AN ILLUSTRATED GUIDE TO THE FEDERATED MALAY STATES.

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THROUGH THE MALAY PENINSULA FROM NORTH TO SOUTH.

It has become nowadays so easy and so common a venture to cross the world that the simple circumnavigation of the globe "merely for wantonness" is very rapidly ceasing to be in fashion. But as the rough places of the earth become smooth to travellers, and they no longer fear "that the gulfs will wash us down," there is growing amongst them a disposition to dwell awhile in those lands whose climate and inhabitants most differ from ours. The more completely such places are strange to us the more do they attract us, and the more isolated they have lived hitherto, the more do we feel called upon to visit them now.

To some temperaments it is matter for regret, perhaps, that the dark places of the earth are now so rapidly being lit up. Even Malaya, the land of the kris, the piratical prahu, and the bloody and treacherous Malayan people, "folke ryghte felonouse and foule and of cursed kynde," has now become a quiet middle of the world, has lost all opportunity of "most disastrous chances,
Of moving accidents by flood and field;
Of hairbreadth escapes i' the imminent deadly breach:
Of being taken by the insolent foe
And sold to slavery;"
Matter of regret perhaps to some, but to most people, and more particularly to those who live there, it is matter for very profound satisfaction. Five hundred miles of railway and two thousand miles of road deal shrewd blows at romance, it is true, but after all, there are very few temperaments nowadays which really crave after being sold into slavery by insolent foes. This kind of uncomfortable romance, involving a continual series of moving accidents, is somewhat blown upon, and people seem to prefer something a little less strenuous. We travel nowadays far more often and far further than our ancestors, but we do not, as they say they did, hanker for hardships. We like to see new countries, new peoples and new ways of living, but we like a little comfort thereto, and we like to know that we shall be as reasonably safe in person and property as may be. In the Federated Malay States we are sure of all these things, and the country does not lose attractiveness from that fact. We are not so sure of it in other Oriental lands in these times. There is no unrest in Malaya. The country is perfectly quiet and the people contented. The appearance of a professional middle or babu class of Asiatic which possesses nothing but an exotic education in English, and therefore has nothing to lose by stimulating and suggesting anarchy, has not yet been observed. The object of all classes in British Malaya is not to covet other men's goods nor to desire other men's positions
in life, but still to labour truly to get their own living. Neither Malays nor Chinese are of a litigious nature. The Malays especially have a strong contempt for the hedge-lawyer, and, as Muhammadans, sedition is especially abhorrent to them. It is a very rich country, full of valuable mineral deposits and also one of those gardens of earth which when tickled laughs itself into harvest. The people in it are either connected with the tin industry or the planting industry. They have no time, inclination or inducement to spend their energies either in frothy declamation or bomb-throwing. If they are foreign to the soil their object is to make a fortune from it and retire home; if they are native Malays their object is to continue in that state of peasant proprietorship in which they have always so far found a sufficient happiness. There is no street in any town which is not perfectly safe for Europeans who conduct themselves properly, but, as elsewhere, if people insist on prying into the dark and unsavoury places which exist all the world over in every considerable town, and there get into trouble, they will have only themselves to blame.

The country roads, too, are perfectly safe—occasionally one hears of dacoities, known to the local penal code as gang-robberies, but these are usually attacks on Asiatics who foolishly carry about large sums of money without police protection. The Chinese population provides such gang-robbers as there are, but it is pretty certain that no one is
held-up by them without their having information beforehand that the venture is worth while, and they confine their energies to assaults on their own countrymen.

 Nobody goes about armed to the teeth or prepared for desperate deeds. The Malay population is not allowed to carry the kris any longer and the Chinese have never gone armed. The good old days of Malayan romance, when all the men were pirates and all the women princesses, have yielded to a time of peacefulness, very grateful to the modern traveller and very discouraging to the swashbuckler of old.

 You will not find servility, but you will find that more valuable quality a universal and ready disposition to oblige you merely because you are an orang puteh, and because, happily for your present comfort and pleasure the white people whom these Asiatics have known have treated them with courtesy and kindliness. The white man has a good name amongst the other races here and one hopes that travellers of the white race will be sensible enough not to resent being asked to remember that fact in their passing. Courtesy and restraint of manner is far more usually practised in the leisurely East than in the hustling West, and life in the East, and travel there, are most noticeably made more pleasant by receipt and exercise thereof.

 Up to some thirty years ago those of the Native States of the Malay Peninsula which are now the Federated Malay States, had little or no dealings with the civilisations lying east and west of them.
They were unknown to history, scarce visited by other races, except the Chinese, heard of only as the wild lands forming the hinterland of Penang, Malacca, and Singapore. Anyone who entered them did so at his own risk, and if he fell into the hands of the spoiler there was none to deliver him. Their reputation in the adjoining British Colonies which had been carved out of them was not so fearsome as it was in the great world where they were tarred with the same brush as the sea-robbers from the islands of the Malay Archipelago. In the Straits Settlements they were known certainly as places somewhat unsafe to visit, but for treachery and blood-thirstiness they were never comparable to the islands further south from which the sea-rovers came. Merely they were shockingly misgoverned by rulers perpetually infirm of purpose. But before we get to the present generation of Malaya let us hark back to earlier times and attempt to get a general view of its past.

The people who are now called the Peninsula in History, that is, the Negrito and semi-Negrito wild tribes who inhabit the jungles, are the first inhabitants of the Peninsula known to its history. It was with representatives of these people that the Malays from Sumatra, about the middle of the seventeenth century, made those covenants by which they first obtained possession of Rembau and other parts of what is now the State of Negri Sembilan. But there existed even before the Negrito the prehistoric men of whom traces are found all over the world. Their stone implements may be seen in the
museum at Taiping. They are similar to those in many another museum, but probably there are not many other countries where one is able still to see how precisely the axeheads were fitted to the haft. All over Malaya, however, one may see in common use the little iron axehead whipped on to a spring shaft, which is employed by all Malays and all aborigines for cutting down jungle. The shape of the little iron axehead used to-day is identical with that of the little stone axehead used many thousand years ago by the stone-age man. Java is not far from the Malay Peninsula, and it was in Java that the skull of the "pithecanthropos" was discovered. It is not the least improbable that this primitive ancestor of human kind used the stone axeheads shown in the museums, and if he did it is practically certain that he whipped them on with rattan to a light shaft precisely as the Negritos and the Malays do to-day with their little beliong. As a tool to be wielded by a small man not overstrong and disinclined for severe exertion, the beliong is ideal, and probably Malaya has to thank neolithic man for the invention. But this leads us away from the history of men to the history of man's implements and we must return to our Negritos. There are several divisions recognised, but the generic terms by which these wild tribes are usually called are Semang or Sakai. As is remarked in the official "Papers on Malay Subjects:"

The Peninsula presents us with a curious historical museum showing every grade of primitive culture. It gives us the humble Negrito, who has not learnt to till
The ground but wanders over the country and lives from hand to mouth on the products of the jungle. It gives us the same Negrito after he has learnt the rudiments of art and agriculture from his Sakai neighbours. It gives us the Sakai who grows certain simple fruits and vegetables and is nomadic in a far slighter degree than the primitive Semang, for a man who plants is a man who lives some time in one place and therefore may find it worth his while to build a more substantial dwelling than a mere shelter for a night. Here, however, primitive culture stops. Even the man who has learnt to plant a crop in a clearing must abandon his home when the soil begins to be exhausted. The boundary between primitive culture and civilisation cannot be said to be reached until habitations become really permanent and until a comparatively small area can support a large population. That boundary is crossed when a people learn to renew the fertility of land by irrigation, by manuring, or by a proper system of rotation of crops. The Malays with their system of rice-planting—the irrigated rice, not hill rice—have crossed that boundary. But no Sakai tribe outside the Negri Sembilan has ever done so.

The Sakai and Semang may be called the living monuments of the country. In other relics of antiquity it is very poor. The traces of its earliest civilisation are best described, again in the "Papers on Malay Subjects," as follows:

Ancient inscriptions have been found in Kedah, in the northern district of Province Wellesley, in the central district of Province Wellesley, and in the