *Thamka* or holy man the sacred writing for their guidance"—a *Thamka* is stated to be now residing at *Kathangwa*, a village somewhere in the forest near Taungbyaap. He does not shave his head like a Burman *Phaungee* or priest.

These people say that it is more proper that they should rejoice at, than lament, the death of a relative; because he has made his escape from the miseries of life.

They bury the dead, but often when time has consumed the grosser parts of the body they disinhume the bones, especially when removing to a distant spot. They give a feast on the occasion. It consists of venison, pork, the flesh of monkeys, and baboons, vegetables and ardent spirits. The remains of the deceased are carried afterwards in procession *thrice* round the house. They are then carried away with the party, or are again deposited in the ground. Some tribes towards *Tennasserim* practise the same custom at their marriages.

The friends of a deceased person give a feast on his demise, which lasts for three days. Solemn dirges are then sung. One of these I had translated immediately after a Karean had repeated it to me. It runs thus:—

"Let the departed rest in peace,

"We know not whither he has gone—but we trust

"His *new abode* will be a happy one."

Plainly however as they in this dirge acknowledge a future state, it amounts to a transient impression, which scarcely modifies their actions, or imposes any restraint on the will.

In the upper parts of Martaban the Kayeners carry the corpse round the house in procession, they then *burn* it along with all the clothes, arms, implements of husbandry, household ware &c which appertained to the deceased, a custom manifestly of Sacyan or Scythian origin and prevalent in the shape of the burning of joss paper, amongst the Chinese.

* This vocabulary will appear in a future number.—ED.

† This assumed use of parchment made from cow and buffalo skin militates against a Hindu or even a Buddhist origin being assignable to this, and the previously noticed Karean language. But these primitive people may have used such parchment for receiving certain signs and marks of a rude nature, and have naturally concluded that the more perfect character had been similarly engrossed.

It originated perhaps in some region near the confines of Europe. It obtained and still obtains amongst Tarter hordes, and amongst several North American tribes (vide Mackenzie's work) and it no doubt prevailed in India at some distant period.

Marriage. The youth of both sexes contract marriage at an early period. In the infancy of society and where a youth of activity has equal means with the older persons of the tribe of subsisting himself by the chase or by fishing, he finds nothing to prevent his marrying early. In fact it becomes a matter requiring little thought.

He soon perceives it to be his real interest to enter into that state. For the women weave the dresses of the men, cook their food, cultivate the few culinary vegetables in use amongst them; and attend to other domestic affairs. They also assist in the cultivation of Cotton and Indigo. For these purposes the grass and brushwood are burned down, the soil roughly dressed by means of their wood knives of iron, or by sharp stakes, and the seed is dropped into holes and left to its fate.

The men assist in these occupations when at leisure, but they have generally other pursuits to engage their attention, such as hunting, fishing, cutting down forest trees, building houses, fanoing, war and collecting the produce of the forest.

In Tavay the Karean lover pays his addresses in form, and if the girl approves of his suit they are soon constituted a married pair by the giving of a feast to their friends.

On many occasions of this sort the manes of their ancestors are carried in procession round the house of the bridegroom.

This practice does not obtain in so far as I could learn amongst the Martaban, or Mautama Kayeners. In that province the bride and bridegroom with their relations contend for the possession of a bamboo, which is allowed, it is presumed, to fall to the share of the intended husband. But in many instances the bamboo is delivered to the bride, who defends her house against the attack of her intended, thus placing it in her power to prove to him her future entire submission, or her will and power to use it with effect if it should be requisite to do so. All the relatives tie threads round their wrists on the occasion.

The head person of the village or an elder selected for the occasion, takes some rice and places part on the head of the bridegroom and part on that of the woman.

The whole party then partake of a spirit distilled from rice. The marriage is now considered as finished. The husband generally resides in the house of his father-in-law or mother-in-law for three years, which may remind us of a similar and much more ancient and more lengthened custom as described in holy writ. Although polygamy is not actually forbidden, yet custom, and the disadvantages here attending a plurality of wives, where they have certainly not been degraded to the level of beasts of burden, make the men

rest contented with one. The latter marry at about twenty and the women at fifteen. The women when they have become matrons, wear a coloured or chequered frock or gowns.

In their maiden state they wear a white dress. Virgins only have armlets or bracelets.

When newly married, the Martaban women draw a line with red paint from the forehead to the crown, along that part which shews the separation of the hair, which last is neatly separated to the right and left of the forehead.*

The employments of the Kareans I am describing consist, independently of the chase and fishing, in cultivating cotton, tobacco, indigo, pepper, tea, maize and pulses, and in collecting the various products of the forest viz., ivory, wax and cardamums. The women manufacture coarse cloth, striped and chequered. The colours are very lasting and brilliant.

The Barmans by forcing several of the Karean tribes to cut down timber without any adequate recompense for their labour, drove them further into the interior. Their habits renders it easy for them to escape from oppression, if they cannot withstand it by positive resistance. They are a peaceable people, but, according to Burman and Peguan account, are good soldiers when forced to go to war.

They rear pigs and poultry, and train dogs to assist in finding game.

These last mentioned animals are also expert in tracking out the tortoise, the flesh of which the Kareans prize much. I found their villages surrounded by the shells of these animals. Those who live on the banks of the river are well supplied with the various species of turtle found in it; and with their eggs which are dug out of the sand. They rear buffaloes when the village happens to be in a flat part of the country favorable for rice cultivation. They lay gins for small game, and for the larger species huge cross bows, stretched and ready to discharge a large arrow or rather spear at the animal which may tread on the spring. This mode is likewise practiced by the Malays in killing tigers. Instead of requiring to wait an hour before a fowl volant could be caught for my dinner, as would have been the case at any village in the more polished regions of India, these Kareans immediately placed a row of springes on the ground towards which the poultry were promiscuously driven by a circle of children and women, by which means any number wanted were caught in a few minutes.

Their houses are generally commodious and substantial.

There is abundance of the best timber for the frame work, and closely plaited palm leaves and mats form their remaining protection from the weather.

* The Journal of my account of the San Luen or great Martaban river in May and June 1825, was published in an abridged form in the Tr. of the R. A. S.

It is not always owing to a restless disposition that they change their place of abode. Fevers and other diseases often thin their numbers, and dispose them to seek for a more healthy spot.

Amongst these diseases the spasmodic *cholera* which seemed to have been very long known to them, commits at intervals great ravages. I met one party on the Martaban river who had been driven from their village by this scourge and were seeking other abodes.

I frequently offered medicines to individuals whom I found under the influence of fevers, or other complaints, and these were thankfully received. They seemed chiefly, like all barbarous people, to rely for relief on the muttering of words supposed to drive away the malignant spirits which they think are the cause of this mischief and contagion.

Their common food is rice, which they receive from the Martaban and Tavay people, in exchange for their cotton cloth and the produce of the woods, venison, turtles flesh and eggs as before noticed, they have often the flesh of monkeys, which they shoot with the cross bow, the arrows being poisoned, poultry, pork, and the flesh of many other animals.

They have lacquered plates and China ware, procured from the Burman petty traders, on which they serve up their meals, and some have learned to use China spoons, and they get from the same source, cooking utensils, salt, and balachang or caviare.

They distill an ardent spirit from rice, with which they carouse on great occasions. The women partake of it. The apparatus which I observed in a hut, forty miles north of Martaban, consisted of an earthen pot, to the top of which a large oblong earthen vessel was luted. To this, which was kept wet and served as the condenser, was attached the receiver, a common cooking pot. The rice used is the *oryza glutinosa* (Mand. and Roxb.) In some tribes virgins only are permitted to beat it out and prepare it for distillation. It is fermented with a piece of sour dough.

Dress. There is some variation apparent in the dress of the different tribes, but it chiefly lies in the colours, not in the form. The value of a full dress may be about 7 shillings.

The tribes who live in the deepest recesses of the forest are of barbarous habits compared with those who have approached nearer to the Peguan or Burman towns.

They all cultivate the ground.

The Kayennee or red Kareans form a very numerous and powerful horde which occupies a considerable extent of country northward of Martaban, skirting the great Siamese range of hills.

They, as before stated, made periodical inroads into the Martaban territory and had they been possessed of fire-arms, they would probably have driven out the Burmans from that Province. Their dress in war consists of the skins of wild animals and their

coats of tough buffalo hide are calculated to resist the arrows of their enemies.

Several of the lesser tribes are remarkable for a pleasing simplicity of manner as well as uniformity in dress.

The loom is a simple machine, but the web is narrow, seldom exceeding eighteen inches.

As the Kayeners of Martaban cultivate cotton, the members of each family make its cloth and they can afford to dispose of their surplus stock at cheaper rate to the Peguers and Burmans than these people could manufacture it for. It is a strong but coarse cloth, thick and warm, and dyed with brilliant colours. The tarban or head dress is tasteful and the women embellish their gowns with rows of a white seed which resemble shells. Both men and women wear necklaces of beads. The men wear a sort of smock frock fitting pretty closely to the neck and open to a little below the collar bone. This is altogether either white or the upper half is white and the under or two-thirds of it is striped with various colours horizontally. It reaches to the calf of the leg. The women have a petticoat of a tartan looking pattern reaching nearly to the ankle, over this is the same sort of frock not open in front, as it is put on over the head. It fits pretty close to the neck and reaches to the middle of the leg. The sleeves in both cases cover but one half of the arm. The lobes of the ears are widely perforated and a plug of wood or an ornament of silver or gold is stuck into it. The hair is long and black. I did not notice any tattooing on the persons of these people. The cotton used in Tavay is almost wholly brought from Martaban where it is purchased by barter from the Kareans.

The Kareans use as dyes, indigo of two sorts, the true and the creeping indigo, kasumba and turmeric.

The Kayen women consider the dress of the Burman females as exceedingly indecorous. In this any one will readily acquiesce who has witnessed it, since it exposes the greatest portion of one leg in walking. It serves however to shew the ideas of propriety entertained by a people looked on by the Burmese and Peguers as barbarous. The fact is that they are the least barbarous in many particulars of the three, if decency in external behaviour, a softness and native simplicity in their ideas and social habits, industry, and an aversion to quarrel with their neighbours, are some of the indications of civilization. It is true they are not so far advanced in some of the arts as the two former classes, but they have a greater chance of happiness in the freedom they enjoy from oppressive civil institutions and the miseries introduced by ambition.

The women do not depress the breasts by folding the upper parts of the dress tight round the body like the Malayan and Burman, the Siamese and Peguan women, nor do they use false tails or queues, both of which are Burman customs as well as Chinese.

It must however be remarked that the whole of the Indo-Chinese nations and tribes are less cleanly in their habiliments than the Hindus, which arises from their preferring coloured silk and cotton dresses to white cotton ones. The neglect of cleanliness is not so apparent on these kinds of cloth and this causes them to wash their dresses less frequently than they ought.

The bath is however, generally speaking, daily resorted to by all.

The Karean men eradicate their beards.

When their children can walk they bestow names on them. The following are some I got from a Tavay Karean woman, and they are put down here because by names the connection of one class with another may often be traced :

Men.

Cha kang ka

Cha thui po

Thein pang ko

Cham aung sa

Chau eng pu

Bang yu po

Chakang phla

Chowang po

Many of these have a great resemblance to Siamese words, some actually are, as Chau, a Lord, master, eng self &c.

Women.

Ma sui

Ma-mo

Ma-wa

Nang Me to-e (nang is Princess in the Thai or Siamese tongue.)

Ma thui

Nang Longshi

Nang Mui sho

Nang lei

Nang kla

Nang ne

Nang tho

The Kareans are fond of dancing and vocal music.

They think it a great accomplishment to be able to recite extempore verses.

The old lady before noticed on being asked by me to repeat some lines, immediately sung the following ones

Khola pyu gyaung do mi

Pinong palang pa rawi

Pame piyang tang piyang ch'i.

2nd.

Pang me luzi thai gi

Chang thung sinna mai pli

Wi ya ri supha ya ri

Thang pe wi palaji.

These lines I found by my Burman Interpreter include a panegyric on the British or *Kholaps* as they call us, and nearly in these terms—but whether the old lady extemporised them or not did not appear.

Let us be grateful for the events which have placed our persons and property in safety under British rule.

Henceforward we shall be permitted to enjoy unmolested the fruits of our labour.

A Song.

Kabang zea ula lau
 Cha-nang te-ang lagnau plo
 How can a vessel cross the ocean without sails
 Emooi nangsa e-oby
 Kiwi lang le-thi ke ku

(I could not get the proper translation of these two lines)

Pudi pri le lau che klain
 Thuau thang shea mong chirrikhai
 Mani phu puk de khui khai
 Hinnui kabang mung tang thein
 The mariners were youths—mere novices—
 The old man came on deck—
 An ox being fastened to a rope—
 Seven ships (2 mariners) escape by this means

The obscure lines may relate to some antient tradition of a deluge or of shipwreck. When going on a journey some of the Kreaan tribes take the bone of a fowl's leg and thrust into it a bit of stick. If that comes out whole they think it unlucky, if it should be broken into two pieces fortunate.

THE SEMANG AND SAKAI TRIBES OF THE MALAY PENINSULA.

While residing in Perak opportunities offered for conversing with many persons of the *Sakai* tribe, who at my request were brought from the interior districts by order of the Raja, and as we can scarcely doubt of these being the descendants of the aborigines of the country, an account of them may not prove unacceptable to the curious inquirer. It is well known that a race of men having most of the characteristics of the negro is spread over these countries. None of this tribe were brought to me in Perak, but as I had frequent meetings with individuals of it in the Keddah country, it will be described also.

There is another tribe termed *Allas*, the individuals of which are represented as resembling greatly in features and manners the *Sakai* tribe or eastern negroes.

There appeared in a Pinang paper some years ago an interesting account of the aborigines of the Malayan Peninsula, by Mr John Anderson,* in which the Semangs are particularly alluded to. The description of them was evidently intended as a general one by the author, who compiled it chiefly from information received from the Malays, and as such it appears valuable. But there is reason to believe that many shades of difference will be discovered betwixt the several hordes of the different tribes on the Peninsula. And as this writer states that the language of the Semangs of Tringanu on its east coast differs by Malayan accounts, from that of the tribes or society in Keddah, while as it appears to me we have no authority to enable us to trace the analogy betwixt the languages of these tribes and those of the Papua negroes of the eastern islands, the inference may be drawn that we have not as yet obtained such satisfactory information respecting any of them, as can enable us to refer with any degree of certainty or even probability to their origin. It must have required a very long period of ages before these races, allowing that they proceeded from the same stock, could have spread from 6 degrees north latitude, to the further extremity of Japan. If we must assign Africa to their progenitors, the assumption is not upheld by any tradition, either oral or handed down to us in written history. Our only guide through the gloom would seem to be language. But are the languages of Africa sufficiently understood to facilitate a comparison betwixt them and those of the apparently cognate tribes of the eastern seas? We must either suppose with Crawford in respect to the Papuas that they are a distinct and inferior species of the genus man, or combat with little less than impossibilities.

* Mr Anderson was Secretary to the government of Pinang and is well known by his account of his mission to the East coast of Sumatra.

The Semangs.

The following is the paper by Mr Anderson mentioned above :

"Of the origin of that most singular and curious race, called Semang,* the Malays possess no tradition. Certain it is however, that the tribes of them which inhabited various parts on both sides of the Peninsula were much more numerous, before many of the present Malayan colonies were founded by emigrants from Sumatra. The Semangs are designated by the Malays Semang Paya, Bukit, Bakow and Bila. The Semang Paya are those who reside on the plains and borders of morasses; the Semang Bukit, whose abode is on the hills, and the Semang Bakow are so called from their frequenting the sea-shore and occasionally taking up their quarters in the Mangrove Jungles. The Semang Bila are those who have been somewhat reclaimed from their savage habits and have had intercourse with the Malays. A similar race of people are said to have formerly inhabited all the islands of the Archipelago, and small parties are still to be found on many of them. To the eastward they are called Dyak, and on the east coast of the Peninsula, Pagan. They are at present most numerous in the interior of Ian, a small river to the northward of the Mirbow, near the lofty mountain Jerei, in the Keddah territory. There are small parties also in the mountains inland of Juru and Krian, opposite Pinang. Their huts or temporary dwellings, (for they have no fixed habitations and rove about like the beasts of the forest,) consist of two posts stuck into the ground, with a small cross piece, and a few leaves or branches of trees laid over to secure them from the weather. Some of them, indeed, in the thicker parts of the forest, where the elephants, tigers, and other wild animals are most abundant, make their temporary dwellings upon the cliffs and branches of large trees. Their clothing consists chiefly of the inner bark of trees, having no manufactures of their own. A few who have ventured to approach the Malayan villages, however, obtain a little cloth in exchange for elephant's teeth, garru, wax,

* In his dissertation on the languages and literature of the east Dr Leyden makes mention of the Negro Tribes as follows. "The Papuas, termed by themselves *Engolets*, but by the Spaniards of the Philippines, *nigritios del montís* from their colour and woolly hair, are the second race of aborigines in the Eastern Isles, in several of which they are still to be found, and in all of which they seem to have originally existed. Some of these divisions have formed small savage states and made some advances towards civilization, but the greater part of them, even with the example of more civilized races before their eyes, have betrayed no symptoms, either of a taste or capacity for improvement; and continue in their primary state of nakedness, sleeping on trees, devoid of houses or clothing and subsisting on the spontaneous products of the forest, or the precarious success of their hunting and fishing. The Papuas or oriental negroes, seem to be all divided into very small states or rather societies, very little connected with each other. Hence their language is broken into a multitude of dialects, which, in process of time, by separation, accident and oral corruption have nearly lost all resemblance. The Malays of the Peninsula consider the language of the blacks of the hills as a mere jargon, which can only be compared to the chattering of large birds; and the Papuas dialects, in many of the eastern isles, are generally viewed in the same light.

woods, gum, dammar and canes, which they procure in the forest, but of the intrinsic value of which they possess little knowledge, and are generally imposed upon by the crafty Malay. From the Malays also, they procure their arms and knives and tobacco, of which last they make great use. They in turn frequently impose upon the superstitious Malays, when they have no products to barter and wish to procure a supply of tobacco, by presenting them with medicines which they pretend to derive from particular shrubs and trees in the woods, and which they represent so efficacious for the cure of head-aches and other complaints.

The *Semangs* subsist upon the birds and beasts of the forest and roots. They eat elephants, rhinoceros, monkeys and rats, and with the exception of the partial and scanty supplies which they obtain from the Malays, they have no rice or salt. They are very expert with the Sumpit and poison the darts with Ipok, procured from the juice of various trees, which is a deadly poison. They handle the bow and the spear with wonderful dexterity and destroy the largest and most powerful animals by ingenious contrivances. 'Tis seldom they suffer by beasts of prey, as they are extremely sharp-sighted, and as agile in ascending the trees as the monkeys. Their mode of destroying elephants, in order to procure the ivory, or their flesh, is most extraordinary and ingenious. They lay in wait in small parties of two or three when they have perceived any elephants ascend a hill, and as they descend again, which they usually do at a slow pace, plucking the branches as they move along, while the hind legs are lifted up, the Semang cautiously approaching behind, drives a sharp pointed bamboo or piece of neebong which has been previously well hardened in the fire, and touched with poison, into the sole of the elephant's foot,* with all his force, which effectually lames the animal and most commonly causes him to fall, when the whole party rushes upon him with spears and sharp pointed sticks and soon despatch him. The Rhinoceros they obtain with even less difficulty. This animal,

* "The Eastern Insular Negro" says Crawford, "is a distinct variety of the human species, and evidently, a very inferior one. Their puny stature and feeble frames cannot be ascribed to the poverty of their food, or the hardships of their condition, for the lank haired races living under circumstances equally precarious, have vigorous constitutions. Some islands they enjoy almost exclusively to themselves, yet they have in no instance ever risen above the most abject state of barbarism. Wherever they are encountered by the fair races they are hunted down like the wild animals of the forest and driven to the mountains and fastnesses incapable of resistance. (a) Sir Everard Home gives the following description of a Papua Negro carried to England by Sir T. S. Raffles. (b) The Papuan differs from the African Negro in the following particulars. His skin is of a lighter colour, the woolly hair grows in small tufts, and each hair has a spiral twist. The forehead is higher and the hind head is not so much cut off. The nose projects more from the face. The upper lip is longer and more prominent. The lower lip projects forward from the lower jaw to such an extent that the chin forms no part of the face, the lower part of which is formed by the mouth. The buttocks are so much lower than in the Negro as to form a striking mark of distinction, but the calf of the leg is as high as in the Negro.

(a) Crawford's Archipelago vol. 1, page 26.

(b) History of Java, vol. 2, Appendix page 235.

which is of solitary habits, is found frequently in marshy places, with its whole body immersed in the mud, and part of the head only visible. The Malays call the animal *badak tapa* or the recluse rhinoceros. Towards the close of the rainy season, they are said to bury themselves in this manner in different places, and upon the dry weather setting in, and from the powerful effects of a vertical sun, the mud becomes hard and crusted, and the rhinoceros cannot effect its escape without considerable difficulty and exertion. The Semang prepare themselves with large quantities of combustible materials with which they quietly approach the animal, who is aroused from his reverie by an immense fire over him, which being kept well supplied by the Semangs with fresh fuel, soon completes his destruction and renders him in a fit state to make a meal of. The projecting horn on the snout is carefully preserved, being supposed to be possessed of medicinal properties and highly prized by the Malays, to whom they barter it for their tobacco &c.

A more simple and natural mode of bestowing names cannot well be imagined, than that adopted by the Semangs. They are called after particular trees, that is, if a child is born under, or near a cocoanut or durian, or any particular tree, in the forest, it is named accordingly. They have chiefs amongst them, but all property is in common. They worship the sun. Some years ago the Bindahara, or general of Keddah, sent two of these people for the inspection of some of his English friends at Pinang; but shortly after leaving Keddah, one of them, whose fears could not be appeased, became very obstreperous, and endeavoured to upset the small boat in which they were embarked; the Malays, therefore, with their usual apathy and indifference about human life, put the poor creature to death, and threw him overboard; the other arrived in safety, was kindly treated, and received many presents of cloth and money. He was taken to view the shops in the town, and purchased a variety of spades, hatchets and other iron implements, which he appeared to prize above every thing else. On his return to Jan, he built himself a small hut, and began to cultivate mace, sugar cane and yams. He is still there, and is said to be a quiet inoffensive man. This man was at the time of his visit to Pinang, when I saw him, about 30 years of age, four feet, nine inches in height. His hair was woolly and tufted, his colour a glossy jet black, his lips were thick, his nose flat and belly very protuberant, resembling exactly two natives of the Andaman islands who were brought to Prince of Wales Island in the year 1819.

The Semangs are found also at Tringanu on the Eastern side of the Peninsula and a gentleman of this island has had one, who was sent to him by the king of that country, in his service many years. He was procured when a child, and has no recollection of his own language. I am informed however by the Malays, that the dialect

of that tribe is different from those of Keddah. He is not of such a jet black glossy appearance as the Semang from Keddah whom I saw, nor the two Andamans who were at this settlement some time ago. A few months since, a party of fifteen of the Semangs, who reside on the mountains of Juroo, came down to one of the villages in the Honorable Company's territory, and having experienced kind treatment, and received presents from some of the inhabitants, they have continued in that neighbourhood ever since, and frequently visit the villages."

THE SAKAI

Chiefly found in the Perak country.

They chiefly inhabit the lands skirting the mountains, and the recesses of the forests; many families have however been induced to settle near the Malays and to wear decent clothing. Those who live in the wilds have still many comforts, which raise them above the condition of a perfect savage.

They erect huts, form dresses of the bark of trees, and plant rice, sugar cane, and yams.

The Malays divide them into three classes. The *Sakai Jina*, or those who have in some degree adopted settled habits, the *Sakai Bukit*—who live amongst the hills, near Ulu Birtang, and the *Allas* who are found principally about Ulu Kantu. This last tribe differs from the other two in adopting the custom of piercing the cartilage of the nose and ears and inserting in them porcupine's quills, and of tattooing the face and breast, by means of a sharp piece of wood and filling the punctures with the juice of a tree. They do not use salt. They employ dogs in the chase, a custom which Mahometanism has no doubt brought into disuse amongst the Malays. A family consisting of three men and an equal number of women were persuaded to visit me. They were of the first mentioned class. Portraits of the men were obtained, but the women had gone away to a distance and could not be found in time to have theirs taken also. These three men were measured, their respective heights were found to be 4 feet 10½ inches, 5 feet 5½ inches, 4 feet 10½ inches. The lobes of their ears are bored and distended greatly.

Their complexion does not differ from that of the Malays, and one of the women had very good features. They were all, excepting her, more or less afflicted with the ring worm, an observation which may be extended to all the jungle tribes of the Peninsula. In some cases it has proceeded to such a height as to change the colour of the whole body to a dirty white, mixed with red. They have small heads and bones, keen penetrating eyes, not depressed at the inner corners, long, curling but not woolly hair, and black teeth, owing to the practice of chewing betel. The nose is rather flat, but not disagreeably so.

They live by hunting chiefly, but as before mentioned they cultivate the soil in a rude and partial manner. The seed is cast into holes made by a sharp stake. The only arms they appear to have, are sharpened poles of bambu, and the blow pipe and poisoned arrow, but I suspect they left their long bows and arrows in the jungle when they came, for I got specimens afterwards, said to belong to the hill Krcans. The pipe is merely a cane tube 3ths

of an inch in diameter, and from 6 to 7 feet long, inclosed within a large cane. There is a knob at top, partially hollowed towards the orifice. The quiver is a joint of hollow bamboo, and contains about fifty very light arrows. The arrow is of bamboo, nine inches and a quarter long, and $\frac{3}{8}$ ths of an inch in circumference. The pointing is of the same piece of bamboo, and is $2\frac{1}{2}$ th inches long, one inch and a half of which is dipped in a preparation of the inspissated juice of the ipoh tree. The head is a cone (the base upwards) of kumbar, which is the central part of a leaf of a species of palm and has a corky texture. The arrow weighs only 20 grains. But it goes nevertheless with much rapidity and force, at least with sufficient impetus as to cause it to pierce the skins of hogs, monkeys and other animals. The poison takes effect in about 10 or 15 minutes by the accounts of these people. The Sakai who gave me his tube and quiver, shewed me how he propelled the arrow. The knob is with some difficulty taken completely into the mouth, and a full expectoration sends forth the weapon. He informed me that the poison has no power on the common fowl, when it was tried afterwards both on a dog and fowl, it produced no effect, perhaps from its having been too long kept, for they carry fresh poison with them, and dip the arrow into it the moment before it is shot.

The Sakai generally use earthen cooking vessels, but iron ones when they can get them. They eat almost any sort of animal food. The land tortoise is equally acceptable to them as to the Kareans of Martaban; and indeed the general manners of the two tribes much resemble each other.

They seem to have very slender ideas on religion, and but obscure glimpses of a future state, the existence of which they neither affirm or deny. They deprecate the Nyani or superior, and Patch, or the inferior spirits, which are male and female.

They bury their dead with many signs of grief, and on the death of near relatives, generally change their abode.

During thunder they go out of their houses and brandish their poles and arms to frighten away the evil spirits.

They practice a sort of Sibilism;—an arbor of thorns is framed—into this a man and his wife are put. The neighbours sing outside, a strange noise is then supposed to be heard, which is believed to be a sign that the invoked spirit has possessed the inclosed pair. They then come forth, and whatever they utter is considered the will of the spirits alluded to.

Polygamy is permitted, but is not common, and they seem to care little about their wives leaving them.

They appear however to treat them well. But should a man chuse to resent the infidelity of his wife, he may kill her and her partner without any apprehension of the result, further than of their relatives avenging the deed.

A young man pays his addresses in person. If the girl approves,

he gives a present to her family of spears, knives and household utensils, and a time being fixed the relations the both sides assemble at the bride's house. The betrothed eat rice together out of a dish, and the little finger of the right hand of the man is joined to that of the left hand of the woman. These two last observances are found with some slight modifications amongst the Malays on like occasions. The eating together is also a Burman and Peguan custom.

The parents on both sides then pronounce them married persons, and give them good advice for their future conduct, as *Mano Klamin che dada*,—an admonition or wish that they may be fruitful.

No account could be got of any laws being enforced amongst them. Indeed they are of too wandering habits for the operation of such, although the social compact is no doubt strong enough to make them live in harmony.

Their Mampade or Airs are much in the Siamese style, which last undoubtedly takes the lead amongst the musical compositions of the Indo-Chinese nations, and their songs have got an intermixture of Malayan, as in the following one which was sung to me somewhat in the Siamese manner :

Pirdu salen kinnang ingat sampei

Yari mola asal nyite gyijen

Ayer ambun umbun moli

Kiri baju layang mayep singi.

I could not get this fragment satisfactorily translated, but the greater part of the words are Malayan.

The Sakai language is a polysyllabic one, and contains many words of Siamese and Malayan origin. Those which were obtained have been inserted in the comparative vocabulary.

The pronoun precedes the verb, and the verb the adverb—*en mau chip diteh*—I wish to go there.

beh badeh—come here.

bei ha juk—let us return.

duk gu chip—dont go.

ma he nyong badeh—why have you come here.

ampu lalas—when (was she) brought to bed.

mar *hubbur* he—what news?

ho dik dik—give all.

it is very cold—singet dikit—(sangat dingin Malay.)

ta bar kidde taleh—it is improper to do so—(ta bai Mal.)

The adjective follows the substantive, *eloh duk*, a good house—*kinnah bar* or *hardur n/janee bar*, a handsome woman—*chik ta bar*, the elephant (is) not (a) good (one)—*bar sakali*, best. These degrees of comparison are almost Malayan, exhibiting the infancy of the reasoning faculty amongst the Sakai.

Dentals are of constant recurrence in this language, and a frequent use is made of the Indo-Chinese *ú* as a medial and final letter, a peculiarity, not, according to my experience at least, incident to the

Malayan, but as just noticed very observable in the Lau, Siamese and Peguan tongues. But it is deserving of remark that a near approximation is made towards the use of this vowel sound by the Malays of Perak, especially in final ú. It is hardly requisite to add that the *Sakai* have not any written language or character. Their three first numerals are peculiar, *su*, one,—*nar*, two,—*ni*, three, the rest are Malayan. They reckon decimally. Their proper names have a near affinity in most instances and correspond exactly in others with Malay words. They are chiefly remarkable on account of most of them beginning with the letter S.*

Men.

1 Sittong (P. M.)	Basuwait	Sikumbal (M.)	Silanchap doubtful
2 Sijamman (Bg.)	Ba-himpoon [M.]	Si-bunga (M.)	Silimoon [M.]
3 Siyadap [M.]	Panggil [M.]	Si-rangis doubtful	Yaman
4 Si-tupeí [M.]	Sitimor [M.]	Si-yassen do	Sibusat (M.)
	Simiyan	Si-yute do	

Women.

1 Si-pooth (M.)	5 Singap (doubtful)	8 Sirotus
2 Si-barte (doubtful)	6 Noose	9 Sungoh (M.)
3 Moirse do	7 Etam kundool (M.)	10 Si-kiche
4 Tangam		11 Bage

* *Si* is a Malayu-Tagalan definitive or article, used before names of persons.—
ED.