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A JOURNEY THROUGH THE MALAY STATES OF TRENGGANU AND KELANTAN.*

By HUGH CLIFFORD.

THE geographical knowledge of the average Englishman, in spite of the work which has been accomplished by the great Society whose members I am privileged to address to-night, must, I am inclined to think, be somewhat vague, or people living in the Malay Peninsula would not so constantly be entrusted with parcels for persons stationed in India, or pestered with inquiries as to the health of dwellers in Shanghai and Yokohama. My audience this evening, however, is not, I take it, composed of average Englishmen possessed of only the average knowledge of geography, and to most of you the locality of the various countries of the Earth are probably known with sufficient accuracy. Africa has been explored and re-explored during the last decade to such an extent that it no longer merits the name of the Dark Continent; Central Asia, too, has been forced of late years to yield up many of its secrets to energetic explorers; and all over the world the hidden things of darkness are daily being brought to light by adventurous spirits, not a few of whom, we may be proud to remember, are members of the great British race. It is comparatively difficult, therefore, to find at the present time any places on this over-handled Earth which are unknown alike by name and reputation to most students of geography, and which have never previously been trodden by the feet of European explorers.

It chanced that my duty took me into such a place in the spring and early summer of last year, and I propose this evening to give some account of the country we traversed and of our journey through it. If

* Paper read at the Royal Geographical Society, April 27, 1896. Map, p. 120.
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I am right in thinking this little corner of the Earth so completely unknown, few here present will be familiar with even the names of Trengganu and Kelantan, and if I therefore begin by stating somewhat elementary facts as to the exact spot occupied on the Earth's surface by the States which bear these names, I trust that I shall not be considered to be performing a work of supererogation.

Trengganu and Kelantan, then, are situated on the east coast of the Malay Peninsula, which, as everybody knows, is the little tongue of land which projects at the extreme south of the Asiatic continent. This Peninsula is divided up into a number of Native States, of which some are under the protection of Great Britain, some acknowledge the suzerainty of Siam, while others claim to be independent.

The straits of Malacca have from time immemorial been a highway of communication between India and the Far East; and, owing to their geographical position, the Malay States on this seaboard—that is to say, on the west coast of the Peninsula—have been more easily opened up than those on the east coast, and have therefore now reached a comparatively advanced stage of civilization. The states of Perak, Selangor and the Negri Sembilan have now for many years been included in the British Protectorate, and roads and railways, and churches and schools, have followed in the train of the British Residents and their staffs.

The state of Johor, though it has always maintained its independence, owes to its proximity to Singapore, a form of government which has been closely modelled on European lines. Many of the gross abuses which are apt to disfigure the rule of independent Malay princes have been done away with, and Johor is now to all intents and purposes a civilized Native State. The state of Kedah is in the Siamese Protectorate, and is outside our sphere of influence. Owing to its proximity to Penang, it is comparatively civilized, though it is to be feared that it is in some ways as misgoverned as are the other and more remote Malay States.

All the other territories on the western seaboard are being rapidly developed, and every one of them is open to European enterprise; but on the east coast of the Peninsula things are different. The sea-routes to Siam, to the French colonies, and to the Far East generally, traverse the China Sea at great distances from the eastern shores of the Peninsula, and the Malay States on this coast do not, therefore, occupy a geographical position which is favourable to their rapid development.

In 1888, Pahang—the most southerly of the Malay States on the east coast—was placed under British protection. This was the first step towards opening up this side of the Peninsula, and large sums of English money have since been invested in the gold and tin mines which are now developing the resources of Pahang. Since then a considerable number of small merchant vessels have plied regularly up the coast to the ports of Pahang, Trengganu, and Kelantan, but none the less the

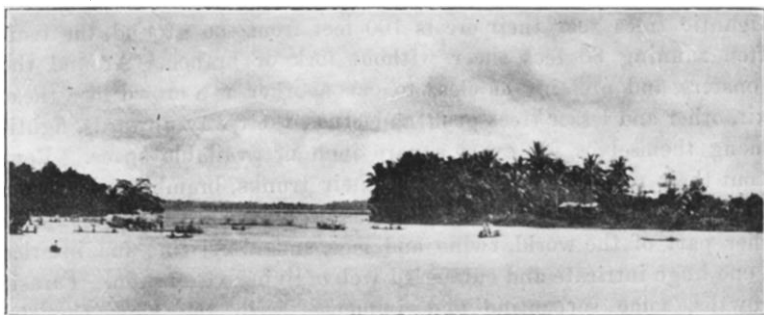
whole of Trengganu and large tracts in Kelantan remained unexplored until last year.

The state of Trengganu is bounded by the China Sea on the east, by Kelantan on the north and north-west, and by Pahang on the south and south-west.

Kelantan is bounded by the China sea on the east, by Trengganu and Pahang on the west and south-west, and by the Siamese protected states of Legeh and Patani on the north and north-west.

The area of Trengganu is roughly estimated at 50,000 square miles, and that of Kelantan at 100,000 square miles.

The physical characteristics of the States on the east coast of the Peninsula are common to one and all of them. The north-east monsoon, which sweeps across the China sea from the beginning of November



OFF THE COAST.

to the end of February in each year, lashes the waves into huge breakers, which, dashing themselves upon the shores, keep the beaches free from the dismal mangrove swamps which do so much to disfigure the scenery in the straits of Malacca. From the mouth of the Kelantan river until Johor territory is reached, a bright yellow line of fine sand, strewn with marvellous shells, stretches along the seashore, and is only interrupted here and there by the massive rocks of some bold headland, which juts out into the sea and stubbornly presents its weather-beaten face to the lashings of the wind and waves. During the season at which this monsoon blows the navigation of the coast is rendered exceedingly difficult. Entrance to the mouths of the largest rivers can only be effected once a fortnight at spring tides, and even then, if the wind chances to be violent, the passage is not unattended with danger. When I was first deputed to take up my residence in Pahang early in 1887, no attempt had ever been made to enter these rivers during the close season, and it was not until Pahang had been a year under the protection of the British Government that a vessel was chartered to make the attempt. Since then a regular fortnightly mail service has been organized, and the east coast is therefore no longer so entirely cut off from the rest

of the world during the winter months as was the case until the English began to have a foothold in these states.

During the rest of the year, that is to say, from the beginning of March to the end of October, the China sea is generally perfectly calm. The blue waves lap lazily against the sandy shores, and the *cassuarina* trees shiver in the light breeze. At dawn the wind awakes and blows from the shore, then dies down until the afternoon breeze arises and blows inland again. This occurs almost unfailingly, and the morning land wind takes out with it large fleets of native fishing-smacks with their broad palm-leaf sails, which in the afternoon are wafted in again by the evening breeze.

Inland from the coast to the centre of the Peninsula, the country is covered by one enormous forest. Those who have never seen a Malayan jungle can with difficulty picture such a tangle of vegetable growths. Gigantic trees rear their crests 100 feet from the ground, the trunks often running 80 feet sheer without fork or branch. Around these monsters, and pressing as close to one another as a crowd at a theatre exit, other and lesser trees push and crush their way upwards, fighting among themselves for every square inch of available space. Round about their roots and the bases of their trunks, brambles and thorns, and creepers and undergrowth, such as, I believe, are to be seen in no other part of the world, twine and lace, and intertwine and interlace, in one huge intricate and entangled web of living vegetation. Parasitic growths, some serpentine and immense, with the slow persistent strength of time itself, eat their way half through the gnarled barks of the hardest and hardiest trees; others, graceful and beautiful with a thousand shades of delicate colouring and splendid flowers, hang in festoons from the branches of the trees, which they ornament, canker, and destroy. The whole reeks with the damp smell of rotting and growing green-stuff; the rich soil underfoot is dank with the decaying leaves, which give life to the trees and shrubs and creepers above them; and in these forests there reigns by day a perpetual gloom and silence. Even the fierce tropical sun cannot pierce the tangle of branches and leaves, and the jungles are dark almost before the sun sinks.

Through the forests a few tracks—the merest footpaths—run from point to point, and are kept open by the traffic of successive generations of men. An occasional giant tree, bearing to the earth all surrounding growths, raises here and there a barrier 20 feet high by falling across a path, and a fresh track is cut around it. For the rest, however, the greater portion of the forest remains untrodden even by game, for the heaviest beasts of the jungle are almost powerless against these masses of vegetable growth, and, like the human beings, they come and go, for the most part, by well-worn paths.

The whole country is watered by innumerable streams. In Trengganu alone there are no less than twelve rivers which fall into the sea,

each one of which has a separate river-basin. The country consists of a number of small hills, and in the guts between each one of these there is a stream of more or less magnitude. The rainfall is a heavy one, and the dew, which condenses on every leaf and blade of fern and grass, is itself as heavy as rain. If half the water in the Peninsula could be diverted to Queensland, two of the finest countries of the world would result, for while the latter is cursed by long droughts that cripple its prosperity and hamper its development in every way, the Malay Peninsula suffers from an excess of moisture which causes the soil to be quite inconveniently fertile, and presents a grave difficulty to those who mine for minerals at a depth of more than a couple of fathoms from the surface.

All green things grow with an inconceivable rapidity. When a clearing where the land is under plough has been abandoned, only two short years are needed for it to relapse into jungle 10 feet high, and so thick and tangled that a way is only to be forced through it by means of an axe or wood-knife. At this stage the young jungle is called *cherang ber-laki*, or wedded underwood, by the Malays, and it justifies its name by speedily giving birth to new and younger growths, which in ten years transform the barren clearing into wild jungle, which is hardly to be distinguished from the very ancient virgin forest. As may be imagined, the task of weeding and cleaning crops of tea and coffee is not the lightest portion of a planter's work.

The excessive damp of the forests does not only serve to foster the vegetable growths; thousands of small green and brown leeches are bred in the dank leaves underfoot, and these worm their way through garments of all but the closest texture, and give a considerable amount of inconvenience to travellers through Malayan jungles.

In spite of the quantities of water, however, swamp-land is not a very common feature of the Peninsula. Almost all the rice-swamps are irrigated by artificial means; there are no lakes from one end of the country to the other, and even the ponds are by no means numerous. The waters of the Peninsula are almost always in motion, for stagnant water is soon licked up by the fierce sun-rays, and returns to earth and finds its way back into one of the thousand streams that water the land.

Travelling in such a country as I have described is not always easy. The Malay hates unnecessary toil, and walking in the tropics is rightly regarded by him as a weariness of the flesh. Therefore the rivers are the highways of uncivilized Malaya. In the lower reaches, huge boats, whose occupants are shielded from the sun by thick palm-mat roofs, are poled and punted up-stream until the river narrows. Then the big boats are exchanged for small dug-outs, which in their turn are used until the shallow waters become quite unnavigable. Even then the Malay traveller does not wholly desert the river, for in the jungle it is the

only real landmark and guide. The paths lead up the river-banks, crossing the stream frequently, until the hills which form its watershed are reached. Then the ascent is made, and the traveller passes down into the basin of another stream, which is followed in the same way until it too becomes navigable.

Such, then, is a rough description of the country through which I was called upon to lead my expedition in the spring of last year. While I was still upon the Pahang side of the hills which divide the Pahang river-basin from that of the rivers of Trengganu and Kelantan, matters were fairly easy. The members of this expedition assembled at the point of juncture of the Tembeling and Jelai—two streams which form the magnificent river from which the state of Pahang takes its name. My party consisted of Mr. R. W. Duff, the Superintendent of the Pahang Police Force, forty Dyaks, eight Sikhs, and an irregular force of two hundred and fifty Pahang Malays. Dr. A. B. Jesser Coope, Residency Surgeon of Pahang, also accompanied the expedition as medical officer. From Kuala Tembeling the expedition moved up the river of that name in a number of small boats, propelled by punting-poles, and three days and a half found us at Kuala Sat. The third day was spent in passing up the lower Tembeling rapids, which are fourteen in number. These rapids are formed by the sudden narrowing of the river-bed, which at this point measures in many places only some 20 yards or so across. The bed is exceedingly rocky, and the falls are numerous and very close together. The Malays, however, are extraordinarily expert boatmen, and the boats were towed and propelled, hauled and pushed up the rapids without mishap. At Kuala Sat the larger boats were abandoned, the members of the expedition being distributed among some forty dug-outs. A short distance above Kuala Sat the Spia river falls into the Tembeling on its right bank, and our way now led up this stream. For three days we laboured up the bed of this river, struggling through successive flights of rapids, many of which necessitated the unloading of every boat before the passage could be attempted. As may be imagined, this made journeying a somewhat slow operation, though, owing to the skill displayed by the Malays and Dyaks, far greater distances were travelled in a day than would at first sight seem possible. At length Kuala Rek, the point whence a jungle track leads over the hills into Trengganu, was reached, and, the boats being abandoned, the really difficult part of the journey began.

The first point to be considered, when planning such an expedition, is the question of transport. While a river route can be followed this presents comparatively little difficulty, since the boats can carry large quantities of provisions, ammunition, and other *impedimenta*. When the boats are abandoned, and a march through the forest is begun, matters are not so easy. An average Malay cooly on a long march

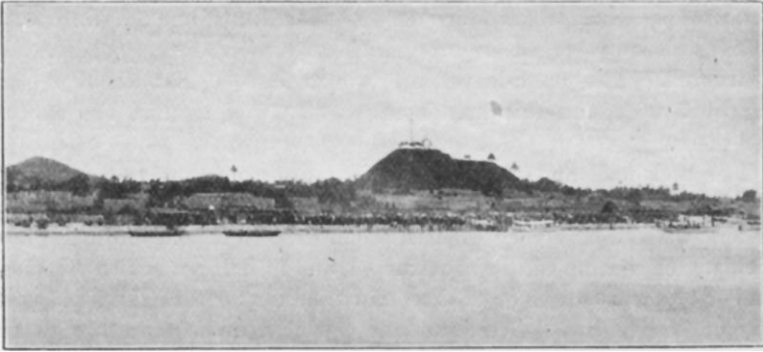
can carry only about 5 *gantang* of rice, that is to say, a weight of about 35 lbs. This quantity, which is equivalent to five bushels, is sufficient to supply one full ration for twenty days. The cooly who carries this load will himself consume one-half of his pack of rice in ten days, leaving only ten full rations to be devoted to the common use. Thus every cooly who carries ammunition, or any load that is not rice, requires another cooly to carry his rations for ten days, and accordingly the bulk of a column which travels through Malayan jungles is determined by the numbers of its members who do not help to carry rice. It will therefore be seen that it was imperatively necessary to cut down the baggage of the expedition to the lowest possible point, and as a first step I required every member of my party to content himself with a rice diet. The bulk of those who formed the expedition—that is to say, the Malays and Dyaks—were accustomed to regard rice as their staple, and therefore it was no hardship to them to live upon the diet supplied. The Europeans and Sikhs, however, were not accustomed to live upon rice, and the effect of the diet upon them was soon only too apparent. During an earlier period of my service I had lived for nearly two years in the then independent native state of Pahang, and circumstances had led me to content myself with the food eaten by the natives. I was accordingly well used to it, and am inclined to think that when a European has trained himself to live upon rice, he is healthier in the tropics than when living on the food which life in Europe has taught him to require. When accustomed to the diet, a large quantity of rice can be consumed without difficulty, and this is the only thing necessary to render a meal of rice sufficiently sustaining. To people who are unaccustomed to it, it is a physical impossibility to consume a quantity sufficient for health. To use the common expression, rice is “filling at the price,” and while hunger still remains unappeased, the want of the necessary stomachic capacity renders it impossible to continue the much-needed meal. As I have already said, I cannot personally claim any of your sympathy on this head, but my companions on this expedition suffered very great hardships for want of sufficient food. Day after day they would sit before their plates of dry, unpalatable rice, unable to finish the ration supplied to them, but with the pangs of hunger still unappeased. Those who have never experienced it can with difficulty realize the suffering that they were called upon to undergo, but to their credit be it said that, though they lost flesh and strength, they never allowed their energy to be diminished by all that they had to endure. I remember that soon the river fish, which we obtained by exploding charges of dynamite in the deep water-pools, began to nauseate them also, and that while we still travelled through the uninhabited jungles of upper Trengganu, we encouraged ourselves by dreams of the buffalo beef that we would feast upon when the first villages were reached. When we got to Malaka—the first village on

the Trenggan—the longed-for buffalo was killed too late at night for the evening meal, and the next day the raft which we had converted into a butchers' shop capsized, and all the meat was lost in a rapid. The feelings of one who has sustained the most crushing blow to his worldly prosperity could hardly have equalled the sensation of irreparable loss which we experienced on this occasion.

When our packs were loaded up the bearers numbered 147, the greater portion of whom were employed in carrying rice. In addition to this, the Dyaks and Malays who carried guns and their own ammunition also bore a supply of rice sufficient for eight days. The baggage of the European members of the force was as slender as possible, only three coolies being allotted to each white man. The travelling-mat and pillows formed one load, a despatch-box a second, and a small quantity of clothes made up the third load.

A description of the march from Kuala Rek across the hills to the banks of the Trenggan river, will serve as an example of what all our land marches were. At 4 a.m. the camp was roused, rice cooked, and as large a meal as possible eaten. We all fed much as one stokes an engine, for we knew that we should not see food again for twelve hours, and though in the early morning before the dawn one has naturally little appetite for food, this knowledge forced us to fill ourselves up with rice in spite of all physical disinclination. At 6 a.m., the bearers being loaded up, the march was begun. The Dyaks marched first, then the Europeans, next the armed Malays, then the baggage coolies, and then, lastly, the rear-guard of Malays, Dyaks, and Sikhs. The path we followed was so narrow that we could only move in single file, and the column, when on the march, thus straggled over some 300 or 400 yards of country. The grey mists of the morning were still hanging heavily around us as we broke camp, and here up among the hills the air was intensely chilly. The thermometer probably registered some 60°, but in the tropics, when one is clothed in thin garments, and not too many of them, anything below 70° seems unpleasantly cold. The grass and the leaves of the jungle through which we passed were saturated with the heavy dews which had fallen during the night, and we were all soaked to the skin before we had travelled a quarter of a mile. Our way led up the banks of the Rek, a small stream which falls into the Spia at Kuala Rek, and in the first half-mile we waded across this river nine times, the water being up to the middle of our thighs. At length we reached the point where the Kenering river falls into the Rek on its left bank, and we then began to wade up the bed of this stream. The water was only up to our ankles, but, coming direct from the hills, it was intensely cold, and the large stones which formed its bed bruised our feet, and rendered marching a very painful operation. By the jungle-bred Malay and by the Sakai, who are the aboriginal natives of the peninsula, streams such as these are looked upon as

Nature's macadamized roads—natural tracts through the jungle where no knife is needed to force a way. To the European, however, walking up such a stream is very heavy work. Boots and socks speedily become filled with water, which gives one much the same sensation as though one was struggling through a ploughed field. Every now and then we encountered a number of large boulders or a fallen tree, over which our long file of men scrambled as best they could. Progress was slow, and we probably did not average a speed of more than a mile and a half an hour. For five mortal hours we waded up the bed of this interminable river, slipping, splashing, and plodding along until our guides told us we had reached the point whence we were to leave the Pahang river-basin, and to strike out across the mountains for the valley of the Trengganu in Trengganu territory. Here we halted for all our stragglers to collect, and to give the men a rest before we breasted the hills.



CAPITAL OF TRENGGANU.

Then, after an hour's halt, we formed up again, and began to ascend the hill. The height of this mountain we estimated at 2000 feet above the level of the plain, and the path we followed led up it in a series of pitches, of about 500 feet each, in which the grade was about one in two. At the top of each of these stiff climbs, the path ran along a small hog's back or spur, until the foot of the next ascent was reached, and then, after about two hours' steady climbing, we gained the summit of the range. The large jungle which I have already described grew as thickly up to the very crest of the mountains as it did down in the plain, but the undergrowth was not so thick, and in many places it was possible to see for 40 or 50 yards around us. The canopy formed by the interlaced branches overhead, however, protected us effectually from the fierce rays of the sun, and our clothes still hung wet on our bodies when we mounted into the cold air on the mountain-top. Here another halt was called, and nearly an hour elapsed before our bearers were fit to tackle the descent. This on the Trengganu side is somewhat steeper and shorter than on that up which we had climbed, and in

places it was so abrupt that we were forced to swing ourselves down from the roots of the trees which grew on the hillside. As soon as we had reached the valley we halted for the night, and here again a description of our camp will serve to give an idea of what all our camps were like as we journeyed through the forest.

When the halt is called, all the loads are grounded, and the sentries are placed round the spot selected for the camp. Then all the Malays and Dyaks who are armed pile their rifles, and join the bearers in building the huts. The place chosen is always on the banks of a small stream, and at a spot where some of the many wild palms grow in abundance. Each hut is formed of a couple of forked uprights driven into the earth, and another pole laid across and rested horizontally upon them, at a height of about 4 feet from the ground. Palm fronds are then rested against this cross-piece so that the ends of the fronds hang over, and thus form at once a back wall and roof to the hut. Each shed will hold about four men and their loads, but the Europeans and the chiefs are lodged in huts which are somewhat more elaborately constructed. The palm-leaves are woven into a mat about 8 feet long by 5 wide, and this mat is rested slantwise against the wooden cross-piece.

The back wall and roof thus devised are, comparatively speaking, waterproof, and one may pass even a rainy night in one of these shelters without any very great discomfort. It is extraordinary how quickly such a camp can be constructed, and in half an hour a sufficient number of sheds can be erected to afford shelter for three hundred men. Beds of boughs and leaves, soft and springy, and fragrant with the fragrance of the forest, are made inside each shed, and on these the mats are laid. Soon camp-fires are burning brightly in the gathering dusk, and the smell of the wood smoke and the boiling rice fills the air. The latter is a scent which is by no means unwelcome to the nostrils of men who have marched all day, and who have not tasted food for twelve hours. After a bathe in the stream, and a change into the light sleeping-kit affected by Europeans in the East, the white men lie down on their mats side by side, talk or read as the fancy takes them, "blow the cool tobacco cloud and watch the white wreaths pass," and long for the food to be ready. Then comes the much-needed meal, then another lazy hour, and then the fires die out one by one, and the camp sinks into slumber. As one lies resting through the long hours of the night, if one chances to wake, sounds are brought to one's ears that tell that the jungle is afoot. The argus pheasants yell to one another through the forest, the far-away trumpet of an elephant breaks the stillness, and the frightened barking cry of a deer is borne to you from across the river. The insects are awake all night, buzzing, chirping, and singing to one another from the trees and from the ground; and the little workman bird sits in a branch close by you and drives coffin-nails

without number. Then at 4 a.m. the sentries arouse the camp, food is cooked, morning ablutions performed, and we scramble into our imperfectly dried clothes to begin the labours of another day, which closely resembles that which I have already described.

In two or three days we made our way through the jungle in this manner, till at length the Trenggan river was struck at a point where it was navigable. This country abounds in big game, and the tracks made by the animals going down to water were in many places 6 feet wide, and as beaten as a bridle-path. The district was still wholly uninhabited, and we had to construct our own rafts before we could make use of the river. For this purpose we felled about four hundred of the largest bamboos we could find, and therewith constructed fifty rafts capable of carrying two hundred men and all our baggage. About a hundred of our bearers were sent back to Pahang as soon as the rafts were completed, and by the afternoon of the day on which we began to fell the bamboos all was ready, and a start was made.

The bamboo is a marvellously useful plant. The Malays utilize it for every conceivable purpose. I have seen houses the whole of which, including walls, thatch, and internal fittings, were constructed of some portion of the bamboo. Candlesticks for use up-country are made of it, baskets, fish-traps, fences, cups, cooking-pots, pickle-jars, and a hundred other things, are all fashioned from bamboos by the up-country Malays. In Trengganu, below the Kelemang falls—the large rapids, which cut the country in twain, and down which nothing can be brought—bamboos are planted and grown, and sell at a ruling price of five cents each, so necessary is the bamboo to the comfort of all Malays. There is no purpose for which this plant is more useful, however, than that of the traveller who desires to make use of the rivers which abound in uninhabited parts of the Peninsula. Near the foothills, in the centre of the Peninsula, the country is one large bamboo brake, and as eight or ten large bamboos will form a raft capable of carrying five men and their baggage, a means of transport is easily found for travellers in these portions of the country. The bamboos are bound closely to one another by pieces of rattan, which grow luxuriantly in all Malay forests, and only require to be cut and split. Four Malays will construct a raft, with a platform in the centre for the reception of baggage or passengers, in about half an hour from the time when the first bamboo is felled.

When the rafts are ready and loaded up, they are pushed out into mid-stream, a Malay standing at the bow, and another at the stern, each being armed with a long straight pole cut in the jungle. Then begins the fun. The rivers run through beds now deep and comparatively sluggish for a few yards, then shallow and very rapid as the water rushes over a couple of hundred yards of shingle, then down a succession of falls, where the river-bed is studded with boulders

and rocks, by striking any of which a raft may come most utterly to grief. When a very large rapid is encountered, the baggage is landed and carried overland to the foot of the fall, while the rafts are taken down light and cargo-free. The river is usually deep at the head of the fall, and a great combing wave of perfectly smooth and oily water marks the spot where the rapid begins. The raft is borne steadily, and with a gliding motion, along this wave, until the crest is reached, and then with a lurch and a rush it is whirled down into the fighting, roaring, tearing waters of the rapid. The water breaks over the knees and sometimes over the chest of the poler in the bows. The raft wallows deep, and rolls like a liner in the trough of a monsoon-beaten sea, and only practice enables one to keep one's footing on the slippery bamboos, and at the same time to guide the raft by means of timely punts at the surrounding rocks with the pole with which one is armed. In one rapid which I shot, the foam of the troubled waters rose so high that the spray broke continuously in a white sheet far above my head, but it is only spray, and one experiences no difficulty in drawing breath. Also, it must be remembered that rapid shooting is not so dangerous as it looks, or as one would be inclined to fancy from this description. The raft is going *with* the rush of the water, and not against it, and the waters do not usually dash a raft against the rocks, as there is always a strong offset from them formed by the water, which, having met with resistance, is thrown violently back upon itself. None the less, many upsets, and one or two accidents of a more or less serious character, occurred before the last rapids were passed. One day we got too far ahead of our food-supply, and darkness fell before the rafts carrying it had come into camp. Those in charge of the rice were aware that I and the advance party would be forced to go supperless to bed, unless an effort were made to bring us a ration of food, and three young Malays, the eldest being only some eighteen years of age, volunteered to attempt the descent of the three formidable rapids which divided their camp from mine. It was a pitch-dark night, and an upset meant death; but that, they said, was not worthy of consideration, seeing their leaders stood in need of food. The night was very still, and I and my European and Malay companions, who formed the advance party, had stretched ourselves on our mats, trying to forget our hunger in sleep, when suddenly we were all startled by the chorus of shrill yells up-stream, which told us that a party of Malays were trying to make their way down to us through the rapids. We all sat up and listened, for we well knew the danger of the attempt, and the yells which echoed and re-echoed through the forest told us how it was faring with our comrades, and, be it added, with our dinners. The whoops and yells from the youngsters' voices rang out bravely, till suddenly they were checked with a jerk, and for a moment we thought the raft had been upset. They had indeed struck a rock, but in a few

moments the shouts broke out afresh, and after a further interval of keen suspense, the raft was tied up alongside my own, and the cooking-fires arose all over the sandbank on which we had encamped. This is a good instance of the devotion which the Malays so often show to those who are their leaders.

In June I had to pass down this same flight of rapids by night, with a party of fifty men, as we were at that time hot-foot in the trail of a party of *dakaitis*, and everything depended on speed. There was a moon that night, however, so the danger was not so great; but I know of nothing so trying to the nerves as a passage down large rapids in semi-darkness.

During the course of the expedition we traversed all the country which is situated between the Trengganu and Kelantan rivers, and we mapped out all the districts through which we travelled. I regret that I have not, at the present time, a copy of the large and detailed map which was made from our surveys. I hope, however, to be allowed, at no very distant date, to present to the Society a copy of this map, which gives far more clearly than any description can do those details as to the physical formation of the country which are most interesting to students of geography.

TRENGGANU.

The state of Trengganu comprises within its borders the basins of no less than twelve distinct rivers, all of which fall into the China Sea. The largest of these rivers is the Trengganu, from which the state takes its name; but the Kemaman, Dungun, Stiu, and Besut rivers are all streams of a respectable size, which compare favourably with the Rompin and Kuantan rivers in Pahang.

In the interior of Trengganu, three streams, the Trenggan, the Kerbat, and the upper Trengganu river, flow together and form the Trengganu river proper. The country through which these streams flow is exceedingly rocky, and the river-beds are consequently much obstructed by rapids. The great Kelemang falls, the impassable rapids which cut the country in twain, and which have so greatly retarded the progress of the State, are situated at a distance of only some 40 or 50 miles from the mouth of the river. The large tracts of country above these rapids are inhabited by only some three or four hundred souls, the whole bulk of the population being crushed into the districts which lie before the falls and the mouth of the river. This portion of the valley of the Trengganu river is singularly open, containing more grass and plough land than I remember to have seen in any other part of the Peninsula. It is for the most part flat, though the hills which enclose the plain can be seen in the distance on either side of the valley. On nearing the mouth of the river, however, the prevailing flatness of the coast country is broken by a number of low conical hills of a rocky nature.

The other coast rivers in Trengganu territory from Kemaman to Ibai are all inhabited, and tin is found in payable quantities in several of them. A European company is now engaged in working a lode at Bandi, in Kemaman, but little else of an effective nature has been done towards developing the mineral resources of this state. The country in the interior of Trengganu is for the most part of a granite formation, and tin is known to exist in many places; but here, again, no steps have been taken to develop the stanniferous deposits.

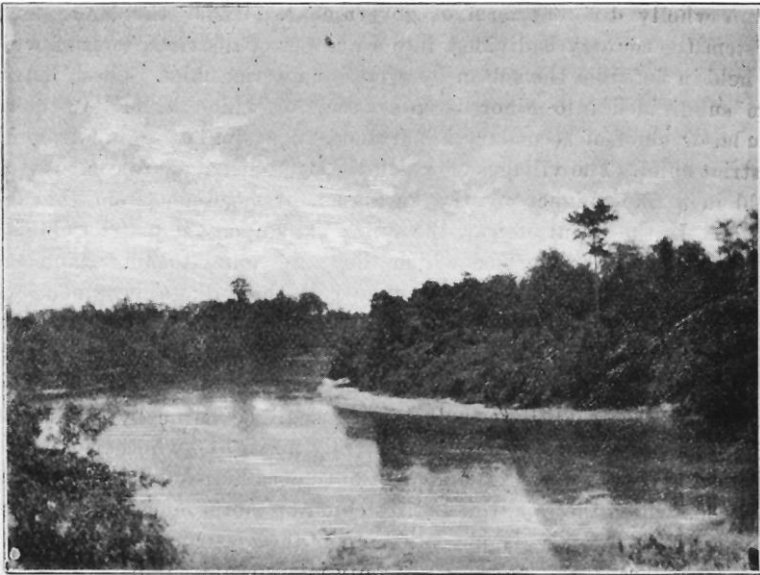
The Stiu river, which has its source in the Gunong Chaping mountains, which also give rise to the Besut, runs thence to Kuala Permaisari through forest country which is not very thickly populated. At this point it suddenly widens out, and for the rest of its course it is strewn with islands, and extends to right and left in numerous creeks and *culs de sac*. For a considerable distance, before the mouth is reached, the river runs parallel to the sea, and within sight of it, being only separated from it by a sandpit. This river is very deep, and is infested with crocodiles—a very unusual thing on the east coast of the Peninsula. It is said that these reptiles annually devour many people; and that they are much dreaded is evident from the precautions taken against them, the bathing-houses being enclosed by strong fences, and in the case of boats the decking being laid along the bottom, and not flush with the sides, as is the usual Malay custom. It is said that even then it is no uncommon thing for a boat to be attacked and capsized by the crocodiles on this river.

The Besut river, which is thickly populated from Kuala Kambia to the mouth, is chiefly remarkable from the fact that the havoc wrought by the typhoon which devastated this district and the neighbouring country in Kelantan in 1881 is still plainly visible. I am informed by Mr. Duff and Mr. Jesser-Coope that for a distance of several miles from the coast the country is bare of the thick forest which forms the principal unvarying feature of all uncultivated land in the Peninsula. On some of the hills near the coast not a single tree was left standing, and the immense quantity of drying timber thus left lying under a tropical sun was not long in generating fire, which quickly spread in every direction, and in its turn did almost as much damage as had been done by the typhoon. To this day the people of Kelantan, Besut, and many other parts of the east coast, date everything from the year of the "Great Wind."

Until Mr. Duff and Mr. Jesser-Coope led their parties into the Stiu and Besut rivers in May, 1895, neither of these districts had ever been visited or explored by a European.

When the present sultan succeeded in 1881, being at the time a mere boy, his numerous relations recognized that an opportunity, which they had long desired, had at length arrived. Under the iron rule of his great-uncle Baginda Umar, and while his father Ahmad was still

alive, the revenue of the state went to fill the royal coffers only, and the rajas and chiefs of the country were mainly dependent on the sultan's bounty for their supplies. In Zenal-a-Bidin III., however, they found a weak, studious boy, afflicted with a slight impediment in his speech, which made him shy and nervous in their presence, and whose devotion to his religious studies and practices caused him to be easily influenced by his pastors and governors. The strong rule to which Trengganu had become accustomed during the reigns of Umar and Ahmad had now given place to a weak form of government of which a boy, who possessed no personal authority in the state, was the nominal head. Clearly his relations could exact what terms from him



PAHANG RIVER.

they pleased, and he would be powerless to resist them, and would hardly know that what they advised or demanded called for opposition on his part. Accordingly, in 1882 and the following years a partition of the revenue of the state was arranged, and when all received their share, Sultan Zenal-a-Bidin III. was left with only the Trengganu river from Kuala Telemong to the mouth, and the small adjacent river of Ibai, from which to derive his revenue. Even then many were found to express discontent because a share of the spoils had not been allotted to them.

The foregoing paragraph must not be misunderstood to mean that the sultan in any way relinquished his authority and jurisdiction over the districts mentioned. The partition to which I referred related

solely to the revenue of the state; though, practically, the collection of revenue, under Malay rule, being the principal function of government, a great deal of power inevitably finds its way into the hands of the person who has the right to levy the taxes.

In the reigns preceding that of Baginda Umar a feudal system, as complete in its way as any recorded in the history of the Middle Ages, was in force in Trengganu. This system, which presents a curious parallel to that of Mediæval Europe, is to be traced in the form of government of every Malay kingdom in the Peninsula with which I am acquainted, and it was to be found in full force in Pahang when that state was protected by the British Government in 1888. In Trengganu it has undergone considerable modification, and has now been replaced by a wholly different form of government. Under the Malay feudal system the country is divided into a number of districts, each of which is held in fief from the sultan by a dato' or district chief. These districts are subdivided into minor baronies, each of which is held by a dato' muda, or chief of secondary importance, on a similar tenure from the district chief. The villages of which these subdistricts are composed are held in a like manner by the ka-tua-an, or headmen from the dato' muda. In the event of war, the sultan calls upon the district chiefs to render the military service which they are bound to afford, and each chief summons the dato' muda, who call the village headmen, who bring with them the able-bodied raayat who dwell in their villages. In the same way the sultan often levies money from a district through the agency of a local chief, who, in common with the headmen under him, takes care that the whole burden shall be borne by the raayat. The latter may be said to have practically no rights, whether of person or property, under this system. Not only does he pay all the taxes and exactions which the raja, the district chief, or more immediate headmen may exact; not only is he called upon to labour continuously that others may profit by his toil; not only is he required to perform any work that may be demanded of him by his superiors without recompense or reward; but the fruits of his labours, all the property of which he stands possessed, and the very persons of his womenfolk only remain his so long as he is strong enough to resist the person by whom they are coveted.

Baginda Umar and his successor Ahmad would appear to have resolved to allow the feudal system to die out in Trengganu, and in pursuance of this policy they declined to appoint successors to most of the chiefs and district headmen who died during their reigns. With the exception of the Orang Kaya Duyong and the Orang Kaya Stiu, there are now no commoners in Trengganu who still possess territorial rights within the state, and even these two men do not occupy a position such as formerly belonged to the great feudal chiefs.

Instead of the great chiefs the country has been divided up into a

number of village communes, the peng-hulu or headman of which is directly responsible to the sultan. The present system of government in force in Trengganu may therefore be described as one of centralization.

In Trengganu proper, and in most other thickly populated portions of the state, each village is managed by its own peng-hulu, villages situated in close proximity one to the other being wholly disconnected in so far as their administration is concerned.

The relations of the raja, to whom one or more districts in the state have been granted as a source of income, are for the most part absentees, the work of collecting the revenue from their people being entrusted to agents. These men, who are usually natives of Kuala Trengganu, being practically unchecked, tyrannize over the local headmen and the people of the out-districts, secure in the knowledge that none dare raise voice in complaint, and that no ill thing is likely to befall them provided that the district continues to be a steady source of income to the raja to whom it has been granted. The Budak Raja, or youths who form the immediate *entourage* of the royal family, from whom these men are recruited, are as a class famous in all Malay states for their arrogance and overbearing conduct to the people. A somewhat coarse vernacular proverb, current among the Malays, lays emphasis upon the fact that the pupils will outdo their master if he sets them bad example of no matter how trifling a nature, and the truth of the saying is exemplified by the Budak raja, who do more than is ever done by their principals towards oppressing and grinding the faces of the people. Such, then, are the men who in Trengganu have replaced the district chiefs of former years, and the change is certainly for the worse. The hereditary chief of a district in Malay countries is usually related more or less closely by ties of blood with the people over whom he rules. He has been born and bred among them, has wed their womenfolk, lived their lives, shared in their troubles and their good fortune, more especially the latter, and even at his worst knows and is known most intimately by them, and cannot but be largely in sympathy with them. The Budak Raja, however, looks upon the capital as his home, and sojourn in an out-district as banishment. He is not of the blood of the people over whom he rules, he does not know their affairs, despises their ways, is too arrogant to make himself acquainted with their feelings or their thoughts, is utterly out of sympathy with them, and merely regards them as a potential source of revenue, missing no opportunity of enriching himself at their expense.

It is difficult to exaggerate the evils attending this system of absenteeism, and the consequent appointment of agents. With the exception of Dungun and Besut, and to a lesser extent of Kemaman and Stiu, none of the districts granted by the Sultan to his relations are the places of residence of the rajas or chiefs to whom they have been bequeathed. Even in places where a raja is in charge, either on behalf of himself or

No. I.—JANUARY, 1897.]

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as the agent of the real grantee, the result is still unsatisfactory. Taken as a class, the Malay raja is not a person who is much enamoured with abstract justice, and in the cases above cited the resident prince is almost as much an alien, in the eyes of the people of the district, as any other native of Kuala Trengganu would be whom he might appoint to act as his agent. He also looks upon the people of the district over whom he rules simply and solely as a source of revenue, and the love of money effectually allays any feeling of compassion which might otherwise be excited in him by a knowledge of their necessities. Tungku Besar—who bears a better reputation for kindliness than does any other raja in Trengganu—somewhat cynically shows the point of view from which he regards the people of his district, and the conception he has formed of his responsibilities towards them, by the fact that Marang is farmed by him to a Chinaman.

Another evil arising from the division of the country into several districts, from each of which some relative of the sultan has to provide himself with an income, is that, as might be anticipated, the people throughout the state are taxed until the limit of the possible has been reached. The principal exactions are as follows:—

Banchi or Poll-tax.—Once in three years a tax of \$1 per head is imposed on every circumcised male throughout the state by order of the sultan. This tax is levied in order to defray the expenses consequent upon sending the *bunga amas*, or triennial state present, to Siam. The *rajas* in charge of the various districts also impose a tax of one *amas* or fifty cents., sometimes annually, sometimes triennially; but this is usually regarded as a laborious manner of collecting a revenue which can more easily be obtained by other means, since custom precludes a larger poll-tax than one *amas* being levied by any one but the sultan.

Serah.—This is a very well-known manner of obtaining revenue, and is as much valued by the taxing classes as it is abominated by those upon whom devolves the duty of paying taxes. It is managed in one of two ways. Either a consignment of goods is sent to the village or to an individual, and a price considerably in excess of that current in the markets demanded in return for them, or else a small sum of money is sent, and a message conveyed to the recipients informing them that a given quantity of *getah* or jungle produce is demanded in return. On the receipt of a *serah*, a village headman calls his people together and enforces a public subscription to meet the sum required by the *raja*. The goods are then divided among the subscribers, but as the quantity of goods is altogether out of all keeping with the high price paid for them, and as the village elders usually insist on receiving the full value of their subscription, the weaker members of the community get little or nothing in return for their money. Money *serah*, in return for which jungle produce is to be supplied, is generally made to an individual, who has forthwith to betake himself to the jungle,

there to seek for the required commodity until a sufficient quantity has been obtained. Meanwhile the cultivation of his land, and all the labour on which he and his family depend for their livelihood, has to be neglected until the *raja's* demands have been satisfied. Nor are his ills then at an end, for if he has successfully performed one behest, he is very likely to at once become the victim of another *serah*.

Krah.—This is not a tax in the strict sense of the word, being the system of *corvée* which is in force in every unprotected state in the



A RAPID.

Peninsula. As it is employed in Trengganu, however, it is an engine by which revenue is raised, and must find a place in any account of the system of taxation to which the people of this state are subjected. The people of Dungun and other parts of the country from which good timber is exported, are called upon annually to fell a certain number of trees, to square the logs, and to float them to the mouth of the river ready for transmission to China or the Straits. For this they receive no remuneration of any kind, the timber all being regarded as the

property of the district *raja*, who even goes so far as to enforce payment from the people for the tools supplied in order to enable them to perform this work. Owing to the impassable nature of the Kelemang falls, the people living above the rapids in Ulu Trengganu are not required to work timber for the district *raja*, but they have to supply large quantities of jungle produce on terms which are very similar to those on which timber is worked by natives of other parts of the country.

All jungle produce, such as *getah*, camphor, agilar wood, rattans, etc., are recognized throughout the state as being the property of the various district *rajas*; and all such articles have to be brought to headquarters, and sold to the *raja* or his agents at the price determined by them. Thus *getah*, which is the most valuable product yielded in any great quantities by Malay jungles, has to be sold by the people at \$25 per *pikul* if of inferior quality, and at \$50 per *pikul* if of the best kind. The prices now ruling in the interior of Pahang are \$50 per *pikul* and \$150 per *pikul* respectively, for inferior and superior *getah*. Camphor is valued at \$20, \$25, and \$30 a *kati* according to quality, as against \$60, \$70, and \$80 in Pahang. Gambir is sold by the basket of 5000 pieces, the price paid being 10 *kupang* in Trengganu currency, viz. \$2.50. In Pahang \$5 is the lowest price paid for 1000 pieces. Damar is also exported in considerable quantities from Trengganu, and this also has to be sold to the district *rajas* at a uniformly low price. Kemuning wood, gum-benzoin, and ivory are similar perquisites.

The monopoly laws with regard to jungle produce, unjust and oppressive though they are, indirectly benefit the state, since they act as a protective measure, the natives not being tempted to the wholesale destruction of *getah*-producing trees when they are aware that their share in the profits accruing from their labours will be but small. The law regarding gambir, however, is wholly opposed to the best interests of the country, since owners of plantations are reluctant to persevere with their cultivation whilst the profits derived by them from their produce are so small. In Dungun of late years many gambir gardens have been abandoned, and it has been found necessary to punish the owners with fine in order to induce them to resume possession of their plantations.

In Ulu Trengganu, and in other parts of the state, owners of buffaloes are not permitted to sell their cattle for export except to the district *raja*, who purchases them at \$8 to \$12 per head, and annually exports a considerable number to places where the ruling price is double or even treble these sums. Any infringement of the *raja's* rights is punished with a heavy fine, and in such awe do the people stand of their chiefs, and so law-abiding and docile are the agricultural classes of Malays, that I am assured on all hands that cases of infringement are very rare.

In the coast districts the principal source of revenue is derived from an export duty of \$1 per *pikul* imposed on fish, large quantities of which

are exported annually to Singapore. The right to collect this duty is generally farmed to one of the local Chinamen. The average cost of fish per *pikul* is \$3.25. The duty, the freight to Singapore, the cost of transport, etc., amount to \$1.50 more, making a total cost of \$4.75 per *pikul*, which, as the ruling price in Singapore is \$5 per *pikul*, leaves a margin of 25 cents per *pikul* to the shippers. The fishing industry, including the curing and drying of fish, is entirely in the hands of the Malays, all the shipping being done by the Chinese traders who live at the ports along the coast, the majority of whom have been born and bred in the state.

The revenue obtained from the duty imposed on all opium imported into the country is very trifling, not exceeding \$5000 per annum, and the gambling farms yield even more slender revenue, only Chinese being permitted to gamble, though a considerable amount of surreptitious gaming is carried on, from which the state derives no revenue, and upon which no efficient check is imposed.

Tobacco is not a monopoly, as was formerly the case in Pahang, but salt is only imported by the rajas, who, however, retail it to the people at fairly moderate prices. All other imports are subject to a duty of 10 per cent., payable in kind or in value at the option of the raja in charge of the coast district into which the produce is imported.

The Sultan's own share in the revenue of the country is derived mainly from the duty levied on fish exported from Kuala Trengganu, from the duty on the imports which enter that port, from harbour dues—\$20.70 being exacted from each ship which enters the river, and smaller sums from junks and native crafts—from the sums paid on account of the fines by means of which offenders are usually punished, and, lastly, from the coining of tin tokens.

I have referred to the fines inflicted by the courts as being one source from which the sultan's revenue is derived. The raja, like his great-uncle, the baginda, does not personally administer the law to his people, and the rude justice which was dispensed in former reigns has now been replaced by a system under which the length of the litigant's purse forms his best claim to a hearing.

From the Malay point of view, the administration of justice is regarded by the rulers of the state as a leading and legitimate source of revenue. The *pem-basoh balai*, or fees of court—literally the money paid for cleansing the state hall after the hearing of a case has soiled it—yield one portion of this revenue, and the other and larger portion is derived from the fines which are inflicted as punishment for almost every offence. The Sultan himself I believe to be a just man, and this view, I found, is shared even by men who had obtained but scanty justice in the Trengganu courts. He remains for the most part unaware of the things which are done in his name by the men to whom he has delegated his power, since they take infinite care that he should

not be surrounded by any but their own creatures. People who wish to make personal representations to him find their ways hedged round with many difficulties; and even if these have been surmounted, they invariably find themselves obliged to formulate their complaints in the presence of the powerful chiefs by whom the wrong has been done, and who have only to assure the Sultan that the petition is frivolous to ensure the instant dismissal of the petitioner. After this the man who has forced his way into the royal presence against the wish of those by whom the Sultan is controlled and guided, soon discovers that, so long as he continues to reside in Trengganu, his lines are not cast in pleasant places, and others, seeing this, are not encouraged to follow his example.

In all civil cases one half of the debt recovered is claimed by the court, and is, for the most part, divided among the presiding judges, only a small percentage finding its way into the Sultan's coffers. This is now generally recognized as the unauthorized but understood custom of the land, and I am assured by the leading Chinese traders of Kuala Trengganu that, as a consequence, they have long ceased to take their cases for settlement into the Sultan's courts. Accordingly, no credit is given to the local Malays, and to any one who is acquainted with the system upon which trade in a native state is conducted by the Chinese, this implies that from the outset it is very seriously hampered and impeded.

Theoretically, all criminal cases are tried according to *Hukum Shara*—Muhammadan Law—but many of the more severe penalties enacted by that code are now commuted to fine or, in default of payment, to imprisonment. Murder, as in other Muhammadan countries, is punished by the payment of *diat*, or blood-money, unless the relatives of the deceased insist on a life for a life. This *diat* is fixed at \$1200, and as the Trengganu bench usually claims half or more than half of this sum, the chiefs who administer the law generally take steps to ensure the acceptance of blood-money by the relations of the murdered man. Hurt or grievous hurt is for the most part punished by the payment of *pampas*, or fine for bodily injury, which is supposed to be paid to the person hurt or wounded. Unless, however, he is a man of sufficiently strong position to enforce the payment, the money usually remains in the hands of the chiefs by whose orders it has been paid. Theft, which by the *Hukum Shara* is punishable with *kudong*, or mutilation of the hand, in Trengganu, is now generally punished by fine. Almost all other offences are treated in like manner, the fines inflicted being more usually fixed by the reputed wealth of the offender than proportioned to the magnitude of the offence. Indeed, a reputation for affluence is in itself a source of danger, since it not infrequently causes its possessor to be mulcted in large sums for purely imaginary crimes, which it is alleged that he or one of his relations has committed.

Thus, though money can buy immunity from punishment under all circumstances, its mere possession is often sufficient to call down retribution on the heads of perfectly innocent people.

Nothing in the nature of sifting evidence is attempted. Men are frequently punished without having had any opportunity of defending themselves, and without any adequate proof of their guilt, beyond a bare *ex parte* statement having been placed before the court. The whole system is hopelessly corrupt, the courts merely existing as an engine by means of which revenue can be squeezed from the people, and the injustice daily done in the name of the pious Sultan Zenal-a-Bidin of Trengganu is at least as crying as that which was formerly



ABOVE THE CLOUDS.

perpetrated by the orders of the frankly irreligious Sultan Ahmad of Pahang.

According to the theory by which Trengganu is governed, all offences committed in the state are supposed to be tried at the capital, but, as a matter of fact, a considerable amount of power is usurped by the district rajas and their agents, who freely fine their people, and only send offenders with whom they find themselves unable to deal to the Sultan's courts for punishment. The local authority of these chiefs and their agents is so great, and in such awe are they held by the people whom they rule and oppress, that there is practically no appeal from their decisions, no one being found sufficiently daring to incur their displeasure by hazarding a petition to the Sultan, which would in all probability prove abortive or unsuccessful. Thus, from end to

end of the state, the people are given over to injustice on which there is no check, and to which there is no limit, save such as may be imposed upon their rulers by the compassion which the condition of their subjects may be supposed to excite. When both the governors and those they rule are Orientals, this is but a sorry reed on which to lean.

When fines or debts to the state cannot be paid, the persons from whom they are due are placed in the *pen-jara*, or gaol, until such time as the required payments have been made by their relations, or by others who desire to purchase them as slaves. On April 22 I paid a visit to the *pen-jara* at Kuala Trengganu, and I shall never forget the impression made upon me by the shocking sight which it presented. It consists of an enclosure, built in the very centre of the Kedai Tanjong—one of the most crowded portions of the town—surrounding the cages in which the prisoners are confined. The fence is built of heavy slabs of wood some 3 inches thick, 2 feet broad, and 10 feet high, which are fitted together so as to form a solid wall. Inside this fence, and at a distance of 30 inches from it, are two rows of cages placed back to back, which are made of heavy bars of wood with intervals of a couple of inches or so in every eight for the admission of light and air. These cages are raised about 6 inches from the ground, and measure some 6 feet in length, 2 feet in width, and 5 feet in height. The cages are twenty in all, that is to say, ten in each row; and when I visited the *pen-jara* it was fairly full, in one instance two men being confined in the same cage. Prisoners once condemned to incarceration are not again released until the money for which they are detained has been paid by their relatives, or until death sets them free. When I say that they are not released, I mean that they are literally never permitted to leave the cages in which they have been placed. No sanitary arrangements of any kind are provided, no one ever cleans out the cages, and the space between the floor and the ground, and the interval which separates the cells from the surrounding fence, are therefore a seething mass of excrement and maggots. Owing to the heavy bars which form the sides of the cages, the close proximity of the prisoners to one another, and the solid wooden wall which shuts out all ventilation, the atmosphere inside must be something appalling, for even in the spaces between the cages and the fence—a comparatively airy spot—it is calculated to turn the strongest stomach. To add to their misery, no bathing appliances of any kind are supplied to the prisoners, and the filthy persons of the inmates beggar all description.

The *Per-tanda*, or executioner, who is in charge of the *pen-jara*, receives no grant from the Sultan from which to defray the expenses of the prisoners, but he is entitled to levy one *gantang* of rice from every boat laden with grain which enters the river, and he is also allowed to collect a daily due of fish from all the local fishermen. Both

these sources of revenue are only available during the open season, since trading boats do not enter the river, and the fishing-smacks do not put out to sea, while the north-east monsoon is raging. This, however, does not affect the prisoners, for the *Per-tanda*, being an Oriental official, and the rajas and chiefs who are responsible for the administration of the country concerning themselves not at all for the welfare of the inmates of the prison, it is hardly necessary to say that all the collections made by the executioner are appropriated to his own use, and that the prisoners only obtain such supplies as their relations may make shift to send them, and then only if a sufficient fee has purchased the consent of the *Per-tanda*. In 1894 no less than three men in the



ON THE PEKAN RIVER.

pen-jara died of starvation. This fact was casually mentioned to me by one or two natives of Trengganu, with whom I was discussing the local prison system, and in them it appeared to excite neither surprise nor any other particular emotion.

As though the punishment dealt out to the prisoners was not already sufficiently severe, several of them I noticed were heavily loaded with chains, one man especially so, having an iron collar round his neck, which was fastened by heavy links to rings round his ankles, and to chains passed about his waist.

Men, women, and children were alike inmates of the *pen-jara* when I visited the place, and all presented the same lamentable spectacle. The chalk-white faces blinking or staring at one through the heavy bars of the cages; hollow cadaverous cheeks, the paleness of which was only intensified by the blackness of the long, matted, vermin-infested

shocks of hair; eyes, receding deep into their sockets, and with the wild, hunted expression of some caged animal; sickness, misery, degradation, and disease; filth of person, and surroundings which baffled all description, went to make up as painful a picture as one would desire not to witness. The foul air, the overpowering stench, the lack of water for bathing purposes, and the insufficient diet kills many after a few months' confinement; and yet Orientals can support an amount of dirt and physical misery which would breed a pestilence among Europeans in an incredibly short time. Some prisoners, on the other hand, pass years in the cages, being fed by their relatives, and, though covered by scales and disease of every kind, they become at length, I am informed, absolutely callous and indifferent, expressing no longer any desire to regain their liberty.

Lunatics, as well as criminals, are confined in the *pen-jara*, and, since the imprisonment in these cages often breeds madness in sane persons, it is not to be wondered at that lunatics so treated never regain their reason.

Similar prisons are in existence, I am told, at Kuala Kemaman, Kuala Dungun, Kuala Stiu, and Kuala Besut; but of these I cannot speak as an eye-witness, and I believe that their existence, though connived at, is not recognized by the central authorities in Trengganu. Any person occupying a high position in the state, however, can cause his or her personal followers to be confined in the *pen-jara* by the simple process of sending them to the *Per-tanda* with an order for admission—a kind of *lettre de cachet*—and without the tedious formality of a trial being considered necessary.

The population of the valley of the Trengganu river is about 45,000 souls, only 500 of whom inhabit the country above the Kelemang falls, the remaining 44,500 being crowded into the space between the falls and the sea. Of these, about 12,000 occupy the capital and the villages in the immediate neighbourhood. The country between the falls and the capital thus accommodates a population of about 33,000 souls, and is, therefore, one of the most thickly populated portions of the Peninsula. In most states, where the population is still chiefly composed of Malays, the villages are scattered, and are usually separated from one another by long stretches of forest; and even in Trengganu, this is the case so far as the nature of the country permits. The Malay prefers to have plenty of room. He perceives that a livelihood is earned by all with more ease and less labour and difficulty if people are not too thick upon the ground, and, in pursuance of this conviction, he plants his village, if he can do so, at a safe distance from those of his neighbours. The existence of the Kelemang falls, however, has restricted the natives of Trengganu in their choice of village sites, and, as the condition of those who dwell above the rapids has not encouraged others to follow their example, the greater portion of the population has elected to live below the falls; as

a consequence, they have to submit to what, from a Malay point of view, is rather unpleasant crowding. The result of this has been that the natives of this state have had to work harder in order to support life than is usual among Malays, and in course of successive generations this has led to the development of an energy and an ingenuity quite uncommon among the people of the race to which they belong.

The fishermen, who inhabit a string of villages which stretches along the whole of the Trengganu coast-line, work very hard during the months between March and November, and in that time are enabled to win a sufficient sum to keep them in comfort in the close season when the north-east monsoon renders fishing impossible. During these three or four months of enforced idleness, the fishermen build and repair their boats and houses, make and mend their nets, do a little planting, and generally pass their time in performing odd jobs; but for them the year's work practically begins and ends with the breaking and the return of the monsoon.

The existence of a comparatively large manufacturing class in Trengganu is partly due to the fostering care of the baginda—of whose interest in manufactures mention has already been made—and is partly the result of circumstances, the large population of the lower portion of the country necessitating unusual exertion on the part of the natives, in order to render it possible for them to earn a livelihood. The chief articles of manufacture are silks, cotton fabrics, native weapons, and metal and wood work. The weaving is done almost exclusively by the women, the men confining themselves to aiding in procuring the ingredients from which the numerous vegetable dyes are prepared, devising the patterns, making and setting up the looms, and disposing of the silks and cottons when ready for sale. The other articles of manufacture are all made by the men.

The kain benang amas, silk cloths with gold thread interwoven in the fabric; the kaim limau and kain prang rosak, two kinds of watered or shot-silk cloths, are the best product of the Trengganu looms, and fetch high prices in all parts of the Peninsula. The kain sarong sutera, or silk Malay waist-cloths, manufactured in Trengganu, are admittedly inferior to those made in Kelantan and Pahang, both in texture and in the durability of the dyes employed. The proper price of the best qualities never exceeds \$4, whereas \$5 is the recognized price of the silk *sarong* made in the other states on the east coast. Trengganu, however, as I have already remarked, may be aptly described as the Birmingham of the Peninsula, and much ingenuity is displayed by Trengganu weavers in imitating the manufactures of Pahang. A large number of Trengganu *kain sarong* are sold as Pahang cloths, and it is often not until the dyes begin to run and fade after a week's wear, that the deception is detected. In the same way, large consignments of white

cloths shot with gold thread, such as are much used by the Arabs for turbans, are annually despatched to Mecca, where they are retailed to the confiding Malay pilgrims as real Arabic manufacture. The speed with which these cloths fade and wear out is again the only manner in which the purchaser can discover the fraud of which he has been a victim. Many of the cotton fabrics are extremely good of their kind; but here, again, ingenious imitations are made of other cloths which are better known and more highly valued by the natives of the Peninsula and Archipelago. The large cotton sarong imported from Celebes, which are called kain bugis by the Malays, are among those which are most successfully copied; but the kain benang halus, which is the best imitation of these fabrics, is a very good article, and is usually worth the money paid for it.

The metal ware made at Kuala Trengganu is also very good of its kind. The chief articles made are the numerous brass vessels with which every Malay household of standing in the Peninsula is furnished, and as the Trengganu ware is at once graceful and excellently finished, considerable quantities are exported to all parts of the Peninsula, but especially to the states on the east coast. To the manufacture of the ordinary brass vessels the natives have added an art which is said to have been taught to them by one of the artisans who were brought from Daik by the baginda, the secret of which is jealously preserved by those who hold it, and which, to the best of my belief, is not known in any of the other native states. I refer to the casting of brass with certain alloys and ingredients which produce a white metal—*tembaga puteh*, “white brass,” as the natives call it—the colour of which is not unlike that of nickel-plating. All manner of vessels of use in Malay households are made from this metal, and, whether sold in Trengganu or exported to the other states on the east coast, they fetch a price nearly four times that of ordinary brass utensils. Thus a set of five chembul, or small receptacles used for holding the ingredients for areca-nut chewing, is valued at from \$6 to \$8 according to quality, if made of this metal, as against \$2, which is the price for a set if made of ordinary brass.

In addition to the brass ware, all manner of knives, daggers, swords, spears, pruning-knives, and choppers, are made in Trengganu, many of which are of excellent workmanship, the parang, or rough native knives used for jungle work, being especially cheap and good. In the making of weapons, however, the mimetic faculty of the Trengganu artisans again makes itself seen, almost exact imitations of the best-known and most valuable kris—those imported from Celebes and Java—being turned out weekly for sale and export, the silver watering on the blades being ingeniously contrived to present an appearance of age. Needless to say, this damascening disappears from the blade after a little wear, much as the dyes fade from the silk of a reputed “Pahang” sarong of

Trengganu manufacture. The inlaid silver work on the smooth blades of some swords, etc., is also imitated from foreign designs, and this too is apt to prove to be of anything but a permanent description. Nevertheless, the Trengganu metal-smiths can turn out very excellent work when it is worth their while to do so; and if an order for any article is given to them, they not infrequently inquire whether it is required for use or sale. In the former case, it is made as well as they know how to make it; in the latter, its qualities are designed more for show than permanency. The unblushing manner in which a Trengganu artisan will praise the antiquity of some article which he has made with his own hands, and the absolute indifference and absence of *mauvaise honte*



BRIDLE-PATH BRIDGE.

which he displays when his deceit is exposed, have given to the people of this state the reputation as unequalled liars which is popularly ascribed to them by a vernacular proverb current in the Peninsula.

The workers in wood also devote their energies to making numerous articles for native use, the most elegant of which are the sirih boxes, or cases for holding the ingredients for areca-nut chewing, the surfaces of which are covered by thin layers of the beautiful kemuning wood (*Murraya sp.*). The grain of this wood is best, and the colours are most handsome, in that portion of the root which extends above the ground and joins the trunk at a height of about 6 inches from the base, and the banir, as this part of the root is called, is accordingly greatly prized, and fetches a very high price. The kemuning in Trengganu, I am informed, have now been almost all destroyed, and the wood used by the

natives of this state is chiefly imported from Sumatra and other parts of the Archipelago. Though utilized, as I have said, for sirih boxes, etc., the banir of the kemuning is principally used for making the handles and hafts for the sheaths of Malay weapons; and, seeing that a number of kris, etc., are annually exported from Trengganu, the carpenters are kept fully employed making the wooden fittings for the blades forged by the smiths. In addition to this, some fairly good wood-carving is also done by the natives of Kuala Trengganu. It is chiefly devoted to house ornamentation, but, like all Malay art, it is of a very unoriginal and primitive stamp.

Boat-building is extensively carried on in Trengganu; but here, as elsewhere in the Peninsula, the boats are made by the natives chiefly for their own use, very few being exported to other states. The native boats for both sea and river use are good, but the latter are inferior to those made in Pahang, which is probably due to the fact that the rivers in the latter state are for the most part swifter than are those rivers in Trengganu, which are navigable for large boats. The sea-going crafts are much like those in use in all the states on the east coast, but the single-mast boats, called jalak, which are the favourite sailing-boats on the Pahang coast, are not in use among the people of Trengganu. Boats are built on a European pattern, the art having been first taught by one of the baginda's workmen, who was presented with a Singapore-built gig for use as a model. The wood used for this purpose is teak imported from Siam, and the boats, in model, in workmanship, and in finish, are infinitely superior to anything which the dockyards of the Straits are accustomed to produce. As no machinery of any kind is in use, these boats take a long time to construct, and their cost is prohibitive, \$300 being the price of an ordinary four-oar.

From this slight sketch of the principal manufactures of Trengganu, it will be seen that the natives are far more ingenious than the Malays of any other part of the Peninsula; but, like all their race, their genius is imitative rather than creative. A people so conservative as the Malays, who are so wedded to their ancient customs, whose chief standard of excellence is antiquity, who act by precedent, and argue by quoting old saws and ancient sayings, are hardly to be expected now to produce anything which they have not copied more or less directly from a model, or from a traditional pattern, and the energy of any section of such a race is to be gauged rather by the extent of its imitative faculty, than by the amount of its originality. Judged by this standard, and compared with their neighbours in the Peninsula, the people of Trengganu certainly rank high; and it may safely be said that no other Malay State could produce a man capable of making a steam-launch after paying a few visits to the engine-room of one of the local coasting-boats. This vessel was made from a native hulk, into which engines, made chiefly of old kerosene-cans, had been fixed, and to this moment I never

know whether the most admiration is due to the ingenuity of the constructor, or to the hardihood of those who trusted themselves to a craft so constructed.

The agricultural classes are chiefly employed in the cultivation of rice, maize, tapioca, yams, gambir, coconuts, sugar-cane, and fruit trees. Rice is, of course, the most extensive and most important of all the crops, and the modes of planting employed are precisely the same as those in use in Pahang, and in other states on the east coast. Rice is planted in three ways: in irrigated swamps, in plough land, and in dry clearings. The first method, here as elsewhere, gives the best results; but, owing to the initial expense and difficulty attending the irrigation of land, it is less commonly adopted than are the other two methods of planting. Taking the land under rice in Trengganu at one hundred, the proportion of land cultivated in each of these three different ways would probably be, approximately, irrigated land ten, plough land sixty, and hill plantations thirty. The preponderance of plough land over temporary clearings, which is not usual in independent native states where the latter form of cultivation is not discouraged, is to be accounted for by the fact that in Trengganu, owing to the crowding of the population into a comparatively small area, all the suitable planting land below the Kelemang falls is owned, and cannot, therefore, be taken up by any one who has a mind to do so, as is the case in most parts of the Malay Peninsula. The tools and instruments used by the agriculturists are as primitive here as elsewhere, and the alacrity to imitate better methods, which is so conspicuous among the manufacturing classes in this state, does not appear to have extended to the planters. The annual consumption of rice in Trengganu must be about 6,000,000 *gantang*, or 300,000 *pikul*. Of this, nearly a third is imported from Siam and the Straits, and therefore the agricultural population, which annually consumes about 3,900,000 *gantang*, or 195,000 *pikul* of rice, only produces a few thousand *pikul* in excess of its own requirements. The price of rice on the coast is from eight to nine *gantang* for the dollar, or from \$2.50 to \$2.22 per *pikul*. Up-country in Dungun, Stiu, and Besut the price of rice is sometimes as high as \$4 per *pikul*; and above the falls in Trengganu the price does not usually fall far short of \$6.66 a *pikul*, or three *gantang* for the dollar.

Maize, tapioca, and yams are generally planted after the rice-crop has been garnered, and before it becomes necessary to prepare the ground for the next year's planting. None of these articles are the staple diet of the Malays, but they are often eaten by the people of the interior in lieu of rice when the crops have failed and the prices are beyond their means.

Coconuts are now cultivated, not only for the use of the natives themselves, but also for the copra, of which a considerable quantity is annually exported to Singapore. I was sorry to note that great ravages have already been made among the trees near Kuala Trengganu by the

coconut beetle. The groves which were first attacked were at the mouth of the Ibai river, and thence the beetles have spread up the coast to Kuala Trengganu, destroying almost every tree in their passage, and, passing behind the sultan's town, have extended down to the river-bank at Ilir-an. I endeavoured to impress upon the people the necessity for prompt action in order to save the coconut plantations above Ilir-an, but I fear that the present indolent administrators are hardly likely to take any steps to enforce regulations which, though advantageous to the people, would not result in any immediate increase of revenue to themselves.

Sugar-cane is grown in parts of the state, and the molasses, which are expressed by means of the clumsy native sugar-mills (*peng-ilang*), and the coarse brown sugar manufactured, are consumed within the state, the demand more than equalling the supply.

KELANTAN.

Turning from Trengganu to Kelantan, I do not propose to write of the latter state in anything like the same detail I have employed in writing of the former. Although but little is generally known of Kelantan, it is by no means such a *terra incognita* as was Trengganu until it was traversed by my expedition. Mr. Bozzolo went to Kota Bharu—*viâ* the Nenggiri, I believe—in 1888. Mr. Bailey went down *viâ* the Galas route in 1890; and Mr. Henry Norman went through Kelantan, coming down the Pergai from Legeh, in the same year. The Lebir river, which was traversed from end to end by the members of my expedition, had never, it is true, been visited by any living European; but it was first explored some fourteen years ago by the late Baron Maclay, a Russian naturalist, who, however, made no map of the country. None the less, there is much to be said concerning Kelantan which I cannot altogether omit from this account of our journey through the unprotected Malay States.

The coast-line of Kelantan is a short one when it is compared with that of Trengganu, the distance between the boundary-post on the sea-shore on the Kelantan side of the Besut river, and the spot above the delta of the Kelantan river which marks the boundary with Legeh, being not more than 45 miles following the contour of the coast, or about 35 miles as the crow flies. The Kelantan river, however, is navigable for large Malay boats for nearly 200 miles of its course, and the inhabited portions of the interior are thus far more extensive than is the hinterland of the Trengganu coast districts.

The Kelantan is formed by the confluence of the Galas and Nenggiri rivers. The Galas coming from the right and the Nenggiri from the left, form a junction at a spot distant about 100 miles from the sea, which is known to the natives as Kuala Sungei, or the mouth of the river. The name of Kelantan is given to the combined waters of these

streams below this point. The principal tributaries of the Kelantan proper are the Pergai on the left and the Lebir on the right bank, of which the latter is by far the more important, both as regards size, population, and possibilities.

The Galas river rises in the large range of mountains from which the Plus and Kinta rivers flow to Perak, and the Telom river flows to Pahang. It is the principal gold-mining district of Kelantan, and, though thickly populated by Malays, is also inhabited by a considerable number of Chinamen, the majority of whom are natives of Kelantan who have never visited China. The principal Chinese town in this district is Pulai, whence a path leads over a low range of hills to Kuala Lepar, on the Chadu—a river which, in conjunction with the Kasai and Serambun, forms the Serau, the principal tributary of the Telom river in Pahang. The best known of the gold-mines are situated at Kundor, on the left bank of the Galas river, a short distance from Pulai, which is on the right bank. These mines have been worked by both Chinese and Malays for many generations, and a large quantity of gold has been exported. Owing, however, to the primitive nature of the appliances at the disposal of the miners, the reefs and lodes remain for the most part untouched, the operations being almost entirely confined to sluicing and washing for alluvial gold. Some rude mills for crushing quartz are also used, but only the softer surface rocks can be treated by them, and then only in very small quantities. The Chinese community in this district is under the control of a Kapitan Chinaman, appointed by the sultan, who is directly responsible to him for the management of his people. The Malays in the Galas district are engaged in planting, etc., but a large portion of the population earns its livelihood by washing for gold, or by poling the boats, and doing other work for the Chinese miners.

The Nenggiri river is fairly thickly populated by Malays near its mouth, but the upper reaches and the surrounding district are inhabited almost entirely by aboriginal tribes. These consist chiefly of Tem-be Sakai, who speak a dialect almost identical with that spoken by the Plus Sakai in Perak, with whom, indeed, they are said to hold constant intercourse. These tribes are said to number several thousand souls, and as they bear a bad reputation among the local Malays, the interior of the Nenggiri district is almost entirely given over to them, very few Kelantan natives ever penetrating far into this Sakai country, in many parts of which the Malay language is still unknown. I am informed that, unlike most of the wild aboriginal tribes, these Sakai have frequently committed depredations on Malays entering the district, and that more than once a strong raiding-party has been despatched up the Nenggiri by the orders of the sultan to keep the jungle people in check, and to punish them for their misdeeds.

The Pergai river rises in the hills which separate Legeh from Kelantan, and passes quite close to the Tomok mines. These mines,
No. I.—JANUARY, 1897.]

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which are situated in Legeh territory, were recently secured by a concession to a London syndicate, whose agents wrongly called the place "Temoh." All work, however, has ceased here for more than two years. The Pergai is inhabited by Malays, and by a few Chinamen; but it is of small importance, save as a highway to Legeh. When the Tomok mines were being worked, a stern-wheel steam-launch used to run up the Kelantan from Kota Bharu, the capital, to Kuala Pergai, and up that river to Kulai Balai. Thence stores, etc., were poled up-stream to a point about 30 miles distant, whence they were carried to the Tomok mines, which are only a mile or two away.

The Lebir river rises in Gunong Tahan, the high mountain whence the Kichau and Tahan rivers flow into Pahang. From its source to the point at which it falls into the Kelantan river is a distance of about 80 miles, and it runs through good agricultural and mineral country. No Chinese are found in this district, but it is thickly inhabited by Malays from Lanchar, above the rapids, to the mouth. When I first visited the Lebir in the summer of 1894, the country between Lanchar and Tenggiling was also thickly inhabited. Now, however, all the villages between Kuala Ampul and Lanchar have been abandoned by the orders of the Dato' Lela Derja, this being, in his opinion, the only way in which the people could be effectually prevented from aiding the Pahang rebels, should they return to the Lebir district.

The principal tributaries of the Lebir above the rapids are the Aring and Relai on the left bank, and the Pertang, Hawar, Kelinsar, Lebir Kechil, Miak, and Depak on the right bank. Below the rapids the only tributaries of any importance are the Rek and Pehi, by each of which a route leads to Besut. The Besut can also be reached by a route which leads up the Miak. The Kerbat district of Trengganu can be reached *viâ* the Pertang, Kelinsar, and Lebir Kechil rivers, and routes lead into the Tembeling District of Pahang from Kuala Durian, in the extreme Ulu of the Lebir, and up the Aring to Ulu Kendiam.

The Lebir has from time immemorial been the refuge of persons for whom trouble, war, oppression, or their own misdeeds rendered Pahang an undesirable place of residence, and accordingly the whole of the population above the rapids, and the large majority of the inhabitants of the lower portion of the Lebir, are Pahang Malays. From the time I left Ampul until I arrived at Kuala Rek, I never heard a single native speak Malay with a foreign accent, and in every village my Pahang men found numbers of their relatives, many of whom had been born and bred in the Lebir, but who still boasted that they were Pahang Malays, and not to be confounded with the Kelantan folk, for whom, in common with the rest of their countrymen, they expressed unbounded contempt. From a rough estimate, I should say that in the Lebir there must be nearly 3000 souls, all of whom are of Pahang origin. Since we came back to Pahang, numbers of these people have returned and

are returning to the Tembeling, having been induced to do so by the accounts given to them by the Malays of my expeditionary force, of the conditions of life in Pahang under the new *régime*.

The Lebir district produces a considerable amount of jungle produce, and the rice grown in the villages is more than sufficient for the wants of the people. The surplus is usually sold to the miners in the Galas district. Several rivers in the Lebir run through auriferous country, but no gold is worked here openly, as the people know that the Central Government at Kota Bharu would very soon appropriate the winnings of the miners, and would, moreover, probably force the people to work the mines without pay or a share in the profits. I have no doubt, however, that this district is capable of being enormously developed under a wise rule.

Unlike the Trengganu, the Kelantan river is but little obstructed by rapids. Light-draught steam-launches could certainly ply between the mouth and Kuala Sungei, and it is probable that they could ascend the Galas to the foot of the rapids, and the Lebir to Kuala Rek. The rapids in the Lebir, though numerous, are by no means formidable, and those in the Galas are even smaller. In neither case do they present any serious obstacle to river traffic.

The country through which I travelled in Kelantan presented an appearance similar to that of most parts of the Peninsula. The forests grow down to the water's edge, and are as impenetrable as most Malay jungles, save where they are threaded by the footpaths which form the only means of communication by land. On the banks of the Kelantan river there is a good deal of land under cultivation, but long stretches of virgin forest divide the villages from one another.

It is curious that, though the Kelantan and Trengganu waters flow from the watersheds which also give rise to the Pahang rivers, many species of fish which are found in the latter state are unknown in the former. In Kelantan no less than sixteen species are missing, all of which are common in Pahang; while in Trengganu twelve species of fish are missing.

The only species of fish found in Kelantan which is not known in Pahang, is a kind of large fresh-water sprat called *sluang-prah*; but in Trengganu there is no species of fish which I met with which is unknown in Pahang. By all the received theories with regard to the dissemination of fish-spawn, it is difficult to account for these facts, seeing that the rivers are of precisely similar nature, that their sources are practically the same, and also that several of the missing species are to be found in the waters of the Perak river-basin.

In Kelantan all the power is centred in the raja and the powerful chiefs who support him and keep him in the enjoyment of the position he holds. No partition of the revenue of the country has taken place here, and all the collections find their way into the royal coffers,

Nek * Sri Paduka and a few of the other chiefs alone sharing the profits of the administration with the raja. The other princes and chiefs have to trust to trade and to the occasional bounty of the raja for their supplies.

The Galas district is nominally under the charge of the Dato, Bentara, but he lives at Kota Bharu, as do all the chiefs, and he has no right to the revenue of the district, save such sums as may be granted to him from time to time by the raja. The debir district, in the same way, is under the charge of the Dato' Lela Derja; but he also lives at Kota Bharu, and is only an extra cog in the wheel by means of which the raja squeezes the revenue from his people. The kapitan, who is the head of the Chinese community in the Galas district, is responsible to the raja for the collection of the royalty on gold; but the system is worked in so unbusiness like a manner that, though the people are overtaxed and ground down, a large portion of the legitimate revenue remains uncollected, while the distribution of taxation is wholly unequal and capricious.

The Kelantan river-banks are divided up into a number of village communes, over each of which a kueng, or headman, rules, who is directly responsible to the raja. Their chief duty is to aid in collecting revenue from their people.

Serah, banchi, forced labour, and all the other devices known to Malay rulers, are employed as means of obtaining revenue, and hard as is the lot of the people of Trengganu, that of the people of Kelantan is in no degree less unfortunate.

The law is administered on the same lines as those which are followed in Trengganu, but the barbarous punishment of mutilation of the hand for theft, and many of the other more cruel enactments of Hukum Shara are still enforced in Kelantan. The gob, or cage cells, in which criminals are confined, are exactly like those I have described in writing of Trengganu, but the cages are more numerous, and the number of the inmates is greater. The raayat here, as elsewhere in independent Malay States, has no rights of person or property, and he is only regarded by his rulers as a source of revenue. The people are miserably poor, and the debt-slave system is here carried to a greater length than in Trengganu, Kelantan natives freely selling their children for a few dollars a-piece.

The principal exports from Kelantan are gold fish and silk and cotton fabrics. A little copra and a few shipments of oranges are also made annually.

The principal manufactures are silks, cotton, and pottery. The former are probably the best fabrics made by the natives of the Peninsula, while the latter are both good and cheap. The ingenuity of the Trengganu natives, however, has no imitators among the artisans of Kelantan.

* *Nek* is a contraction of *Nenek* = a great-grandfather. It is used as a title for a chief in Kelantan and Petani just as are *To* and *Wato* = a grandfather.—H. C.

The bulk of the population is engaged in agriculture, but, owing to the primitive modes of cultivation adopted, the rice produced is altogether insufficient for the requirements of the people, and a large quantity is annually imported.

About fifteen years ago Kelantan was the most thickly populated Malay state in the Peninsula, but a series of misfortunes has done much to damage the prospects of the country, and a great exodus, which the authorities have vainly attempted to arrest, has taken place during the past few years.

The first calamity which befell the country was the "Great Wind"—a typhoon which levelled miles of jungle to the ground in about 1880, and did an enormous amount of damage to property. Next came the buffalo disease, a kind of staggers, which carried off nearly sixty per cent. of the cattle and buffaloes in Kelantan; and cholera, which broke out shortly afterwards, completed the temporary ruin of the state. Under the present government Kelantan can hardly hope to regain its lost prosperity, but I am none the less convinced that, if well administered, it is capable of becoming one of the finest and richest states in the Peninsula.

The religious fanaticism of the late prime minister, Maha Mentri, had a certain temporary effect upon the natives of Kota Bharu and the lower districts of Kelantan; and the present raja has done something to perpetuate the traditions of his former minister. The bulk of the Kelantan, however, are far too ignorant to be capable of any great enthusiasm for the faith they profess but do not understand, and the action of the Maha Mentri, who endeavoured to suppress the travelling theatres to which the people are so much attached, and who was ever ready to—

"Prove his doctrine orthodox
By apostolic blows and knocks,"

has done little to make religion popular in the state. Those entering Kelantan would never have to contend against religious prejudice or fanaticism.

This sketch of the two little-known states traversed by the members of my expedition, cannot pretend to be more than the most cursory description of the countries, their people, and their products. I trust, however, that such information as I succeeded in collecting during my short journey in Kelantan and Trengganu may prove to be not wholly devoid of interest.*

MR. CLIFFORD'S MAP.—The coastline has been taken from the latest Admiralty Charts. The survey of the interior has been adjusted according to the positions of Kuala Lipis and Kuala Tembeling, as given on the map published by the Royal Asiatic Society, 1891.

* For the discussion on this paper, see the conclusion of Mr. Black's paper on Siam, vol. viii. p. 449.





SKETCH MAP of the MALAY STATES, KELANTAN & TRENGGANU,

To illustrate the Paper by
HUGH CLIFFORD.

—Reference.—

Tanjong — Point or Cape. Gunong — Mountain.
Sungei — River. Bukit — Hill.
Pulo — Island. Kuala — Mouth of River.
M^r Clifford's route ———— M^r Duff's route ————
Boundaries ————

Scale of Miles.

10 0 10 20 30
Natural Scale 1 : 750,000 or 1 Inch = 12 Miles.

