Tabboong broo, or monkey cup (*nepenthes*). A vine with an uncommon, monopetalous flower, growing on a tendril from the extremity of the leaf, in ſhape ſomewhat like the pod of a Windſor bean. At top is a cover, or valve, which opens and ſhuts with a hinge, but uſually remains open, and as the cup is always erect, it is found full of water, from the rains or dews.

Imbang. A ſhrub, of which the leaf is ſmall, light green, of an irregular figure. The flower is a light purple, with five yellow ſtamina. The fruit is very ſmall, round, whitiſh, and bitter, but eaten by the natives.

Cachoobong (datura). Large white flower, monopetalous, infundibuliform, rather pentagonal than round, with a ſmall hook at each angle. The ſtamina are five with one pointal. The ſhrub has much foilage; the leaves dark green, pointed, and ſquare at the bottom. The fruit is of the ſhape of an apple, very prickly, and contains a multitude of ſeeds. It appears to grow moſtly by the ſea ſide.

Setacko. A pretty roſaceous, crimſon flower, with five ſmall petals, and as many ſtamina. It is a long tube, growing from a calyx covered with purple hair.

Weſt coaſt creeper. I know not the country name. A beautiful little, crimſon, monopetalous flower, divided into five angular ſegments. It has five ſtamina of unequal heights, purple, and one ſtyle, white, with a biform, rough ſtigma. The plant is a luxuriant creeper, with a hair-like leaf. The flower cloſes at ſunſet.

The ſcorpion-flower is ſingular and remarkable. In its ſhape it very [illegible] from which it takes its name, and the extre[illegible] of muſk.

[illegible]ct account of the flowers which are [illegible]ſide thoſe, there are abundance, of which

which it is difficult to determine whether they are indigenous or exotics: ſuch as the roſe, or boongo *mowar*, which is always ſmall, of a deep crimſon color, and probably tranſplanted from the Weſt of India: the globe amaranthus, which is found in great plenty in the Batta country, where ſtrangers have very rarely penetrated: various kinds of pinks: the jeſſamine: holyhock; with many others which ſeem to have had their origin from China.

The Sumatrans have a degree of botanical knowledge that ſurpriſes an European. They are in general, and at a very early age, acquainted, not only with the names, but the qualities and properties of every ſhrub and herb, amongſt that exuberant variety with which theſe iſlands are clothed. They diſtinguiſh the ſexes of many plants and trees; (the *papa* or *caleekee* for inſtance) and divide ſeveral of the genera into as many different ſpecies as our profeſſors. Of the *pacoo* or fern, I have had ſpecimens brought me of twelve varieties, which they told me were not the whole, and to each there is a diſtinct name.

Medicinal ſhrubs and herbs.

The ſhrubs and herbs employed medicinally are as follow. Scarce any of them are cultivated, being culled from the woods or plains as they happen to be wanted.

Lagoondee. This ſhrub grows to the height of five or ſix feet. The flower is ſmall, monopetalous, divided into five ſegments, labiated; grows in the manner of London-pride, with ſix or ſeven on each pedunclé; the color light blue; has four ſtamina, and one ſtyle. The leaves are ſpear-ſhaped; three on one common footſtalk, and that in the middle being longeſt, it has the appearance of a haſtated leaf: deep green on the inſide and whitiſh on the back. The leaves have a ſtrong aromatic flavor, their taſte ſomewhat reſembles that of the black currant, but is bitter and pungent. It is eſteemed a fine antiſeptic, and employed in fevers, in the ſtead of jeſuit's bark. The natives alſo put it into granaries, and among cargoes of rice, to prevent the deſtruction of the grain by weevils.

Kateepong.

Katoopong. Reſembles the nettle in growth; in fruit the blackberry. The leaf, being chewed, is uſed in dreſſing ſmall, freſh wounds. *Seeup.* Bears the reſemblance of a wild fig, in leaf and fruit. It is applied to the Neas ſcurf or leproſy, when not inveterate. *Succoodoodoo.* Has the appearance of a wild roſe. A decoction of its leaves is uſed for curing a diſorder in the ſole of the foot, reſembling the ringworm, called *maltoos.* *Padoovrooang.* An herb with a pointed, ſerrated leaf, bitter almoſt as rue. An infuſion of it is taken for the relief of diſorders in the bowels. *Caboo.* The bark and root are applied to cure the *toodees* or itch, rubbing it on the part affected. *Marampooyan.* The young ſhoots of this, are rubbed over the body and limbs after violent fatigue, having a refreſhing, and corroborating quality. *Malee malee.* Plant with a white, umbellated bloſſom. The leaf is applied to reduce ſwellings. *Chappo.* Wild ſage. It reſembles the ſage of Europe, in color, taſte, ſmell and virtues, but grows to the height of ſix feet, and has a large, long, and jagged leaf, with a bloſſom reſembling that of groundſel. *Murreeboongan.* A vine. The leaves broad, roundiſh, and ſmooth. The juice of the ſtalk is applied to cure excoriations of the tongue. *Ampi ampi.* A vine, with leaves reſembling the box, and a ſmall floſculous flower. It is uſed as a medicine in fevers. *Cadoo.* An herb. The leaf in ſhape and taſte reſembles the betel. It is burned to preſerve children newly born from the influence of evil ſpirits (*Jin*). *Goombay.* A ſhrub with monopetalous, ſtellated, purple flowers, growing in tufts. The leaves are uſed in diſorders of the bowels. *Taboolan boocan.* A ſhrub with a ſemifloſculous flower, applied to the cure of ſore eyes. *Cachang parang.* A bean, the pods of which are of a huge ſize: the beans are of a fine crimſon. Uſed in pleuritic caſes. *Seepeet.* A ſhrub with a large oval leaf, rough to the touch, and rigid. An infuſion of it is drank in iliac affections. *Daun ſedingin.* Leaf of a remarkable cold quality. It is applied to the forehead to cure the head-ach, and ſometimes in hot fevers.

Long pepper is uſed for medicinal purpoſes. Turmeric alſo, mixed with rice, reduced to powder, and then formed into a paſte, is much uſed outwardly, in caſes of colds, and pains in the bones; and chunam,

or quicklime, is likewiſe commonly rubbed on parts of the body affected with pain.

In the cure of the boſs, or *cooroo* (which is an obſtruction of the ſpleen, forming a hard lump in the ſide, and giving rite to a ſpecies of fever, called *dummum cooroo*) a decoction of the following plants is externally applied: *ſeepeet toongool*; *madang tando*; *atiee ayer*; *tappar heſſee*; *pacoo teang*; *tappar badda*; *labban*; *peſang rooco*; and *pacoo lameedeen*.

A juice extracted from the *Malabattaye akkar* is taken inwardly.

In the cure of the *pooroo*, or ringworm, they apply the *galengang*, an herbaceous ſhrub, with large, pinnated leaves, and a yellow bloſſom: In the more inveterate caſes, *barangan*, which is a ſpecies of colored arſenic or orpiment, and a ſtrong poiſon, is uſed.

The white, milky juice that flows from the *ſuduſudu*, or Euphorbium, when an inciſion is made, the natives value highly as a medicine. The leaf of the tree is preſent death to ſheep and goats.

Animals.

Animals—Beaſts—Birds—Reptiles—Inſects.

THE animal kingdom ſhould claim attention, but the quadrupeds of the iſland being the ſame as are found elſewhere throughout the eaſt, already well deſcribed, and not preſenting any new ſpecies that I am acquainted with, I ſhall do little more than ſimply furniſh a liſt of thoſe which have occurred to my notice; adding a few obſervations, either here, or in the future courſe of the work, on ſuch as may appear to require it. The *carbow*, or Malay buffalo, being an animal particularly belonging to theſe parts, and more ſerviceable to the country people than any other, I ſhall enter into ſome detail of its qualities and uſes. Animals.

Horſe: *coodo*. The breed is ſmall, well made, and hardy, Cow: *lappee*. Small breed. Buffalo: *carbow*. A particular deſcription will follow. Sheep: *beeree-beeree*. Small breed, introduced probably from Bengal *. Goat: *cambing*. Beſide the domeſtic ſpecies, which is in general ſmall, and of a light brown color, there is the *cambing ootan*, or goat of the woods. One which I ſaw was three feet in height, and four feet in the length of the body. It had ſomething of the gazelle in its appearance, and, excepting the horns, which were about ſix inches long, and turned back with an arch, it did not much reſemble the common goat. The hinder parts were ſhaped like thoſe of a bear, the rump ſloping round off from the back. The tail was very ſmall, and ended in a point. The legs clumſy. The hair, along the ridge of the back, riſing coarſe and ſtrong, almoſt like briſtles. No beard. Over the ſhoulder was a large ſpreading tuft of greyiſh hair: The reſt of the hair black throughout. The ſcrotum globular. Its diſpoſition ſeemed wild and fierce, and it is ſaid by the natives to be remarkably ſwift. Hog: *babee*. That breed which we call Chineſe. Dog: *angin*; *cooyoo*. Curs with erect ears. Cat: *kochin*. All their tails imperfect and knobbed at the end, as if cut or broken off. Rat: *teecooſe*. Elephant: *gaja*. Spoken of in another part. Rhinoceros: *buddah*. Hippopotamus: *coodo-ayer*. Tiger: *teemow*; *machang*. Spoken of in another part. Bear: *broorong*. Small Beaſts.

and

* A ſheep is called *baaree* in the Hindoſtanic language.

and black; devours the hearts of the coconut trees. Otter: *angin-ayer.* Sloth. Stinkard: *teleggo.* Porcupine: *landa.* Armadillo: *tangeeling.* It perfectly reſembles the animal of America. Very rare, and made great account of by the natives; the ſcales being ſuppoſed medicinal. Deer: *rooſo*; *keejang.* There is variety of the deer ſpecies; of which ſome are very large. Wild hog: *babee oetan.* Hog deer: *babee rooſo.* Small and delicate animal; one of thoſe which produce the bezoar. Monkey: *moonia*; *broo*; *ſeermang.* Prodigious variety of this genus. Pole cat: *mooſang.* Tiger cat: *cochin remow.* Civet cat: The natives take the civet from the vagina of theſe, as they require it for uſe. Squirrel: *tupye.* Small, dark ſpecies. Bat: *boorong teecooſa.* Many of conſiderable ſize, which paſs in large flocks from one country to another; hanging at times, by hundreds, on trees. Some perfectly reſemble foxes, in ſhape and color; but theſe cannot fly far.

Buffalo.

The baffalo *(carbow)*, which conſtitutes a principal part of the food of the Sumatrans, is the only animal employed in their domeſtic labors. The inland people, where the country is tolerably clear, avail themſelves of their ſtrength to draw timber felled in the woods: the Malays, and other people on the coaſt train them to the draft, and ſometimes to the plough. Though apparently of a dull, obſtinate, capricious nature, the carbow acquires by habit a ſurprizing docility, and its taught to lift the ſhafts of the cart with its horns, and place the yoke, which is fixed to thoſe, acroſs its neck; needing no farther harneſs than a breaſt-band, and a ſtring which is made to paſs through the cartilage of the noſtrils. They are alſo, for the ſervice of the Europeans, trained to carry burthens ſuſpended from each ſide of a pack ſaddle, in roads or paths where the uſe of carriages is impracticable. It is extremely ſlow, but ſteady in its work. The labor it performs falls ſhort of what might be expected from its ſize, and apparent ſtrength, the leaſt extraordinary fatigue, particularly during the heat of the day, being ſufficient to put a period to its life, which is at all times precarious. The owners frequently experience the loſs of large herds, in a ſhort ſpace of time, by an epidemic diſtemper, called *boondoong*, that ſeizes them ſuddenly, ſwells their bodies, and gives way to no remedy yet diſcovered. The moſt part of the milk

milk and butter required by the Europeans (the natives uſing neither) is ſupplied by them; and the milk is richer than what is there produced by the cow; but not in the ſame quantity:

Though we have given to the *carbow* the name of *buffalo*, it is an animal very different from that known in the ſouthern parts of Europe, by the ſame appellation, from the hide of which the buff leather is ſuppoſed to be manufactured. This from the deſcription given in ſome of our books of natural hiſtory, reſembles what we call in India, the Madagaſcar bull; eſpecially in the fleſhy protaberance riſing from the neck, and extending over the ſhoulder *. The carbow is a beaſt of greater and more equal bulk, in the extent of the barrel. The legs are ſhorter than thoſe of the ox; the hoofs larger; the horns, which uſually turn backward, but ſometimes point forward, are always in the plane of the forehead, differing in that reſpect from thoſe of all other cattle. Excepting near to the extremities, the horns are rather ſquare than round; contain much ſolid ſubſtance, and are valuable in manufacture. The tail hangs down to the middle joint of the leg only, is ſmall, and terminates in a bunch of hair, which is very rare in all parts of the body; ſcarcely ſerving to cover the hide. The neck is thick and ſinewy, nearly round, but ſomewhat flatted at top; and has little or no dewlap dependent from it. The organ of generation in the male has an appearance, as if the extremity were cut off. It is not a ſalacious animal. The female goes nine months with calf, which it ſuckles during ſix, from four teats. When croſſing a river, it exhibits the ſingular ſight, of carrying the young one on its back. It has a weak cry, in a ſharp tone, very unlike the lowing of oxen.

The luxury of the carbow conſiſts in rolling itſelf in a muddy pool, which it forms in any ſpot, for its convenience, during the rainy weather. This it enjoys in a high degree, dexterouſly throwing with its horn,

* Since I wrote the above I have been informed, that the Italian buffalo does not much differ in appearance from the *carbow*, and has no protuberance from the neck. The beſt engraved repreſentation I have ſeen of the Malay buffalo, is in a work entitled *Jonſtonus de Quadrupedibus*, Plate XX. Fig. 1. The horns, however, are there too ſmall, the tail too long, and the pizzle ends in a point.

horn, the water and ſlime, when not of a ſufficient dep[th] to cover it, ever its back and ſides. Their blood perhaps is of a hot te[m]perature, owing to which, this indulgence, quite neceſſary to their health, [may be rendered] ſo deſirable to them; and the mud encruſting on th[eir body] preſerves them from the attack of inſects, which otherwiſe [prove very] troubleſome. The natives light fires for them at night, [to which the] ſmoke may have the ſame effect, and they have, of th[eir own accord,] ſagacity to lay themſelves down to leeward, that they [may enjoy the full] benefit of it.

They are diſtinguiſhed into two ſorts; the whit[e and black. Both] are equally employed in work, but the former is ſel[dom killed for food.] Some of the people ſay, that this exemption is ow[ing to its being] teemed ſacred, but I was aſſured by a learned padré, [that it was not] forbidden by the Koraan, or any religious injunctio[n, and that the Ma]lays eat it, at times, without ſcruple; eſteeming it h[owever very inferior] to the black buffalo. The Rejangs alſo have no g[eneral veneration for] it. Some of them eat it; and ſome refuſe, on the ſa[me account that in]duced the Rechabites to drink no wine, and to liv[e in tents, a vow of] their forefathers: whilſt others are deterred by the acc[ounts of the ill effects] that have attended it; the body being obſerved to [break out afterwards] in blotches. Poſſibly the whiteneſs of the buffalo, [may be owing to] ſome ſpecies of diſorder, as is the caſe with thoſe [people called white] negros.

It is ſaid not to be properly a wild animal of the cou[ntry, though abound]ing in every part; which the name of *carbow gellan* ([the wild buffalo)] to thoſe found in the woods, ſeems to confirm. [Moſt probably they] were at firſt wild, but were afterwards, from their u[ſe in labor and food,] all catched, and domeſticated by degrees, or kille[d in the attempt to] take them. When they now collect in the woods, [they are ſaid to be] ſtray cattle; as the people of a conquered provin[ce, who attempt to] cover their natural liberties, are ſtyled rebels. The[y are gregarious, and] commonly found in numbers together, being th[en leſs dangerous to] paſſengers, than when met with ſingly. Like the [tyger, they have an] antipathy to a red color. When wild, they run ext[remely ſwift, and]

pace with the ſpeed of a common horſe. Upon an attack, or alarm, they fly for a ſhort diſtance, and then ſuddenly face about, and draw up in battle array with ſurprizing quickneſs and regularity; their horns being laid back, and their muzzles projecting. Upon the nearer approach of the danger that preſſes on them, they make a ſecond flight, and a ſecond time halt, and form: and this excellent mode of retreat, which but few nations of the human race have attained to ſuch a degree of diſcipline as to adopt, they continue till they gain a neighbouring wood. Their principal foe, next to man, is the tiger; but only the weaker ſort, and the females, fall a certain prey to this ravager: the ſturdy male buffalo can ſupport the firſt vigorous ſtroke from the tiger's paw, on which the fate of the battle uſually turns.

Of Birds there is a much greater variety than of beaſts. To enumerate the different ſpecies is quite beyond my power. The moſt obvious are as follows: but I do not offer this liſt, as containing a tenth part of what might be found on the iſland, by a perſon who ſhould confine his reſearches to this ſubject. Birds.

The *coo-ow*, or famous Sumatran or Argos pheaſant, of which no complete ſpecimen has been hitherto ſeen in Europe, is a bird of uncommon beauty; the plumage being perhaps the moſt rich, without any degree of gaudineſs, of all the feathered race. It is found extremely difficult to be kept alive for any conſiderable time after catching it in the woods. I have never known it effected for above a month. It has an antipathy to the light. When kept in a darkened place, it appears at its eaſe, and ſometimes makes uſe of the note or call from which it takes its name, and which is rather plaintive, than harſh like the peacock's. In the open day it is quite moped and inanimate. The head is not equal in beauty to the reſt of the bird. The fleſh, of which I have eaten, perfectly reſemble that of common pheaſants, but it is of much larger ſize. Theſe alſo abound in the woods.

There is a great variety of the ſtork kind; ſome of prodigious ſize, and otherwiſe curious; as the *boorong cambing*, and *boorong oolar*. Of doves there are two ſpecies, which have many varieties; the one brown, called *ballum*, and the other green, called *pooni*. The *pooni-jamboo* is a very beautiful bird. It is ſmaller than the uſual ſize of doves: the back, wings, and tail are green: the breaſt and crop are white, but the front of the latter has a light ſhade of pink: the forepart of the head is of a deep pink, reſembling the bloſſom of the jamboo fruit, from whence its name: the white of the breaſt is continued in a narrow ſtreak, having the green on one ſide and pink on the other, half round the eye, which is large, full, and yellow; of which color is alſo the beak. They will live upon boiled rice, and paddee, but their favorite food, when wild, is the berry of the *rum-pooni*; doubtleſs therefore ſo called.

Of the parrot kind are many ſpecies; as the *kaykay*, *cocatoa*; parroquet, and *loory*. There are alſo, the kite; crow (*gagba*); plover (*cherooling*); ſnipe; quail (*cooyoo*); wildduck; teal (*beleebee*); water-hen; lark; ſea-lark; curlew; domeſtic hen (*ayam*), ſome with black bones, and ſome of the ſort we call Friezland or negro fowls; hen of the woods (*ayam baroogo*); the *jago* breed of fowls, which abound in the ſouthern end of Sumatra, and weſtern of Java, are remarkably large: I have ſeen a cock peck off of a common dining table: when fatigued, they ſit down on the firſt joint of the leg, and are then taller than the common fowls. It is ſtrange if the ſame country, Bantam, produces likewiſe the diminutive breed that goes by that name. Paddee birds (*boorong peepee*), ſomething like our ſparrows, are in great plenty, and deſtroy the grain. The dial (*moori*) has a pretty, but ſhort note; there being no bird on the iſland which ſings. The minor (*teeong*) has the faculty of imitating human ſpeech in greater perfection than any other of the feathered tribe: there are both black, and yellow of them. Owls, particularly the great horned one; ſtarling; kingfiſher; ſwallow (*lyang*); *engang*, or rhinoceros bird: this is chiefly remarkable for what is called the horn, which reaches half way down the bill, and then turns up: the length of the bill of one I meaſured, was ten inches and a half

half; the breadth, including the horn, ſix and an half; length, from beak to tail, four feet; wings, four feet, ſix inches; height one foot; length of neck, one foot: the beak is whitiſh; the horn, yellow and red, the body black; tail white and ringed with black; rump, and feathers on the legs, down to the heel, white: claws, three before and one behind: the iris red. In a hen chick there was no appearance of a horn, and the iris was whitiſh. They eat either boiled rice, or tender fleſh meat.

Of Reptiles there is ſome variety. The lizard ſpecies are in abundance; from the *cokay*, which is ten or twelve inches long, and makes a very ſingular noiſe, to the ſmalleſt houſe lizard, of which I have ſeen ſome ſcarce half an inch in length. They are produced from eggs, about the ſize of a wren's. A remarkable circumſtance reſpecting them, which I do not find mentioned in the accounts of any writer, is, that on a ſlight ſtroke, and ſometimes through fear alone, they loſe their tails; which ſoon begin to grow again. The tail may be ſeparated, with the ſmalleſt force, and without loſs of blood, or evident pain to the animal, at any of the vertebræ. The graſs lizard is a ſpecies between thoſe two. There is, I believe, no claſs of living creatures, in which the gradations may be traced with ſuch minuteneſs and regularity, as in this. From the ſmall houſe lizard abovementioned, to the largeſt aligator or crocodile, a chain may be obſerved containing almoſt innumerable links, of which the remoteſt will have a ſtriking reſemblance to each other, and ſeem, at firſt view, to differ only in bulk. The houſe lizard is the largeſt animal that can walk in an inverted ſituation: one of theſe, of ſize ſufficient to ſwallow a cockroach, runs on the ceiling of a room, and in that poſture ſeizes its prey with the utmoſt facility. This they are enabled to do, from the rugoſe make of their feet, with which they adhere ſtrongly to the ſmoothеſt ſurface: ſometimes however, on ſpringing too eagerly at a fly, they loſe their hold, and fall to the ground. They are always cold to the touch, and yet the tranſparency of the bodies of ſome of them, ſhews us that their fluids have as briſk a circulation as in other animals: in none that I have ſeen, is the periſtaltic mo- Reptiles.

tion ſo obvious as in theſe. The female carries two eggs at a time, one in the lower, and one in the upper part of the abdomen, on oppoſite ſides. They are called by the Malays "*cheechah*," from the noiſe they make.

The cameleon, and the flying lizard are alſo found on Sumatra. The former, including the tail, are about a foot and a half long; green, with brown ſpots, as I have them preſerved. When ſeen alive in the woods, they are generally green; but not from the reflection of the trees, as ſome have ſuppoſed; and when caught, they uſually turn brown; ſeemingly the effect of fear, as men become pale. Like others of the genus, they feed on flies, which the large ſize of their mouths is well adapted for catching. They have five long toes, armed with ſharp claws, on the fore and hind feet. Along the ſpine, from the head to the middle of the back, little membranes ſtand up, like the teeth of a ſaw. The flying lizards are about eight inches long. The membrane which conſtitutes the wings, and which does not extend from, and connect with, the fore and hind leg, as in the bat ſpecies, is about two or three inches in length. They have flapped ears, and a kind of bag, or alphorges, under the jaws. In other reſpects they much reſemble the cameleon in appearance. They do not take diſtant flights, but merely from tree to tree, or from one bough to another. The country people take them in ſpringes faſtened to the ſtems.

With frogs and toads the ſwamps every where abound. Theſe fall a prey to the ſnakes, which are found here of all ſizes; though the largeſt I ever happened to ſee, was no more than twelve feet long. This was killed in a hen-houſe, where it was devouring the poultry. It is very ſurprizing, but no leſs true, that they will ſwallow animals of three or or four times their own apparent bulk or circumference; having in their jaws or throat, a compreſſive force, that reduces the prey to a convenient dimenſion. I have ſeen a ſmall ſnake, with the hind legs of a frog ſticking out of its mouth, each of them nearly equal to the ſmaller parts of its own body, which in the thickeſt did not exceed a man's little

little finger. The ſtories told, of their ſwallowing deer and buffalos, in Ceylon and Java, almoſt choke my belief, but I really cannot take upon me to pronounce them falſe. If a ſnake of three or four inches diameter, can gorge a fowl of ſix or eight inches, I ſee not but that a ſnake of thirty feet in length, and proportionate bulk and ſtrength, might ſwallow almoſt any beaſt; after having ſmaſhed the bones, which they are ſaid to do by twining round the animal. I imagine that the bite of very few of the ſnakes of Sumatra is mortal, as I have never met with a well authenticated inſtance of any perſon ſuffering from them, though they are very numerous, and frequently found in the houſes. The hooded ſnake is found in the country, but is not common.

Inſects, the iſland may literally be ſaid to ſwarm with. I doubt if there is any part of the world, where greater variety is to be found; but this branch of natural knowledge has of late years become ſo extremely comprehenſive, that I cannot take upon me to ſay there are many new and undeſcribed ſpecies. It is probable however that there are a few; but in order to aſcertain theſe, it is neceſſary to have an accurate knowledge of thoſe already claſſed, which I do not pretend to. I ſhall only make ſome few remarks upon the ant ſpecies, the multitudes of which overrun the country, and its varieties are not leſs extraordinary than its numbers. The white ant, or *termes*, I had intended a deſcription of, with an account of its deſtructive effects, but this ſubject has lately been ſo elaborately treated by Mr. Smeathman*, who had an opportunity of obſerving them in Africa, that I purpoſely omit it as ſuperfluous. Of the *formicæ*, the following diſtinctions are the moſt obvious. The *great red* ant, called by the Malays "*crango*:" this is about three fourths of an inch long; bites ſeverely, and uſually leaves its head, as a bee its ſting, in the wound: it is found moſtly on trees and buſhes, and forms its neſt, by faſtening together, with a glutinous matter, a collection of the leaves of a bough, as they grow. The *common red* ant, reſembling our piſmire. The *minute red* ant, much ſmaller than the former. There Inſects.

* See Philoſophical Tranſactions for the year 1781.

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are alſo, the *large black* ant, not equal in ſize to the crango, but with a head of extraordinary bulk; the *common black* ant; and the *minute black* ant. Theſe I ſay are the moſt ſtriking diſcriminations; but the claſſes are in fact, by many times more numerous, not only in the various gradations of ſize, but in a circumſtance which I do not recollect to have been attended to by any naturaliſt; and that is, the difference with which they affect the taſte, when put into the mouth; which often happens without deſign, and gave me the firſt occaſion of noticing this ſingular mark of variety. Some are hot and acrid, ſome bitter, and ſome ſour as verjuice. Perhaps this will be attributed to the dfferent kinds of food they have accidentally devoured; but I never found one which taſted ſweet, though I have caught them in the fact of robbing a ſugar or honey pot. Each ſpecies of ant is a declared enemy of the other, and never ſuffers a divided empire. Where one party effects a ſettlement, the other is expelled; and in general they are powerful in proportion to their bulk; except the white ant, which is beaten from the field by others of inferior ſize; and for this reaſon it is a common expedient to ſtrew ſugar on the floor of a warehouſe, in order to allure the formicæ to the ſpot, who do not fail to combat and overcome the ravaging, but unwarlike termites.

roductions of the iſland conſidered as articles of commerce. Pepper trade. Cultivation of pepper. Camphire. Benjamin. Caſſia, &c.

OF thoſe productions of Sumatra, which are regarded as articles of commerce, the moſt important and moſt abundant is *Pepper*. This is the object of the Eaſt India company's trade thither, and this alone they keep excluſively in their own hands; their ſervants, and merchants under their protection, being free to deal in every other commodity the country affords. Pepper.

Many of the chief inhabitants in different parts of the iſland, having, as ſhall be elſewhere related more particularly, invited the Engliſh to form ſettlements in their reſpective diſtricts, factories were accordingly eſtabliſhed, and a permanency and regularity thus given to the trade, which was very uncertain whilſt it depended upon the ſucceſs of occaſional voyages to the coaſt: diſappointments enſuing not only from failure of adequate quantities of pepper to furniſh cargoes when required, but alſo from the caprices and chicanery of the princes or chiefs with whom the diſpoſal of it lay. Theſe inconveniences were obviated when the agents of the company were enabled, by their reſidence on the ſpot, to inſpect the ſtate of the plantations, ſecure the collection of the produce, and make an eſtimate of the tonnage neceſſary to tranſmit it to Europe. Eſtabliſhment of the trade.

In order to bind the native chiefs to the obſervance of their original promiſes and profeſſions, and to eſtabliſh a plauſible claim in oppoſition to the attempts of rival European powers to interfere in the trade of the country, Contracts, attended with much form and ſolemnity, were entered into with the former; by which they engaged to oblige all their dependants to cultivate pepper, and to ſecure to us the excluſive purchaſe of it; in return for which they were to be protected from their enemies,

enemies, ſupported in the rights of ſovereignty, and to be paid a certain allowance, or cuſtom, on the produce of their reſpective territories.

The price for many years paid for the pepper, was ten Spaniſh Dollars, or fifty ſhillings per *bahar* of five hundred weight. By a late reſolution of the Company, with a view to the encouragement of the planters, it has been increaſed to fifteen dollars. The cuſtoms or duty to the chiefs, varying in different diſtricts according to ſpecific agreements, may be reckoned on an average, at one dollar and an half per bahar. This low price at which the natives ſubmit to cultivate pepper for us, and which does not produce annually, to each man, more than eight dollars, according to the old rate of purchaſe; and the complete monopoly we have obtained of it, from Moco Moco northward, to Flat Point ſouthward; as well as the quiet and peaceable demeanor of the people under ſuch reſtrictions, is doubtleſs in a principal degree owing to the peculiar manner in which this part of the iſland is cut off from all communication with ſtrangers, (who might inſpire the people with ideas of profit and of reſiſtance) by the ſurfs which rage along the ſouth-weſt coaſt, and almoſt block up the rivers. The general want of anchorage too, for ſo many leagues to the northward of the Straits of Sunda, has in all ages deterred the Chineſe and other eaſtern merchants, from attempting to eſtabliſh an intercourſe that muſt have been attended with imminent riſk, to unſkilful navigators. Indeed I underſtand it to be a tradition among thoſe who border on the ſea coaſts, that it is not many hundred years ſince theſe parts began to be inhabited, and they all ſpeak of their deſcent as derived from the more inland country.* Thus it appears that thoſe natural obſtructions which we are uſed to lament as the greateſt detriment to our trade, are in fact advantages to which it in a great meaſure owes its exiſtence. In the northern countries of the

* Beaulieu, who viſited Sumatra in 1622, and took much pains to acquire authentic information, ſays that the ſouthern part of the weſt coaſt was then woody and uninhabited; and though this was doubtleſs not ſtrictly true, yet it ſhews the ideas entertained on the ſubject by the Malays, of whom he made his enquiries, and proves how little communication there was with the ſouthern people.

iſland,

iſland, where the people are numerous and their ports good, they are found to be independent alſo, and refuſe to cultivate plantations, upon any other terms, than thoſe on which they can diſpoſe of the produce of them to private traders.

The pepper-plant being ſcientifically arranged in our catalogues, and accurately deſcribed by good writers, it is almoſt unneceſſary for me to ſay, that it is a vine, or creeping plant, with a ligneous ſtalk, and dark green leaves, heart ſhaped, pointed, not poignant to the taſte, and having but little or no ſmell. The bloſſom is ſmall and white, and the fruit hangs in bunches reſembling thoſe of the currant-tree, but longer and leſs pliant. It is four or five months in coming to maturity. The berries are at firſt green, turning to a bright red when ripe and in perfection, and ſoon fall off, if not gathered in proper time. As the whole cluſter does not ripen at once, part of the berries would be loſt in waiting for the latter ones: it is therefore neceſſary to pluck the bunch, as ſoon as its firſt berries ripen; and it is even uſual to gather them green, when they attain to their full growth. Small baſkets ſlung over the ſhoulder, and a triangular ladder are uſed in collecting the fruit; which, when gathered, is ſpread out upon mats, or ſmooth ſpots of clean, hard ground, without the garden. It there ſoon dries, and looſes its color, becoming black and ſhrivelled, as we ſee it in Europe. That which is gathered at a proper age, will ſhrivel leaſt: if plucked too ſoon, before the berry has acquired the due degree of hardneſs, it will in a ſhort time, by removal from place to place, become mere duſt. When ſpread to dry, it undergoes a kind of winnowing, to render it perfectly clean. As there will ſtill, however, be light pepper among it, the planter being willing to throw away as little as poſſible, it muſt again be garbled at the ſcale, by machines for that purpoſe. A common trial of its goodneſs, is by rubbing it hard between both hands: if this produces little or no effect on it, the pepper is ſound; but if it has been gathered too young, or has been ſuffered to lie too long upon the earth, in moiſt weather, Pepper Plant.

a great part of it will be reduced to duſt. Pepper which has fallen to the ground over-ripe, and been gathered from thence, will be known by being deprived of its outer coat. It is in this ſtate, an inferior kind of white pepper.

Cultivation of pepper.

In the cultivation of pepper, the firſt circumſtance that claims attention, and on which indeed the whole depends, is the choice of proper ground. The experiments hitherto made by Europeans have not been ſufficiently accurate, to determine the particular ſoil that ſuits it beſt; but it appears to thrive with nearly equal vigor in all the different kinds between the two extremes; of ſand, which prevails through the low country near the ſea coaſt, and of the barren, yellow clay, of which is formed the greater part of the riſing grounds, as they approach the hills. The latter indeed, at greater or leſs depth, conſtitutes generally the baſis even of the beſt ſoils: but when covered by a coat of mould not leſs than a foot deep, it is ſufficiently fertile for every purpoſe o this cultivation. The level ground, along the banks of rivers, if not ſ low as to be flooded by the freſhes, or even then, if the water does no remain upon it above a day, affords in general the moſt eligible ſpots both in point of fertility, and the convenience of water carriage for th produce. Declivities, unleſs very gentle, are to be avoided; as th mould, looſened by culture, is liable in ſuch ſituations, to be ſwept awa by the heavy rains. Even plains, however, when covered by long gra only, will not be found to anſwer, without the aſſiſtance of the plough and of manure; their long expoſure to the ſun, exhauſting the ſource o their fertility. How far the produce in general might be encreaſed b the introduction of theſe improvements in agriculture, I cannot take upo me to ſay, but I fear, that from the natural indolence of the people and their averſeneſs from the buſineſs of pepper-planting, owing in gre meaſure to the ſmall returns it yields them, they will never be prevaile upon to take more pains with it than they now do. The planter, there fore, depending more upon the natural quality of the ſoil, than on an improvement it may receive from his labor, will find none to ſu his purpoſe better than that covered with old woods; whoſe rottin

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trunks, and falling leaves, inſure to him a degree of fertility, ſuperior to any that is likely to be given to other ground, by a people with whom agriculture is in its infancy. Such ſpots are generally choſen by the induſtrious among them for their *laddangs* (paddee or rice plantations); and though the labor that attends them is conſiderable, and it may be preſumed that their fertility can ſcarcely be ſo ſoon exhauſted, it is very ſeldom that they ſeek from the ſame ground, a ſecond crop of grain. Allured by the certainty of abundant produce from a virgin ſoil, and having land for the moſt part at will, they renew their labor annually, and deſert the plantations of the preceding year. Such deſerted plantations, however, are often favorable for pepper gardens; and young woods, of even three or four years growth *(balookar)*, frequently cover ground of this nature, equal to any that is to be met with. Upon the whole, where variety of ſituations admits of choice, the preference is to be given, to level ground; moderately elevated; covered with wood; as near as may be to the banks of rivers or rivulets; and the ſurface of whoſe ſoil is a dark mould of proper depth. This is to be cleared as for a laddang; the underwood being firſt cut down, and left ſome days to wither, before the larger trees are felled. When completely dry, and after ſome continuance of fair weather, the whole is burned; and if effectually done, little is wanting to render the ſpot as clear as is requiſite.

The garden ground is then marked out, in regular ſquares of ſix feet, or five Malay covits, the intended diſtance of the plants, of which there are uſually a thouſand in each garden. The next buſineſs is to plant the *chinkareens*. Theſe are to ſerve as props to the pepper-vines, (as the Romans planted elms for their grapes) and are cuttings of a tree of that name, put in the ground ſeveral months before the pepper, that the ſhoot may be ſtrong enough to ſupport the plant, when it comes to twine round it. Sometimes the chinkareens are choſen ſix feet long, and the vine is then planted the ſame ſeaſon, or as ſoon as the former is ſuppoſed to have taken root: but the principal objections to this method are, that in ſuch ſtate, they are very liable to fail, and require renewal, to the prejudice of the garden; that their ſhoots are not ſo vigorous as thoſe of

the ſhort cuttings; and that they frequently grow crooked. The circumſtances which render the chinkareen particularly proper for this purpoſe, are, its eaſineſs and quickneſs of growth; and the little thorns or ſpines with which it is armed, enabling the vine more firmly to adhere to it. Some, indeed, prefer the bitter chinkareen, (with a browniſh red flower) though ſmooth, to the prickly, (bearing a white) becauſe the elephant, which often proves deſtructive to the gardens, avoids the former, on account of its diſagreeable taſte, though it is not deterred by the ſpines, from devouring the other ſpecies. Theſe, however, are more generally in uſe.

When the chinkareen has been ſome months planted, the moſt promiſing, perpendicular ſhoot, is to be reſerved for growth, and the reſt to be lopped off; and when it has attained to the height of two, or at moſt two fathoms and a half, it is to be headed or topped; no further height being required.

It has been often doubted, whether the growth and produce of the pepper-vine, is not conſiderably injured by the chinkareen, which muſt rob it of its proper nouriſhment, by exhauſting the earth. On this principle, the vine, in other of the eaſtern iſlands, and particularly at *Borneo Proper*, is ſupported by poles that do not vegetate, as are hops in England. Yet it is by no means clear to me, that the Sumatran method is ſo diſadvantageous as it may ſeem. By reaſon of the pepper vine laſting many years, whilſt the poles, expoſed to the ſun and rain, and loaded with a conſiderable weight, cannot be ſuppoſed to laſt above two ſeaſons; there muſt be a frequent ſhifting, which, notwithſtanding the utmoſt care, muſt tear the plants, and often deſtroy them. Beſides, it may perhaps be the caſe, that the ſhelter from the violent rays of the ſun, afforded by the branches of the chinkareen, to the plants, and which, during the dry monſoon, is of the utmoſt conſequence, may go near to counterbalance the injury occaſioned by their roots: not to inſiſt on the opinion of a celebrated writer; that trees, acting as ſiphons, derive from the air, and tranſmit to the earth, as much of the principle

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of vegetation, as is expended in their nouriſhment. I believe it is not obſerved, that ground, covered with large trees or other perennials, is much impoveriſhed by them; which perhaps may only be the caſe with annuals. Of this however I do not pretend to judge.

The chinkareens are planted one fathom, or one fathom and a quarter, aſunder, that they may not impede each other's growth, or keep too much of the air from the vines. The boughs are carefully lopt from the ſtem, and the top cut in ſuch a manner, as to make it expand itſelf, for the purpoſe of more effectually ſhading the garden. The proper ſeaſon for lopping them, is during the rainy months, or November, December, and January, which, beſide the view to their ſhooting forth again towards the dry ſeaſon, prevents the plants from being injured by the dropping from the branches. Great aſſiduity is required of the planters, to keep the gardens from being over-run with weeds and ſhrubs, which would ſoon choke the plants. Theſe they remove with the *prang* (bill) and hoe; taking care not to injure the roots of the pepper: yet, in the hot months of June, July, and Auguſt, they ſuffer the ground to remain covered with *lall ng* (long graſs), as it contributes to mitigate the effects of the violent heat upon the earth, and preſerves the dews, that at this time fall copiouſly, a longer time on the ground; which tends much to encourage the growth of the young vines, and thoſe newly *turned down*.

The plants of the pepper are moſt commonly taken from the ſhoots that run along the earth, from the foot of an old vine; and as theſe, from almoſt every knot or joint, ſtrike roots into the ground, and ſhoot up perpendicularly, a ſingle joint, in this ſtate, is a ſufficient plant for propagation. It requires at firſt ſome little aſſiſtance, to train it to the chinkareen; but it will ſoon ſecure its hold, by the fibres that ſpread from the joints of its ſtem and branches.

Two vines are generally planted to one chinkareen. Theſe are ſuffered to grow for three years, with only a little occaſional attention; by which

which time they attain, according as the ſoil is fertile, the height of eight to twelve feet, and begin to ſhew their fruit. Then the operation of *turning down*, is performed; for which, moderate rainy weather is neceſſary. They are cut off about three feet from the ground, and being looſened from the prop, are bent into the earth, in ſuch a manner, that the upper end of the remaining ſtem returns to the roots, lying horizontally, and forming a kind of circle. This, by laying as it were a new foundation, is ſuppoſed to give freſh vigor to the plants, and they bear plentifully the enſuing ſeaſon; whereas, if permitted to run up in the natural way, they would exhauſt themſelves in leaves, and produce but little fruit. The garden ſhould be turned down at the ſeaſon when the cluſters begin to ripen; and there is ſaid to be a great nicety in hitting the exact time; for if it be done too ſoon, the vines ſometimes do not bear for three years afterwards, like freſh plants; and on the other hand alſo, the produce is retarded, when they omit to turn them down till after the fruit is gathered; which, avarice of preſent, at the expence of future advantage, ſometimes inclines them to. It is not very material how many ſtems the vine may have, in its firſt growth, but after turning down, two only, (or, if very ſtrong, one) muſt be ſuffered to riſe, and cling to the chinkareen: more are ſuperfluous, and only weaken the whole. The ſurplus number may however be advantageouſly uſed, by being cut off at the root, on turning down, and tranſplanted either to the chinkareens, whoſe vines have failed, or to others, encreaſing the garden. With theſe off-ſets, whole gardens may be at once planted, and the ſtem thus removed will bear as ſoon, or nearly ſo, as that from which it has been taken. The chinkareen intended to receive them muſt, of courſe, be proportionably large. Where the plants or off-ſets of this kind (called *lado angore*), can be procured in plenty, from gardens that are turning down, they are ſometimes planted of the full ſize, two fathoms; by which means, fruit may be obtained, at fartheſt, by the ſecond ſeaſon. The luxuriant ſide-ſhoots from the vines are to be plucked off; as well as thoſe that creep along the ground, unleſs where they may be required for plants; and if the head of the vine becomes too buſhy, it muſt be pruned away.

Beſides

Beſides the method already deſcribed, of turning down vines, the planters ſometimes practiſe the following. The original vine when cut ſhort, is not bent into the earth, but two or three of the beſt ſhoots from it are turned down, and let to ſpring up at ſome diſtance; being ſtill brought back, and trained to the ſame chinkareen. By this means the nouriſhment is collected from a more extenſive circuit of earth. Sometimes the gardens are ſuffered to grow without turning down at all; but as the produce is ſuppoſed to be conſiderably injured by the neglect, and doubtleſs with reaſon, the contrary is enjoined by the ſtricteſt orders.

When the vines originally planted to any of the chinkareens, are obſerved to fail or miſs; inſtead of replacing them with new plants, they frequently conduct one of the ſhoots, or ſuckers, from a neighbouring vine, to the ſpot, through a trench made in the ground, and there ſuffer it to riſe up anew; often at the diſtance of twelve or fourteen feet from the parent ſtock.

This practice of turning down the vines, which appears very ſingular, and certainly contributes to the duration, as well as ſtrength of the plant, yet probably may amount to nothing more than a ſubſtitute for tranſplantation. The people of Europe obſerving that plants often fail to thrive, when permitted to grow up in the ſame beds where they were firſt ſet, found it expedient to remove them, at a certain period of their growth, to freſh ſituations. The Sumatrans obſerving the ſame failure, in the firſt caſe, had recourſe to nearly the ſame alternative; but effected it in a different, and perhaps more advantageous mode. It ſhould be remarked, that attempts have been made to propagate the pepper by cuttings, or layers, called *charrang*, inſtead of the uſual method; which at firſt ſeemed to promiſe great ſucceſs; but it was found that theſe did not continue to bear for an equal number of years; which was a powerful argument for diſcontinuing the experiment.

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The vines, as has been obſerved, generally begin to bear in three years from the time of planting; but their produce is retarded for one, or perhaps two years, by the proceſs of turning them down. This afterwards continues to encreaſe, till the ſeventh or eighth year, when the garden is eſteemed in prime; and that ſtate it maintains, according to the goodneſs of the ſoil, for one, two, or three years, when it gradually declines, till it grows too old to bear. Fruit has been gathered from ſome at the age of twenty years; but ſuch inſtances are very uncommon.

A man and woman, if induſtrious, may with eaſe look after a garden of a thouſand vines; beſides raiſing paddee ſufficient for their ſubſiſtence: or one hard working man can perform it. In order to lighten the taſk, a crop of grain is commonly, and may without detriment, be raiſed from the garden ground in the firſt ſeaſon. When cleared, juſt before they ſow the paddee, the ſhort chinkareens are to be planted; and when it is reaped, and the halm of it cleared away, theſe are of proper age to receive the vines. By thus uniting the objects of his culture, the planter may have a garden formed, without any other (for a ſeaſon) than the uſual labor neceſſary for raiſing proviſion for his family.

The pepper gardens are planted in even rows, running parallel and at right angles with each other. Their appearance is very beautiful, and rendered more ſtriking by the contraſt they exhibit to the wild ſcenes of nature which ſurround them. In highly cultivated countries, ſuch as England, where landed property is all lined out, and bounded and interſected with walls and hedges, we endeavor to give our gardens and pleaſure grounds, the charm of variety and novelty, by imitating the wildneſſes of nature, in ſtudied irregularities. Winding walks, hanging woods, craggy rocks, falls of water, are all looked upon as improvements; and the ſtately avenues, the canals, and lawns of our anceſtors, which afforded the beauty of contraſt, in ruder times, are now exploded. This difference of taſte is not merely the effect of caprice, nor entirely of refinement, but reſults from the change of circumſtances. A man who ſhould attempt to exhibit on Sumatra, the modern, or irregular ſtyle of laying

laying out grounds, would attract but little attention, as the unimproved ſcenes adjoining on every ſide, would probably eclipſe his labors. Could he, on the contrary, raiſe up, amidſt theſe magnificent wilds, one of the antiquated parterres, with its canals and fountains, whoſe ſymmetry he has learned to deſpiſe; his work would produce admiration and delight. A pepper garden cultivated in England, would not, in point of external appearance, be conſidered as an object of extraordinary beauty, and would be particularly found fault with for its uniformity; yet, in Sumatra, I never entered one, after travelling many miles, as is uſually the caſe, through the woods, that I did not find myſelf affected with a ſtrong ſenſation of pleaſure. Perhaps the ſimple view of human induſtry, ſo ſcantily preſented in that iſland, might contribute to this pleaſure, by awakening thoſe ſocial feelings that nature has inſpired us with, and which make our breaſts glow on the perception of whatever indicates the happineſs of our fellow creatures.

Once in every year, a ſurvey of all the pepper plantations is taken by the Company's European ſervants, reſident at the various ſettlements, in the neighbourhood of which that article is cultivated. The number of vines in each particular garden is counted; accurate obſervation is made of its ſtate and condition; orders are given, where neceſſary; for further care, for completion of ſtipulated quantity, renewals, changes of ſituation for better ſoil; and rewards and puniſhments are diſtributed to the planters, as they appear, from the degree of their induſtry or remiſſneſs, deſerving of either. Memorandums of all theſe are noted in the ſurvey-book, which, beſide giving preſent information to the chief, and to the governor and council, to whom a copy is tranſmitted, ſerves as a guide and check for the ſurvey of the ſucceeding year. An abſtract of the form of the book is as follows. It is divided into ſundry columns, containing the name of the village; the names of the planters; the number of chinkareens planted; the number of vines juſt planted; of young vines, not in a bearing ſtate, three claſſes or years; of young vines in a bearing ſtate, three claſſes; of vines in prime; of thoſe on decline; of thoſe that are old, but ſtill productive; the total number; and laſtly the quantity of pepper received

during the year. A ſpace is left for occaſional remarks, and at the concluſion is ſubjoined a compariſon of the totals of each column, for the whole diſtrict or reſidency, with thoſe of the preceding year. This buſineſs, the reader will perceive to be attended with conſiderable trouble, excluſive of the actual fatigue of the ſurveys, which from the nature of the country, muſt neceſſarily be performed on foot, in a climate not very favorable to ſuch excurſions. The journeys in few places can be performed in leſs than a month, and often require a much longer time.

The inhabitants, by the original contracts of the head men with the company, are obliged to plant a certain number of vines; each family one thouſand, and each young unmarried man, five hundred; and in order to keep up the ſucceſſion of produce, ſo ſoon as their gardens attain to their prime ſtate, they are ordered to prepare others, that they may begin to bear as the old ones fall off; but as this can ſeldom be enforced, till the decline becomes evident, and as young gardens are liable to various accidents, which older ones are exempt from, the ſucceſſion is rendered incomplete, and the conſequence is, that the annual produce of each diſtrict fluctuates, and is greater or leſs, in the proportion of the quantity of bearing vines to the whole number. To enter minutely into the detail of this buſineſs, will not afford much information or entertainment to the generality of readers, who will however be ſurprized to hear that pepper planting, though ſcarcely an art, ſo little ſkill appears to be employed in its cultivation, is nevertheleſs a very abſtruſe ſcience. The profoundeſt inveſtigations of very able heads have been beſtowed on this ſubject, which took their riſe from the cenſures naturally expreſſed by the Directors at home to the Servants abroad, for a ſuppoſed miſmanagement, when the inveſtment, as it is termed, of pepper, decreased in compariſon with preceding years, and which the unfavorableneſs of ſeaſons did not by any means account for ſatisfactorily. To obviate ſuch charges, it became neceſſary for the gentlemen who ſuperintended the buſineſs, to pay attention to; and explain the efficient cauſes which unavoidably occaſioned this fluctuation, and to eſtabliſh general

principles

principles of calculation, by which to determine at any time, the probable future produce of the different reſidencies. Theſe will depend upon a knowledge of the medium produce of a determinate number of vines, and the medium number to which this produce is to be applied; both of which are to be aſcertained only from a comprehenſive view of the ſubject, and a nice diſcrimination. Nothing general can be determined from detached inſtances. It is not the produce of one particular plantation in one particular ſtage of bearing, and in one particular ſeaſon; but the mean produce of all the various claſſes of bearing vines collectively, drawn from the experience of ſeveral years, that can alone be depended on in calculations of this nature. So in regard to the medium number of vines preſumed to exiſt at any reſidency in a future year, to which the medium produce of a certain number, one thouſand for inſtance, is to be applied, the quantity of young vines of the firſt, ſecond and third year, muſt not be indiſcriminately advanced, in their whole extent, to the next annual ſtage, but a judicious allowance, founded on experience, muſt be made, for the accidents to which, in ſpite of a reſident's utmoſt care, they will be expoſed. Some are loſt by neglect or death of the owner; ſome are deſtroyed by inundations, others by elephants and wild buffalos, and ſome by unfavorable ſeaſons, and from theſe ſeveral conſiderations, the number of vines will ever be found conſiderably decreaſed, by the time they have arrived at a bearing ſtate. Another important object of conſideration, in theſe matters, is the comparative ſtate of a reſidency at any particular period, with what may be juſtly conſidered as its medium ſtate. There muſt exiſt a determinate proportion between any number of bearing vines, and ſuch a number of young as are neceſſary to replace them when they go off and keep up a regular ſucceſſion. This will depend in general upon the length of time before they reach a bearing ſtate, and during which they afterwards continue in it. If this certain proportion happens at any time to be diſturbed, the produce muſt become irregular. Thus, if at any period, the number of bearing vines ſhall be found to exceed their juſt proportion, to the total number, the produce at ſuch period, is to be conſidered above the mean, and a ſubſequent decreaſe may be with certainty predicted, and

vice versâ. If then this proportion can be known, and the number of population in a residency ascertained, it becomes easy to determine the medium number of bearing vines in that residency.

There are, agreeably to the form of the survey book, eleven stages or classes of vines, each advanced one year. Of these classes, five are bearing, and five young. If therefore the gardens were not liable to accidents, but passed on from column to column regularly, the proportion of the bearing vines to the young would be as six to five, or to the total, as six to eleven. But the various contingencies above hinted at, must tend to reduce this proportion; while on the other hand, if any of the gardens should continue longer than is necessary to pass through all the stages on the survey book, or should remain more than one year in a prime state, these circumstances would tend to increase the proportion. What then is the true medium proportion, can only be determined from experience, and by comparing the state of a residency at various successive periods. In order to ascertain this point, a very ingenious gentleman, and able servant of the East India Company, to whom I am indebted for the most part of what I have said before on this subject, drew out, in the year 1777, a general comparative view of Manna residency, from the surveys of twelve years, annexing the produce of each year. From the statement it appeared, that the proportion of the bearing vines to the whole number, in that district, was no more than 5,1 to 11, instead of 6 to 11, which would be the proportion if not reduced by accidents; and further, that when the whole produce of the twelve years was diffused over the whole number of bearing vines during that period, the produce of one hundred vines came out to be four hundred and fifty pikuls, which might therefore be estimated as the medium produce of that residency. The same principle of calculation being applied to the other residencies, it appeared, that the mean annual produce of one thousand vines, in the various charts of bearing, taken collectively, and deduced from the experience of twelve years, [illegible]

* Mr. John Crisp.

unds. It likewiſe became evident from the ſtatements drawn out gentleman, that the medium annual produce of the company's nts on the weſt coaſt of Sumatra, ought to be eſtimated at twelve tons, of ſixteen hundred weight; which is corroborated by an of the actual receipts for any conſiderable number of years.

much will be ſufficient to give the reader an idea of pepper , as a ſcience. How far, in a commercial light, this produce the Company's views in ſupporting the ſettlements, is foreign y purpoſe to diſcuſs, though it is a ſubject on which not a little be ſaid. It is the hiſtory of the iſland, and its inhabitants, and e European intereſts, that I attempt to lay before the public.

natives diſtinguiſh three ſpecies of pepper, which are called ent places by different names. At Laye, in the Rejang country, rm them *lado Cawcor*, *lado Manna*, and *lado Jambee*, from the here each ſort is ſuppoſed to prevail, or from whence it was firſt to them. The lado Cawoor, or Lampoon pepper, is the ſtrong- t, and bears the largeſt leaf and fruit; is ſlower in coming to n than the ſecond, but of much longer duration. The leaf and lado Manna are ſomewhat ſmaller, and it has this peculiarity, ears ſoon and in large quantities, but ſeldom paſſes the third or ears crop. The Jambee, which has deſervedly fallen into great e, is of the ſmalleſt leaf and fruit, very ſhort lived, and not difficulty trained to the chinkareen. In ſome places to the ſouth- ey diſtinguiſh two kinds only, lado *Soodool* and lado *Jambee*. *oloor* and lado *angore* are not diſtinctions of ſpecies; the former the young ſhoots of pepper commonly planted, in oppoſition to r, which is the term for planting by ſlips.

e pepper is manufactured by ſtripping the outer [illegible] coat from and perfect grains. This was for centuries ſecret, and in Eu- have been the produce of a different plant, and to poſſeſs qua- perior to the common ſort; on the ſtrength of which idea, it uſed White Pepper.

to

to ſell for ſome time, at the India ſales, for treble the price of the black. But it loſt this advantage as ſoon as it came to be known, that the ſecret depended merely on the art of blanching the common pepper. For this purpoſe it is ſteeped for a certain time; about a fortnight; in water, in pits dug for the occaſion in the banks of rivers, and ſometimes in ſwamps and ſtagnant pools; till by ſwelling it burſts its tegument, from which it is afterwards carefully ſeparated by drying it in the ſun and rubbing it between the hands. It has been much diſputed, and is ſtill undetermined, to which ſort the preference ought to be given. The white pepper has this ſuperiority, that it can be made of no other than the beſt and ſoundeſt grains, taken at the propereſt ſtate of maturity: but on the other hand it is argued, that by being ſuffered to ſteep the neceſſary time in water, its ſtrength is conſiderably diminiſhed, and that the outer huſk which is loſt by the proceſs, has a peculiar flavor diſtinct from that of the heart, and though not ſo poignant, more aromatic. The white pepper ſtands the Company in about three times the price of the black; owing to the encouragement they were obliged to give the planters to induce them to deviate from their accuſtomed track; but having been ſold a few years ago at an equal, and I believe one ſeaſon at an inferior rate, orders were ſent out for reſtraining the manufacture to a very ſmall quantity.

Pepper Seaſons.

The ſeaſon of the pepper vines bearing, as well as that of moſt other fruits on Sumatra, is ſubject to great irregularities, owing perhaps to the uncertainty of the monſoons, which are not there ſo ſtrictly periodical, as on the weſtern ſide of India. Generally ſpeaking, however, the pepper produces two crops in the year; one called the greater crop, *(poopoo' augoong)* about the month of September, the other called the leſſer or half crop *(booa lello)* about the month of March. Sometimes in particular diſtricts, they will be employed in gathering it in ſmall quantities, during the whole [illegible]ound; bloſſoms and ripe fruit appearing together on the ſame vin[illegible] charg[illegible]ſt perhaps in others, the produ[illegible] is that year confined to one crop. In Laye reſidency, the principal harveſt of pepper, in the year 1766, was gathered between the Months of February and May, in

1767

1767 and 1768, about September and October; in 1778, between June and Auguſt, and for the four ſucceeding years was ſeldom received earlier than November and December. Long continued droughts, which ſometimes happen, ſtop the vegetation of the vines, and retard the produce. This was particularly experienced in the year 1775, when for a period of about eight months, ſcarcely a ſhower of rain fell to moiſten the earth. The vines were deprived of their foliage; many gardens periſhed, and a general deſtruction was expected. But this apparent calamity was attended with a conſequence not foreſeen, though analogous to the uſual operations of nature in that climate. The natives, when they would force a tree that is backward, to produce fruit, ſtrip it of its leaves, by which means the nutritive juices are reſerved for that more important uſe, and the bloſſoms ſoon begin to ſhew themſelves in abundance. A ſimilar effect was diſplayed in the pepper gardens, by the inclemency of the ſeaſon. The vines, as ſoon as the rains began to deſcend, threw out bloſſoms in a profuſion unknown before; old gardens which had been unprolific for two or three years began to bear; and accordingly the crop of 1776,7 conſiderably ſurpaſſed that of many preceding years.

The pepper is moſtly brought down from the country on rafts *(rackee)* which are ſometimes compoſed of rough timbers, but uſually of large bamboos, with a platform of the ſame, ſplit, to keep the cargo dry. They are ſteered at both head and ſtern, in the more rapid rivers, with a kind of rudder, or ſcull rather, having a broad blade, fixed in a fork or crutch. Thoſe who ſteer are obliged to exert the whole ſtrength of the body, in thoſe places eſpecially where the fall of water is ſteep, and the courſe winding. But the purchaſe of the ſcull is of ſo great power, that they can move the raft bodily acroſs the river, when both ends are acted upon at the ſame time. But notwithſtanding their great dexterity, and their judgment in chuſing the channel, they are liable to meet with obſtruction in large trees and rocks, which, from the violence of the ſtream, overſet, and ſometimes daſh their raft to pieces.

It is a generally received opinion, that pepper does not ſuſtain any damage by an immerſion in ſea water; a circumſtance that attends perhaps a fourth part of the whole quantity ſhipped from the coaſt. The ſurf, through which it is carried in an open boat, called a *ſampan lonthore*, renders ſuch accidents unavoidable. This boat, which carries one or two tons, being hauled up on the beach, and there loaded, is ſhoved off, with a few people in her, by a number collected for that purpoſe, who watch the opportunity of a lull, or temporary intermiſſion of the ſwell. A *tombongon*, or country veſſel, built to contain from ten to twenty tons, lies at anchor without, to receive the cargoes from the ſampans. At many places, where the *qualloes*, or mouths of the rivers, are tolerable practicable, the pepper is ſent out at once in the tombongons, over the bar; but this, owing to the common ſhallowneſs of the water, and violence of the ſurfs, is attended with conſiderable riſk. Thus the pepper is conveyed, either to the warehouſes at the Preſidency, or to the ſhip from Europe lying there to receive it.

Camphire.

Among the other commodities of the iſland, a conſpicuous place belongs to the camphire.

This, diſtinguiſhed among us by the epithet of native camphire, and called by the Malays, *Capoor Barroos*, is a production for which Sumatra, as well as Borneo, has in all ages been much celebrated; the Arabians being, at a very early period, acquainted with its virtues. Chymiſts have entertained opinions extremely diſcordant, in regard both to the nature and properties of camphire; and even at this day it ſeems to be but imperfectly known. I ſhall not attempt to decide whether it be a reſin or not; though the circumſtance of its being ſoluble in ſpirits and not in water, would ſeem to entitle it to that claſs; nor ſhall I pretend to determine whether its qualities, as a medicine, are hot or cold. My province is to mention ſuch particulars of its hiſtory as have come within the ſcope of my own obſervation, leaving to others to ſpeculate upon its uſes.

The

The camphire tree is a native of the northern parts of the iſland only, growing, without cultivation, in the woods which lie near to the ſea coaſt, and is equal in height and bulk, to the largeſt timber trees, being frequently found upwards of fifteen feet in circumference. The leaf is ſmall, of a roundiſh oval, ending in a long point or tail; the fibres running all parallel and nearly ſtraight. The wood is in much eſteem for carpenter's purpoſes, being eaſy to work, light, durable, and not liable to be injured by inſects, particularly by the *coombang*, a ſpecies of bee, which from its faculty of boring timber, for its neſt, is called in common, the *carpenter*.

The camphire being of a dry nature does not exſude from the tree, or manifeſt any appearance on the outſide. The natives, from long experience, know whether any is contained within, by ſtriking it with a ſtick. In that caſe, they cut it down and ſplit it with wedges into ſmall pieces, finding the camphire in the interſtices in the ſtate of a concrete cryſtallization. Some have aſſerted that it is from the old trees alone that this ſubſtance is procured, and that in the young tree it is in a fluid ſtate, called *meenia capoor*, or camphire oil; but this, I have good authority to pronounce a miſtake. The ſame kind of tree that produces the fluid, does not produce the dry, tranſparent, and flaky ſubſtance, nor ever would. They are readily diſtinguiſhed by the natives. Many of the trees, however, produce neither the one nor the other.

The native camphire is purchaſed on the ſpot, at the rate of ſix Spaniſh dollars the pound, or eight dollars the catty, for the beſt ſort; which ſells at the China market, for about twelve or fifteen hundred dollars the pecul of an hundred catties, or one hundred, thirty three pounds and a third. The traders diſtinguiſh uſually three different degrees of quality in it, by the names of head, belly and foot, according to its purity and whiteneſs, which depend upon its being more or leſs free from particles of the wood, and other heterogeneous matter, that mix with it in collecting, after the firſt large pieces are picked out. Some add a fourth ſort, of extraordinary fineneſs, of which a few pounds only

are imported to Canton, in the year
thouſand dollars the pecul *.

The Chineſe prepare, it is generally
ſembling this native camphire, and im
admixture of a ſmall quantiry of the
Dutch for thirty or forty dollars the
the ſtate in which we ſee it in our
ſhillings the pound weight. This ap
that any article could poſſibly be ſo
bear the likeneſs, and retain the qu
dealers ſhould be able, with profit to
fiftieth part of the price they gave.
gentleman long reſident in China, I
properly, the Japan camphire, is not
produce of a tree which grows in ab
ferent entirely from that of Sumatra,
by the name of *Laurus Camphora* †: t
(as we term it) with the Japan, but
uſe, at the above extravagant price,
bly, of its efficacy, and export the
eſtimation. Thus, we buy the leaves
and neglect herbs, the produce of ou
virtues. It is known, that the camph
till it wholly diſappears, and at all
its full ſtrength; which do not ſeem
compounded body. Kemfer ſays tha
the wood and roots of the tree, cut i

* See Price Currents of the China Market. Ca
in 1620, at the rate of fifteen Spaniſh dollars for tw
the modern price.

† Specimens of the Leaves of the Japan Camph
Camphire, may be ſeen in a plate in *Valentini Hiſt*

though doubtleſs from its volatility it muſt be ſubject to ſome decreaſe, does not appear to loſe much in quantity from being kept, as I have particular experience of. What I had of the Chineſe ſort is long ſince evaporated. I know not what ſuperiority in the materia medica, is allowed to the *capoor baroos*, in point of efficacy: it is poſſibly conſiderable, though certainly not in the proportion of fifty to one. Perhaps it may not have had a fair trial, being rarely brought to Europe but as a curioſity.

The camphire oil before mentioned, is a valuable domeſtic medicine, and much uſed by the Sumatrans, in ſtrains, ſwellings, and inflammations, the particles, from their extreme ſubtilty, readily entering the pores. It is not manufactured, undergoes no preparation, and though termed an oil, is rather a liquid and volatile reſin, diſtilling from one ſpecies of the camphire tree, without any oleaginous quality. To procure it, they proceed in the following manner. They make a tranſverſe inciſion into the tree, to the depth of ſome inches, and then cut ſloping downwards from above the notch, till they leave a flat, horizontal ſuperficies. This they hollow out, till it is of a capacity to receive about a quart. They then put into the hollow, a bit of lighted reed, and let it remain for about ten minutes, which acting as a ſtimulus, draws the fluid to that part. In the ſpace of a night, the liquor fills the receptacle prepared for it, and the tree continues to yield a leſſer quantity, for three ſucceſſive nights, when fire muſt be again applied: but on a few repetitions it is exhauſted. An oil not much unlike that from the camphire, is procured from another tree, by the ſame method. It is called *meenia cayoo* or wood oil, and is uſed to rub on timber expoſed to the weather, to preſerve it from decay; and it is alſo boiled with the *dammar* to pay the bottoms of ſhips and boats.

Benjamin or benzoin *(caminyan)*, called a gum, though from its ſolubility in ſpirits it would ſeem more properly a reſin, is produced from a tree which grows in great abundance in the northern parts of the iſland, particularly in the *Batta* country, and met with, though Benjamin.

rarely, to the ſouthward of the line,
or want of ſkill in collecting it, the ſma
of little value. The tree does not grow
never uſed as timber. The ſeeds are ro
the ſize of a moderate bolus. The le
curl at the point, and yield a very ſtr
pentine, more than of their proper gum
coaſt, the natives cultivate large plant
its growth affords them a probability of
induſtry, which they could ſcarcely exp
I believe that none of them are ſo prov
benefit of poſterity. The ſeeds or nuts
and afterwards require no other cultivati
from about them. When the trees are g
of ſix or eight inches in diameter, incifi
from whence afterwards the gum exſude
with a knife. The pureſt of the gum,
white, ſoft and fragrant, and is called h
uſual diſtinction of the qualities of drugs
which, in the operation, are more or leſs
perhaps other juices of the tree, are
particularly the foot, which is very foul.
repetition of theſe inciſions more than ten
ſubdivided into Europe and India head,
and is the only ſort adapted to that marke
belly, goes to Arabia, the Gulph of Pe
where it is burned, as in the Malay iſlan
pel troubleſome inſects, and obviate t
wholeſome air, or noxious exhalations.
the country in *lompangs* or large cakes
order to pack it in cheſts, it is neceſſary
the coarſer ſorts; the head benjamin is h
to the heat of the ſun, which proves ſuff
greateſt part of the quantity brought to

thence again to the Roman catholic countries, where it is burnt as incenſe in their religious rites. The remainder is chiefly employed in medicine, being much eſteemed as an expectorant and ſtyptic, and conſtitutes the baſis of that valuable balſam, diſtinguiſhed by the name of Turlington, whoſe very ſalutary effects, particularly in the cure of green and other wounds, is well known to gentlemen abroad, who cannot always obtain aſſiſtance from the faculty, and to which I can bear myſelf, the ampleſt teſtimony. It is alſo employed, if I am not miſinformed, in the compoſition of our court ſticking plaiſter. There is reaſon to regret that its virtues have not been more carefully explored, as there is the ſtrongeſt preſumption of its poſſeſſing as powerful and ſalubrious qualities, as any vegetable production in the *materia medica*. I have not a doubt but that ſome phyſician of genius, aſſiſted by the ſkill of an able chymiſt, will one day bring this article, as well as camphire, which has been too much, though not equally neglected, into the repute they ſeem ſo eminently to deſerve. There are two other ſpecies of Benjamin; the one diſtinguiſhed by the epithet of ſcented (*doolang*) from its peculiar fragrance; and the other, a wild ſort (*roxemalla*) of little value, and not conſidered as an object of commerce.

Caſſia (*cooleet manees*). This is a coarſe ſpecies of cinnamon, well known in Europe, which flouriſhes chiefly as well as the two foregoing articles, in the northern part of the iſland; but with this difference, that the camphire and benjamin grow only near the coaſt, whereas the caſſia is a native of the central parts of the country. It is moſtly procured from thoſe diſtricts which lie inland of *Tappanooly*, but it is alſo found in *Paſſee*, where *Palembang* river takes its riſe. The leaves are about four inches long, narrower than the bay, (to which tribe it belongs) and more pointed; deep green; ſmooth ſurface, and plain edge. The principal veins take their riſe from the peduncle. The young leaves are moſtly of a reddiſh hue. The bloſſoms grow ſix in number upon ſlender footſtalks, cloſe to the bottom of the leaf. They are monopetalous, ſmall, white, ſtellated in ſix points. The ſtamina are ſix, with one ſtyle, growing from the germen, which ſtands up in three browniſh ſegments, reſembling

ſembling a cup. The trees grow from fifty to ſixty feet high, with large, ſpreading, horizontal branches, almoſt as low as the earth. The root is ſaid to contain much camphire, that may be obtained by boiling or other proceſſes unknown on Sumatra. No pains is beſtowed on the cultivation of the caſſia. The bark, which is the part in uſe, is commonly taken from ſuch of the trees as are a foot or eighteen inches diameter, for when they are younger, it is ſaid to be ſo thin, as to loſe all its qualities very ſoon. The difference of ſoil and ſituation alters conſiderably the value of the bark. Thoſe trees which grow in a high, rocky ſoil, have red ſhoots, and the bark is ſuperior to that which is produced in a moiſt clay, where the ſhoots are green. I have been aſſured by a perſon of extenſive knowledge, that the caſſia produced on Sumatra, is from the ſame tree which yields the true cinnamon, and that the apparent difference ariſes from the leſs judicious manner of quilling it. Perhaps the younger and more tender branches ſhould be preferred; perhaps the age of the tree, or the ſeaſon of the year ought to be more nicely attended to; and laſtly I have known it to be ſuggeſted, that the mucilaginous ſlime which adheres to the inſide of the freſh peeled rind, does, when not carefully wiped off, injure the flavor of the caſſia, and render it inferior to that of the cinnamon. I am informed that it has been purchaſed by Dutch merchants at our India ſales, where it ſometimes ſold to much loſs, and afterwards by them ſhipped for Spain, as cinnamon, being packed in boxes which had come from Ceylon with that article.

Rattans. Rattans *(rotan)* furniſh annually many large cargoes, chiefly from the eaſtern ſide of the iſland, where the Dutch buy them to ſend to Europe; and the country traders, for the weſtern parts of India. Canes alſo, of various kinds, are produced in the ports which open to the ſtraits of *Malacca*.

Cotton. In almoſt every part of the country two ſpecies of cotton are cultivated, namely, the annual ſort (*goſſypium herbaceum*), and the ſhrub cotton (*goſſypium arboreum*). The cotton procured from both appears to be of very good quality, and might, with encouragement, be procured in any

any quantities; but the natives raiſe no more than is neceſſary for their own domeſtic manufactures. The ſilk cotton (*bombax ceiba*) is alſo to be met with in every village. This is, to appearance, one of the moſt beautiful raw materials the hand of nature has preſented. Its fineneſs, gloſs, and delicate ſoftneſs, render it, to the ſight and touch, much ſuperior to the labor of the ſilkworm; but owing to the ſhortneſs and brittleneſs of the ſtaple, it is eſteemed unfit for the reel and loom, and is only applied to the unworthy purpoſe of ſtuffing pillows and mattraſſes. Poſſibly it has not undergone a fair trial in the hands of our ingenious artiſts, and we may yet ſee it converted into a valuable manufacture. It grows in pods, from four to ſix inches long, which burſt open when ripe. The ſeeds entirely reſemble the black pepper, but are without taſte. The tree is remarkable, from the branches growing out perfectly ſtraight and horizontal, and being always three, forming equal angles, at the ſame height: the diminutive ſhoots likewiſe grow flat; and the ſeveral gradations of branches obſerve the ſame regularity to the top. Some travellers have called it the umbrella tree, but the piece of furniture called a dumb waiter, exhibits a more ſtriking picture of it.

Betel Nut.

The penang or betel nut, before mentioned, is a conſiderable article of traffick to the coaſt of Coromandel or Telinga, particularly from Acheen.

Coffee.

The coffee trees are univerſally planted, but the fruit produced here is not excellent in quality, which is probably owing entirely to the want of ſkill in the management of them. The plants are diſpoſed too cloſe to each other, and are ſo much overſhaded by other trees, that the ſun cannot penetrate to the fruit; owing to which the juices are not well ripened, and the berries, which become large, do not acquire a proper flavor. Add to this, that the berries are gathered whilſt red, which is before they have arrived at a due degree of maturity, and which the Arabs always permit them to attain to, eſteeming it eſſential to the goodneſs of the coffee. As the tree is of the ſame ſpecies with that cultivated in Arabia, there is little doubt but with proper care, this article might

might be produced of a quality equal, perhaps ſuperior, to that imported from the Weſt Indies; though probably the heavy rains on Sumatra, may prevent its attaining to the perfection of the coffee of Mocha *.

Turpentine. The *dammar* is a ſpecies of turpentine, and uſed for the ſame purpoſes to which that and pitch are applied. It is exported in large quantities to Bengal and elſewhere. It exſudes, or flows rather, ſpontaneouſly, from the tree in ſuch plenty, that there is no need of making inciſions to procure it. The natives gather it in lumps from the ground, where it has fallen, or collect it from the ſhores of bays and rivers, whither it has floated. It hangs from the bough of the tree which produces it, in large pieces, and hardening in the air it becomes brittle, and is blown off by the firſt high wind. When a quantity of it has fallen in the ſame place, it appears like a rock, and thence, they ſay, or more probably from its hardneſs, it is called dammar *battoo*; by which name it is diſtinguiſhed from the dammar *cruyen*. This is another ſpecies of turpentine, yielded by a tree growing in Lampoon called *cruyen*, the wood of which is white and porous. It differs from the common ſort, or dammar battoo, in being ſoft and whitiſh, having the conſiſtence, and ſomewhat the appearance of putty. It is in much eſtimation for paying the bottoms of veſſels, for which uſe, to give it firmneſs and duration, it ought to be mixed with ſome of the hard kind, of which it corrects the brittleneſs. The natives, in common, do not boil it, but rub or ſmear it on with their hands; a practice which is probably derived from indolence, unleſs, as I have been informed, that boiling it, without oil, renders it hard. To procure it, an inciſion is made in the tree.

Gum. There is a gum produced abundantly from a tree called *Paty*, which much reſembles gum arabic, and as they belong to the ſame genus of plants, it is not improbable that this might anſwer equally well, for

* This obſervation on the growth of the coffee, as well as many others on the vegetable productions of the iſland, I am indebted for, to the letters of Mr. Charles Miller, entered on the Company's records at Bencoolen.

every purpoſe the other is applied to. There is likewiſe a gum which I have ſeen in ſmall quantities, brought from the country, called *ampallou*, which I believe to be gum *lacca*, reſembling it in hardneſs and color.

The foreſts contain a great variety of valuable ſpecies of wood, which though not in general conſidered by the natives as objects of trade, are employed as ſuch in other countries, and might perhaps in this be turned to account, if properly attended to. Ebony trees (*jooar*) are in the greateſt plenty. *Cayoo gaddees*, a tree poſſeſſing the flavor, qualities, and virtues of the Saſſafras, but liker to the elm, than the fir, which that of South America is ſaid to reſemble, grows in great abundance, and is uſed in medicine, as a ſweetener of the blood. The ſpruce pines which Captain Cook mentions to have met with in different iſlands of the South Sea, particularly at that which he named the iſle of Pines, appear from the deſcription and the plate, to be exactly the ſame with the *arou* of Sumatra, which we have been uſed to call the baſtard pine, without reflecting on the probability of its yielding the ſpruce. I have before remarked of this tree, that it delights in a low, ſandy ſoil, and is ever the firſt that grows on land relinquiſhed by the ſea: by what means propagated, I know not, unleſs the cones float on the water, and are driven on the beach by the tide. On the weſt coaſt of Sumatra, there are no *arou* trees to be met with to the ſouthward of Allaſs, except near Siggin bay, where the river is called *Wye arou*. Sandal wood (*chendana*), alſo the celebrated eagle or aloes wood (*garoo*), are the produce of this iſland, and have been much boaſted of by the early writers; but I ſuſpect that they have, ſince thoſe days, loſt much of their reputation, as well as the different kinds of bezoars, procured from the bodies of various animals, which are now ſuffered to live unmoleſted. For ſhipbuilding there is much excellent timber, and ſome which is found by experience to reſiſt the worm, but the ſhallowneſs of the rivers and dangerous ſurfs, will ever prevent its being made uſe of for that important purpoſe. Teak (*jattee*), the pride of the eaſtern foreſts, though growing in abundance to the north and ſouth of the iſland, at Pegu and

Variety of wood.

Ebony.

Pine.

Sandal.

Eagle or Aloes.

Teak.

Java, is there ſcarce to be met with
planted *. This wood is in many
more kindly, and equal, at leaſt,
built of it at Bombay, continuing t
can recollect the period at which
is ſtately; the leaves are broad and
Manchineel. juice. The *rangee* or manchineel,
found here, and proves uſeful from
Iron-wood. ravages of the termes or white ant.
its extraordinary hardneſs, applicabl
maxacooly and *murbow*, are in much
the appearance of this tree is very
the larger myrtle, with a white fl
colored, cloſe, and finely veined, t
for the ſheaths of creeſes. There is
this. *Langſanni* has likewiſe a beau
carved work.

The foregoing is but a very imper
that ſeem to poſſeſs an inexhauſtibl
muſt be owned, that the greater nun
their porous nature, and proneneſs
and ſcarcely admit of ſeaſoning, ere
the ſubject I cannot avoid mentionin
and not peculiar to the iſland, deſerv
ſhould not be paſſed over in ſilence.
Banyan-tree. gliſh in the Weſt of India, termed t
arbor de raiis, and by the Malays c
uncommon property of dropping ro

* Mr. John Marſden, when reſident of Laye,
tree and diſtributed a quantity amongſt the inhabi
exceedingly, as if in their natural ſoil. Mr. R
coolen, but the ſituation ſeemed unfavorable. A
the name of *teak*.

boughs, which, when they touch the earth, become new ſtems, and go on increaſing to ſuch an extent, that ſome have meaſured in circumference of the branches, upwards of a thouſand feet, and have been ſaid to afford ſhelter to a troop of horſe. Theſe fibres, that look like ropes attached to the branches, when they meet with any obſtruction in their deſcent, conform themſelves to the ſhape of the reſiſting body, and thus occaſion many curious metamorphoſes. I recollect ſeeing them ſtand in the perfect ſhape of a gate, long after the original poſts, and croſs piece, had decayed and diſappeared; and I have been told of their lining the internal circumference of a large brick well, like the worm in a diſtiller's tub; there exhibiting the view of a tree turned inſide out, the branches pointing to the center, inſtead of growing from it. It is not more extraordinary in its manner of growth, than whimſical and fantaſtic in its choice of ſituations. From the ſide of a wall or the top of a houſe, it ſeems to ſpring ſpontaneous. Even from the ſmooth periphery of a wooden pillar, turned and painted, I have ſeen it ſhoot forth, as if the vegetative juices of the ſeaſoned timber had renewed their circulation, and begun to produce leaves afreſh. I have ſeen it flouriſh in the center of a hollow tree, of a very different ſpecies, which however ſtill retained its verdure, its branches encompaſſing thoſe of the *jawee jawee*, whilſt its decayed trunk encloſed the ſtem, which was viſible, at interſtices, from nearly the level of the plain on which they grew. This, in truth, appeared ſo ſtriking a curioſity, that I have often repaired to the ſpot, to contemplate the ſingularity of it. How the ſeed, from which it is produced, happens to occupy ſtations ſeemingly ſo unnatural, is not eaſily determined. Some have imagined the berries carried thither by the wind, and others, with more appearance of truth, by the birds; which, cleanſing their bills where they light, or attempt to light, leave, in thoſe places, the ſeeds, adhering by the viſcous

* The following is an account of the dimenſions of a remarkable Banyan or Burr tree, near Manjee, twenty miles weſt of Patna in Bengal. Diameter 363 to 375 feet. Circumference of ſhadow at noon, 1116 feet. Circumference of the ſeveral ſtems, in number fifty or ſixty, 921 feet. Under this tree ſat a naked Fakir, who had occupied that ſituation for twenty five years; but he did not continue there the whole year through, for his vow obliged him to lie, during the four cold months, up to his neck in the waters of the river Ganges.

matter which ſurrounds them. H
earth or water, deriving from t
nouriſhment, proves in its increa
building that harbours it. The fi
fine, penetrate common cements, a
the moſt powerful reſiſtance, ſpl
wedge, the moſt ſubſtantial brick
as not to admit the inſinuation
along the outſide, and to an extr
quently, to the ſtem, the proportio
have meaſured the former ſixty inch
of the leaf, which took up a third
I have alſo ſeen it wave its boughs
of which the roots, if we may tern
hundred; forming, by their cloſe
nerable gothic pillar. It ſtood near
monuments of antiquity, it had its
more.

Gold, Tin, and other Metals—Bees-wax—Ivory—Birds-neſt—Import-Trade.

BESIDE thoſe articles of trade afforded by the vegetable kingdom, Sumatra produces many others, and among the chief of theſe is Gold. This valuable metal is found moſtly in the central parts of the iſland; none, except very rarely, being obſerved to the ſouthward of *Leemoon*, a branch of *Jambee* river, or to the northward of *Nalaboo*, from whence *Acheen* is principally ſupplied. *Menangcabow* has always been eſteemed the richeſt ſeat of it; which probably induced the Dutch to eſtabliſh their head factory at *Padang*, in its neighbourhood. The *Malays* are ſettled in, or about, all the diſtricts where gold is collected, and as far as my knowledge and inquiries have extended, they appear to be (particularly at *Leemoon*, *Batang aſſy*, and *Pacallang Jamboo*, where colonies of them are eſtabliſhed) the only perſons who dig for and collect it: the original inhabitants, whom they diſtinguiſh by the name of *orang dooſoon*, or villagers, confining their attention to the raiſing of proviſions, with which they ſupply the Malays who ſearch for the metal. Gold

The earth taken up from the beds of the rivers, ſupplies them with the greater proportion of what they procure, being for that purpoſe well waſhed and ſifted, till the pure grains are ſeparated and cleanſed from the particles of mud and ſtone. They occaſionally looſen the earth of the adjacent banks, and often divert the courſe of rivulets, which high up the country are little torrents, through ground newly opened for that purpoſe. In ſome parts they dig into the earth in purſuit of the gold, which however can ſcarcely deſerve the appellation of mining, as they do not venture at any conſiderable excavation. Some of their pits are deſcribed as being of great depth, but this is probably exaggeration, for their ignorance of the uſe of windlaſſes and other machines, muſt neceſſarily keep them near the ſurface. The gold being found in a complete metallic Manner of procuring it.

metallic ſtate, does not undergo any proceſs of refining, purifying, or ſeparating, except from the white rock or marble it ſometimes adheres to. They ſimply beat and waſh it, and ſell it in the lumps or duſt in which they find it. Some of the former have been known to weigh as heavy as ſix or ſeven ounces, without mixture; but they are often joined with an equal bulk of marble, and theſe pieces being admired by the Europeans, ſell for the ſame price, by weight, as if they were all pure gold. In moſt of the ſpecimens of this ſort which I have ſeen, the gold might more properly be ſaid to encloſe the rock, than the latter to contain the gold.

It does not paſs through any third hand, before it reaches the Europeans. Of thoſe who dig for it, the moſt intelligent (diſtinguiſhed by the name of *ſoudaggar*, or trader) are truſted by the reſt with what they collect, who carry it to *Jambee*, *Palembang* or the Weſt coaſt, and barter it for opium and the fine goods of Bengal and Madras, with which they return, loaded, to their country. From Palembang and Jambee, they have the convenience of water carriage for a conſiderable part of the way, but it is tedious, being againſt the ſtream. From other places they carry their returns on their backs, to the weight, commonly of eighty pounds, through woods, over rivers, and acroſs mountains. They generally travel in parties of one hundred or more, and have frequent occaſion to defend their property againſt the ſpirit of plunder and extortion, which prevails among the poorer nations, through whoſe diſtricts they are obliged to paſs.

Price. When brought to our ſettlements, it is purchaſed at the high rate of three pounds, five ſhillings ſterling the ounce; ſo that on exportation to Europe, it ſcarcely affords a profit even to the original buyer; and others who employ it as a remittance incur a loſs, after the India Company's duties, and other incidental charges are deducted*. It has often been thought ſurprizing, that the Europeans ſettled on the iſland have

* Beaulieu, in 1622, ſays that gold was purchaſed at Acheen for the price it bore in France; but in ſome parts of the iſland thirty five per cent. cheaper.

not

not found it worth their pains, to work, in a proper manner, the mines with which the country does certainly abound; but calculation and experience appear to have taught them, that it is not a ſcheme likely to be attended with ſucceſs, owing, among other cauſes, to the dearneſs of labor, and the neceſſity of keeping up a force in diſtant parts of the country, for the protection of the miners. Europeans cannot poſſibly work in this climate, and the natives are unfit for the laborious exertion it would require, to render the undertaking profitable. The Dutch have at different periods made attempts of this nature. They ſent out, many years ſince, a Saxon mineralogiſt to work a mine at *Silleda*, but no profit accrued from it; and in latter times they commenced upon a vein that ran cloſe to their ſettlement of *Padan*, but not finding returns adequate to the expence, their Company ordered it to be let to farm, when in a few years, it fell into ſuch low repute, as to be at length diſpoſed of at a rent of two Spaniſh dollars, by public auction*. The whole quantity of gold procured at the ports on the Weſt coaſt of Sumatra, may be eſtimated at about ten thouſand ounces annually, of which Padang alone has been uſed to draw to it (before its late capture by the Engliſh) at leaſt one third part†. What quantity finds its way to Palembang and other places on the eaſtern ſide of the iſland, it is not in my power to compute, but I think it cannot be leſs than the former.

Value of Mines.

* The Engliſh Company having intelligence of a mine diſcovered near Fort Marlborough ordered it to be worked; but it never came to any thing.

† The following is an extract of a letter from Mr. James Moore, a ſervant of the Company, dated from Padang, in 1778. "They have lately opened a vein of gold in the country inland of Padang; from which the Governor at one time received an hundred and fifty tial (about two hundred ounces). He has procured a map to be made of a particular part of the gold country, which points out the different places where they work for it; and alſo the ſituation of twenty one Malay forts, that are all inhabited and in repair. Theſe diſtricts are extremely populous, compared to the more ſouthern part of the iſland. They collect, and export annually to Batavia, about two thouſand five hundred tials of gold from this place: the quantity never exceeds three thouſand tials, nor falls ſhort of two."

I am aſſured that the quantity of gold procured at Padang uſed to be much greater, but that through the mal-adminiſtration of a former governor, of the name of Palm, the country was thrown into confuſion, and the traders induced to form connexions on the eaſtern ſide of the iſland, whither a large proportion of the gold has ſince been annually diverted.

Gold

Inferior gold.

Gold of a very inferior touch, called *mas moodo*, or young gold, is found in the ſame countries where the other is produced, and ſells for about twenty five or thirty per cent leſs value. From its paleneſs, it ſhould ſeem to contain a mixture of ſilver, but the grains reſiſt the force of aqua fortis, being attended with no effervescence. The people of India ſuppoſe the difference to proceed from an original, eſſential inferiority in the quality of the metal: but I believe that our chymiſts allow of no diſparity of this kind, nor any but what proceeds from the greater or leſs quantity of alloy. In *Lampoon*, a very little gold is now and then diſcovered, but of this latter kind, the *mas moodo*, only.

Mode of cleanſing the gold.

Before the gold duſt is weighed for ſale, in order to cleanſe it from all impurities, and heterogeneous mixtures, whether natural or fraudulent, a ſkilful perſon, called a *Pandi*, is employed; who by the ſharpneſs of his eye alone, is able to effect this to a ſurprizing degree of nicety; owing to long experience and practice. No Engliſhman but one, a Mr. Saul, was ever known to attain to this art. The duſt is ſpread out on a kind of wooden platter, and the baſe particles (*ſanchong*) are touched out, and put aſide, one by one, with an inſtrument which the Pandi holds in his hand, made of linen cloth rolled up to a point. If the honeſty of theſe gold cleaners can be depended upon, their dexterity is almoſt infallible; and as ſome ſecurity for the former, it is uſual to pour the parcels when cleanſed, into a veſſel of aqua fortis, which is a powerful teſt of their accuracy. In thoſe parts where gold is much traficked in, it is generally employed as currency: every man carries his ſcales about him, and purchaſes are made with it, ſo low as to the weight of a grain

Gold weights.

or two of paddee. Various berries are alſo uſed as weights, particularly a little red ſpecies, with a black ſpot, which we call Indian peas. The moſt eſtabliſhed weight in trade, is the *tial* or *tael*, which differs however in the northern and ſouthern parts of the iſland, being at *Natal* twenty four penny weights, nine grains, and at *Padang*, *Bencoolen* and elſewhere, twenty ſix penny weights, twelve grains. At *Acheen* the *Bancal*, of one ounce, ten pennyweights and twenty one grains, is the ſtandard. The Spaniſh

Coins.

dollars are every where current, and where the gold duſt is not in circulation, the following diminutions are for the moſt part adopted:

the

the *fooceo*, an imaginary money, equal to the fourth part of a dollar; the *ooang* or fanam, larger than thoſe of Madras, but coined there, being the twenty fourth part of a dollar; of theſe there are likewiſe double and treble pieces; and laſtly the *keppeng* or copper caſh, of which one hundred conſtitute a Spaniſh dollar, which is always valued in the Engliſh ſettlements at five ſhillings ſterling. I do not know that gold, or any other metal, is coined by any native power on the iſland; though it is ſaid to have been formerly done at *Acheen* and *Pedir*.

Tin *(timar)*; copper *(tombago)*; iron *(beſſee)*; have been already ſpoken of in the beginning of this work. The tin is a very conſiderable article of trade, and many cargoes of it are yearly carried to China; for the moſt part in *tompangs* or ſmall pieces, and ſometimes in ſlabs. The mines, which are ſaid to be moſtly on *Banca*, and to have been accidentally diſcovered there in 1710 by the burning of a houſe, are worked by a colony of Chineſe, under the direction of the Dutch at *Palembang*, who endeavor to monopolize the trade; but the enterprizing ſpirit of private merchants finds means to elude the vigilance of their cruizers, and the commerce is largely participated by them. The copper, which ſeems of good quality, is chiefly collected in the neighbourhood of *Nalaboo*. The Malays are fond of mixing this metal with gold, in equal quantities, making what they term *ſooaſſo*, which is much uſed for buttons, beetle-boxes, and heads of creeſes. Sulphur, *(blayrang)*; arſenic, *(barangan)*; and ſaltpetre *(meſſeoo moonta)* are alſo the produce of Sumatra. In the country of *Cattown*, near the head of *Oori* river, there are caves, from the ſoil found in which, the ſaltpetre is procured. Some few of our Company's ſervants have penetrated a conſiderable way into them. Mr. Whalfeldt advanced into one, ſeven hundred and forty three feet, when his lights were extinguiſhed by the damp vapor. In a ſecond he advanced ſix hundred feet, through a narrow paſſage, about three feet wide, and five in height, when an opening in a rock led to a ſpacious place, forty feet high.* Theſe caves are the habi-

Tin.

Copper.

Sulphur.
Saltpetre.

* Mr. Chriſtopher Terry and Mr. Charles Miller viſited the ſame cave.

tation of innumerable birds, of the ſ
to abound the more, the farther he pr
about the upper parts of the cave,
forms the ſoil (in many places from
fifteen to twenty broad) which affords
earth, meaſuring ſeven bamboos or g
pounds, fourteen ounces of ſaltpetre;
ninth part more. This I afterwards ſa
rity; but I conceive that its value wo
proceſs.

Bees wax. Bees wax is a commodity of great im
and is from them exported to China, Be
tinent. No pains are taken with the b
they liſt, and are never collected in hiv
inferior to what we have in England.

Ivory. The foreſts abounding with elephan
plenty, and is carried both to China a
theſe, kept for ſtate by the King of Ac
Elephant. paſt of the iſland. As they are greg
country in large troops together, they
plantations of the natives, obliteratin
merely walking through the grounds;
duce of their gardens, particularly of
which they devour with eagerneſs. T
proves fatal to them, for the owners kn
vegetables, have a practice of poiſoning
ſplitting the canes and putting *barrang*
mal unwarily eats of and dies. Not
elephants are not fierce, and ſeldom atta
otherwiſe provoked. The rhinoceros
woods, and his horn is eſteemed an an
vouch for the ſtories told of their mutual
counters between theſe two enormous be

The birds-neſt, ſo much celebrated as a peculiar delicacy of the table, eſpecially among the Chineſe, is found in different parts, but in the greateſt abundance about *Croee*, near the ſouth end of the iſland. Four miles up the river of that name, is a large cave, where the birds, called *layang layang*, and which reſemble the common martin, build in vaſt numbers. The neſts are diſtinguiſhed into white and black, of which the firſt are by far the more ſcarce and valuable, being found in the proportion of one only to twenty five.* Birds-Neſt.

The white ſort ſells in China at the rate of a thouſand to fifteen hundred Spaniſh dollars the pecul; the black is uſually diſpoſed of at Batavia for about twenty dollars the ſame weight, where I underſtand it is chiefly converted into glue, of which it makes a very ſuperior kind. The difference between the two, has by ſome been ſuppoſed to be owing to the mixture of the feathers of the birds, with the viſcous ſubſtance of which the neſts are formed; and this they deduce from the experiment, of ſteeping the black neſts for a ſhort time in hot water, when they are ſaid to become, in a great degree, white. Among the natives I have heard a few aſſert, that they are the work of a different ſpecies of bird. It was ſuggeſted to me, that the white might probably be the recent neſts of the ſeaſon in which they were taken, and the black, ſuch as had been uſed for a number of years ſucceſſively. This opinion appearing plauſible, I was particular in my enquiries as to that point, and learned what ſeemed much to corroborate it. When the natives prepare to take the neſts, they enter the caves with torches, and forming ladders according to the uſual mode, of a ſingle bamboo notched, they aſcend and pull down the neſts, which adhere in numbers together, from the ſide and top of the rock. They informed me, that the more frequently and regularly the cave is ſtript, the greater proportion of white neſts they are ſure to find, and that on this experience they often make a practice of beating down and deſtroying the old neſts, in larger quantities than they

* I had an opportunity of giving to the Britiſh Muſeum, ſome of theſe white neſts, with eggs in them. Thoſe found in the Saltpetre cave before mentioned, are probably of the ſame ſpecies of bird.

trouble themſelves to carry away, in order that they may find white neſts the next ſeaſon in their room. The birds, during the building time, are ſeen in large flocks on the beach, collecting in their bills the foam which is thrown up by the ſurf, of which there is little doubt but they conſtruct their neſts, after it has undergone, perhaps, a preparation, from a commixture with their ſaliva, or other ſecretion, with which nature has provided them for that purpoſe.* The *ſooallo*, or ſea ſlug, is alſo an article of trade, to China and Batavia; being employed as the birds-neſt and vermicelli, for enriching ſoups, among a luxurious people.

Import-Trade. The general articles of import-trade, are the following. From the coaſt of Coromandel, ſalt; long cloth, blue and white; chintz, and a variety of other cotton goods: from Bengal, opium and taffetas: from China, coarſe porcelain; ſome tobacco; *quallies* or iron pans, and a number of ſmall, miſcellaneous commodities: from the eaſtern iſlands, Bugueſs clouting, a coarſe, ſtriped, cotton manufacture, much worn; guns called *rantakkers*; *creeſes* and other weapons; ſilken creeſe-belts; *toodongs* or hats; ſalt of a large grain; and ſometimes rice, eſpecially from the iſland of *Bally*: from Europe, ſilver; iron; lead; cutlery and other hardware; braſs wire; and ſcarlet cloth. It is not within my plan to enlarge upon this ſubject, or to enter into a detail of the markets and prices of the various articles, which, as in all countries where commerce is in its infancy or decline, are extremely fluctuating. The different ſpecies of goods above enumerated, come, for the moſt part, under conſideration in other places of the work, as they happen to be connected with the account of the natives who purchaſe them.

* Linnæus has conjectured, and with much plauſibility, that it is the animal ſubſtance frequently found on the beach which fiſhermen call blubbers or jellies, and not the foam of the ſea, that theſe birds collect.

Arts

Arts and Manufactures.—Art of Medicine.—Sciences.—Arithmetic: Geography: Aſtronomy: Muſic, &c.

I SHALL now take a view of thoſe arts and manufactures which the Sumatrans are ſkilled in, and which are not merely domeſtic, but contribute rather to the conveniences, and in ſome inſtances to the luxuries, than to the neceſſaries of life. I muſt remind the reader that my obſervations on this ſubject are moſtly drawn from the *Rejangs*, or thoſe people of the iſland, who are upon their level of improvement. We meet with accounts in old writers, of great founderies of cannon in the dominion of *Acheen*, and it is certain, that fire-arms, as well as creeſes, are at this day manufactured in the country of *Menangcabow*; but my preſent deſcription does not go to theſe ſuperior exertions of art, which certainly do not appear among thoſe people of the iſland whoſe manners, more eſpecially, I am attempting to delineate. What follows ſhould ſeem an exception from this limitation. There is no manufacture in that part of the world, and perhaps I might be juſtified in ſaying, in any part of the world, that has been more admired and celebrated, than the fine gold and ſilver filagree of Sumatra. This however is, ſtrictly ſpeaking, the work of the Malay, and not of the original inhabitants; but as it is in univerſal uſe and wear throughout the country, and as the goldſmiths are ſettled every where along the coaſt, I cannot be guilty of much irregularity in deſcribing here the proceſs of their art.

Arts and Manufactures.

Filagree.

There is no circumſtance that renders the filagree a matter of greater curioſity, than the coarſeneſs of the tools employed in the workmanſhip, and which, in the hands of an European, would not be thought ſufficiently perfect for the moſt ordinary purpoſes. They are rudely and inartificially formed, by the goldſmith (*pandi*), from any old iron he can pick up. When you engage one of them to execute a piece of work, his firſt requeſt is uſually for a piece of iron hoop, to make his wire-drawing inſtrument; an old hammer head, ſtuck in a block, ſerves for an

an anvil; and I have ſeen a pair of compaſſes, compoſed of two old nails tied together at one end. The gold is melted in a piece of a *preeoo* or earthen rice pot, or ſometimes in a crucible of their own make, of ordinary clay. In general they uſe no bellows, but blow the fire with their mouths, through a joint of bamboo, and if the quantity of metal to be melted is conſiderable, three or four perſons ſit round their furnace, which is an old broken *quallee* or iron pot, and blow together. At *Padang* alone, where the manufacture is more conſiderable, they have adopted the Chineſe bellows. Their method of drawing the wire, differs but little from that uſed by European workmen. When drawn to a ſufficient fineneſs, they flatten it, by beating it on their anvil; and when flattened they give it a twiſt, like that in the whalebone handle of a punch-ladle, by rubbing it on a block of wood, with a flat ſtick. After twiſting they again beat it on the anvil, and by theſe means it becomes flat wire with indented edges. With a pair of nippers they fold down the end of the wire, and thus form a leaf, or element of a flower in their work, which is cut off. The end is again folded and cut off, till they have got a ſufficient number of leaves, which are all laid on ſingly. Patterns of the flowers or foliage, in which there is not very much variety, are prepared on paper, of the ſize of the gold plate on which the filagree is to be laid. According to this, they begin to diſpoſe on the plate the larger compartments of the foliage, for which they uſe plain flat wire of a larger ſize, and fill them up with the leaves before mentioned. To fix their work they employ a glutinous ſubſtance, made of the red berry called *booa ſago*, ground to a pulp, on a rough ſtone. This pulp they place on a young coconut, about the ſize of a walnut, the top and bottom being cut off. I at firſt imagined that caprice alone might have directed them to the uſe of the coconut for this purpoſe; but I have ſince reflected on the probability of the juice of the young fruit being neceſſary to keep the pulp moiſt, which would otherwiſe ſpeedily become dry and unfit for the work. After that the leaves have been all placed in order, and ſtuck on, bit by bit, a ſolder is prepared of gold filings and borax, moiſtened with water, which they ſtrew over the plate, and then putting it in the fire for a ſhort time,

the

he whole becomes united. This kind of work on a gold plate, they all *carrang papan*: when the work is open, they call it *carrang trouſe*. n executing the latter, the foliage is laid out on a card, or ſoft kind of wood, and ſtuck on, as before deſcribed, with the ſago berry; and the work, when finiſhed, being ſtrewed over with their ſolder, is put into the fire, when the card or ſoft wood burning away, the gold remains connected. f the piece be large, they ſolder it at ſeveral times. In the manufacture of *badjoo* buttons, they firſt make the lower part flat, and having a mould ormed of a piece of buffalo's horn, indented to ſeveral ſizes, each like ne half of a bullet mould, they lay their work over one of theſe holes, nd with a horn punch, they preſs it into the form of the button. After his they complete the upper part. When the filagree is finiſhed, they leanſe it, by boiling it in water, with common ſalt and alum, or ſometimes lime juice; and in order to give it that fine purple color which hey call *ſapo*, they boil it in water with brimſtone. The manner of aking the little balls, with which their works are ſometimes ornamented, is as follows. They take a piece of charcoal, and having cut flat and ſmooth, they make in it a ſmall hole, which they fill with old duſt, and this melted in the fire, becomes a little ball. They are ery inexpert at finiſhing and poliſhing the plain parts, hinges, ſcrews, nd the like, being in this as much excelled by the European artiſts, as heſe fall ſhort of them, in the fineneſs and minuteneſs of the foliage. The Chineſe alſo make filagree, moſtly of ſilver, which looks elegant, ut wants likewiſe the extraordinary delicacy of the Malay work. The rice of the workmanſhip depends upon the difficulty or uncommonneſs f the pattern. In ſome articles of uſual demand, it does not exceed ne third of the value of the gold; but in matters of fancy, it is geneally equal to it. The manufacture is not now held in very high eſtimaon in England, where coſtlineſs is not ſo much the object of luxury, as ariety; but in the revolution of taſte, it may probably be again ſought ter and admired as faſhionable.

But little ſkill is ſhewn amongſt the country people in forging iron. hey make nails however, though not much uſed by them in building, ooden pins being generally ſubſtituted; alſo various kinds of tools, as the

Iron Manufactures.

the *prang* or bill, the *banchee*, *rembay*, *billiong*, and *papateel*, which are different ſpecies of adzes, the *capa* or ax, and the *pancoor* or hoe. Their fire is made with charcoal; the foſſil coal which the country produces being rarely, if ever, employed, except by the Europeans.* Their bellows are thus conſtructed. Two bamboos of about four inches diameter and five feet in length, ſtand perpendicularly near the fire; open at the upper end, and ſtopt below. About an inch or two from the bottom, a ſmall joint of bamboo is inſerted into each, which ſerve as nozles, pointing to, and meeting at the fire. To produce a ſtream of air, bunches of feathers or other ſoft ſubſtance, being faſtened to long handles, are worked up and down in the upright tubes, like the piſton of a pump. Theſe when puſhed downwards, force the air through the ſmall horizontal tubes; and by raiſing and ſinking each alternately, a continual current or blaſt is kept up; for which purpoſe a boy is uſually placed on a high ſeat or ſtand.

Carpenter's work.

The progreſs they have made in carpenter's work has been already pointed out, where there buildings were deſcribed. They are ignorant of the uſe of the ſaw, excepting where we have introduced it among them. Trees are felled by chopping at the ſtems, and in procuring boards, they are confined to thoſe, the direction of whoſe grain, or other qualities, admit of their being eaſily ſplit aſunder. In this reſpect the *maranti* and *maracooiy* have the preference. The tree, being ſtripped of its branches and its bark, is cut into the length required, and by the help of wedges ſplit into boards. Theſe being of irregular thickneſs, are uſually dubbed upon the ſpot. The tool uſed for this purpoſe is the *rembay*, the corners of which turn up towards the workmen, to prevent their catching in the board; but this ſeems an unneceſſary precaution. Moſt of their ſmaller work, and particularly on the bamboo, is performing with the *papateel*, which reſembles in ſhape, as much as in name, the *patoopateo* of the New Zelanders, but has the vaſt ſuperiority of

Tools.

* And not by them of late years: yet the report made of it in 1719 was, that it gave a *finer heat* than the coal from England: the bed of it (though deſcribed rather as a large rock above ground) lies four days journey up Bencoolen river, from whence quantities are waſhed down by the floods.

being

being made of iron. The blade, which is faſtened to the handle with a curious kind of baſket work of ſplit rattans, is ſo contrived as to turn in it, and by that means can be employed either as an adze or ſmall hatchet. Their houſes are generally built with the aſſiſtance of this ſimple inſtrument alone. The *billiong* is no other than a large *papateel*, with a handle of two or three feet in length, turning like that, in its ſocket.

The chief cement they uſe is made of the curd of the buffalo milk, called *prackee*. It is to be obſerved that butter is made (for the uſe of Europeans only *) not as with us, by churning, but by letting the milk ſtand till the butter forms of itſelf on the top. It is then taken off with a ſpoon, ſtirred about with the ſame in a flat veſſel, and well waſhed in two or three waters. The thick ſour milk left at the bottom, when the butter or cream is removed, is what I term the curd. This muſt be well ſqueezed, formed into cakes, and left to dry, when it will grow nearly as hard as flint. For uſe, you muſt ſcrape ſome of it off, mix it with quick lime, and moiſten it with milk. I think that there is no ſtronger cement in the world, and it is found to hold, particularly in a hot and damp climate, much better than glue; proving alſo effectual in mending china ware. The viſcous juice of a particular berry, is likewiſe uſed in the country as a cement. Cements.

Painting and drawing they are quite ſtrangers to. In carving, both in wood and ivory, they are curious and fanciful, but their deſigns are always groteſque and out of nature. The handles of the creeſes are the moſt common ſubjects of their ingenuity in this art, which uſually exhibit the head and beak of a bird, with the folded arms of a human creature, not unlike the repreſentation of one of the Egyptian deities. In cane and baſket work they are particularly neat and expert; as well as in mats, of which ſome kinds are much prized. Deſigning,

* The words uſed by the Malays, for butter and cheeſe, are *Monteiga* and *Queijo*, which are pure Portugueſe.

Looms. Silk and cotton cloths, of varied colors, manufactured by t
are worn by the natives in all parts of the country; eſpeci
women. Some of their work is very fine, and the patterns p
cied. Their loom or apparatus for weaving *(tunnone)* is ext
fective, and renders their progreſs tedious. One end of the w
made faſt to a frame, the whole is kept tight, and the web ſtr
by means of a ſpecies of yoke, which faſtens behind the bo
perſon weaving ſits down. Every ſecond of the longitudina
paſſes ſeparately through a ſet of reeds, like the teeth of a
the alternate ones through another ſet. Theſe are forced ho
return of the ſhuttle, rendering the warp cloſe and even. Th
threads of the warp croſs each other, up and down, to admit t
not from the extremities, as in our looms, nor effected by
but by turning edge ways two flat ſticks which paſs throu
ſhuttle *(doorah)* is a hollow reed, about ſixteen inches long,
ornamented on the outſide, and cloſed at one end, having in i
bit of ſtick, on which is rolled the woof or ſhoot. The ſilk c
uſually a gold head. They uſe ſometimes another kind of
more ſimple than this, being no more than a frame in which t
fixed, and the woof darned with a long, ſmall pointed ſhuttl
make uſe of a machine for ſpinning the cotton very like ou
women are expert at embroidery, the gold and ſilver thread for
procured from China, as well as their needles. For comm
their thread is the *poolay* before mentioned, or filaments of t
(muſa).

Earthenware. Different kinds of earthenware, I have elſewhere obſerved,
nufactured on the iſland.

Perfumes. They have a practice of perfuming their hair with oil of b
which they diſtil themſelves from the gum, by a proceſs dou
their own invention. In procuring it, a *preeoo*, or earthen rice
vered cloſe, is uſed for a retort. A ſmall bamboo is inſerted in
of the veſſel, and well luted with clay and aſhes, from whic

drops as it comes over. Along with the benjamin they put into the retort, a mixture of ſugar cane and other articles, that contribute little or nothing to the quantity or quality of the diſtilation; but no liquid is added. This empyreumatic oil is valued among them at a high price, and can only be uſed by the ſuperior rank of people.

Oil. The oil in general uſe is that of the coconut, which is procured in the following manner. The fleſhy part being ſcraped out of the nut, which for this uſe muſt be old, is expoſed for ſome time to the heat of the ſun. It is then put into a mat bag, and placed in the preſs (*campauhan*) between two ſloping timbers, which are fixed together in a ſocket in the lower part of the frame, and forced towards each other by wedges in a groove at top, compreſſing by this means, the pulp of the nut, which yields an oil, that falls into a trough made for its reception below. In the farther parts of the country, this oil alſo, owing to the ſcarcity of coconuts, is dear, and not ſo much uſed for burning as the *dammar* or roſin, which is always at hand. When travelling at night they make uſe of torches or Torches. links, called *ſocloo*, the common ſort of which are nothing more than dried bamboos of a convenient length, beaten at the joints, till ſplit in every part; without the addition of any reſinous or other inflammable ſubſtance. A ſuperior kind is made by filling with dammar a young bamboo, about a cubit long, well dried, and having the outer ſkin taken off.

carried to freight away the tigers. Theſe torches are carried with a view, chiefly, to frighten away the tigers, which are alarmed at the appearance of fire; and for the ſame reaſon it is common to make a blaze with wood, in different parts round their villages. The tigers prove to the inhabitants, both in their journeys and even their domeſtic occupations, moſt fatal and deſtructive enemies. The number of people annually ſlain by theſe rapacious ty- ravages of theſe animals. rants of the woods, is almoſt incredible. I have known inſtances of whole villages being depopulated by them. Yet, from a ſuperſtitious prejudice, it is with difficulty they are prevailed upon, by a large reward which the India Company offers, to uſe methods of deſtroying them; till they have ſuſtained ſome particular injury in their own family or kin-

dred. Their traps, of which they can make variety, are very ingeniouſly contrived. Sometimes they are in the nature of ſtrong cages, with falling doors, into which the beaſt is enticed by a goat or dog encloſed as a bait: ſometimes they manage that a large timber ſhall fall, in a groove, acroſs his back: ſometimes he his nooſed about the loins with ſtrong rattans; ſometimes is led to aſcend a plank, nearly balanced, which turning when he is paſt the center, lets him fall upon ſharp ſtakes prepared below. Inſtances have occurred of a tiger being caught by one of the former modes, which had many marks in his body of the partial ſucceſs of this laſt expedient. The eſcapes, at times, made from them by the natives are truly ſupprizing, but theſe accounts in general carry too romantic an air to admit of being repeated as facts. The ſize and ſtrength of the ſpecies which prevails on this iſland is prodigious. They are ſaid to break with a ſtroke of their fore paw, the leg of a horſe or a buffalo; and the largeſt prey they kill is without difficulty dragged by them into the woods. This they uſually perform on the ſecond night, being ſuppoſed, on the firſt, to gratify themſelves with ſucking the blood only. Time is by this delay afforded to prepare for their deſtruction; and to the methods already enumerated, beſide ſhooting them, I ſhould add that of placing a veſſel of water, ſtrongly impregnated with arſenic, near the carcaſe, which is faſtened to a tree to prevent its being carried off. The tiger having ſatiated himſelf with the fleſh, is prompted to aſſuage his thirſt, with the tempting liquor at hand, and periſhes in the indulgence. Their chief ſubſiſtence is moſt probably, the unfortunate monkeys with which the woods abound. They are deſcribed as alluring them to their fate, by a facinating power, ſimilar to what has been ſuppoſed of the ſnake, and I am not incredulous enough to treat the idea with contempt, having myſelf obſerved that when an aligator or crocadile, in a river, comes under an overhanging bough of a tree, the monkies, in a ſtate of alarm and diſtraction, crowd to the extremity, and chattering and trembling, approach nearer and nearer to the amphibious monſter that waits to devour them as they drop, which their fright and number renders almoſt unavoidable. Theſe aligators likewiſe occaſion the loſs of many inhabitants, frequently deſtroying the people as they bathe in the river,

And of aligators.

river, according to their regular cuſtom, and which the perpetual evidence of the riſk attending it, cannot deter them from. A ſuperſtitious idea of their ſanctity alſo, preſerves them from moleſtation, although, with a hook of ſufficient ſtrength, they may be taken without much difficulty. A muſket ball appears to have no effect upon their impenetrable hides.

Beſides the common methods of taking fiſh, of which the ſeas that waſh the coaſts of Sumatra afford an extraordinary variety and abundance, the natives employ a mode, unpractiſed, I apprehend, in any part of Europe. They ſteep the root of a certain creeping plant, called *toobo*, of ſtrong narcotic qualities, in the water where the fiſh are obſerved, which produces ſuch an effect, that they become intoxicated and to appearance dead, float on the ſurface of the water, and are taken with the hand. This is generally made uſe of in the baſons of water, formed by the ledges of coral rock which, having no outlet, are left full when the tide has ebbed.* Birds, particularly the plover (*cherooling*) and quails (*pooyoo*), are caught by ſnares or ſpringes laid for them in the graſs. Theſe are of *ejoo*, which reſembles horſehair, many fathoms in length, and diſpoſed in ſuch a manner that their feet get entangled; for which purpoſe they are gently driven towards the ſnares. In ſome parts of the country they make uſe of claſp nets. I never obſerved a Sumatran to fire a ſhot at a bird, though many of them, as well as the more eaſtern people, have a remarkably fine aim; but the mode of letting off the matchlocks, which are the pieces moſt habitual to them, precludes the poſſibility of ſhooting flying. Gunpowder is manufactured in various parts of the iſland, but leſs in the country I am more particularly ſpeak-

Fiſhing.

Bird catching.

Gunpowder.

* In Captain Cook's ſecond voyage is a plate repreſenting a plant uſed for the ſame purpoſe at Otaheite, which is the exact delineation of one whoſe appearance I am well acquainted with on Sumatra, and which abounds in many parts of the ſea beach; but though its qualities be ſimilar to thoſe of the *toobo*, the latter is a different plant, being a vine or creeper. In South America alſo, we are informed, the inhabitants procure fiſh after this extraordinary manner, employing three different kinds of plants; but whether any of them be the ſame with that of Otaheite or Sumatra, I am ignorant. I have lately been informed that this practice is not unknown in England, but has been prohibited. It is termed "foxing"; the drug made uſe of was the *cocculus indicus*.

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ing of, and to the ſouthward in general, than amongſt the people of Menangcabow, the Battas, and Acheneſe, whoſe frequent wars demand large ſupplies. It is made, as with us, of proportions of charcoal, ſulphur, and nitre, but the compoſition is very imperfectly granulated, being often haſtily prepared, in ſmall quantities, for immediate uſe. The laſt article, though found in the greateſt quantity in the ſaltpetre caves before ſpoken of, is moſt commonly procured from goat's dung, which is always to be had in plenty.

Sugar. The *Jaggree* or country ſugar is uſually made from the juice of the *anou*, a ſpecies of palm tree, extracted in the manner already deſcribed. In ſome places, but rarely, they preſs the ſugar cane for this purpoſe, in a mill, the rollers of which are worked by the endleſs ſcrew, inſtead of coggs; one of the two, which is longer than the other, having a bar through it that is turned by the hand. The juice is ſimply boiled till a conſiſtence is formed, but ſcarcely at all granulated, being little more than a thick ſyrup. This is made into cakes, ſpread upon leaves to dry, and afterwards folded up in *oopee* or the inner bark of the *penang* tree. This jaggree, beſide its ordinary uſes as ſugar, being mixed with lime, makes a fine cement for building, and an exquiſite plaſter for walls, which in ſome parts of India equals marble in appearance. The liquor of the anou, called *neeroo* or toddy, is drank whilſt freſh, and proves an agreeable beverage. It is alſo made uſe of in a fermented ſtate, to effect which a compoſition is employed called *raggee*; and a quantity of rice being at the ſame time ſteeped in it, the liquor then becomes intoxicating, and is called *brum*. This is in fact the baſis of the ſpirit called *arrack*, but the Sumatrans have not the art of diſtilling it.* The Malays, when re-

* Many attempts have been made by the Engliſh to bring to perfection the manufacture of ſugar and arrack from the canes: but the expences, particularly of the ſlaves, were always found to exceed the advantages. Within theſe few years, that the plantations and works were committed to the management of Mr. Henry Botham, it has manifeſtly appeared that the end is to be obtained, by employing the *Chineſe* in the works of the field, and allowing them a proportion of the produce, for their labor. The manufacture had arrived at a conſiderable extent, when the breaking out of the war gave a check to its progreſs; but the path is pointed out, and it is worth purſuing with vigor. The ſums of money thrown into Batavia for arrack and ſugar have been immenſe.

ſtrained

ed from the uſe of opium, are apt to have recourſe to this liquor, but among the country people inebriation is perfectly rare.

Salt is here, as in moſt other countries, an article of general conſump- Salt.
tion. The demand for it is moſtly ſupplied by cargoes imported, but they alſo manufacture it themſelves.* The method is tedious. They kindle a fire cloſe to the ſea beach, and pour upon it ſea water, by degrees. When this has been continued for a certain time, the water evaporating, and the ſalt being precipitated among the aſhes, they gather theſe in baſkets, or in funnels made of the bark or leaves of trees, and pour ſea water on them, till the particles of ſalt are well ſeparated, and waſhed, with the water, into a veſſel placed below to receive them. This water, now ſtrongly impregnated, is boiled till the ſalt adheres in a white cruſt to the bottom and ſides of the veſſel. In burning a ſquare meaſure of firewood, a ſkilful perſon procures about five gallons of ſalt. What is thus made, has ſo conſiderable a mixture of the ſalt of the wood, that it ſoon diſſolves, and cannot be carried far into the country. The coarſeſt grain is preferred.

The art of medicine, among the Sumatrans, conſiſts almoſt entirely Art of medicine.
in the application of ſimples, in the virtues of which they are ſurprizingly ſkilled. Every old man and woman is a phyſician; their rewards depending upon their ſucceſs; but they generally procure a ſmall ſum in advance, under the pretext of purchaſing charms †. The mode of practice

* In one of the earlieſt letters from Bencoolen, to the Preſidency of Madras, it is mentioned that it could not be diſpoſed of as an article of trade.

† Charms are there worn about the necks of children, as in Europe. I know not what they conſiſt of, nor is it of much conſequence, being merely impoſitions of the Malay prieſts. As a charm againſt an ague I once accidentally met with, which from circumſtances I conclude to be a copy of ſuch as are employed by the Portugueſe Chriſtians in India. Though not properly belonging to my ſubject, I will preſent it to the reader. "(Sign of the croſs) When Chriſt ſaw the croſs, he trembled and ſhaked; and they ſaid unto him, haſt thou an ague? and he ſaid unto them, I have neither ague nor fever; and whoſoever bears theſe words, either in writing or in mind, ſhall never be troubled with ague or fever. So help thy ſervants, O Lord, who

tice is either by adminiſtering the juices of certain trees and herbs inwardly, or by applying outwardly a poultice of leaves chopped ſmall, upon the breaſt or part affected, renewing it as ſoon as it becomes dry. For internal pains, they rub oil on a large leaf of a ſtimulant quality: and heating it before the fire, clap it on the body of the patient, as a bliſter, which produces very powerful effects. Phlebotomy they never uſe, yet the people of the neighbouring iſland of *Neas* are famous for their ſkill in cupping, which they practice in a manner peculiar to themſelves.

Fevers. In fevers they give a decoction of the herb *lakoon*, and bathe the patient, for two or three mornings, in warm water. If this does not prove effectual, they pour over him, during the paroxyſm, a quantity of cold water, rendered more chilly by the *daoun ſedingin*, which, from the ſudden revulſion it cauſes, brings on a copious perſpiration. Pains and ſwellings in the limbs are likewiſe cured by ſweating; but for this purpoſe, they either cover themſelves over with mats, and ſit in the ſunſhine at noon, or if the operation be performed within doors, a lamp, and ſometimes a pot of boiling herbs, is encloſed in the covering with them.

Leproſy. There are two ſpecies of leproſy known in theſe parts. The milder ſort, or *impetigo*, as I apprehend it to be, is very common among the inhabitants of *Neas*; great numbers of whom are covered with a white ſcurf or ſcales, that renders them loathſome to the ſight. But this diſtemper, though diſagreeable from the violent itching and other inconveniences with which it is attended, does not appear immediately to affect the health; ſlaves in that ſituation being daily bought and ſold for field and other out-door work. It is communicated from parents to their

who put their truſt in thee!" From the many folds that appear in the original, I have reaſon to apprehend that it had been worn, and by ſome Engliſhmen, whom frequent ſickneſs and the fond love of life, had rendered weak and ſuperſtitious enough to try the effects of this barbarous and ridiculous quackery.

offſpring,

offſpring, but though hereditary, it is not contagious. I have ſometimes been induced to think it nothing more than a confirmed ſtage of the *ſerpigo* or ringworm, or it may be the ſame with what is elſewhere termed the *ſhingles*. I have known a Neas man who has effected a temporary removal of this ſcurf, by the frequent application of ſuch herbs as are uſed to cure the ringworm, and ſometimes by rubbing gunpowder and ſtrong acids to his ſkin; but it always returned after ſome time. The other ſpecies with which the country people are in ſome inſtances affected, is doubtleſs from the deſcription given of its dreadful ſymptoms, that ſevere kind of leproſy which has been termed *elephantieſis*; the ſkin coming off in flakes, and the fleſh falling from the bones, as in the lues venerea. This diſorder being eſteemed highly infectious, the unhappy wretch who labors under it, is driven from the village he belonged to, into the woods, where victuals are left for him, from time to time, by his relations. A prang and a knife are likewiſe delivered to him, that he may build himſelf a hut, which is generally erected near to ſome river, continual bathing being ſuppoſed to have ſome effect in removing the diſorder, or alleviating the miſery of the patient. Few inſtances of recovery have been known. There is a diſeaſe called the *nambee*, which bears ſome affinity to this, attacking the feet chiefly, the fleſh of which it eats away. As none but the loweſt claſs of people ſeem to ſuffer from this complaint, I imagine it proceeds in a great degree from want of cleanlineſs.

Small pox.

The ſmall pox ſometimes viſits the iſland and makes terrible ravages. It is regarded as a plague, and drives from the country thouſands whom the infection ſpares. Their method of ſtopping its progreſs (for they do not attempt a cure) is by converting into an hoſpital or receptacle for the reſt, that village where lie the greateſt number of ſick, whither they ſend all who are attacked by the diſorder, from the country round. The moſt effectual methods are purſued to prevent any perſon's eſcape from this village, which is burnt to the ground as ſoon as the infection has ſpent itſelf, or devoured all the victims thus offered to it. Inoculation ſeems to be an idea not thought of, and as it could not be univerſal, it might be a dangerous experiment for Europeans to introduce it partially,

tially, in a country where the diſorder make its appearance at diſtant intervals only; unleſs thoſe periods could be ſeized, and the attempts made, when and where there might be well founded apprehenſion of its being communicated in the natural way. A diſtemper much reſembling the ſmall pox, and in its firſt ſtages miſtaken for it, is not uncommon. It cauſes an alarm, but does not prove mortal, and is probably what we term the chicken pox.

Venereal diſeaſe.

The venereal diſeaſe, though common in the Malay bazars, is in the inland country almoſt unknown. A man returning to his village, with the infection, is ſhunned by the inhabitants as an unclean and interdicted perſon. The Malays cure it with the decoction of a china root, called by them *gadoong*, which cauſes a ſalivation.

Inſanity.

When a man is by ſickneſs, or otherwiſe, deprived of his reaſon, or when ſubject to convulſion fits, they imagine him poſſeſſed by an evil ſpirit, and their ceremony of exorciſm is performed by putting the unfortunate wretch into a hut, which they ſet fire to about his ears, ſuffering him to make his eſcape through the flames in the beſt manner he can. The fright, which would go nigh to deſtroy the intellects of a reaſonable man, may perhaps have, under contrary circumſtances, an oppoſite effect.

Sciences.

Arithmetic.

The ſkill of the Sumatrans in any of the ſciences, is, as may be preſumed, very limited. Some, however, I have met with, who, in arithmetic, could multiply and divide, by a ſingle multiplier or diviſor, ſeveral places of figures. Tens of thouſands (*laxa*) are the higheſt claſs of numbers the Malay language has a name for. In counting over a quantity of ſmall articles, each tenth, and afterwards each hundredth piece, is put aſide; which method is juſt conſonant with the progreſs of ſcientific numeration, and probably was the origin of it. When they may have occaſion to recollect at a diſtance of time, the tale of any commodities they are carrying to market, or the like, the country people often aſſiſt their memory, by tying knots on a ſtring, which is produced when they want to ſpecify the number. The Peruvian *quipos* were, I ſuppoſe, an improvement upon this ſimple invention.

They

They eſtimate the quantity of moſt ſpecies of merchandize by what we call dry meaſure, the uſe of weights being apparently introduced among them by foreigners; for the *pecul* and *cattee* are uſed only on the ſea coaſt, and places which the Malays frequent.* The *coolah* or bamboo, containing very nearly a gallon, is the general ſtandard of meaſure among the Rejangs; of theſe eight hundred make a *coyan*: the *choopa* is one quarter of a bamboo. By the bamboo almoſt all articles, even elephants teeth, are bought and ſold; but by a bamboo of ivory they mean ſo much as is equal in weight to a bamboo f rice. This ſtill includes the idea of weight, but is not attended with their principal objection to that mode of aſcertaining quantity, which ariſes, as they ſay, from the impoſſibility of judging by the eye of the juſtneſs of artificial weights, owing to the various materials of which they may be compoſed, and which meaſurement is not liable to. The meaſures of length here, as perhaps originally among every people upon earth, are taken from the dimenſions of the human body. The *deppo*, or fathom, is the extent of the arms from each extremity of the fingers: the *etto*, or cubit, is the fore-arm and hand: *cakee* is the foot: *janca* is the ſpan; and *jarree*, which ſignifies a finger, is the inch. Theſe are eſtimated from the general proportions of middle ſized men, others making an allowance in meaſuring, and not regulated by any exact ſtandard. Meaſures.

The ideas of Geography, among ſuch of them as do not frequent the ſea, are perfectly confined, or rather they entertain none. They know not that the country they inhabit is an iſland, nor have they any general name for it. Habit renders them expert in travelling through the woods, where they perform journeys of weeks and months without ſeeing a dwelling. In places little frequented, where they have occaſion to ſtrike out new paths, (for roads there are none) they make marks on trees, for the future guidance of themſelves and others. I have heard a man ſay, Geography.

* The *pecul* is 133⅓ *lb*: 100 *cattees* are one pecul, each being eſtimated at a pound and a third.

"I will attempt a paſſage by ſuch a route, for my father, when living, told me that he had left his tokens there." They eſtimate the diſtance of places from each other, by the number of days, or the proportion of the day, taken up in travelling it, and not by meaſurement of the ſpace. Their journey, or day's walk, may be computed at about twenty miles; but they can bear a long continuance of fatigue.

Aſtronomy. The Malays, as well as the Arabs and other Mahometan nations, fix the length of the year at three hundred and fifty four days, or twelve lunar months of twenty nine days and an half; by which mode of reckoning, each year is thrown back above eleven days. The original Sumatrans rudely eſtimate their annual periods from the revolution of the ſeaſons, and count their years from the number of their crops of grain (*taoun paddee*); a practice, which, though not pretending to accuracy, is much more uſeful for the general purpoſes of life, than the former, which is merely adapted to religious obſervances. They, as well as the Malays, compute time by regular lunar periods, but do not attempt to trace any relation or correſpondence, between theſe ſmaller meaſures and the ſolar revolution. Whilſt more poliſhed nations were multiplying miſtakes and difficulties, in their endeavors to aſcertain the completion of the ſun's courſe through the ecliptic, and in the mean while ſuffering their nominal ſeaſons to become almoſt the reverſe of nature, theſe people without an idea of intercalation, preſerved the account of their years free from eſſential, or at leaſt progreſſive error, and the confuſion which attends it. The diviſion of the month into weeks I believe to be unknown, except where it has been taught with Mahometaniſm; the day of the moon's age being uſed inſtead of it, where accuracy is required; nor do they ſubdivide the day into hours. To denote the time of day, at which any circumſtance they find it neceſſary to ſpeak of, happened, they point with their finger, to the height in the ſky, at which the ſun then ſtood. And this mode is the more general and preciſe, as the ſun, ſo near the equator, aſcends and deſcends almoſt perpendicularly, and riſes and ſets, at all ſeaſons of the year, within a few minutes of ſix o'clock. Scarce any of the ſtars or conſtellations are diſtinguiſhed

tinguiſhed by them. They notice, however, the planet Venus, but do not imagine her to be the ſame at the different periods of her revolution; when ſhe precedes the riſing, and follows the ſetting ſun. They are aware of the night on which the new moon ſhould make its appearance, and the Malays ſalute it with the diſcharge of guns. They alſo know when to expect the returns of the tides, which are at their height, on the ſouth weſtern coaſt of the iſland, when that luminary is in the horizon, and ebb as it riſes. When they obſerve a bright ſtar near the moon, they are apprehenſive of a ſtorm; as Europeans ſailor foretel a gale from the ſharpneſs of her horns. Theſe are both, in part, the conſequence of an unuſual clearneſs in the air, which proceeding from an extraordinary alteration of the ſtate of the atmoſphere, muſt naturally be followed by a violent ruſhing of the circumjacent parts, to reſtore the equilibrium, and thus prove the prognoſtic of high wind. During an eclipſe they make a loud noiſe with ſounding inſtruments, to prevent one luminary from devouring the other, as the Chineſe, to frighten away the dragon. They tell of a man in the moon, who is continually employed in ſpinning cotton, but that every night a rat gnaws his thread, and obliges him to begin his work afreſh. This they apply as an emblem of endleſs and ineffectual labor, like the ſtone of *Siſyphus*, and the ſieves of the *Danaides*.

Hiſtory and chronology they are entirely without; the memory of all paſt events being preſerved by tradition only.

They are fond of muſic, and have many inſtruments in uſe among them, but few, upon inquiry, appear to be original, being moſtly borrowed from the Chineſe and other more eaſtern people; particularly the *caliuiang*, *gong*, and *ſooleen*. The violin has found its way to them from the weſtward. The *caliuiang* reſembles the ſticcado and the harmonica; the more common ones having the croſs pieces, which are ſtruck with two little hammers, of ſplit bamboo, and the more perfect, of a certain compoſition of metal which is very ſonorous. The *gongs*, a kind of bell, but differing much in ſhape, and ſtruck on the outſide, Muſic.

are

are caſt in ſets regularly tuned to thirds, fourth, fifth, and octave, and often ſerve as a baſs, or under-part, to the *caliutang*. The *ſoolcen* is the Malay flute. The country flute is called *ſerdum*. It is made of bamboo, is very imperfect, having but few ſtops, and reſembles much an inſtrument deſcribed as found among the people of Otaheite. A ſingle hole underneath, is covered with the thumb of the left hand, and the hole neareſt the end at which it is blown, on the upper ſide, with a finger of the ſame hand. The other two holes are ſtopt with the right hand fingers. In blowing they hold it inclined to the right ſide. They have various inſtruments of the drum kind, particularly thoſe called *ringkah*, which are in pairs, and beaten with the hands at each end. They are made of a certain kind of wood hollowed out, covered with dried goat ſkins, and laced with ſplit rattans. It is difficult to obtain a proper knowledge of their diviſion of the ſcale, as they know nothing of it in theory. The interval we call an octave, ſeems to be divided with them into ſix tones, without any intermediate ſemitones, which muſt confine their muſic to one key. It conſiſts in general of but few notes, and the third is the interval that moſt frequently occurs. Thoſe who perform on the violin, uſe the ſame notes as in our diviſion, and they tune the inſtrument, by fifths, to a great nicety. They are fond of playing the octave, but ſcarce uſe any other chord. The Sumatran tunes very much reſemble, to my ear, thoſe of the native Iriſh, and have uſually, like them, a flat third.

Language.—

Language—Malay—Arabic character uſed—Languages of the interior people—Peculiar characters—Specimens of languages and of alphabets.

BEFORE I proceed to an account of the laws, cuſtoms, and manners of the people of the iſland, it is neceſſary that I ſhould ſay ſomething of the different languages ſpoken on it; the diverſity of which has been the ſubject of much contemplation and conjecture. Languages.

The *Malay* language, which is original in the peninſula of *Malayo*, and has from thence extended itſelf throughout the eaſtern iſlands, ſo as to become the *lingua franca* of that part of the globe, is ſpoken every where along the coaſts of Sumatra, prevails in the inland country of *Menangcabow* and its immediate dependencies, and is underſtood in almoſt every part of the iſland. It has been much celebrated, and juſtly, for the ſmoothneſs and ſweetneſs of its ſound, which have gained it the appellation of the *Italian of the eaſt*. This is owing to the prevalence of vowels and liquids in the words, and the infrequency of any harſh combination of mute conſonants. Theſe qualities render it well adapted to poetry, which the Malays are paſſionately addicted to. They amuſe all their leiſure hours, including the greater portion of their lives, with the repetition of ſongs, which are, for the moſt part, proverbs illuſtrated, or figures of ſpeech applied to the occurrences of life. Some that they rehearſe, in a kind of recitative, at their *bimbangs* or feaſts, are hiſtorical love tales, like our old Engliſh ballads, but often extempore. An example of the former ſpecies is as follows. Malay. Songs.

Apo

Apo goono paſſang paleeta,
Callo teedah dangan ſoombeonia?
Apo goono bermine matta,
Callo teedah dangan ſoongopnia?

What ſignifies attempting to light a lamp,
If the wick be wanting?
What ſignifies making love with the eyes,
If nothing in earneſt be intended?

It muſt be obſerved however, that it often proves a very difficult matter to trace the connexion between the figurative and the literal ſenſe of the ſtanza. The eſſentials in the compoſition of the *pantoon*, for ſuch theſe little pieces are called, the longer being called *dendang*, are the rhythmus and the figure, particularly the latter, which they conſider as the life and ſpirit of the poetry. I had a proof of this in an attempt which I made to impoſe a *pantoon* of my own compoſing, on the natives, as a work of their countrymen. The ſubject was a dialogue between a lover, and a rich, coy miſtreſs: The expreſſions were proper to the occaſion, and in ſome degree characteriſtic. It paſſed with ſeveral, but an old lady who was a more diſcerning critic than the others, remarked that it was "*catto catto ſajo*"—mere converſation; meaning that it was deſtitute of the quaint and figurative expreſſions which adorn their own poetry. Their language, in common ſpeaking, is proverbial and ſententious. If a young woman prove with child before marriage, they obſerve it is, "*douloo booa, cadeean boongo*"—"the fruit before the flower." Hearing of a perſon's death, they ſay, "*nen mattee, mattee; nen eedoop, beerajo: callo ſampi-la janjeenia, apo boolee booat?*—"Thoſe who are dead, are dead; thoſe who ſurvive muſt work: if his allotted time was expired, what reſource is there?"*

* The "*apo boolee booat?*" is a phraſe they always make uſe of, to expreſs their ſenſe of *inevitability*, and has more force than any tranſlation of it I can employ.

Their

Their writing is in the Arabic character, very little corrupted, owing to which, and the adoption of their religion from the ſame quarter, a great number of Arabic words are incorporated with the Malay. The Portugueſe too have furniſhed them with many terms, chiefly for ſuch ideas as they have acquired ſince the period of European diſcoveries to the eaſtward. They write on paper, uſing ink of their own compoſition, with pens made of the twig of the *Anou* tree. I could never diſcover that the Malays had any original written characters, peculiar to themſelves, before they acquired thoſe now in uſe; but it is poſſible that ſuch might have been loſt; a fate that may hereafter attend thoſe of Sumatra, on which the Arabic daily makes incroachments. Yet I have had frequent occaſion to obſerve the Malay language written by inland people, in the country character; which would indicate that the ſpeech is likely to periſh firſt. Their books are for the moſt part, either tranſcripts from the Alcoran (*koraan*), or legendary tales (*kabar*), of little merit as compoſitions. Arabic character uſed by Malays.

The pureſt, or moſt eſteemed Malay is ſaid, and with great appearance of reaſon, to be ſpoken at Malacca. It differs from the dialect uſed on Sumatra chiefly in this, that words, in the latter, made to terminate in "O," are, in the former, ſounded as ending in "A". Thus they pronounce lad*a* (pepper) inſtead of lad*o*. Thoſe words which end with a "K" in writing, are, on Sumatra, always ſoftened in ſpeaking, by omitting it; as "*tabbe bunnia*," "many compliments," "for *tabbek, bunniak*;" but the Malaccans, and eſpecially the more eaſtern people, who ſpeak very broad, give them generally the full ſound. The perſonal pronouns alſo differ materially in the reſpective countries.

Attempts have been made to compoſe a Grammar of the Malay tongue, upon the principles on which thoſe of the European languages are formed. But the abſurdity of ſuch productions is obvious. Where there is no inflexion of either nouns or verbs, there can be no caſes, declenſions, moods, or conjugations. All this is performed by the addition

of certain words expreſſive of a determinate meaning, which ſhould not be conſidered as mere auxiliaries, or as particles ſubſervient to other words. Thus, in the inſtance of *Rooma*, a houſe; "*derree pada rooma*" ſignifies "from a houſe"; but it would be talking without uſe or meaning, to ſay that *derree pada* is the ſign of the ablative caſe of that noun, for then every prepoſition ſhould equally require an appropriate caſe, and as well as "of" "to" and "from," we ſhould have a caſe for "*deatas rooma*"—on top of the houſe." So of verbs: "*callo ſayo boolee gellan*"—"if I could walk:" this may be termed the preter-imperfect tenſe of the ſubjunctive or potential mood, of the verb *gellan*; whereas it is in fact a ſentence, of which *gellan*, *boolee*, *&c.* are conſtituent words.* It is improper, I ſay, to talk of the caſe of a noun, which does not change its termination, or the mood of a verb, which does not alter its form. An uſeful ſet of obſervations might be collected, for ſpeaking the language with correctneſs and propriety, but they muſt be as different from the artificial and technical rules of our grammarians, as the dreſs of an European lady, from the ſimplicity of a Malay habit.

Interior people uſe languages different from the Malay.

Beſide the Malay there are a variety of languages ſpoken on Sumatra, which, however, have not only a manifeſt affinity among themſelves, but alſo to that general language which is found to prevail in, and to be indigenous to all the iſlands of the eaſtern ſea; from Madagaſcar to the remoteſt of Captain Cook's diſcoveries; comprehending a wider extent than the Roman, or any other tongue, has yet boaſted. Indiſputable examples of this connexion and ſimilarity, I have exhibited in a paper which the Society of Antiquaries have done me the honor to publiſh in their Archæologia. In different places it has been more or leſs

* Bowrey, who has written on this ſubject, conſtitutes his future tenſe, of the word "*maso*," thus, "*camee maoo bacha*," which is, "we chuſe, or are inclined to read." To form the Paſſive voice, he ſays the particle "*ber*" is to be prefixed, but he is miſtaken, for "I ſend this letter" is expreſſed in Malay, by "*ſayo ber-kerim ſoorat innee.*" Theſe endeavors to ſquare every thing to our own local and partial ideas, put me in mind of ſome vocabularies I have ſeen, in which the country Titles were thus explained—*Pangeran*—a Duke:—*Datto*—an Earl: *Dupaty*—a Lord Mayor.

mixed

mixed and corrupted, but between the moſt diſſimilar branches, an evident ſameneſs of many radical words is apparent, and in ſome, very diſtant from each other in point of ſituation, as for inſtance the Philippines and Madagaſcar, the deviation of the words is ſcarcely more than is obſerved in the dialects of neighbouring provinces of the ſame kingdom.*

The principal internal languages of Sumatra, are the Rejang and the Batta, whoſe difference is marked, not ſo much by the want of correſpondence in the terms, as by the circumſtance of their being each expreſſed in a diſtinct and peculiar written character. This I conceive to be extraordinary, and perhaps ſingular, in the hiſtory of human improvement; that two diviſions of people on the ſame iſland, with equal claims to originality, in ſtages of civilization nearly equal, and ſpeaking languages derived from the ſame ſource, ſhould write in characters eſſentially different from each other, and from the reſt of the world. What corroborates the evidence of the alphabets being ſeparate and unconnected inventions, is, that the order of the letters is not the ſame; as will appear by an inſpection of the ſpecimens I have ſubjoined for the gratification of the curious.† The Acheneſe making uſe of the Arabic character, their language has the leſs claim to originality. The Lampoon, as a dialect, is ſufficiently diſtinct from all the others, but a few of the letters of the alphabet, particularly the firſt and ſecond, are expreſſed by characters manifeſtly the ſame with the Rejang, though the major part ſeem entirely unlike. Perhaps, as the Greeks are ſaid to have

They have peculiar writing characters.

* I am engaged in an attempt to render this compariſon of languages more extenſive, and as far as poſſible, to bring ſpecimens of all thoſe ſpoken in the known world, into one point of view.

† See the following plate. The *Javaneſe*, and all other eaſtern writing, that I have examined, differs as much from theſe, as the *Rejang* from the *Batta*. The ſpecimen of a *Javan* alphabet given in Corneille le Brun is very juſt. The *Tagala* alphabet is to be found in Thevenot. Relation des Iſles Philippines.

done in the days of Cadmus, the Lampoons may have borrowed from their neighbours, in order to complete the number of their letters. All theſe people, in writing, form their lines from the left hand towards the right, contrary to the practice of the Malays and the Arabians.

Write on bark of trees.

Their writings, of any bulk and importance, are executed with ink, on the inner bark of a tree, cut into narrow ſtrips of conſiderable length, and folded together in ſquares; each ſquare or fold anſwering for a page. On more common occaſions they write on the outer coat of a joint of bamboo, ſometimes whole, and ſometimes ſplit into pieces of two or three inches in breadth, with the point of their creeſe or other weapon, which ſerves the purpoſe of a ſtylus.* Theſe writings or ſcratchings rather, are often performed with a conſiderable degree of neatneſs; of which I have ſpecimens in my poſſeſſion, as well as of their larger works. The proportion of thoſe among the natives who can read and write, particularly the Battas, is very great, and perhaps not ſurpaſſed in many countries of Europe.

and on bamboo.

None of theſe languages are ſo agreeable to the ear as the Malay, and the Lampoon in particular is very guttural, making frequent uſe of the ſound we denote by "g," which they introduce even in Malay words, and liquifying the conſonant "r." Thus the word *Croce*, they pronounce *Cogh-ee*, and *bras* they change into *leeas*.†

In Java, Siam, and other parts of the eaſt, beſide the common language of the country, there is eſtabliſhed a court language, ſpoken by

* The Chineſe are ſaid, by their hiſtorians, to have written on pieces of Bamboo, before they invented paper.

† It is remarkable that the Malays cannot expreſs the conſonant F, or Ph, nor the people of the iſland *Neas*, near Sumatra, the conſonant P. The ſame diſtinction is obſerved amongſt the inhabitants of ſome of the South Sea iſlands, and I believe holds good with reſpect to the Perſian and Arabian alphabets.

perſons

perſons of rank only. This diſtinction, artfully invented for the purpoſe of keeping the vulgar at a diſtance, and inſpiring them with reſpect for what they cannot underſtand, does not take place in any part of Sumatra, among the inhabitants of which, diſparity of ſituation is not attended with much reſerve, or diſtance of behavior between the perſons.

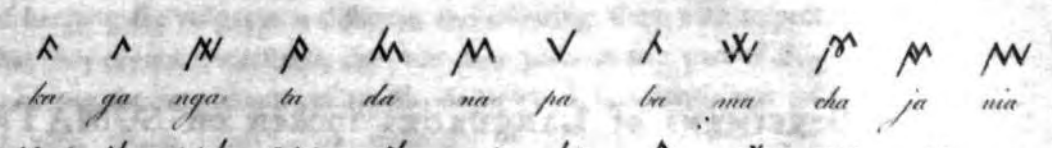
SPECIMENS

SPECIMENS of LANGUAGES ſpoken on SUMATRA.

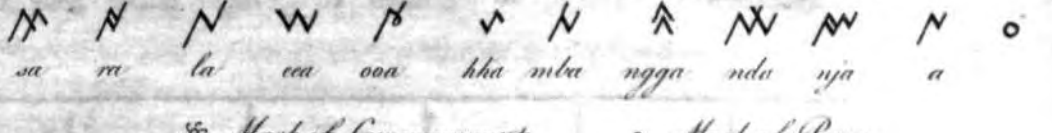
	Malay.	Acheen.	Batta.	Rejang.	Lampoon.
One	Satoo	Sah	Sadah	Do	Sye
Two	Duo	Duz	Duo	Dooy	Rowah
Three	Teego	Tloo	Toloo	Tellou	Tulloo
Four	Ampat	Paat	Opat	'Mpat	Ampah
Five	Leemo	Leemung	Leemah	Lemo	Leemah
Six	Anam	'Nam	Onam	Noom	Annam
Seven	Toojoo	Toojoo	Paitoo	Toojooa	Peetoo
Eight	Slappan	D'lappan	Ooalloo	Delapoon	Ooalloo
Nine	Sambilan	Sakoorang	Seeah	embilan	Seewah
Ten	Sapooloo	Saploo	Sapooloo	Depooloo	Pooloo
Huſband	Lackee	Lackaye	Morah	Lackye	Cadjoon
Wife	Beenee	Beenaye	Aboo	Sooma	Cadjoon
Father	Bapa	Bah	Ammah	Bapa	Bapa
Mother	Mau	Mau	Enang	Indo	Eenah
Head	Capallo	Oolou	Ooloo	Oolou	Oolooh
Eyes	Matto	Matta	Mahtah	Matty	Mattah
Neck	Eedong	Eedoon	Aygong	Eeoong	Eerong
Hair	Ramboot	Oh	Oboo	Boo	Boohoo
Teeth	Geeggee	Geguy	Ningee	Aypen	Eepan
Hand	Tangan	Jarrooay	Tangan	Tangoon	Chooloo
Day	Haree	Ooraye	Torang-haree	Beely-looeng	Rannee
Night	Mallam	Mallam	Borgning	B.-calemmoon	Beenghee
White	Pootee	Pootee	Nabottar	Pooteah	Mandack
Black	Etam	Hetam	Nabeero	Meloo	Malloom
Good	Baye	Gaet	Dengan	Baye	Buttie
Die	Mattee	Mattay	Mahtay	Mattoee	Jahal
Fire	Appee	Appooy	Ahpee	Op ay	Aphooy
Water	Ayer	Eer	Ayck	Beole	Wye
Earth	Tana	Tano	Tana	Peeta	Tanno
Coconut	Clappo	Oo	Crambee	Neele	Clappah
Rice	Bras	Breeagh	Dahano	Blas	Beeas
Fiſh	Eecun	Incoor	Dakkay	'Conn	Ewah
Hog	Babee	Booy	Babee	Sooeetemba	Babooye
Sun	Matto-haree	Mattowraye	Mahtah-haree	Mattey-beely	Mata-rannee
Moon	Boolan	Booloon	Boolan	Booloon	Boolan
I	Ambo, Sayo	Ooloou	Apoo	Ookoo	Gniah
God	Allah-tallah	Allah	Daibattah	Ooh-tallo	Alla-talla

Comparative

REJANG ALPHABET.



ka ga nga ta da na pa ba ma cha ja nia



sa ra la cca ooa hha mba ngga nda nja a

Mark of Commencement. ○ Mark of Pause.

The Letters of these Alphabets are governed by a variety of Signs the application of which considerably alters the terminating sound. Those which belong peculiarly to the Rejang are as follows.

" Duo deatas which changes the Termination from ..... a to an

" Cajeena or Duo debowa changes a to ah

ˇ Cajoonjoong ..... to ar

ˆ Calowan ..... to ee

× Cameecha ..... to ay

ı Catoolang changes ..... a to ang

ı Cameelan ..... to oo

C Cateeling ..... to i

C Catooloong ..... to aw

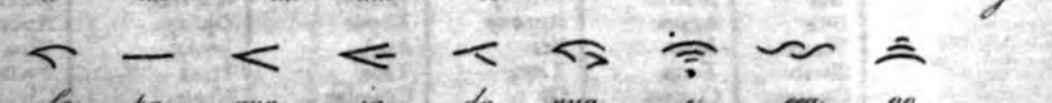
ka kan kah kar kee kay kang koo ki kow

The Letters are never joined in writing, each for the most part representing a syllable.

The Writing is from the left hand to the right.

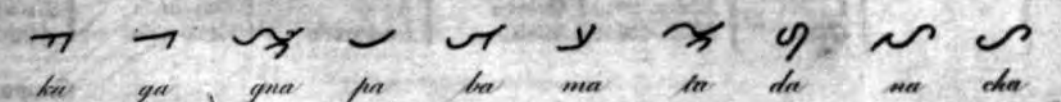
BATTA

a ha na ma ra ta ba wa sa ga

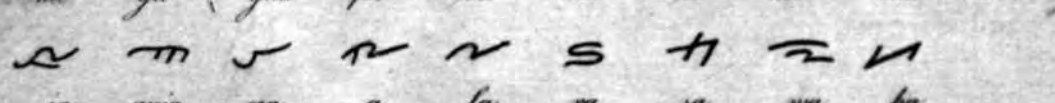


la pa gna ja da nya e cca oo

LAMPOON



ka ga gna pa ba ma ta da na cha



ja gnia cca a la ra sa wa ha

Comparative ſtate of the Sumatrans in civil ſociety—Difference of Character between the Malay and other inhabitants. Government—Titles and power of the chiefs among the Rejangs. Influence of the Europeans—Government in Paſſumah.

CONSIDERED as a people occupying a certain rank in the ſcale of civil ſociety, it is not eaſy to determine the proper ſituation of the inhabitants of this iſland. Though far diſtant from that point to which the poliſhed ſtates of Europe, have aſpired, they yet look down, with an interval almoſt as great, on the ſavage tribes of Africa and America. Perhaps if we diſtinguiſh mankind ſummarily into five claſſes; but of which each would admit of numberleſs ſubdiviſions; we might aſſign a third place, to the more civilized Sumatrans, and a fourth, to the remainder. In the firſt claſs, I ſhould of courſe include ſome of the republics of ancient Greece, in the days of their ſplendor; the Romans, for ſome time before and after the Auguſtan age; France, England, and other refined nations of Europe, in the latter centuries; and perhaps China. The ſecond might comprehend the great Aſiatic empires at the period of their proſperity; Perſia, the Mogul, the Turkiſh, with ſome European kingdoms. In the third claſs, along with the Sumatrans, Xoloans, and a few other ſtates of the eaſtern archipelago, I ſhould rank the nations on the northern coaſt of Africa, and the more poliſhed Arabs. The fourth claſs, with the leſs civilized Sumatrans, will take in the people of the new diſcovered iſlands in the South Sea; perhaps the celebrated Mexican and Peruvian empires; the Tartar hordes, and all thoſe ſocieties of people in various parts of the globe, who, poſſeſſing perſonal property, and acknowleding ſome ſpecies of eſtabliſhed ſubordination, riſe one ſtep above the Carribs, the New Hollanders, the Laplanders,

Comparative ſtate of ſociety.

Laplanders, and the Hottentots, who exhibit a picture of mankind in its rudeſt and moſt humiliating aſpect.*

Few improvements adopted from the Europeans.

As mankind are my nature ſo prone to imitation, it may ſeem ſurprizing that theſe people have not derived a greater ſhare of improvement, in manners and arts, from their long connexion with Europeans, particularly with the Engliſh, who have now been ſettled among them for an hundred years. Though ſtrongly attached to their own habits, they are nevertheleſs ſenſible of their inferiority, and readily admit the preference which our attainments in ſcience, and eſpecially in mechanics, intitle us to. I have heard a man exclaim, after contemplating the ſtructure and uſes of a houſe clock, "Is it not fitting that ſuch as *we*, ſhould be ſlaves to people who have the ingenuity to invent, and the ſkill to conſtruct, ſo wonderful a machine as this? "The ſun," he added, "is a machine of this nature. But who winds it up, ſaid his companion? Who but *Allah*, replied he."

Some probable cauſes of this backwardneſs may be ſuggeſted. We carry on few or no ſpecies of manufacture at our ſettlements: every thing is imported ready wrought to its higheſt perfection: the natives have no opportunity of examining the firſt proceſs, or the progreſs of the work. Abundantly ſupplied with every article of convenience from Europe, and prejudiced in their favor becauſe from thence, we make but little uſe of the raw materials Sumatra affords. We do not ſpin its cotton; we do not rear its ſilk-worms; we do not ſmelt its metals; we do not even hew its ſtone: neglecting theſe, it is in vain we would exhibit to the people for their improvement in the arts, our rich brocades, our time-pieces, or diſplay to them, in drawings, the elegance

* There are three ſcales, pointed out by different writers (Le Poivre, Robertſon, and Richardſon) by which to meaſure and aſcertain the ſtate of civilization any people have arrived at: the one is the degree of perfection of their agriculture; another, their progreſs in the art of numeration; and a third the number of abſtract terms in their language. Forming a judgment by theſe teſts, the reader will be able to determine with what ſhare of propriety I have aſſigned the above ranks to the Sumatrans.

of

of our architecture. Our manners likewiſe are little calculated to excite their approval and imitation. Not to inſiſt on the licentiouſneſs that has at times been imputed to our communities; the pleaſures of the tabſe; emulation in wine; boiſterous mirth; juvenile frolics, and puerile amuſements, which do not paſs without ſerious, perhaps contemptuous, animadverſion—ſetting theſe aſide, it appears to me, that even our beſt models are but ill adapted for the imitation of a rude, incurious, and unambitious people. Their ſenſes, not their reaſon, ſhould be acted on, to rouſe them from their lethargy; their imaginations muſt be warmed; a ſpirit of enthuſiaſm muſt pervade and animate them, before they will exchange the pleaſures of indolence for thoſe of induſtry. The philoſophical influence that prevails, and characteriſes the preſent age, in the weſtern world, is unfavorable to the producing theſe effects. A modern man of ſenſe and manners, deſpiſes, or endeavors to diſpiſe, ceremony, parade, attendance, ſuperfluous and ſplendid ornaments in his dreſs or furniture: preferring eaſe and convenience, to cumbrous pomp, the perſon firſt in rank is no longer diſtinguiſhed by his apparel, his equipage, or his number of ſervants, from thoſe inferior to him; and though poſſeſſing real power, is diveſted of almoſt every external mark of it. Even our religious worſhip partakes of the ſame ſimplicity. It is far from my intention to condemn or depreciate theſe manners, conſidered in a general ſcale of eſtimation. Probably in proportion as the prejudices of ſenſe are diſſipated by the light of reaſon, we advance towards the higheſt degree of perfection our natures are capable of: poſſibly perfection may conſiſt in a certain medium which we have already ſtept beyond; but certainly all this refinement is utterly incomprehenſible to an uncivilized mind, which cannot diſcriminate the ideas of humility and meanneſs. We appear to the Sumatrans to have degenerated from the more ſplendid virtues of our predeceſſors. Even the richneſs of their laced ſuits, and the gravity of their perukes, attracted a degree of admiration; and I have heard the diſuſe of the large hoops worn by the ladies, pathetically lamented. The quick, and to them inexplicable, revolutions of our faſhions, are ſubject of much aſtoniſhment, and they naturally conclude, that thoſe modes can have but little

intrinſic merit which we are ſo ready to change; or at leaſt that our caprice renders us very incompetent to be the guides of their improvement. Indeed, in matters of his kind, it is not to be ſuppoſed that an imitation ſhould take place, owing to the total incongruity of manners in other reſpects, and the diſſimilarity of natural and local circumſtances. But perhaps I am ſuperfluouſly inveſtigating minute and partial cauſes of an effect, which one general one may be thought ſufficient to produce. Under the frigid, and more eſpecially the torrid zone, the inhabitants will naturally preſerve an uninterrupted ſimilarity and conſiſtency of manners, from the uniform influence of their climate. In the temperate zones, where this influence is equivocal, the manners will be fluctuating, and dependent rather on moral than phyſical cauſes.

Difference in character between the Malays and other Sumatrans.

The Malay and native Sumatran differ more in the features of their mind than in thoſe of their perſon. Although we know not that this iſland, in the revolutions of human grandeur, ever made a diſtinguiſhed figure in the hiſtory of the world, (for the Acheneſe, though powerful in the ſixteenth century, were very low in point of civilization) yet the Malay inhabitants have an appearance of degeneracy, and this renders their character totally different from that which we conceive of a ſavage, however juſtly their ferocious ſpirit of plunder on the eaſtern coaſt, may have drawn upon them that name. They ſeem rather to be ſinking into obſcurity, though with opportunities of improvement, than emerging from thence, to a ſtate of civil or political importance. They retain a ſtrong ſhare of pride, but not of that laudable kind which reſtrains men from the commiſſion of mean and fraudulent actions. They poſſeſs much low cunning and plauſible duplicity, and know how to diſſemble, the ſtrongeſt paſſions and moſt inveterate antipathy, beneath the utmoſt compoſure of features, till the opportunity of gratifying their reſentment offers. Veracity, gratitude, and integrity are not to be found in the liſt of their virtues, and their minds are almoſt totally ſtrangers to the ſentiments of honor and infamy. They are jealous and vindictive. Their courage is deſultory, the effect of a momemtary enthuſiaſm,

thuſiaſm, which enables them to perform deeds of incredible deſperation; but they are ſtrangers to that ſteady magnanimity, that cool heroic reſolution in battle, which conſtitutes in our idea the perfection of this quality, and renders it a virtue.* Yet it muſt be obſerved, that from an apathy almoſt paradoxical, they ſuffer under ſentence of death, in caſes where no indignant paſſions could operate to buoy up the mind to a contempt of puniſhment, with aſtoniſhing compoſure and indifference; uttering little more on theſe occaſions, than a proverbial ſaying, common among them, expreſſive of the inevitability of fate—"*apoo boolee booat*"; To this ſtoiciſm, their belief in predeſtination, and very imperfect idea of a future, eternal exiſtence, doubtleſs contribute.

Some writer has remarked, that a reſemblance is uſually found, between the diſpoſition and qualities of the beaſts proper to any country, and thoſe of the indigenous inhabitants of the human ſpecies; where an intercourſe with foreigners has not deſtroyed the genuineneſs of their character. The Malay may be compared to the buffalo and the tiger. In his domeſtic ſtate, he is indolent, ſtubborn, and voluptuous as the former, and in his adventurous life, he is infidious, blood thirſty, and rapacious as the latter. Thus the Arab is ſaid to reſemble his camel, and the placid Gentoo his cow.

Character of native Sumatran.

The original Sumatran, though he partakes in ſome degree of the Malay vices, and partly from the contagion of example, poſſeſſes many excluſive virtues; but they are more properly of the negative than the poſitive kind. He is mild, peaceable, and forbearing, unleſs his anger be rouſed by violent provocation, when he is implacable in his reſentments. He is temperate and ſober, being equally abſtemious in meat and drink. The diet of the natives is moſtly vegetable; water is their only beverage; and though they will kill a fowl or a goat for a ſtranger, whom perhaps they never ſaw before, nor ever expect to ſee again, they

* In the hiſtory of the Portugueſe wars in this part of the eaſt, there appears ſome exception to this remark, and particularly in the character of *Laceſemanna*, who was truly a great man and moſt conſummate warrior.

are

are rarely guilty of that extravagance for themſelves; nor even at their feſtivals (*bimbang*), where there is a plenty of meat, do they eat much of any thing but rice. Their hoſpitality is extreme, and bounded by their ability alone. Their manners are ſimple; they are generally, except among the chiefs, devoid of the Malay cunning and chicane; yet endued with a quickneſs of apprehenſion, and on many occaſions diſcovering a conſiderable degree of penetration and ſagacity. In reſpect to women, they are remarkably continent, without any ſhare of inſenſibility. They are modeſt; particularly guarded in their expreſſions; courteous in their behavior; grave in their deportment, being ſeldom or never excited to laughter; and patient to a great degree. On the other hand, they are litigious; indolent; addicted to gaming; diſhoneſt in their dealings with ſtrangers, which they eſteem no moral defect; ſuſpicious; regardleſs of truth; mean in their tranſactions; ſervile; though cleanly in their perſons, dirty in their apparel, which they never waſh. They are careleſs and improvident of the future, becauſe their wants are few, for though poor, they are not neceſſitous; nature ſupplying with extraordinary facility, whatever ſhe has made requiſite for their exiſtence. Science and the arts have not, by extending their views, contributed to enlarge the circle of their deſires; and the various refinements of luxury, which in poliſhed ſocieties become neceſſaries of life, are totally unknown to them.*

Government. Having endeavoured to trace the character of theſe people, with as much fidelity and accuracy as poſſible, I ſhall now proceed to give an account of their government, laws, cuſtoms, and manners; and in order to convey to the reader the cleareſt ideas in my power, I ſhall develope the various circumſtances in ſuch order and connexion, as ſhall

* The *Macaſſar* and *Buggueſs* people, who come annually in their *prows* from *Celebes* to trade at Sumatra, are looked up to by the inhabitants, as their ſuperiors in manners. The Malays affect to copy their ſtyle of dreſs, and frequent alluſions to the feats and atchievements of theſe people are made in their ſongs. Their reputation for courage, which certainly ſurpaſſes that of all other people in the eaſtern ſeas, acquires them this flattering diſtinction. They alſo derive part of the reſpect paid them, from the richneſs of the cargoes they import, and the ſpirit with which they ſpend the produce in gaming, cock-fighting, and opium-ſmoking.

appear

appear beſt to anſwer this intent, without confining myſelf, in every inſtance, to a rigid and ſcrupulous arrangement into diſtinct heads.

Government among the Rejangs.

The inhabitants of the *Rejang* country live in villages or *dooſoons*, each under the government of a magiſtrate ſtyled *Dupatty*. His dependants are termed *Ana-booa*,* and in number ſeldom exceed one hundred. A certain proportion of the dupatties belonging to each river, the villages being always ſituated by the water ſide,† are choſen to meet in a legiſlative or judicial capacity, at the *qualloe* or river's mouth, and theſe are diſtinguiſhed by the name of *Proatteen*. The *Pangeran* or prince of the country, preſides over the whole. I would point out in what conſiſts the fealty of a *dupatty* to a *pangeran*, and of his *ana booa* to him, but ſo very little is to be obſerved in either caſe, that it is not an eaſy matter to deſcribe it. Almoſt without arts, and with but little induſtry, the ſtate of property is nearly equal among all the inhabitants, and the chiefs ſcarcely differ but in title, from the bulk of the people. Their authority is no more than nominal, being without that coercive power, neceſſary to make themſelves feared and implicitly obeyed. This is the natural reſult of poverty among nations habituated to peace; where the two great political engines, of intereſt and military force, are wanting. Their government is founded in opinion, and the ſubmiſſion of the people is voluntary. The domeſtic rule of a private family, beyond a doubt, ſuggeſted firſt the idea of government in ſociety, and this people having made but ſmall advances in civil policy, theirs retains a ſtrong reſemblance of its original. It is connected alſo with the principle of the feudal ſyſtem, into which it would probably ſettle, ſhould it attain to a greater degree of refinement. All the other governments throughout the iſland are likewiſe a mixture of the patriarchal and feudal; and it may be obſerved, that where a ſpirit of conqueſt has reduced the inha-

Pangeran or chief.

His authority.

* Apparently a figurative expreſſion, from fruit hanging on a tree.

† The names which we uſually apply to countries or diſtricts, belong properly to the rivers; and it is, with the natives, more common to ſay, the people of ſuch a river, than of ſuch a country. Rivers in Europe divide provinces, but in India they are conſidered as running through the center of them.

bitants

bitants under the ſubjection of another power, or has added foreign diſtricts to their dominion, there the feudal maxims prevail: where the natives, from ſituation or diſpoſition, have long remained undiſturbed by revolutions, there the ſimplicity of patriarchal rule obtains; which is not only the firſt, and natural form of government, of all rude nations riſing from imperceptible beginnings, but is perhaps alſo the higheſt ſtate of perfection they can ultimately arrive at. It is not in this art alone that we perceive the next ſtep from conſummate refinement, leading to ſimplicity.

Much limited.

The foundation of right to government among theſe people, ſeems, as I ſaid, to be the general conſent. If a chief exerts an undue authority, or departs from their long eſtabliſhed cuſtoms and uſages, they conceive themſelves at liberty to relinquiſh their allegiance. A commanding aſpect, an inſinuating manner, a ready fluency in diſcourſe, and a penetration and ſagacity in unravelling the little intricacies of their diſputes, are qualities which ſeldom fail to procure to their poſſeſſor, reſpect and influence, ſometimes perhaps ſuperior to that of an acknowledged chief. The pangeran indeed claims deſpotic ſway, and as far as he can find the means, ſcruples not to exert it; but his revenues being inſufficient to enable him to keep up any force, for carrying his mandates into execution, his actual powers are very limited, and he has ſeldom found himſelf able to puniſh a turbulent ſubject, any otherwiſe than by private aſſaſſination. In appointing the heads of dooſoons, he does little more than confirm the choice already made among the inhabitants, and was he arbitrarily to name a perſon of a different tribe, or from another place, he would not be obeyed. He levies no tax nor has any revenue, (what he derives from the India Company being out of the queſtion) or emolument from his ſubjects, other than what accrues to him from the determination of cauſes. Appeals lie to him in all caſes, and none of the inferior courts, or aſſemblies of proatteens, are competent to pronounce ſentence of death. But all puniſhments being, by the laws of the country, commutable for fines, and the appeals being attended with expence and loſs of time, the parties generally abide by the firſt deciſion. Thoſe

dooſoons

dooſoons which are ſituated neareſt to the reſidence of the pangeran, at *Soongey-lamo*, acknowledge ſomewhat more of ſubordination than the diſtant ones, which, even in caſe of war, eſteem themſelves at liberty to aſſiſt or not, as they think proper, without being liable to conſequences. In anſwer to a queſtion on this point, "we are his ſubjects not his ſlaves," replied one of the proatteens. But from the pangeran you hear a tale widely different. He has been known to ſay, in a political converſation; "ſuch and ſuch dooſoons, there will be no trouble with: they are my powder and ſhot;" explaining himſelf by adding, that he could diſpoſe of the inhabitants, as his anceſtors had done, to purchaſe ammunition in time of war.

Origin of the title of pangeran in Rejang.

The father of *Pangeran Munco Raja* (whoſe name is preſerved from oblivion by the part he took in the expulſion of the Engliſh from Fort Marlborough in the year 1719) was the firſt who bore the title of *pangeran* of *Soongey-lamo*. He had before been ſimply *Beginda Sebyam*. Till about an hundred years ago, the ſouthern coaſt of Sumatra, as far as *Oori* river, was dependent on the king of *Bantam*, whoſe *Jennang* (lieutenant or deputy) came yearly to *Silebar* or *Bencoolen*, collected the pepper, and filled up the vacancies, by nominating, or rather confirming in their election, the *proatteens*. Soon after that time, the Engliſh having eſtabliſhed a ſettlement at Bencoolen, the *jennang* informed the chiefs that he ſhould viſit them no more, and raiſing the two head men of *Soongey lamo* and *Soongey etam*,* to the dignity of *pangeran*, gave into their hands the government of the country, and withdrew his maſter's claim. Such is the account given by the preſent poſſeſſors, of the origin of their titles, which nearly correſponds with the recorded tranſactions of the period. It followed naturally that the pangeran ſhould lay claim to the abſolute authority of the king whom he repreſented, and that the proatteens ſhould ſtill conſider him but as one of themſelves, and pay him little more than nominal obedience. He had no power to enforce

* The latter is chief of the *Lemba* country, in the neighbourhood of Bencoolen river; on which however, the former poſſeſſes ſome villages, and is chief of the Rejang tribes.

his

his plea, and they retain their privileges, taking no oath of allegiance, nor ſubmitting to be bound by any poſitive engagement. They ſpeak of him however with reſpect, and in any moderate requiſition, that does not affect their *addat* or cuſtoms, they are ready enough to aid him, (*tolong*; as they expreſs it) but rather as matter of favor, than acknowledged obligation.

The exemption the *Dupatties* contend for, from abſolute ſubjection, they allow in turn to their *anabooas*, whom they govern by the influence of opinion only. The reſpect paid to a Dupatty, is little more than as to an Elder of a family held in eſteem, and this the old men of the dooſoon ſhare with him, ſitting by his ſide in judgment on the little differences that ariſe among themſelves. If they cannot determine the cauſe, or the diſpute be with one of a ſeparate village, the proatteens of the ſame tribe that live adjacent, meet for the purpoſe. From theſe litigations ariſe ſome ſmall emoluments to the dupatty, whoſe dignity, in other reſpects, is rather an expence than an advantage. In the erection of public works, ſuch as their *Balli* or town hall, he contributes a larger ſhare of materials. He receives and entertains all ſtrangers, his dependants furniſhing their quotas of proviſion, on particular occaſions, and their hoſpitality is ſuch, that food and lodging are never refuſed to thoſe who aſk it.

Succeſſion of Dupatties.

Though the rank of dupatty is not ſtrictly hereditary, the ſon, when of age, and capable, generally ſucceeds the father, at his deceaſe: if too young, the father's brother, or ſuch one of the family as appears moſt qualified, aſſumes the poſt; not as a regent, but in his own right; and the minor comes in perhaps at the next vacancy.

Tribes.

The Rejangs are diſtinguiſhed into tribes, the deſcendants of a different *pooyang* or anceſtor. Of theſe there are four principal tribes, *Joorcallang*, *Beremannie*, *Seloopo* and *Toobye*; ſaid to derive their origin from four brothers, and to have been united from time immemorial in a league offenſive and defenſive: the permanency however of this bond, may be conjectured

conjectured to have been owing to the expediency reſulting from their ſituation, rather than their conſanguinity, or any formal compact. There are alſo ſeveral inferior tribes.

Each river or diſtrict, (for it is by the rivers the parts of the country are diſtinguiſhed) and indeed each dooſoon, is independent of, though not unconnected with, its neighbours; acting in concert, only by ſpecific conſent. On every river there is at leaſt one *Pambarah* or ſuperior *proatteen*, who differs from the reſt, in the right of preſiding at thoſe ſuits and feſtivals, in which two or more dooſoons have a common concern, with a larger allotment of fines and proviſion.* If more tribes than one are ſettled on the ſame river, each has uſually its pambarab, who is choſen by the reſpective proatteens: theſe are choſen in like manner by the dupatties, but with the concurrence of the elders of the dooſoon. If the choice diſpleaſes any of the inhabitants, they agree among themſelves what chief they will follow, and remove to his dooſoon. There is no reſtraint or compulſion in the caſe. Sometimes a few families ſeparate themſelves, and elect a chief, but without conteſting the title of him whom they leave. The chiefs do not however aſſume the title of dupatty, without being confirmed by the pangeran, or by the Company's Reſident, who in truth exerciſes many of the functions of ſovereignty.

Influence of the India Company.

The ſyſtem of government among the people near the ſea coaſt, who, towards the ſouthern extreme of the iſland, are the planters of pepper, is much influenced by the power of the Europeans, who are virtually the lords paramount. The advantages derived to the ſubject from their ſway, both in a political and civil ſenſe, are infinitely greater than perſons at a diſtance are uſually inclined to ſuppoſe. Oppreſſions may be ſometimes complained of at the hands of individuals, but, to the honor of the Company's ſervice let me add, they have been very rare, and

* The moſt diſtinguiſhed of the heros of the Iliad were ſerved at table with a larger proportion of chine.

of inconſiderable magnitude. Where a degree of diſcretionary power is intruſted to ſingle perſons, abuſes will, in the nature of things, ariſe in ſome inſtances; caſes may occur, in which the private paſſions of the Reſident, will interfere with his public duty; but the door has ever been open for redreſs, and examples have been made. To deſtroy this influence and authority in order to prevent theſe conſequences, were to cut off a limb in order to remove a partial complaint. By the Company's power, the diſtricts over which it extends, are preſerved in uninterrupted peace. How invaluable a bleſſing this, let Poland, let America, let other deſolated countries ſpeak. Were it not for this power, every dooſoon of every river would be at war with its neighbour. The natives themſelves allow it, and it was evinced, even in the ſhort ſpace of time the Engliſh were abſent from the coaſt, in the former war with France. Hoſtilities of diſtrict againſt diſtrict, ſo frequent among the independent nations to the northward, are, in the Company's juriſdiction, things unheard of; and thoſe diſmal cataſtrophes, which, in all the Malay iſlands, are wont to attend on private feuds, but very rarely happen. "I tell you honeſtly," ſaid a dupatty, much irritated againſt one of his neighbours, "that it is only you," pointing to the Reſident of *Laye*, "that prevent my plunging this weapon into his breaſt." The Reſident is alſo conſidered as the protector of the people, from the injuſtice and oppreſſion of the chiefs. This oppreſſion, though not carried on in the way of open force, which the ill-defined nature of their authority would not ſupport, is ſcarcely leſs grievous to the ſufferer. Expounders of the law, and deeply verſed in the chicanery of it, they are ever lying in wait to take advantage of the neceſſitous and ignorant, till they have ſtripped them of their property, their family, and their liberty. To prevent theſe practices; the partial adminiſtration of juſtice in conſequence of bribes; the ſubornation of witneſſes; and the like iniquities, a continual exertion of the Reſident's attention and authority is required; and as that authority is accidentally relaxed, the country falls into confuſion.

It

It is true, that this interference is not ſtrictly conſonant with the ſpirit of the original contracts, entered into by the Company with the native chiefs, who in conſideration of protection from their enemies; regular purchaſe of the produce of their country; and a gratuity to themſelves, proportioned to the quantity of that produce, undertake, on their part, to oblige their dependants to plant pepper; to refrain from the uſe of opium, the practice of gaming, and other vicious exceſſes; and to puniſh them in caſe of non-compliance. But however prudent or equal theſe contracts might have been at the time their form was eſtabliſhed, a change of circumſtances; the gradual and neceſſary increaſe of the Company's ſway, which the peace and good of the country required; and the tacit conſent of the chiefs themſelves, (among whom the oldeſt living has never been uſed to regard the Company, who have conferred on them their reſpective dignities, as their equals, or as trading in their diſtricts upon ſufferance) have long antiquated them; and cuſtom and experience have introduced in their room, an influence on one ſide, and a ſubordination on the other, more conſiſtent with the power of the Company, and more ſuitable to the benefits derived from the moderate and humane exerciſe of that power. Preſcription has given its ſanction to this change, and the people have ſubmitted to it without murmuring; as it was introduced, not ſuddenly, but with the natural courſe of events, and bettered the condition of the whole, while it tended to curb the rapacity of the few. Then let not ſhort-ſighted or deſigning perſons, upon falſe principles of juſtice, or ill-digeſted notions of liberty, raſhly endeavor to overturn a ſcheme of government, doubtleſs not perfect, but which ſeems beſt adapted to the circumſtances it has reſpect to, and attended with the feweſt diſadvantages. Let them not vainly exert themſelves to procure redreſs of imaginary grievances, for perſons who complain not, or to infuſe a ſpirit of freedom and independence, in a climate where nature poſſibly never intended they ſhould flouriſh, and which, if obtained, would apparently be attended with effects, that all their advantages would badly compenſate.

Government in Paſſummah.

In *Paſſummah*, which nearly borders upon *Rejang*, to the ſouthward, there appears ſome difference in the mode of government, though the ſame ſpirit pervades both; the chiefs being equally without a regular coercive power, and the people equally free in the choice of whom they will ſerve. This is an extenſive, and, comparatively, populous country, bounded on the north weſt by that of *Lamattang*, and on the ſouth eaſt by that of *Lampoon*; the river of *Padang-gochie* marking the diviſion from the latter, near the ſea coaſt. It is diſtinguiſhed into Paſſummah *lebbar*, or the broad, which lies inland, extending to within a day's journey of *Mooaro Moolang*, on *Palembang* river; and Paſſummah *ooloo Manna*, which is on the weſtern ſide of the range of hills, whither the inhabitants are ſaid to have moſtly removed, in order to avoid the government of the Dutch.

Paſſummah is governed by four pangerans, who are perfectly independent of each other, but they acknowledge a kind of ſovereignty in the Sultan of *Palembang*, from whom they hold a *chop* (warrant) and receive a *ſaling* (inveſtiture), on their acceſſion.* This ſubordination is the conſequence of the king of *Bantam's* former influence over this part of the iſland, *Palembang* being a port at that time dependent on him, and ſtill on the Dutch, whoſe inſtrument the ſultan is; and the people are for the greater part Javans.† There is an inferior *pangeran* in almoſt every dooſoon) that title being nearly as common in Paſſummah, as dupatty towards the ſea coaſt) who are choſen by the inhabitants of the dooſoon, and confirmed by the ſuperior pangeran, whom they aſſiſt in the determination of cauſes. In the low country, where the pepper planters reſide, whoſe race is mixed with coloniſts from *Rejang* and a place

* The Grand Signior in like manner ſends a veſt and turban to his great vaſſals.

† "A king of Bantam, in 1596, fell before Palinban, a rebel town of Sumatra which he was beſieging; and the ſiege was raiſed thereupon." Navigation aux Ind. Ori. 1609.
Pangeran is properly a Javaneſe title, introduced on Sumatra, and prevailing only in the ſouthern part.

called

called *Hadjee*, the title of *Calippah* is found. Each of theſe preſide over various tribes, which have been collected at different times, and have ranged themſelves, ſome under one, and ſome under another chief; having alſo their ſuperior *proatteen*, or *pambarah*, as in the northern diſtricts. On the rivers of *Peeno*, *Manna* and *Bankannon*, are two calippahs reſpectively, ſome of whom are alſo *pangerans*, which laſt ſeems to be here rather a title of honor, or family diſtinction, than of magiſtracy. They are independent of each other, owning no ſuperior; and their number, according to the ideas of the people, cannot be increaſed.

Laws

Laws and cuſtoms—Mode of deciding Cauſes—Code of Laws.

Laws or cuſtoms.

THERE is no word in the languages of the iſland which properly and ſtrictly ſignifies *Law*; nor is there any perſon or claſs of perſons among the *Rejangs*, regularly inveſted with a *legiſlative* power. They are governed in their various diſputes, by a ſet of long eſtabliſhed cuſtoms (*addat*), handed down to them from their anceſtors, the authority of which is founded on uſage and general conſent. The chiefs, in pronouncing their deciſions, are not heard to ſay, "ſo the law directs" but, "ſuch is the cuſtom." It is true, that if any caſe ariſes, for which there is no precedent on record (of memory), they deliberate and agree on ſome mode, that ſhall ſerve as a rule in future ſimilar circumſtances. If the affair be trifling, this is ſeldom objected to, but when it is a matter of conſequence, the pangeran, or calippah, conſults with the proatteens, or lower order of chiefs, who frequently deſire time to conſider of it, and conſult with the inhabitants of their dooſoon. When the point is thus determined, the people voluntarily ſubmit to obſerve it as an eſtabliſhed cuſtom; but they do not acknowledge a right in the chiefs, to conſtitute what laws they think proper, or to repeal or alter their ancient uſages, of which they are extremely tenacious and jealous. It is notwithſtanding true, that by the influence of the Europeans, they have at times been prevailed on, to ſubmit to innovations in their cuſtoms; but, except when they perceived a manifeſt advantage from the change, they have generally ſeized an opportunity of reverting to the old mode.

Mode of deciding cauſes.

All cauſes, both civil and criminal, are determined by the ſeveral chiefs of the diſtrict, aſſembled together, at ſtated times, for the purpoſe of diſtributing juſtice. Theſe meetings are called *becharro*, (which ſignifies alſo to diſcourſe or debate) and among us, by an eaſy corruption, *bechars*. Their manner of ſettling litigations, in points of property, is rather a ſpecies of arbitration, each party previouſly binding himſelf

to

to ſubmit to the deciſion, than through a coercive power poſſeſſed by the court, for the redreſs of wrongs.

The want of a written criterion of the laws, and the imperfect ſtability of traditionary uſage, muſt frequently, in the intricacies of their ſuits, give riſe to contradictory deciſions; particularly as the intereſts and paſſions of the chiefs are but too often concerned in the determination of the cauſes that come before them. This evil had long been perceived by the Engliſh Reſidents, who, in the countries were we are ſettled, preſide at the bechars, and being inſtigated by the ſplendid example of the Governor-general of Bengal, under whoſe direction a code of the laws of that empire was compiled, it was reſolved, that the ſervants of the Company at each of the ſubordinates, ſhould, with the aſſiſtance of the ableſt and moſt experienced of the natives, attempt to reduce to writing, and form a ſyſtem of the uſages of the Sumatrans, in their reſpective reſidencies. This was accordingly executed in ſome inſtances, and a tranſlation of that compiled in the reſidency of *Laye* coming into my poſſeſſion, I inſert it here, in the original form, as being attended with more authority and preciſion, than any account furniſhed from my own memorandums could pretend to. Code of Laws.

Rejang Laws.

"The laws and cuſtoms of the *Rejangs*, hitherto preſerved by tra-
"dition, are now, after being diſcuſſed, amended, and ratified in an
"aſſembly of the *pangeran*, *pambarabs* and *proatteens*, committed to
"writing, in order that they may not be liable to alteration; that juſ-
"tice may be regularly and impartially adminiſtered; that thoſe de-
"ſerving death or fine may meet their reward; that cauſes may be
"brought before the proper judges, and due amends made for defaults;
"that the compenſation for murder may be fully paid; that property
"may be equitably divided; that what is borrowed may be reſtored;
"that gifts may become the undoubted property of the receiver; that
"debts may be paid, and credits received, agreeably to the cuſtoms

"that

" that have been ever in force, beneath the heavens and on the face of " the earth. By the obſervance of the laws, a country is made to flouriſh, " and where they are neglected or violated, ruin enſues.

" BECHARS.

Proceſs in ſuits " The plaintiff and defendant firſt ſtate to the bench the general circumſtances of the caſe. If their accounts differ, and they conſent to refer the matter to the diciſion of the proatteens, each party is to give a token, to the value of a *ſoocoo*, that he will abide by it, and to find ſecurity for the *chogo*, a ſum ſtated to them, ſuppoſed to exceed the utmoſt probable damages.

	dollars.		dollars.
" If the *chogo* do not exceed	30	the *beo* or fee paid by each is	1½
Ditto	30 to 50	ditto —	2½
Ditto	50 to 100	ditto —	5
Ditto	100 and upwards	ditto —	9

" All chiefs of *dooſoons*, or independent *tallongs*, are entitled to a ſeat on the bench upon trials.

" If the *pangeran* ſits on the bechar, he is entitled to one half of all *beo*, and of ſuch fines, or ſhares of fines, as fall to the chiefs; the *pambarabs* and other *proatteens* dividing the remainder.

" If the *pangeran* be not preſent, the pambarabs have one third, and the other proatteens two thirds of the foregoing. Though a ſingle pambarab only ſit, he is equally entitled to the above one third. Of the other proatteens, five are requiſite to make a quorum.

" No bechar, the *chogo* of which exceeds five dollars, to be held by the proatteens, except in the preſence of the Company's Reſident, or his aſſiſtant (repreſenting the pangeran.)

" If a perſon maliciouſly brings a falſe accuſation, and it is proved ſuch, he is liable to pay a ſum equal to that which the defendant would have incurred, had his deſign ſucceeded; which ſum is to be divided between the defendant, and the other proatteens, half and half.

" The

" The fine for bearing falſe witneſs, is twenty dollars and a buffalo.
" The puniſhment of perjury is left to the ſuperior powers (*orang aloos*). Evidence here is not delivered on previous oath.

" INHERITANCE.

Laws of inheritance.

" If the father leaves a will, or declares before witneſſes his intentions relative to his effects or eſtate, his pleaſure is to be followed in the diſtribution of them.
" If he dies inteſtate, and without declaring his intentions, the male children inherit, ſhare and ſhare alike, except that the houſe and *peſakko* (effects on which, from various cauſes, ſuperſtitious value is placed) devolve invariably to the eldeſt.
" The mother (if by the mode of marriage termed *joojoor*) and the daughters, are dependent on the ſons.
" If a man, married by *ſemundo*, dies, leaving children, the effects remain to the wife and children. If the woman dies, the effects remain to the huſband and children. If either dies, leaving no children, the family of the deceaſed is intitled to half the effects.

" OUTLAWRY.

Of outlawry.

" Any perſon unwilling to be anſwerable for the debts or actions of his ſon, or other relation under his charge, may outlaw him, by which he, from that period, relinquiſhes all family connexion with him, and is no longer reſponſible for his conduct.
" The outlaw to be delivered up to the Reſident or pangeran, accompanied with his writ of outlawry, in duplicate, one copy to be lodged with the Reſident, and one with the outlaw's pambarab.
" The perſon who outlaws muſt pay all debts to that day.
" On amendment, the outlaw may be recalled to his family, they paying ſuch debts as he may have contracted whilſt outlawed, and redeeming his writ by payment of ten dollars and a goat, to be divided among the pangeran and pambarabs.

"If an outlaw commits murder he is to ſuffer death.

"If murdered, a *bangoon*, or compenſation, of fifty dollars, is to be paid for him to the pangeran.

"If an outlaw wounds a perſon, he becomes a ſlave to the Company or pangeran for three years. If he abſconds, and is afterwards killed, no bangoon is to be paid for him.

"If an outlaw wounds a perſon, and is killed in the ſcuffle, no bangoon is to be paid for him.

"If the relations harbour an outlaw, they are held willing to redeem him, and become anſwerable for his debts.

THEFT.

"A perſon convicted of theft, pays double the value of the goods ſtolen, with a fine of twenty dollars and a buffalo, if they exceed the value of five dollars: if under five dollars, the fine is five dollars and a goat; the value of the goods ſtill doubled.

"All thefts under five dollars, and all diſputes for property, or offences to that amount, may be compromiſed by the proatteens whoſe dependants are concerned.

"Neither aſſertion, nor oath of the proſecutor, are ſufficient for conviction, without token (*cheemo*) of the robbery, viz. ſome article recovered of the goods ſtolen; or evidence ſufficient.

"If any perſon, having permiſſion to paſs the night in the houſe of another, ſhall leave it before day-break, without giving notice to the family, he ſhall be held accountable for any thing that may be that night miſſing.

"If a perſon paſſing the night in the houſe of another, does not commit his effects to the charge of the owner of it, the latter is not accountable, if they are ſtolen during the night. If he has given them in charge, and the ſtranger's effects, only, are loſt during the night, the owner of the houſe becomes accountable. If effects both of the

owner

owner and lodger are ſtolen, each is to make oath to the other that he is not concerned in the robbery, and the parties put up with their loſs, or retrieve it as they can.

" Oaths are uſually made on the koraan, or at the grave of an anceſtor, as the Mahometan religion prevails more or leſs. The party intended to be ſatisfied by the oath, generally preſcribes the mode and purport of it.

" BANGOON.

Bangoon or compenſation for murder.

	Dollars.
" The *bangoon* or compenſation for the murder of a *pambarab* is	500
Ditto — — — of an inferior *proatteen*	250
Ditto — — of a common perſon—man or boy	80
Ditto — — Ditto — woman or girl	150
Ditto of the legitimate children or wife of a *pambarab*	250

Excluſive of the above, a fine of fifty dollars and a buffalo, as *tippong boomee* (expiation), is to be paid on the murder of a *pambarab*; of twenty dollars and a buffalo, on the murder of any other; which goes to the pambarab and proatteens.

" The bangoon of an outlaw is fifty dollars, without *tippong boomee*.

" No bangoon is to be paid for a perſon killed in the commiſſion of a robbery.

" The bangoon of pambarabs and proatteens is to be divided between the pangeran and pambarabs; one half; and the family of the deceaſed; the other half.

" The bangoon of private perſons is to be paid to their families; deducting the *addat oolaſſan* of ten per cent, to the pambarabs and proatteens.

" If a man kills his ſlave, he pays half his price, as bangoon, to the pangeran, and the *tippong boomee* to the proatteens.

" If a man kills his wife by *joojoor*, he pays her bangoon to her family, or to the proatteens, according as the *tallee kooloo* ſubſiſts or not.