

MALAYAN

MISCELLANIES.

~~~~~  
VOL. II.  
~~~~~

Printed and Published at the Sumatran Mission Press.

BENCOOLEN:

1822.

20662

e

Digitized by

7 Google

CONTENTS.

- No. 1. Memorandum of a Journey to the summit of Gunong Benko or the Sugar loaf mountain in the interior of Bencoolen.**
- 2. Account of a Journey from Manna to Pasumah Lebar and the ascent of Gunung Dempo, by E. Presgrave.**
- 3. Diary of a Journey from Bencoolen to Palembang, by Capt. F. Salmond.**
- 4. Course of the Tulang Bawang river on the Eastern coast of Sumatra, by Captain Jackson.**
- 5. Account of a Journey to the Lake of Ranow in the interior of Kroeë, by J. Pattullo.**
- 6. Account of a Journey from Moco Moco to Pengkalan Jambi, through Korinchi, by Thos. Barnes.**
- 7. Descriptions of Malayan Plants, by William Jack.**
- 8. Short Notice concerning the island of Pulo Nias,—with comparative Vocabularies in the languages of Nias, Batta, Bima and Lampung,—and in three Dialects of the Dayaks in Borneo.**
- 9. Account of some of the Customs peculiar to the Dayaks who inhabit the country to the**

- Westward of the Banjermassin river in Borneo,
by C. M.
10. Proofs of Cannibalism among the Battas, by
the Rev. R. Burton, 1822.
 11. Genealogical Account of the Family of the
present Rajahs of Goa in Celebes.
 12. Abstract of the Genealogy of the Rajahs of
Pulo Percha (Sumatra); from a M. S. in the
possession of the Sultan of Indrapura.
 13. Translation of the Undang Undang of Moco
Moco.
 14. The Undang Undang of Moco Moco in the
native dialect and character.
 15. Letter on the Native Schools, by the Rev.
W. Robinson and N. M. Ward.

No. 1.

MEMORANDUM

OF A

JOURNEY TO THE SUMMIT

OF

GUNONG BENKO,

OR THE

SUGAR LOAF MOUNTAIN.

IN THE INTERIOR OF BENCOOLEN:

1821.

MEMORANDUM of a Journey to the Summit of Gunung Benko or the Sugar Loaf Mountain in the interior of Bencoolen.

THIS Mountain, which stands detached from the regular range of hills, forms by its peculiar and remarkable shape, an excellent landmark on this part of the coast. It lies about 18 miles N. E. of Bencoolen, but its exact position and distance had never been correctly ascertained. Two attempts had been made by Europeans to ascend the mountain but without success, and a general impression prevailed that it was utterly impracticable to gain the summit. Remarkable mountains of this description are generally believed by the natives to be the residence of spirits, and their summits are considered as Kramats or places of peculiar sanctity. A Kramat of this nature was said to exist on the top of the Sugar Loaf, and it was reported that the natives sometimes adventured to visit it from motives of superstition. It was therefore resolved to make another trial, in the expectation that it might afford the means of correcting and extending the observa-

tions already commenced on the coast with a view to a more accurate survey of this part of the country.

A party of gentlemen accordingly proceeded from Bencoolen on the 10th of June 1821. for the purpose of effecting this object. They crossed the Bencoolen river a little above Tanjung Agung, and proceeding through the Lumba Selapan district halted the first night at Lubu Pooar a small Rejang village on the banks of a stream which falls into the Sungey Lamow. Thus far the journey was accomplished on horseback, but it was found impracticable to carry the horses any farther, and the party proceeded on foot to Punjong a respectable village situated on the banks of the Simpang-ayer, and the residence of the Pasi-rah of the tribe of Marigi the chief of the four into which the Rejangs are divided: The others are called Bermiani, Saloopu and Joru Kallang. On the third day they reached Rejak Bessi the last village in the direction of the mountain, where they rested for the night. It is situated on the Ayer Kiti a stream which falls into the Simpang-ayer below Punjong. The journey from Lubu Pooar to this, might with ease have been accomplished in one day instead of two, had the weather permitted.

The mountain was now to be attempted, and in order to ensure success, it was arranged to pitch a small tent in the forest in case the ascent could not be ac-

accomplished in one day. From Rejak Bessi they proceeded over hilly ground gradually rising for about five miles, when they found their progress impeded by the increasing steepness of the ascent, and then halted under an over-hanging rock, where the tent was pitched as it was impossible to carry it any further even if space could have been found to erect it on. The course from Rejak Bessi was through deep forests which precluded them from seeing the mountain. The last view they had of it was at Rejak Bessi, which it appeared to over-hang, and whence they were able to form some idea of the difficulties they were likely to encounter from the steepness of the ascent, and the precipitousness of the declivities. Soon after quitting Rejak Bessi they crossed a small river on a temporary bamboo bridge thrown across a deep chasm between two rocks, which confined the stream within a narrow channel after being precipitated over a fall of considerable height. A fine view of this fall was commanded from the bridge which was itself suspended about 100 feet above the stream, and the whole formed with the surrounding forests, a beautiful and romantic scene. About 10 o'clock they commenced the ascent of the cone along the rocky bed of a mountain torrent until they arrived in front of a perpendicular face of bare rock stretching completely a-

cross the ravine which had hitherto afforded a passage, and seeming to bar all further progress. This difficulty was surmounted by placing two of the longest bamboos against the rock underneath where the bare root of a tree projected from above; by the aid of these held fast at the bottom, and afterwards secured by a rattan at the top, they succeeded in clambering up to the tree which over-hung the precipice. The next acclivity terminated at the head of another ravine, where their progress was again checked by a jutting rock rendered moist by the trickling of a small spring of water from among its cervices. Here the guides declared that further ascent was impracticable, and that from thence the party might return as soon as they pleased. The fact is they were extremely averse to their proceeding, fearing the vengeance of the evil spirits if they conducted strangers to the summit; they were therefore advising to return at every difficulty, and the ascent was ultimately accomplished without their aid, or rather in spite of them. The appearances around were calculated to confirm this assertion, but before determining to return they examined the extent of the precipice, and crossing the ravine, perceived that the opposite side though almost perpendicular, had a thin coating of soil and moss with numerous roots of trees half laid bare, by laying hold of which with the hands and placing the toes in

the niches, they at length reached the ridge which formed the right hand shoulder of the hill. Along this a path was found sometimes along the base, sometimes over the face of a succession of bare masses of rock, which it was necessary to clamber over by the aid of such twigs and roots as occasionally fastened themselves in their fissures. The last of these precipices was perhaps the most dizzy and dangerous, as it was necessary to make a step or two on a narrow ledge on the face of a cliff of such height that the eye could not discern the bottom, and thence catch at a dry stump barely within reach, by swinging from which it was possible with a considerable effort to clear the rock. The denseness of the moss and the stunted appearance of the trees now indicated their approach towards the top, and at length about two o'clock they found themselves on the summit. This was a bare spot of not more than four or five yards in breadth with a precipice on each side partly concealed by brushwood. Of those who set out together from the foot of the hill a few only reached this point, by far the majority giving up in despair at different parts of the ascent, but the labour of those who persevered, was amply recompensed by the view which opened from the summit. The line of the coast from Laye on the north to a considerable distance beyond Buffalo point on the south was distinctly marked; the vessels in the

bason of Rat Island were distinguishable with the aid of a glass, and the white ramparts of Fort Marlbro' were easily discerned. To the south, they looked down on the hills of Bukit Kandeas or the Lions Rump, and Bukit Kabut (the hill of mist) which formed a straight line with the Sugar Loaf. Inland the view was obscured by a cloud which was evidently directing its course towards the hill, and it was necessary therefore to take the desired observations and bearings with all possible dispatch. This was done with a small compass, none of the larger instruments having got up.— The character of the vegetation was decidedly alpine, the rocks and trunks of the trees being covered with dense moss, and many of the shrubs belonging to genera of higher latitudes such as *Vaccinium*, *Rhododendron*, &c. There is also found here a shrub which the natives consider a substitute for tea, remarkable by its thick glossy leaves; it will form a new genus in the family of the *Myrtaceae*. Having finished their observations, they made haste to descend as the cloud was now rapidly approaching the hill and threatened a deluge of rain. They found the descent fully as difficult as the ascent had been, but it was occasionally facilitated by fastening a long rattan to a tree above, and then sliding along it down the steepest places. It was necessary however to be cautious not to slide with too much velocity in order to be able to keep a footing

when the rattan slipped from the hand. When they had got about half way down, the clouds which had now enveloped the hill burst in a flood of rain, and rendered the footing still more insecure. The steepest parts however were then past, and the trees for a short while afforded some protection, but by the time they reached the lower ravines, the waters began to swell, and the latter part of the descent was in the very bed of the torrent. They arrived at the tent about an hour before sunset, and found the spot completely flooded; the rain had in no degree abated, and it was impossible to find shelter for the whole party of natives, &c. which was very numerous; it was therefore determined to make a push forward to Rejak Bessi, rather than pass the night in so uncomfortable a situation. A sharp walk brought them to the village soon after dark, and a good night's rest repaired the fatigues of the day. The next day was spent at the same place both for the purpose of resting the people, and of bringing up the tent which had been left in the forest. On the 16th they travelled to Punjong, and the following day they commenced their return by another route, striking across the country in the direction of Bukit Kandeas to the Bencoolen river. Sampans had been previously ordered to be in readiness at Tanjong Sanei, and they arrived there about 11 o'clock, having in the latter part of the journey forded the main stream of the

Bencoolen river no less than eleven times. About twelve they embarked on the Sampans, and placed the baggage and some of the followers on bamboo rafts; the first part of the course was a constant succession of rapids, in shooting down which some management was necessary to avoid being upset upon the trunks of trees and other obstacles that lay in the way. Twice by being driven against these, the boat was filled with water and with difficulty saved from being swamped. Below the junction of the Rindowati, the depth of the river increased and the current became more regular; and at length they landed near Bencoolen about nine at night, having thus accomplished, aided by the rapidity of the stream in one day, what would have occupied several in ascending.

Gunong Benko is not estimated to exceed 3000 feet in height, but its shape, and its standing boldly out from the general range of hills render it the most remarkable visible from Bencoolen. It is almost entirely composed of masses of basalt or trap, which is the most prevalent rock along this part of Sumatra.—The whole of the country traversed on this occasion is exceedingly broken and irregular and but thinly inhabited. In the neighbourhood of the hill it is a complete forest and very wild, presenting an infinite number of romantic and beautiful views. The soil near the rivers is remarkably rich, and that of the forest tracts is

little inferior, particularly in the bamboo groves, which indeed are generally found to prevail on the finest lands. The greater part of the rice is cultivated in ladangs, but there are a few sawahs. At Tello Anou is a small nutmeg plantation where the trees have never been manured, yet seem as thriving as any about town. The forests abound with noble timber trees; few animals were seen; of monkeys the Kra (*S. fascicularis*) and Chingkau (*S. cristata*) were the most common, and the loud cry of the Siamang (*S. syndactyla*) was frequently heard, though they did not come in sight. It is very singular to observe the young of the Chingkau and Simpai (*S. melalophos*) embracing their mothers, that of the former being fawn colored while the adult is nearly black, and the latter having the young black while the mother is fawn colored, appearing exactly as if they had exchanged young ones.

At about half the height of the mountain the temperature of a small shallow spring was tried where it oozed from a cleft in a rock and found to be 68° Fahr.—The temperature might however have been lowered by evaporation, therefore it can scarcely be assumed as a true mean temperature, or employed in calculating the height.—It may however be remarked that the mean temperatures given by Mr. Leslie for the level of the sea in the different latitudes will certainly not apply to the low latitudes in the eastern is-

lands: 83° which is given as the mean temperature in latitude 3, is far too high for Bencoolen, where the range of the thermometer throughout the year is usually from 74 to 85, rarely falling below 70 or rising above 87 or 8.

The people who inhabit the interior are Rejangs, and speak a different language from the Malays; they extend northward as far as Laye. From the Sil-lebar river southward, the Serawi tribe prevails, and the space between that river and the Bencoolen is occupied by the tribe of Dua-blas. Similar customs with slight shades of difference in each prevail among all these tribes. At every village where the party staid for the night, the gadises or virgins paid a visit of ceremony in the evening, making a present of betel or siri, and receiving some trifling articles in return. This custom is general, and it is necessary to be provided with a sufficiency of fans, looking glasses, or such like articles in consequence, as the number of the young ladies is often very considerable. Sometimes an entertainment is given in honor of the visitors, and then all the beaty of the surrounding villages is also called in.

These entertainments, which take place also on occasions of marriages, &c. are not unamusing and to a European have the additional interest of novelty and originality. They are given in the Balei or public

hall, a large building generally in the middle of the village, appropriated to such purposes and to the accommodation of strangers, &c. When European visitors are present, the ceremonial is generally as follows; the gentlemen being seated near the upper end of the room, the galdises drest out in their best attire, make their appearance about nine o'clock, and seat themselves on the floor previously spread with mats, in a semicircle with their attendant matrons behind them; each brings her siri box of various material and elegance according to the rank or wealth of the parties. The chief of the village or one of the elders then makes a harangue in the name of the ladies, welcoming the strangers to their village, and concluding with the presentation of the betel. An appropriate answer is then to be made, and after taking out the siri leaves a small present is put into each box, proportioned in some degree to the rank of the parties; this however may be put off at pleasure till the conclusion. The amusements of the evening then commence, which consist on the part of the young people of dancing and singing; and of the old, in smoking opium in a circle apart to themselves. The musical instruments are commonly kalintangs, which are a species of harmonicon formed of a series of small gongs arranged on a frame. A space is cleared on one side for the dance which is performed by five or six of the young

gadises; the step is slow and sailing; the salindang or scarf is adjusted in a particular manner over the shoulders so that the ends may be taken in the hand, and the motions of the arms and management of the flowing scarf are not the least graceful part of the performance.

The singing of pantuns in alternate contest is an amusement which seems to be peculiar to the Sumatrans and of which they are very fond. It may either be formally commenced by two parties who seat themselves opposite to each other after having danced together, or it may be begun by one of the ladies from the place where she happens to sit. She begins a series of pantuns in a kind of recitative or irregular song; a bujang or young man answers her in the same manner and the contest is kept up indefinitely or until one of the parties is unable to give the proper answer. The girls and young men relieve each other occasionally as one or other happens to get tired.

The Malay pantuns strictly so called are quatrains, of which the first two lines contain a figure or image, and the latter give its point or moral. Sometimes the figure or comparison is accurately suited to the subject, and then the application may be omitted in recitation, the more to try the ingenuity of the respondent; sometimes the whole is couched under one or

more figures; while in many the beginning seems only intended as a rhyme, or at least has not obvious connection with the subject. Among the Rejang and Serawi people a greater latitude is allowed to the *seramba* or *pantun*, the figure is pursued to greater length, and a kind of measured prose is often employed in place of confining themselves to the trammels of verse. The *pantun* is frequently framed into a kind of riddle whose meaning it requires some ingenuity to discover, and a blundering answer to which excites much mirth. These *pantuns* frequently contain words derived from the language of Sunda which has been partially introduced into the poetry of all the tribes to the southward of Kataun while to the northward the Menangkabau dialect prevails. The origin of this distinction is referred to the period of the wars between Imbang Jaya a Javanese prince and Tuanko orang Muda of Menangkabau, the traces of the Sunda dialect marking the limit of the possessions of the former.

In these contests the *pantuns* are supposed to be extemporaneous effusions, and perhaps sometimes are so in reality, but in general their memories are so stored with established verses, that they are not often put to the task of invention. Of their force and meaning it is extremely difficult to convey a just idea by any translation: whoever has attempted to transfuse

the spirit of an oriental composition into a European language must have felt the difficulty of doing so satisfactorily, where the whole structure of the language is so different, and the whole current of ideas seems to flow in another channel. This is particularly the case with the pantun whose chief merit consists in conciseness and point, and in conveying a deeper meaning than is contained in the literal words and expressions. The figures and allusions are often quaint, but occasionally evince a considerable degree of poetic feeling and force of imagination.

It is not only on these set occasions that pantuns are employed, they enter largely into their more common intercourse, and are essential accomplishments to all who aspire to a character of gallantry, or who hope to woo and win their lady's love. Skill and readiness in this kind of poetry is with them a passport to female favor, much in the same way that a readiness at compliment and flattery in conversation and the art of saying soft nothings serves the European candidate for the smiles of the fair: much of this kind of flirtation goes on independently of the open and public display of skill, and is often accompanied with the interchange of flowers and other mute symbols which have all a mystic meaning intelligible to those who have been initiated into this secret mode of communication. Making due allowance for differ-

ence of customs, of wealth, and of progress in civilization, there seems to be much in the conduct of these entertainments and in the general deportment of the Sumatrans towards women to indicate that they possess somewhat of that character of romantic gallantry which marked our own earlier ancestors, and there might be found as much delicacy of feeling and perhaps more of the poetry of the passion in their courtships, than in the over-refinement of modern English society. It must also be remembered that no people can be more jealous of female honour than the Sumatrans, and that all this is conducted with a strictness of decorum far greater than is observed in the free intercourse permitted by European custom.

A few examples of the different kinds of pantuns may not be unamusing, though it would be as difficult to convey an idea of the effect with which they are applied at the moment and on particular occasions, as to record the sallies and evanescent sparkles of wit that sometimes enliven our own tables, and which like the champagne that inspires them, would seem flat and dull if repeated next morning. Of the Malay pantun of four lines several examples have been already given by Mr. Marsden, the strictness of their form and limits perhaps render them better suited to translation, but they are considered by the people of the interior as too stiff and prosaic and as deficient in

that boldness of allegory and recondite allusion which they consider the perfection of their own longer ones. The following are specimens of the Malay pantun, applicable to different occasions, such as the opening of a courtship, complaints of inconstancy, coyness, &c. expressions of compliment, of affection, of doubt, of ridicule or displeasure, and others which the reader may much better imagine to himself than they can be explained by words. In some the connection of the figure and the sentiment will readily be perceived, in others it is obscure particularly where the allusions are idiomatic or have reference to popular fables or belief, and in others there is none at all.

Memuti umbak di rantau kataun

Patang dan pagi tida berkala

Memuti bunga de dalam kebun

Sa tangkei saja iang menggila.

“The waves are white on the shore of Katam, night and day they do not cease to roll;—many are the white flowers of the garden, but one alone hath made me distracted with love.”

Guruh ber buni sayup sayup

Orang di bumi samoa bembang;

Jika ada angin ber tiup

Ada kah bunga mau kambang.

“The thunder rolls loud and deep, and the inhabitants of the earth are dismayed; if the zephyr should

now breathe upon it, will the flower expand its blossoms."

Ayer dalam ber tambah dalam,
 Ujan di ulu bulum lagi tedoh ;
 Hati dendam ber tambah dendam,
 Dendam daulu bulum lagi samboh.

"The deep waters have increased in depth, and the rain hath not ceased on the hills, the longing desire of my heart hath increased, and its former hopes have not yet been accomplished."

Parang bumban di sabrang...
 Pohon di hela tiada karuan ;
 Bulan pernama niatalah bindrang,
 Sayang nia lagi di saput awan.

"The reed is cut down on the other bank, it is now at the mercy of the stream, draw it towards you ; the moon is at the full and shining, a cloud as yet intercepts her light (literally affection)."

Ulak ber ulak batu mandi...
 Kian ber ulak tenang jua ;
 Hindak ber tunah tunah ati,
 Dewa membawa bembang jua.

"The stream becomes still behind the sunken rocks, and the waters are smooth and calm amid the eddies ; I try to quiet the uneasiness of my heart, but there is a fairy that still disturbs its peace."

Permata jatu di rumput,

Jatu di rumput ber gelang gelang ;

Kasih umpama ambun di ujung rumput,

Datang matahari nischaya ilang.

“ The jewel fallen on the ground, though fallen among the grass, is glittering still, but thy love is like the dew on the flower, quickly disappearing when the sun comes forth.”

Telah lama tiada ka rimbo,

Bumban ber bua garangan kini ;

Telah lama tiada ber suo,

Dendam berubah garangan kini.

“ It is long since we have been to the forest, perhaps the bumban (a species of flowering reed) is now gone to fruit ; it is long since we have met, perhaps thy affections are now estranged.”

Jeka sungguh bulan pernama,

Mengapa tiada di pagar bintang ;

Jeka sungguh tuan bijaksana,

Mengapa tiada dapat di tintang.

“ If indeed the moon is at the full, why does she not appear in the midst of her stars ; if indeed thou art true and faithful, why is it denied me to behold thee.”

Unggas bukan, chintayu bukan,

Kira-nia daun selara tubbu ;

Aches bukan, Malayu bukan,

Pandei nia amat ber main semu.

"T'was not a bird, neither was it the *Chintayu*,* t'was only a withered leaf of the sugar cane; she is not of Achinese, neither of Malayan race, yet is she deeply skilled in the arts of deceit."

Bagimana menangkap landak,
Di hasop pinto nia dengan api;
Bagimana mula ber kahindak,
Deri mata turun ka hati,

"How is the porcupine to be caught, smoke his hole with fire; how is desire first kindled, from the eyes it descends to the heart."

A few specimens of the longer and more irregular Seramba of the people of the interior will be sufficient, and the Serawi dialect is selected as differing least from the Malay. The following may be supposed the opening of the contest.

Pandak panjang rantau di Musi,
Maso meniamo rantau Tenang,
Rantau Aman pandak sakali;
Hendak Anggan wong ku puji
Mimpin bulan sanak bintang
Anak penakan mata hari.

"Long and short are the reaches of the Musi (river), think you they are the same with the reaches of the Tenang, the shortest of all the reaches of the Aman; willing or unwilling I will address my opponent,

*The *chintayu* is a fabulous bird said to delight particularly in talk.

I will take the moon by the hand, though she is of the family of the stars and a daughter of the sun."

It may be answered as follows.

Burong terbang mengulindang

Sangkan terbang pagi pagi,

Hindakkan bunga jeruju ;

Amun wong sintano bulan,

Rinchang sintano matahari

Timbang betating ber teraju.

"The bird flies swift and straight, it flies early in the morning in search of the Jeruju flower ; if a person resembles the moon, and is also compared to the sun, take them up and try them in scales.

Titiran pikat nibang hari, Ingunan si Jiwo Jiwo, Jadi kampong burung tong, jadi koun punej siulan, Bringin di mana garangan masak, merangei merutuh daun, sanalah dio maridawan, Amun sakali kali lagi, Taulah aku di idar'o, Hindak niabong ayam tangkap, Hindak ber judi kandong pitis, Hindak siri rai peliman, Hindak bunga, karang ko tuboh, kundang wong di rindu jangan, amun assa rindu kan dio, tangisi kian dalam hati.

"The turtle dove kept by Si Jiwo Jiwo calls day by day, the minas are collected together and the tribe of pigeons ; where the warringin tree is with ripe fruit, bare and stript of leaves, there they are all chattering ; Since once more it has come to my turn, if you

wish to fight cocks, take up your bird, if you wish to game, bring money in your purse, if you wish to eat siri, draw the siri box towards you, if you wish for flowers, string thyself (i. e. thou art thyself a flower) if you desire a lover, do not pine for him, if you do feel a longing towards him, conceal your feelings within your breast."

As an example of the puzzling questions or figures with which they sometimes try each others ingenuity, the following may be taken.

Ada kayu indan sabatang, Tumbuh di padang maha lebar, Beringin bukan Beringin, Kruya bukan Kruya, Bodahan ganio ampai dahan, bedaun ganio ampai daun, sadahan chondong ka langit, niat ka mana bulan bintang, sa dahan chondong ka laut, niat ka mana raja ikan, sa dahan chondong ka gunung, niat ka mana gaja indan, sa dahan chondong ka bumi niat ka mana anak Adam, Amun teritti sili warang, wong ku angkan dio guru, Amun de teritti sili-warang, wong ku angkan anak murid.

"There is a great tree, growing on an extensive plain; it is not a beringin, neither is it a kruya; of branches it has only four, of leaves too it has only four; one branch points to heaven, what will become of the moon and stars; one branch points to the sea, what will become of the king of the fishes; one branch points to the mountains, what will become of the

great elephant ; and one branch points to the ground, what will become of the children of Adam ; if you understand my riddle, I will take you for my instructor ; if you do not understand my riddle, I will take you for my disciple."

In these examples several words occur which are foreign to the Malay language ; some of these as wong (orang) indan, sili, &c. belong to the Sunda dialect and others as amun (if,) peliman, asso, angkan, &c. are Serawi.

To conclude this paper, the following are the results of a series of trigonometrical observations made by the late Captain H. Auber for determining the distances and height of some of the more remarkable hills in the neighbourhood of Bencoolen,

Distance of the Sugar loaf from mount Felix,	17.84 miles.
Perpendicular height of the Sugar loaf,	2601 feet.
Distance of the Laye or Sungey Lamau hills,	28.37 miles.
Perpendicular height of their highest points,	7797 feet.

No. II.

JOURNEY TO
PASUMMAH LEBER
AND
GUNUNG DEMPO.

ACCOUNT OF A JOURNEY
FROM
MANNA TO PASUMMAH LEBAR,
AND
THE ASCENT OF GUNUNG DEMPO,
IN THE INTERIOR OF SUMATRA;

PERFORMED BY ORDER OF
The Honorable Sir T. S. RAFFLES,
Lieutenant Governor of Fort Marlborough,
in the year 1817.

~~~~~  
BY E. PRESGRAVE.  
~~~~~

PRINTED AT THE MISSION, PRESS FORT MARLBOROUGH.

1821.

**ACCOUNT of a JOURNEY to PASUMMAH
LEBAR, &c.**

October 1. WE left Manna at half past five for Marambung, our party consisting of myself, Mr. Osborn, (whose object was the dissemination of the benefits of vaccination) and four Bugguesses for the escort of our baggage, carried by twenty five coolies or porters. Arrived at Bundar Agung on the Manna river at nine o'clock, and reached Marambung at noon. The first part of the journey as far as Bundar Agung was performed on horse back: the roads, which pass over beautiful plains, were very good, excepting in some parts which the recent rains had rendered bad. The horses being fatigued we left them at Bundar Agung, and prosecuted the remaining part of the way to Marambung on foot. Our course during the day was E. N. E. and N. E.—Experienced much inconvenience from the want of a proper compass, having none but a small boat compass, which being generally in the rear, caused much delay and vexation. The mountains were invisible the

whole of the day, on account of the haziness of the weather, which was particularly unfavorable : and indeed we had but little reason to expect we should be more fortunate in this respect during our journey, the rainy season having set in with all its severity.—Saw nothing worth remarking this day. The face of the country through which we passed, was in many places beautiful, but all interest was taken away by the waste and uncultivated aspect which it presented. Here and there indeed we did perceive the traces of human industry, but nothing was more striking than the want of population.

Oct. 2. Several of the coolies having run away during the night, we found it difficult to replace them, for which reason we did not leave Marambung till eight o'clock. We were last night joined by Pangeran Raja Ngichor, a man of some authority in Pasurumah Lebar ; he was returning from the qualloe with two cows which he had received as a present, one of which unfortunately died through fatigue on its arrival at Marambung. He, with the remaining one, brought up the rear of our party to-day. Kamūmuan was the extent of this day's journey, where we arrived at half past four P. M. half dead with rain and mud. Mr. Osborn being a heavy traveller did not come up till an hour afterwards. Here we erected temporary huts in the best way we could for the night, but could get

nothing substantial enough to keep out the rain. We had now arrived at the foot of the first range of hills. The road hitherto might be made very good : The only obstacle we met with was from the mud, which is always, but particularly at this season, very deep. Our course was to day N. N. E.—rain the whole of the day without any prospect of its ceasing during the night. Having travelled chiefly through woods, and the atmosphere being cloudy, no mountains or hills were visible to us. The cow, though sometimes more than half buried in the mud, managed to keep up with us.

Oct. 3. The broken and uncomfortable rest we experienced last night, but ill fitted us for the laborious task which we had to perform to-day. Mr. Osborn rose with a fever. We crossed over three ranges of hills during the day. The highest and by far the most arduous was one called Jambul Baniul, but from the top of another, Peninjowan Laut, we had a sight of the sea and all the intervening country. If I might hazard a guess where I had nothing to guide me but my eye, I think we might be on an elevation of about five thousand feet above the level of the sea. The climate was very cool and grateful ; but not having a thermometer, we were unable to ascertain the precise degree of temperature. The thermometer, which had been with much difficulty borrowed in Bencoolen,

was lost on its way down, and a barometer, with which we might have ascertained the height of the mountains, was absolutely unprocurable. A quadrant, which would have been useful, was left behind ; so we were totally unprovided with every thing that could enable us to make accurate observation. Our day's work, though not our difficulties, ended at Alas Runny. Although we reached this spot about four o'clock, and a Talang was at no great distance, we were obliged to prepare for passing the night in this uncomfortable place, for having had scarcely any thing to eat since we commenced our journey in the morning, we were all pretty well tired, and I had become so weak and faint that it was impossible to proceed farther. A few branches of trees being collected together by the coolies, were formed into huts: miserable and wretched beyond description as these were, affording scarce any protection from the heavy rain, (which still continued to fall in torrents) they now seemed palaces. Having raised our huts, our next object was to dress some food, but in this, alas ! we were disappointed, for every stick of the wood was so wet that it would not burn, and after wasting our oil and cutting up our walking sticks, we were obliged to satisfy our ravenous appetites with a little half-dressed rice. The poor cow, which had surmounted all obstacles, now fared better than we, for the rain did not prevent it from sa-

tisfying its hunger from the leaves of the trees, on which it fed very heartily.

At about mid-day we were surprised by the appearance of Mr. Church, descending Bukit Ambarung Lampahung as we were ascending the same : he was on his return to Manna, being weary of waiting any longer at Pasummah Lebar. Mr. Cudlipp, he informed us, was left at Sawa Batuhan Pasummah Lebar.—On meeting us he laid aside the idea of going to the coast and returned with us. Our party now consisted of Mr. Church, Mr. Osborn, and myself, with the addition of three Bugguesses and a few Pasummah Lebar chiefs, who were escorting Mr. Church and his attendants to Manna.

The roads to-day were very bad, though not so much so as to prevent a horse from passing ; this was proved by the arrival of the cow at Alas Runny, and also of three horses at Pasummah Lebar, which had been sent on before. The rains rendered the ascent and descent of the hills very slippery and difficult. A little labor might make the roads tolerably good. The one we passed had rather a singular appearance ; sometimes for an hour or two together we travelled along ridges, in many parts not more than a fathom broad ; each side of the path presented a frightful precipice of great depth, but the sides being clothed with vegetation, and trees of a large size growing to the very top,

the mind was divested of the horror which it would have felt had these abysses been exposed to the naked view. These tremendous pits bear some resemblance to the extinct craters of volcanos, but their being found in the side of the mountain (whereas the craters of volcanos are for the most part situated at the summit or nearly so), their number, and probably the internal composition of the hills, would not perhaps be favorable to the opinion that they were once the vents of subterranean fire. I should therefore be more inclined to think that these abysses received their existence directly from the same powerful arm that formed the mountains themselves, with which they seem to be primæval. The three ranges of mountains are covered to their very summits with dark and gloomy forests, which appear to be as old as the hills on which they grow: some of the trees we observed to be of an immense girth.

Oct. 4. The day had far advanced before it fairly dawned upon us. The height of the surrounding hills almost excluded the light of the sun and lengthened our night full two hours. Alas Runny is merely a small stony island in the middle of a stream which flows into the Alas river. The hills open as it were to admit the passage of this insignificant stream. Added to our other difficulties we were in danger, had the rivulet swollen during the night to any height, of being floated to the mouth of the Alas river. We did

not set off this morning till seven o'clock, but were more fortunate in cooking our victuals than we had been the preceding night. We arrived at Tanjung Allum Pasumma Ulu Manna at two o'clock, having stopped to take some refreshment at Talang Dundei. At the latter place we met several of the Pasumma chiefs who had come thither for the purpose of escorting us to the village. We had not arrived at Tanjung Allum long, before we discovered that one of our coolies and his burden were missing. People were sent in all directions to search for him:—night came on, but no tidings of either the man or baggage were received. In order to shew their respect towards us, at night the young women of the village were assembled; this is their usual mode of receiving strangers. Tanjung Allum is a neat village, containing about thirty six houses and a good Balei. The Balei is the public hall; here strangers of quality are received; here the public business is transacted and marriage ceremonies performed. The houses are here better built and much more commodious than any I have entered on the coast. The generality of them are from four to six fathoms in length, and each one is divided into two separate parts. On entering the door you ascend a ladder, which is nothing more than a rude solid block of wood set on end, with notches cut in it.

to serve for steps. This brings you to a staircase, on the right hand of which is the entrance to the common sitting room or Brogo; on the left are the private apartments or penetralia of the house. The latter are dark, having no windows for the admission of light: the Brogo or common apartment is well supplied with light and air, and in general is a pretty comfortable room. As usual we had our share of rain:—the direction of our course was this day northerly.

During our short stay in this village, we lost several things, the inhabitants having a most astonishing propensity to pilfering: we could not even help suspecting the honesty of the Pangeran himself. Our clothes, as they were hung up to dry in the Balei, came the worst off, and unless the servants had taken the precaution to tie them fast, the whole of them would have disappeared without exception. The pilferers seemed to understand their profession very well: they gave us indeed a very high opinion of their adroitness in this way. Our servants complained bitterly; several of their clothes were stript from their very backs, and so cleverly was this species of denudation performed, that they all declared it must be done by incantation, and that the people were in league with devils.

Oct. 5. Having received a pressing invitation from Pangeran Putu Nangaro, Hakim for the tribe of Sumbei Besar, which we could not well refuse, we repaired

from Tanjung Allum to Gunung Ayu, the village appointed by the Pangeran for our reception. Gunung Ayu is about three hours' journey from the village we last left.

Nothing occurred worth mentioning in the course of the day, nor could we observe any thing very interesting during our walk from Tanjung Allum. The face of the country in this part is very uneven, nor did we observe many traces of cultivation. In the vicinity of the villages, where the lowness of the ground will admit of the water, sawahs are general.

The village of Gunung Ayu is rather larger than that of Tanjung Allum, though not near so neat or clean; it is indeed impossible to stir two yards from the Balei without being actually up to the knees in mud. This Pangeran seemed to have greater authority over his people than the chief of the former village. We lost nothing during our stay here, the Pangeran having declared on our arrival, that he would not screen any one who should be found stealing. He also gave orders for a strict watch to be kept during the night.

Oct. 6. Still at Gunung Ayu:—finding myself very ill, we were obliged to remain another day here, but our stay was rendered very disagreeable by the uncivil and rude behaviour of these barbarian chiefs. Yesterday a buffalo was killed out of compliment to

us :—the conclusion of the feast was the most singular part of the ceremony. At night seven of the Proat:īns were sent into the Balei to us by the Pang-erans or Hakims, to demand the immediate payment of the thirty dollars monthly pay, stipulated in the recent engagement, to be paid to each Hakim. The claim was delivered in a rude and imperious tone, giving us to understand that if we did not comply with their demand, they should consider such non-compliance a breach of treaty on the part of the Company, and feel themselves at liberty to return to their old system of warfare and depredation. After the many professions of friendship, (of which however these people are always very profuse,) we were not a little astonished at so much assurance and impudence. As to paying the money, it was out the question ; we were very deficient in that article, not having enough to carry us through our journey. We replied that their present behaviour was not the way to gain any favors or indulgence from the Company ; that, as to their returning to their former course of depredation, the Company were not so weak as to be intimidated by such threats ; that they were always faithful to their agreements ; that it was not in our power to pay them, having barely a sufficiency to carry us through our journey, but that we would give them a letter to Dāing Indra, who would pay them

what was due immediately on application being made in a proper manner. This answer was far from satisfying them ; they only became more clamorous, saying the Pangerans had sent them for the money and money they must have. Finding it impossible to pacify them we sent them down, and ordered the two Pangerans themselves to come to us if they had any thing to say. On complaining to the Pangerans of the insulting behaviour of their deputies, and wishing to know whether it was by their orders that they dared to behave in the manner they had done ; the Pangerans denied that they had acted with their knowledge or consent : they reprimanded their Proattāns, and the affair ended with our giving one month's allowance to each Pangeran, and a note to Dāing Indra for the payment of the two months. The smallness of our party subjected us no doubt to this insulting behaviour.

This afternoon our attention was suddenly roused by a great noise in the village, the people running in all directions ; we soon learnt the meaning of this tumult. A man of Batu Ranching, whose father was shot when the Sepoys under Colonel Clayton were sent to destroy the villages in Pasumma Ulu Manna, having arrived at the village and heard that we were there, drew his sword, and in a transport of rage and fury, was proceeding to the Balei, the door of which he had

nearly reached, crying out ? " De mana orang puti ? " " Where are the white men ? " when he was stopped by the people, disarmed, and conveyed by them from the village. So bent was he on revenge, that he vowed he would yet accomplish his purpose, for nothing but the blood of an orang puti would satisfy the manes of his deceased father. Before quitting the village we were told that he and two or three other desperadoes, who had suffered on the same occasion, intended to attempt their revenge by running amuk as we passed along the road.

We here heard tidings of the cooly, who on approaching Tanjung Allum, had lost his way, following a by path that leads to the village of Batu Rancing. The people of the village could not let so favorable an opportunity slip, and the poor man was immediately bound, his burden taken from him, and plundered. The Pangerans promised that they would exert themselves, and both pledged their word that the man and things should be restored.—Here again there had nearly been a quarrel, for one Pangeran accused the other of having been concerned in the seizure ; which he positively denied and retorted the charge on his accuser. We endeavoured to make matters straight between them by assuring them, we did not suspect either of them to have been concerned in the business.

All was not yet, it appeared, quite right between

us and our rude hosts; for contrary to the custom of the place and what we had experienced the preceding nights, there was not a soul in the Balei besides our own party and a Pasummah Lebar chief, who, from the general deportment of the people towards us, was apprehensive of some mischief befalling us, and therefore would not quit us during the night.

Oct. 7. After great trouble and difficulty in procuring coolies, we at last got out of the village of Gunung Ayu, not one of our party caring if he never again saw it or its barbarians. But before we could get a supply of coolies, we were obliged to use threats; and even then two burdens were left behind. These, the Pangeran promised to bring with his own people. At four o'clock we reached Gunting, where, as the weather was bad, we resolved to pass the night in a deserted village, situated on a lofty hill, surrounded on its three sides by the Manna river, which here divides itself into two streams that shortly after meet again. Gunting, as the term signifies, is a pass or defile, and the only road of communication between Pasummah Ulu Manna and Pasummah Lebar. Here with much difficulty the cow was got up; from the steepness of the cliff, it had been necessitated to remain in the river the whole night. The passage is so narrow in one part, and so strongly fortified by nature on

every side, that one man might keep almost a whole army at bay. It was formerly resorted to as a place of refuge by the inhabitants of Negri Kayu, who, being worsted by their enemies on the plains below, thought to maintain themselves against superior numbers in this natural fortress. Their enemies pursued them hither but were baffled in all their attempts to take the place by storm. Nine weeks were consumed in making these fruitless attempts, when, despairing of ever being able to reduce the place, they turned the siege into a blockade: famine at length compelled the besieged to capitulate, but on honorable terms. Among the ruins of this village we passed the night. It has not yet been our lot to experience one fine day. The mountains around us have been continually kept from our view, now by surrounding woods—now by the cloudiness of the atmosphere.

Pasummah Ulu Manna was first peopled by migrations from Pasummah Lebar.—The inhabitants consist of three independent tribes, Ana Panjallang, Sumbei Besar, and Sumbei Ulu Lura; each having its kindred one at Pasummah Lebar. The first is the most ancient, though the least numerous. The Pasirahs of the respective tribes at Pasummah Lebar, claim them as their subjects, and have or had a nominal authority; but distance from the mother country and a spirit of independence, have encouraged them to shake off

their allegiance to their lawful chiefs, and each petty head of a village considers himself as entirely independent of every other master as the emperor of China does, and rules in his own name.

The individuals of which these tribes are composed, in the general out-line of their features, resemble those of the coast, but are in general a more robust and hardy race of men. Their superiority in this respect may be attributed to the climate, and the mountainous state of the land which they occupy. They are less averse to labour than their western neighbours.

Their customs, manners, and language, differ very little from what I have witnessed among the country people bordering on the west, and nothing from those of Pasummah Lebar.

The villages in Pasummah Ulu Manna are said to be twenty-two in number; and from what we observed of those through which we passed, each, on an average, may consist of thirty houses or families, which, allowing eight persons to a house, will make the total population about five thousand two hundred.

Oct. 8. From Gunting we passed on to Gunung Agung, the first village of Pasummah Lebar you meet with after leaving Pasummah Ulu Manna. At mid-day we took refreshment in the Manna river near to the foot of Gunung Dempo, an arm of which we passed over shortly after. The stream here is not more

than a fathom across; its water is extremely cold, leaving a vapour on the glass, and is strongly impregnated with sulphur. Here we picked up some stones and the people made great murmurs at carrying, as they said, such useless things. Had a fine view of the mountain bearing W. at the distance of about four miles; could distinguish a small stream about two thirds of its height gushing from its side; this they told us was the source of the Manna river. The summit of the mountain appears to be entirely naked; could not distinguish any smoke, the place from whence it issues being situated on the other side. The roads to-day were very bad on account of the depth of the mud, added to which the leeches were particularly annoying. Of these there are two kinds, the common black mud leech, and a small green one which falls from the branches above. The latter is very fine and penetrates through every thing: its bite is painful, like the stinging of a nettle.—Passed along elephant tracks for a considerable distance. Our main course to-day was E. N. E. winding round the foot of the mountain.

Arrived at Gunung Agung about four o'clock. The village is larger than any I have seen yet, containing about eighty houses, all well built and of a commodious size. The mode of building here is exactly similar to that of other villages which we saw at Pa-

summah Ulu Mannas, excepting here they appear to be more profuse of ornaments. The houses are arranged so as to form a square, with two or three rows running parallel to each other at right angles to the side, thereby forming streets. The Balei is large and good, except that it wants at present a new thatch, which we found to our annoyance. The Tongkiangs, or granaries, are all built on one spot on the outside of the village. There is a very fine tank of considerable depth belonging to the village; its water is as clear as crystal and excessively cold; it is fed by a stream from the mountain, which is the reason of its coldness.—Bathed in it: all our people, and some of the natives who followed our example, were laid up with an ague and fever.

The people of this village are particularly affected with goitres, some of which grow to an immense size, and render the patient a disgusting object. Among themselves they do not look upon these monstrous excrescences as deformities, nor do they seem to experience any pain or inconvenience from them. The inhabitants on the plains are entirely free from the disorder, while as you approach the hills almost every individual is affected with it. The natives themselves attribute it to drinking the water of some particular stream.

The climate is extremely cold during the night and

before sun rise. Here again we have to regret the loss of the thermometer. This village is situated at the foot of Gunung Dempo at the distance of about two miles, the mountain bearing N. W. by N. We stopped at this village two days and then went on to Sawah Batuhan, distant about fifteen miles.

Oct. 11. During our stay at Gunung Agung, the cooly whom we lost on our entrance into Pasumah Ulu Manna, was returned with some part of the things that were taken from him. It appeared that two persons of this village, who were residing at Batu Rancing, at the time we passed, for the recovery of some money due to them from the inhabitants of that village, had received this man and a part of the things in payment for the debt.—Arrived at Sawah Batuhan at four o'clock P. M. where we found Mr. Cudlipp and one of the Pasirahs (Radin Lawangan) waiting for us. We learnt with regret that the other three Pasirahs had gone to attend some ceremonial at a distant village, and that we should not have an opportunity of meeting them until their return, which we were given to understand, would take place in five or six days.—We wished to meet them at the village, but this we were told could not be done, so we were obliged to content ourselves with the prospect of an imprisonment for eight or ten days in this village. We were conducted to the Balei, which was

prepared for our reception ; and indeed it appeared a very comfortable abode compared with the miserable huts we had been obliged to put up with on the road. Our journey from the last village has been principally over plains, and through very extensive Sawah grounds ; we also passed through several Ladangs. The chief and almost only articles of cultivation besides padi, are tobacco and kalawi, the plant from which the pulas is produced. The soil is of a fine black loam of very considerable depth, the horses' feet sinking in as they passed over it. We were very near to the great mountain the whole day, winding round the east side of it. On our arrival here we found one of our horses had died suddenly : its death was supposed to have been occasioned by its having eaten some noxious herb which grows amongst the grass. The natives ate some part of the carcass, pillaged the bones, and even before death robbed it of all its main and tail. As this was the first time a horse had been seen in the country, it excited much curiosity among the natives ; some exclaimed, 'It has four legs !' others 'Where are its horns ?' with several remarks of this kind. They made three or four attempts to steal them, and one night succeeded so far as to convey two of them to a considerable distance from the village. This was done no doubt in expectation of receiving a reward on their return. We pre-

pared for passing a more comfortable night than we had done since we left Manna, and every thing seemed to promise that we should rest well. We went to sleep, rejoiced to think that we had got among a more civil race of men, and we seemed not to regret the length of our stay here, as we hoped in the interim to have an opportunity of seeing more of this beautiful country; besides we now resolved, if practicable, to visit the summit of the mountain Dempo.

Oct. 12. Being fatigued by our previous journies, we remained quiet this day, except that in the morning we rode on horse back on the Pasummah plains.

Oct. 13. In order that we might have an opportunity of seeing the country, we this day proposed a walk to Bukit Kayu Manis, a small hill distant from the village about eight miles and said to contain stones of a peculiar and rare sort: they produced one which seemed to contain a considerable quantity of metal. We set out on this short excursion about eight o'clock in the morning. The hill derives its name from the cassia trees which, we were told, formerly grew there in great abundance, though at this day there are none to be seen. The jealousy of the natives, which now for the first time began to manifest itself, and their general deportment towards us, entirely shut us out from the only channel of information. Some refused to admit us into their Ladangs, and one man whom we met alone

at the road, and of whom we civilly enquired the way to the hill, surlily replied he would not shew it; but this we compelled him to do, and he went with us a short distance, but he soon escaped from us. We at length ascended the hill and in a small rivulet which flowed down its declivity, we searched for the stones which had excited our curiosity to visit this place. We found several, but only a small piece that appeared to contain any metal and which the natives call Batu Intan, or diamond stone. It is probably a variety of iron pyrites. Having satisfied our curiosity and brought away with us several specimens of stones and earth, we returned towards the village whence we came, and entering several Ladangs, where the chief occupation of the inhabitants appeared to be the preparation of the pulas, we fell in with the man who refused to shew us the road and who had disappeared from us so suddenly on our going to the hill. When we first met him he was unarmed, but now he had taken the precaution to provide himself with a sword and a spear, and even had the audacity when we passed to unsheath them and to put himself in a threatening posture: he remained in this way some time, brandishing his spear in his right hand and a kriss in his left, bidding defiance to our whole party, which did not consist of less than sixteen or seventeen persons. By way of apology for such rude and inhospitable conduct towards stran-

gers, the natives said the man was mad : we might have inferred as much perhaps from his actions, but these people are too apt to excuse the brutal and treacherous behaviour of their fellow countrymen in this way. The man who was rushing into the Balei at Gunung Ayu in Pasummah Ulu Manna, breathing murder and revenge against us, was pronounced to be mad ; so were the others who had joined with him to way-lay us.—We at length reached the village of Sawah Batuhan, and entering our palace, we regaled ourselves on fowls and onions, and prepared to drown all our cares, fatigues, and disappointments, in sleep.

Oct. 14. Although the people of this village were particularly civil and attentive to us, our yesterday's journey taught us that the whole of the country were not very well pleased at the appearance of white men ; this we could gather from their reluctance to admit us into other villages and hamlets, and from their sour and ungracious deportment towards us. The reply to any question we put to them was usually prefaced with, ' Why do you ask this?'—' Why do you wish to know such or such a thing ?—indeed it was plain to see they looked on us with an eye of suspicion. The remarks which those natives who followed us, and were most friendly to our cause, made amongst themselves, indicated that the same suspicions were universal.

They would frequently say to one another, ' Why

do these gentlemen delight to walk about?—‘ Why do they ask this thing or that?—another would reply, ‘ They want to find out the best roads, &c. for the Se-poys that are to follow them.’ ‘ The Company are in search of a good spot on which to build a godown.’ They appeared not to entertain a better idea of our persons and colour than of our views and intentions, for on entering a village to-day, a tall spare figure, more resembling a spirit broken loose from the infernal regions than a human being, with one of the largest wens on his throat I have ever seen, came up to us, and after surveying us with an attentive eye for some time at length exclaimed aloud, ‘ These are the white men we have so often heard of! Here they are like devils!’ For this remark he received a rebuke from his fellow country-men when he slunk away ashamed.

Radin Mangalo, one of the principal chiefs, is said to have in his possession a very ancient spear, endowed with miraculous qualities. It is asserted that it has been known to speak; in war it is invincible, causing a whole host to fly before it, and in cases of great emergency it is frequently consulted as an oracle, when it gives counsel in an audible voice: in short it is as much consulted and venerated by these ignorant people, as the Delphic Oracle was among the Greeks; and its responses, I make no doubt, are delivered in the

same ambiguous terms. When it is taken out of the temple, where it is carefully deposited, the people fall down before it. None may sleep with his feet towards the place in which it is kept. Our servants and even ourselves were frequently rebuked for disrespect of this kind—the illness of some of our people was attributed by the natives to similar inadvertencies. It was to consult this supernatural spear that the chiefs had gone when we first arrived; and it is hinted that we were the cause of the meeting, and the subject of their deliberation; but what the spear said with regard to us we could never learn. No wonder that the possessor of such a miraculous spear should be looked up to and feared!

Oct. 16. The natives appeared astonished at the trouble we took in collecting stones. They told us there were some at a small distance resembling in colour pieces of silver, and proposed to point out the spot.—we assented, and curiosity led us to the place. After walking for about half an hour in a northerly direction from the village, we arrived at a low swampy flat where they said the stones were to be found. Here they pointed out a small aperture in the ground, about five or six inches in circumference, through which the water continually bubbled up: this we discovered to be a mineral spring, the water of which had discoloured the stones and given them the appearance they had

described to us. We tasted the water and found it very disagreeable. The people told us they had frequently remarked that birds and beasts, particularly buffaloes, at times resorted to the spot to drink the water. There is a stream of fresh water close by it; perhaps this is what attracts the animals from the neighbouring plains, and not the spring water. After bringing away different specimens of stones, we returned to our lodging.—It is reported the chiefs will return tomorrow.

Oct. 17. Nothing particular occurred.

Oct. 18. The report of the preceding day was verified by the actual return of the Pasīrahs, and the day spent in receiving complimentary visits from them and other chiefs. They gave us a cordial welcome into their country, and each offered a small present of rice, fruit, and fowls, as a token of his friendly disposition towards us. Radin Mangalo was the first to do these honors.—He is the chief of the tribe of Sumbie Ulu Lurah, which is now the most numerous. This latter circumstance is one great cause of his popularity, for his tribe possessing a greater numerical strength than any other Pasīrah's, he is more feared.—Radin Mangalo was followed by the remaining two, Radin Lawangan having already paid his respects on our arrival. These persons were nothing behind the

former in expressions of friendship towards the Company. Nothing farther was transacted this day, excepting that three days were allowed to assemble their inferior chiefs to ratify the agreements previously entered into with Mr. Church.

Oct. 19. We were this day detained in the village by bad weather, and received a few visits from some of the Pangerans. Mr. Osborn's malady appeared to be increasing.

Oct. 20. This was an idle day.

Oct. 21. The village this day was crowded with people at an early hour, and preparations were made for proceeding to business in due form. The Balei being too small to admit the whole of the chiefs and visitors without inconvenience, benches were erected for us and the Pasirahs under the shade of some trees, in the middle of the village. All things being prepared, we took our seats in the midst of an astonished multitude. Silence being obtained, and having premised what the Honorable the Lieutenant Governor had effected in Pasummah Ulu Manna (when he visited that country in person in May last), we repeated to the chiefs the object of our mission, viz. First to effect a good understanding and friendly intercourse, and to re-establish peace on a sure and permanent foundation between the countries of Pasummah Lebar and Manna. Secondly to promote a reconciliation between them and their

northern neighbours the Lintangs, or Ampat Lawang, as that country is more usually termed ; and for that purpose to proceed thither by their assistance through their country. Thirdly, from Lintang to proceed to Bencoolen by way of Kasambye and Musi. We then took occasion to acquaint them that the Lieutenant Governor had learnt with feelings of the deepest sorrow the ravages which the small-pox was making around them, and even in their country : that to avert the impending calamity, he had sent by us a certain remedy called Ubat Tangkal Janeria, by the application of which this implacable disease would be rendered harmless ; adding that if they would submit their Anak Buahs to receive the remedy, Mr. Osborn was at all times ready to do what was requisite. We strongly recommended them to bring their people immediately to be vaccinated, and offered to go ourselves to any village that would receive it. We urged them to take advantage of the present opportunity, offered to them by the bounty of the Lieutenant Governor, to save themselves from destruction ; reminding them, that if they did not embrace it now, it would be for ever lost to them : that when they saw their country desolated by that dreadful scourge of the human race, they would, when too late, repent of their folly : that their Dewas, who are compassionate beings and delight not in misery, would perhaps have no mercy

on them should they remain obstinately bent on their own ruin : and that they ought to consider such an inestimable gift as proceeding immediately from those benignant deities, who to snatch them from the jaws of death, had caused the Tangkal or charm to be introduced into their country.—These points having been explained to them by Mr. Church previous to my arrival in Pasummah, and engagements drawn up to which they had given their assent and signatures, they now merely repeated the earnest wish and desire they had before expressed, to embrace the present opportunity under the auspices of the new Governor of Bencoolen, to place themselves under the protection and authority of the Honorable English East India Company. With regard to the Lintangs, they said, they were most anxious that the calamities of fifty years' warfare should be terminated, and a mutual friendship restored between them and their neighbours ; but to the accomplishment of this desirable object they feared the inveterate and sworn hatred of the Lintangs, would prove an insurmountable obstacle. At the present moment no Pasummah dare set his foot in Lintang, the intervening country being thickly planted with dangerous ranjous ; and even so late as Mr. Church's arrival, nine villages of Pasummah Lambah, had been totally destroyed by the ferocious incursions of this people. Under these circumstances

no one could venture to accompany us, unless the Lintang chiefs would first pledge themselves that a strict neutrality should be observed during their stay with us: in this case they would willingly furnish coolies for our baggage, and themselves, escort us thither.—Respecting our return to Bencoolen by way of Kasambye and Musi, they had nothing to say, as the country through which we proposed to pass, did not belong to them; but if that was our determination, they had no objection to send deputies to attend us to Fort Marlborough, at the same time expressing their own inability, on account of their great age, to accompany us through so long and difficult a journey.—Touching the small-pox, they replied, that they fully appreciated the good intention of the Lieutenant Governor towards them, that the disease had visited one or two of the villages, but again had disappeared; and although they would before have been glad to receive the Tangkal, the efficacy of which they did not doubt, yet as the infection had now left their country, they did not think they should stand in need of it; but they would consult with their people on the subject, and those who wished to receive it would attend on us for the purpose.—Things thus far equalled our most sanguine wishes, and the conference being at an end the treaty was ratified by firing three vollies of musketry; and to testify their satisfaction, the Pasiraha

ordered the young men and women to dance before us. The last as a mark of respect presented their *Si-ri* boxes, which we returned with small presents. Other amusements of the country, such as fencing, &c. were exhibited for our diversion. The chiefs then begged that we would permit our followers to perform some of the sports peculiar to their country, in order that they might see the manners of different people. To this we readily assented, and they appeared to be highly diverted with the Bengalees, who exhibited fencing and single stick; and indeed the quick motions and home thrusts of the latter, formed a singular contrast with the unnatural and slow measured paces of the former. They observed that the Sepoys, meaning the Bengalees, well deserved the name of *Ulubalang* Company, i. e. champions or warriors of the Company.—The amusements being at an end, the meeting broke up with an invitation from the chiefs to partake of a feast, which they were preparing for us, each tribe having provided a buffaloe for the occasion. It is usual with this people on the conclusion of any affair of an important and public nature, to slaughter a buffaloe and assemble the inhabitants of the surrounding villages in ratification of what has been transacted: without this ceremony the business is in some degree considered incomplete. All parties having eaten together, and mutually joined in the

festivities of the occasion, any future infringement of the engagements, which are the cause of the meeting, is looked upon by them as a greater offence, and therefore deserving a heavier punishment, than if no such meeting had taken place : besides among a people who are ignorant of the advantage of writing, and who have no public records, this perhaps is the only way in which the knowledge of past transactions can be preserved.—In this manner an affair of general concern is made public, and the memory of it recorded in the minds of each member of the community : in this way war is declared and peace proclaimed. Three days were announced to us as the period necessary to prepare for the feast.

Oct. 22. We were detained within the village the whole of this day in consequence of the heavy rain, which had fallen in torrents during the last twenty four hours.

Oct. 23. Our wants now began to be felt ;—we were necessitated to reserve our last two bottles of wine for the entertainment, intended to take place on the following day. We found considerable inconvenience in procuring fowls and other supplies ; not from any scarcity of these articles, for they appeared to be in abundance, but on account of our rupees, which, to our daily loss, we found were not current here. Spanish dollars were in great request ; and the smaller silver coin, such

the fanams, would pass. This day we were obliged to exchange our rupees at the loss of fifty per cent.; but this rate of exchange was continually varying as our wants became better known, and they sometimes had the impudence to refuse our money even at that rate. The reason of this was that the people of Pasummah Lebar were dependent on Palimbang for salt, and their finer articles of clothing; the former is indispensable, and cannot be purchased with rupees, which they told us were not current at Palimbang.

Oct. 24. The third day had now arrived and preparations were busily making for the ensuing entertainment.—The sun at last beamed on us, and the village was thronged with visitors from distant parts. About one o'clock the dinner began to make its appearance in a profusion of dishes, brought into the Balei by the females of the village, the very sight of whom would blunt the edge of the keenest appetite. Upwards of fifty dishes were arranged before us on the floor of the Balei, for we must here notice that we had neither table nor chairs. The four Pasirahs then made their appearance, attended by a large retinue of inferior chiefs, who seated themselves cross legged before us. Radin Mangalo then called upon one of the Pangerans to address us, which he did in an appropriate manner—glancing at the calamities of the former war, and congratulating us on the present happy termination of them, and hop-

ing that the peace would be lasting and productive of great benefit to both parties. They trusted in a short time, they should view the pleasing prospect of herds of cattle grazing on their plains. This they said was not visionary, for the introduction of two head into their country warranted the conclusion. They also felicitated themselves on the appearance of Europeans among them.—An answer was returned on our part, after which we were invited to eat and drink freely, and by that act consign all animosities to oblivion. The dinner being over they entertained us with music, dancing, and singing, in the manner of the country. In the evening the young women were called up to enliven the scene. Late in the evening it was intimated to us that in return for their courtesy towards us, they expected something on our part. Here we found ourselves in rather a delicate situation, not having it in our power, on the spot, to make a present suitable to the rank and character of the Pasīrahs. To this singular request we replied, that a great portion of our baggage being left behind for want of coolies, the presents which were intended for them, had not arrived, but if they, or their deputies, would accompany us through Lintang to Bencoolen, we should there have an opportunity of testifying, by suitable gifts, the sense we entertained of the hospitality we

had met with during our stay at Pasummah. This answer was far from being satisfactory to our hosts, and they now showed us a piece of rudeness, which, from their former behaviour, we had no reason to expect. They said that on occasions like the present, it was customary to give mutual tokens of good will; that on their part, they had given us an entertainment as a mark of their friendship towards us, but they received nothing from us, by which they could judge that we were sincere in our professions. They informed us that without some token of this kind they could not accompany us a step beyond the limits of the village which we were in, nor would they assist us with coolies to carry our baggage; that we were at liberty either to return to Manna, or proceed on our journey, but they would render us no assistance, not so much as a guide to point out the road.—They said this determination of theirs must not be considered a breach of the friendly alliance just concluded with us; the custom of their country would not allow of their acting in any other way: that to follow us to Manna or Bencoolen for any thing we might chuse to give them, had too much the appearance of being mercenary.—The harmony and friendship which was so lately seen among us, was for a time suspended, and our hosts retired with sullenness from the Balei.

Finding all our supplies exhausted, we found it im-

possible to proceed to Lintang until we had obtained our baggage, which, as we have before noticed, was left at one of the Manna villages; besides, our cash was not sufficient to carry us round to Bencoolen. We therefore resolved to send back Buggueses to Manna to obtain what was necessary. We communicated this resolution to the Paşīrahs to whom it appeared satisfactory, as it gave them hopes that the presents would shortly arrive; and they invited us to remain in their country until the return of the Buggueses from Manna. However satisfactory this might be to these barbarians, it was extremely mortifying to us, as at least ten days must elapse before the return of the people; and we were already tired of both the country and its inhabitants.

Oct. 26. The Buggueses being dispatched to Manna for money and supplies, we determined to fill up the interim by fulfilling the resolution we had made of visiting the summit of Gunung Dempo, or the sacred mountain; for in that light, it is viewed by the natives themselves, who conceive that the guardian genius of the country has his abode in it; and that the dewas and inferior deities have also their residence there.—Our object was if possible to reach the Telago or crater. With this view we called for Panglino, who had been our guide from the coast, and whom we found on all occasions a most useful and faithful man.

Panglimo was a man of desperate fortune ; he had been banished by his relations, and his attachment to us, as he acknowledged, arose from the pecuniary aid he received, and not from any sincere wish to forward the views of the Company. Since the Governor's first journey to Pasummah, he said he had realized upwards of one hundred and twenty dollars, which had enabled him to discharge a large portion of his debts. He confessed himself to have been one of the greatest *risaus* in the whole country ; and indeed from the countenance of the man, you would judge him to be capable of executing the most desperate deed : a few dollars would induce him to take away the life of his nearest relation ; or betray his country. Panglimo was the only man in all Pasummah, who would undertake the arduous task of conducting us to the top of the mountain. Twenty dollars was to be his reward for performing this service. Not knowing the road, he succeeded, by the promise of five dollars, in procuring a man who professed to be acquainted with it to accompany him. This man was an Imam, whom, from the sanctity of his character, Panglimo considered necessary to ensure success, as he would deprecate the wrath of the deities, and render them propitious to our undertaking. This was to be accomplished by previous sacrifice and fasting ; and the day

before we set out, the Imam performed this part of the ceremony by killing a fowl.

Oct. 27. The Imam having announced this as a lucky day (for we were obliged to give way to his prejudices), we set out with our fearless guide, our party, including coolies and attendants, amounting to eighteen persons. We did not think it necessary to acquaint the chiefs with our design, anticipating that they would in consequence of their superstitious prejudices make objections, raise difficulties, and perhaps finally hinder us from accomplishing our object. We therefore told them that we were going to the foot of the mountain, but did not acquaint them that we intended to attempt to ascend to any height. We set forward on our expedition on the morning, passing through several of their villages before we came to the foot of the mountain. At a small elevation from its foot, we saw several of the magnificent flowers found by the Governor on his tour to Pasummah Ulu Manna.* Some were full blown; others in the bud, and the buds of others were just emerging from darkness. We continued our ascent, marking the spots where the flowers grew, in order that we might take some of them with us as specimens on our return. Night was now drawing on, and finding ourselves fatigued we began to look out for a convenient spot on which to raise our huts. Hearing the rushing of wa-

* Since described in the Linnæan Transactions as *Rafflesia Arnaldi*.

ter below us, we were induced to descend, in hopes of obtaining a good supply of water, which appeared to be scarce in this place. On descending a deep ravine we found ourselves on the banks of the river Salangis. This river runs through the whole of the Pasummah Lebar country in an easterly direction, and at last empties itself into that of Palimbang. In this place the river is very narrow; its banks are formed of a black sand, except in colour, resembling that of the sea beach. The silence of the stream is here interrupted by an abrupt cataract, over which the water is precipitated with great impetuosity; this was the cause of the noise we heard for the greater part of the afternoon. We at first pitched our tent opposite to the cataract, but the rushing of the water caused a draft of air which pierced so keenly, that we were obliged to remove it to a greater distance. At times there was such a strong smell of sulphur, that it became almost intolerable. The water was also so impregnated with this mineral as to render it undrinkable, and we were obliged to make use of what we could catch from the side of the rock.

On examining our provisions, we found the steward had laid in so scanty a stock as would serve the whole of our party only another day; we therefore sent back several of our followers, taking with us only such as were absolutely necessary. The number of our party

ty thus curtailed, consisted of eleven, viz. Mr. Church, Mr. Cudlipp, myself, three servants, three coolies, and the two guides.

Oct. 28. Early in the morning, after partaking of a slight breakfast, not daring to indulge lest our stock should fail us before we had completed our undertaking, we ascended from this singular spot and made another effort to gain the summit of our ambition. We reached the top of the ravine, and bending our course W. N. W. proceeded through deep forests, in which no human traces were to be discovered. Our only path was one that had been opened to us by the passage of elephants: the traces of these masters of the desert were visible in every direction. We passed through what is called by the natives the region of tigers: the superstitious inhabitants of the surrounding country imagine that there is a stream in these parts, which when passed over by a human being, possesses the virtue of transforming him to that ferocious animal, and on his return, of restoring him to his original shape. From this fabulous story we expected to find the woods infested with tigers, but to our astonishment we discovered nothing that could lead us to suppose, that these animals had deserted the plains to take up their abode in the mountain. During the day we remarked the foot-steps of the rhinoceros

and the wild goat. Our two guides were employed as we proceeded in cutting the small and low branches, and notching the trunks of trees which grew in our path, in order to serve as marks on our return to prevent the possibility of our wandering from the right course. Our ascent during the day was pretty gradual and regular; at intervals however this regularity was interrupted by abrupt acclivities of one hundred feet; and having gained the top of these the ascent became less steep, and in some places almost subsided into a plain. We passed over four of these *Tanga Gunung** to-day. Towards evening we found ourselves beyond the deep wood. The tall and majestic trees of the forest seemed suddenly to have vanished from our view, and those of a smaller and more sickly growth to have taken their place. The road became almost impassable on account of thorns and briars, which were so thickly interwoven as to present an almost insurmountable obstacle to our progress. The poor and exhausted coolies, with the greatest difficulty dragged their burdens through these formidable opponents; indeed we, who were not encumbered with any thing extraneous, could scarcely pass: the naked bodies of our servants gushed with blood in every part, and our own clothes were torn off our backs. We eat nothing during the day except

* So called by the natives: the term signifies, *ladders of the mountain.*

ing some of the fruit of the forests, called by the natives *buwah salak*. Night now came on apace, and we looked for a stream of water to enable us to prepare our evening fare, but none could we discover, so we were obliged to content ourselves with a small quantity of muddy water, found in a hollow place made by some animal, which from the traces in the neighbourhood, we supposed to be the rhinoceros.

Having rested a little from the fatigues of the day, in vain we looked for the plains we had left yesterday morning; the face of the earth below was concealed from our sight; clouds and darkness rolled under our feet. We found ourselves above the summit of the surrounding mountains, and for the first time in our lives heard the thunder roll beneath us.—The heavens above frowned, as in anger at the presumption of man in daring to enter these aerial abodes; and the roaring of the volcano at intervals impressed us with a kind of sacred awe, as if we had in reality approached the habitation of celestial beings. These were only the fore-runners of the deluge which was to follow. The gloomy spot in which we were doomed to pass the night far surpassed the power of description;—on one side, the steep acclivity of the mountain—on the other, a deep precipice—not a tree to afford us a covering or protection from the threatening storm, and scarcely a bit of dry wood to light a fire. In this situation

we were enveloped in total darkness. The thunder grew louder, the lightning more vivid; while the volcano above us continued its frightful roarings.—At length the storm burst upon us in all its fury. Our light and fire were suddenly extinguished and we were necessitated to eat in the dark a half prepared meal. We then sat down to wait the holding up of the rain, but we soon lost all hope of a calm interval. The storm continued with unabated violence until near day light. Fatigued by the arduous task of the day, and with little to eat, we would fain have relieved our troubles by sleep; but to sleep in our condition was certain death. Besides the rain which poured in at every part of our hut, the torrent which rushed down the mountain threatened to sweep us below. We wrapped ourselves up in blankets, but these were very soon soaked through; indeed we appeared to be sitting in the bed of a river rather than on firm ground. The air was bitterly cold; our shivering people murmured loudly; we had never felt it so cold since we left England. If we attempted to talk or laugh, our guide, the Imam, in a trembling voice, begged we would be silent and not provoke the already angry gods. We asked whence proceeded the roarings we heard above us. Panglimo told us they came from the Telago, or crater of the volcano, and desired we would ask no questions about this frightful place. Towards morning the rain

in some degree abated, when Messrs. Church and Cudlipp very imprudently went to sleep in the wet condition in which they were. Day light at length made its appearance, and again the men attempted to light fires, which were most desirable; for, from the uncomfortable manner in which we had passed the night, our followers were half dead with hunger, cold, and wet; and indeed although two of us had been accustomed to the severities of an European winter, we were all most happy to enjoy the comfort of the fire side, even in the heart of Sumatra.

Oct. 29. Having partaken of a little unsavory rice, without even salt or chillies to render it palatable, we prepared for another day's labor. From the difficulty we experienced yesterday in bringing the baggage as far as this, we conceived that greater obstacles lay before us. We therefore resolved to leave the coolies and baggage in the hut, and proceeding unencumbered to the summit of the mountain, return if possible to the place where we slept last night, before the close of the day, which our guide told us could be accomplished. We did not proceed far before we found that we were correct in regard to the difficulties we had anticipated; for now the ascent was steep and the briers became thicker and more closely entwined together, so that it was an absolute impossibility to penetrate through them. Here we began to look on our object as unat-

tainable : we unsuccessfully sought for some sort of path along which we might pass. The same insurmountable obstacles beset us on all sides and no choice appeared to be left but to retrace our steps to the hut : yet when we turned our heads and beheld the lofty summit above us, and volumes of dark smoke rolling on its dusky and naked top, we felt an irresistible desire to surmount every difficulty and face every danger. Our progress being thus impeded, we could not help noticing the strange aspect of the scene around us : the grand majestic trees of the forest, whose venerable trunks had withstood the shocks and storms of ages, no longer struck our eyes, but in their stead thorns and briars, and trees of a diminutive growth. What was most singular, all around us were seen the dead trunks of trees, some of which had attained to a large size and considerable height, standing erect without a single branch. All these trunks being black, as if burnt by lightning, we conceived it probable that some violent shock of nature, not far back, had reduced the former flourishing wood to its present blasted condition. Perhaps some recent eruption from the volcano might have produced this effect; or might not noxious exhalations arising from the crater have checked, and nearly destroyed vegetation in this part?—we were sensible of a very strong smell of sulphur.

It was now for the first time, that we saw the stout

hearted Panglimo shrink from difficulty. The man who seemed calculated to perform the labors of Hercules, and who ever made it his boast that he had encountered danger in every shape, was the first to sound a retreat. "You see," said he, "the gods are not propitious to our undertaking:—they have shut up the road against us:—they will bewilder us in this desert place:—we cannot proceed." We all appeared to incline to this advice, but each felt ashamed of a defeat. Again we endeavoured to penetrate the thick briers;—again Panglimo turned pale: "It is vain to contend against the gods," he said, and sat down. I rallied him, and taking the sword, which now served as a pruning hook, from his hand, endeavoured to cut through the brambles, but their stems were so tough and closely interwoven that it made no impression. This was sufficient for Panglimo who started up, and mounting with his naked feet upon the thorns, instead of forcing a passage through them, walked on the top: we all followed him, and in this way proceeded by slow degrees, for an hour or two. Having surmounted this formidable obstacle, we met with another not less discouraging. Instead of thorns and briers we now had to walk over the trunks of trees, that were thrown down and piled on each other. They appeared to have lain in this state for a long time, for some were decayed, others

decaying, and the whole covered over with a sort of vegetation which sprang from their mould. We were two or three hours walking over these wrecks of the forests, at the imminent hazard of slipping through the interstices of the trunks, and thus of being buried alive, or else of breaking our bones. During the whole time we did not once set our foot on firm ground, or see the soil over which we were walking, nor by putting our sticks through could we reach the bottom. The vegetation of ages appeared to be piled up here in a wildly extended, and confused, mass, and we seemed to have approached the brink of general destruction and desolation. We found that we were on a ridge of the mountain: on each side of us was a precipice of immense depth. The ridge grew narrower at every step. The day was bright, and looking down, the country immediately subjected to our view was beyond imagination beautiful;—extensive plains, scattered over with smoking villages;—pools of water reflecting the rays of the sun;—to the north the Musi river, called by these people the sea of Musi. Having stayed a short time to contemplate this scene, we again set forward and made another effort to gain the top of the mountain. Our path was now comparatively smooth, but steep of ascent: we no longer found any of our former obstacles. The only vegetation on this part is a sort of shrub, very much resembling the

box tree ;—the natives call it *Kayu umur panjang*, or the tree of long life, and say it is only to be met with on the top of this mountain. The shrub is about six feet high, and appears to be checked in its growth. Its branches and leaves were covered with a kind of dust, which being shaken off as we passed along, proved very troublesome and disagreeable, almost choaking us. We thought this rather singular as the rain which fell the preceding night, if it had reached this part, ought to have entirely washed away the dust, but the earth appeared as dry as the trees. Although we had not, as I have just noticed, our former difficulties to encounter, we were not less affected by feelings of a different nature.—Our path had now become less than two fathoms wide, bounded by deep precipices, the bottom of which the eye could not penetrate, and whose naked sides filled us with terror, and narrowing at every step, we were threatened with being ingulphed in these unfathomable depths. We had now gained the summit of this narrow ridge, and disappointment was the only recompense we found for our troubles and difficulties, for our guide told us that we had ascended the wrong ridge, and could not get to the crater, which was the grand object we had in view when we undertook the task : nor were we even on the highest part of the mountain, for the place where we stood was over topped by gunung Berapi ; this was entirely

bare and might be three or four hundred feet above where we stood. Gunung Berāpi is another peak of this great mountain. There are in all three, to which the natives give separate names, viz. Gunung Dempo, Gunung Lumut, and Gunung Berāpi. Gunung Lumut we did not see, it being on the other side of Gunung Berāpi; this last, as its name points out, is the one connected with the volcano. We were still doomed to disappointment; for the brightness of the day became over-clouded and nothing could be seen from this elevated situation but the tops of surrounding mountains, and a white mist at our feet, which like a sheet, veiled from us the face of the earth. We now consulted whether we should make any farther attempt to attain our object, but all agreed in the impossibility of succeeding; besides, we had not a grain of rice or other food with us, and only another scanty meal left at the hut, which we must reach before night. We therefore resolved to return without delay, and we accordingly set forward, the Imam having previously made sacrifice to the dewas of the mountain. We had too another ceremony to perform, which to Panglimo seemed of no little importance. We had promised before we set out that, on reaching the summit of Gunung Dempo, we would on the spot confer on him another title. He now reminded us of the engagement, which we performed, and instead of Panglimo he re-

ceived the title of Panglimo Rajo, as a memorial of his services on this occasion. We reached our hut before dark, and were more fortunate in cooking what little food we had left than on the preceding night, but in other respects the evening seemed to threaten us with a repetition of its horrors.

Oct. 30. If any thing, we passed a worse night than the one we have already described. We awoke at day light, or rather did not sleep all night, on account of the wet and cold. Boat-cloaks and blankets were of no use; they were wet through in a few minutes, and only made our bodies more chilly. Having partaken of a half breakfast we set forward on our return, retracing our footsteps, which were easily found by the marks and cuttings of the trees which were made on our ascent. The spot where we spent the last two nights is situated at rather more than two thirds of the height of the mountain. Being tired of the woods we resolved to make a forced march and reach the village of Sawah Batuhan before night. We stopped to take three specimens of the *Krubut* flower*—two full blown, and one bud. As I have noticed before, the spot on which these extraordinary flowers grow is rather elevated. No part of the plant is seen above ground except the flower, which decked in all the splendour

* *Rafflesia Arnoldi*.

of nature, bursts forth to light from a root which runs horizontally beneath the earth. The natives appeared not to be well acquainted with it, and gave us a confused account of it, from which we collected that there are two species of the Krubut, one of which springs up into a shrub and bares flowers rather different from those which we now saw: in the other, no part except the flower makes its appearance above ground, it being merely a creeping root without leaves and without stem.—About two o'clock in the afternoon we reached the villages, thankful that we had once more extricated ourselves from such frightful wilds. On passing through one of these villages named Dwyu, we stopped to drink some cocoanut water, and perceiving a body of armed men drawn up in rank and file, in one part of the village, we asked whither they were going, and what was their object. We were answered, "braya bye sajo," meaning that they had no bad intention and were only going to take a common walk. This satisfied us; imagining that they were going to take a part in some quarrel amongst themselves, we took no farther notice. We then called to Panglimo our guide, who was earnestly engaged in conversation with these armed men; as evening was drawing near and we had still some distance to go, we called to him to hasten his steps, in order that we might not be overtaken by darkness. We were ra-

ther surprized to see Panglimo still linger behind, and thinking that he was only gossiping we walked forward without him. Having scarcely stopped since we set out in the morning, our coolies and servants were fatigued and got on more slowly than we did; and when we arrived at this village they were some distance behind us. We did not think it worth while to wait for them, because if they were overtaken by night, they could easily put up at some of the villages through which they had to pass. Mr. Church, Mr. Cudlipp, myself, and Panglimo Rajo our guide, made the best of our way from this village. We had not gone far before we observed these people close at our heels. We asked Panglimo why we were followed in this way. He then explained to us the nature of his conversation with the people in the village, saying that they had called him aside to tell him, that we should not pass, and insisted on his delivering us up into their hands. This put us upon our guard, and we proceeded without taking further notice of them, until we arrived at a clear place in the wood, where the trees had been felled, but not cleared away, for a Ladang. We here came to a party and begged to know what was their motive for following us. Having surrounded us, each with his spear couched, one man came forward and said that he had received commands from his chief, Rajo In-

tan, to take us to his village, and insisted on our following them immediately. We answered that night was coming on and we could not go out of our road, as it was material for us to reach the village before dark, and that if Rajo Intan had any business with us he would always find us ready to listen to him at our village. During the conversation they shifted their position several times in order to encircle us completely. Perceiving this, we moved back a few yards to a large tree which lay across the road, to prevent their coming behind us: we then told them they had better return and inform Rajo Intan of what we had said, at the same time giving them to understand that our going with them was entirely out of the question. This did not please them; they said their orders were peremptory, and urged us to go. We again repeated that if Rajo Intan would come to Sawah Batuhan the next day, and explain his business, we would hear him. They alleged that Rajo Intan was ill and could not wait upon us, and that we had transgressed the laws of their country in ascending the mountain. As the last resource to get rid of such troublesome and importunate barbarians without coming to violence, we wrote a note, inviting Rajo Intan to meet us at any time he chose to appoint; adding that if he were ill we would ourselves come to his village at our leisure. This note we gave to the speaker

and desired him to take it to Rajo Intan, which after some words he agreed to do. Thus we got rid of the villains. They were fifteen in number and armed with spears, swords, and krisses. We continued our journey, and reached the village of Sawah Batuhan at four o'clock in the afternoon, without meeting with any farther obstacles. Here we rejoined Mr. Osborn, who was much recovered. He had been prevented from accompanying us by severe illness. We were informed by him, that during our absence half the country had been in arms; and at one time they had gone so far as to send to Radin Mangalo to insist on our being delivered up to them, and to urge him to withdraw his protection from us. Our faithful host sent word back, that the laws of hospitality called upon him to support strangers, who had placed themselves under his protection, and who, during their stay in the country, had in every point conducted themselves in an inoffensive manner; and he gave them to understand, that if they intended to lay violent hands on us, they must come to his village, where he was resolved to defend us to the last.

On our arrival at this village, we sent for Radin Mangalo and other chiefs, to know the reason why we had received such treatment. While we were talking with them, news was brought that the servants and coolies on returning had been seized, and carried

to the village of Rajo Intan. Indignant at this proceeding, we insisted on their accompanying us to the village of Rajo Intan, and eight Bugguesses being all we had, were drawn up, in order to go with us. The village was soon put under arms, and we had the satisfaction to see that we were not entirely deserted. Armed people were seen running in all directions breathing vengeance against the authors of this insult, offered to us and to their chiefs whose guests we were. One man in particular, who had accompanied us from Pasumah Ulu Manna, as the deputy of Radin Mangalo, to which chief he was related, came to us dressed in a suit of clothes which had been given him as a present, and in a paroxysm of rage and fury intreated that we would lend him a musket to go and demand immediate restitution of the men and baggage. Across his shoulder was his talisman or charm, which was to preserve him from harm in case they should resort to force. We deemed it prudent not to let him have the musket; but so determined was he to rescue the men and repel the insult or die in the attempt, that he rushed into the Balei, seized one of the muskets with a pouch, and ran off as fast as he could to the village where the people were held captive. We found afterwards that he had, in the heat of his zeal, put two cartridges and two bullets into the musket, in order, as he said, that it should make more destruction,

should he have occasion to use it. I was now ready to go personally with the Buggesses to the village, but Radin Mangalo with other chiefs begged that I would lay aside my intention, as my presence might have a bad effect and lead to serious consequences. His people he said had gone, and he pledged his word that the men and things should be restored immediately. I agreed to remain until word should be brought of the intention of the people, and desired, if matters should be carried to extremities, to be informed immediately. I now found that I had been too hasty and precipitate in the business. Three of the neighbouring villages were already in arms, and had gone to the offending village: instead of exciting, I found it necessary to restrain, as much as I could, their impetuosity. About seven o'clock Radin Mangalo, who had himself been to settle the matter, returned, bringing with him the six men. He promised that the things, which had been already divided among the plunderers, should be restored the next day, and begged we would not think more of the business. The servants and coolies who had been seized, told us that they had been stopped by the same men, who had molested us about an hour before, and in the same place. Like savages, they rushed on them with their naked spears and drawn swords, threatening to murder every one

them, if they made any resistance ; they tore off their clothes from their backs, and led them in this naked state to the village of Rajo Intan. They told our people that the seeing of us armed, and the dread they had of an European, alone prevented their serving their masters in the same way. Here the matter rested for the night.

Oct. 31. The chiefs were busied the whole day in discussing the subject of the seizure of our men and baggage without bringing it to a conclusion. The depredators appeared to wish to keep what booty they had got—consisting of silver spoons, knives and forks, plates, cooking utensils, clothes, &c. The chiefs manifested an inclination, when this affair should be settled, to proceed against us for transgressing the law of the land, which admits of no strangers going to the sacred mountain. If this was their intention it was no doubt with the hope of gaining money from us, but in this they would have been much mistaken, as we had scarcely enough for our own use. In order to impress our minds with a high idea of the sacredness of Gunung Dempo, they told us that some years back three men endeavoured to ascend ; but as a judgment for their rashness, inflicted by the spirits which inhabit that place, they never returned. That the attempt was made, and that not one of them was afterwards heard of, is I am inclined to think

true: we learnt from another quarter, that these three men were purposely poisoned. The jealousy of the people led to this diabolical act: before they set off, some one had contrived to mix poison with the boiled rice which they took with them, in consequence of which they died in the woods.—Mr. Church was taken ill on this day with symptoms of fever; Mr. Cudlipp also complained.—The poor Imam, who had been our guide to the mountain, suffered for his pains; for on returning to the village, he received a sound drubbing from his neighbours. Pauglimo was in great terror and did not go two yards from us the whole of the day: he said the people wanted to kill him. I do not think he eat any thing for two days after his return.

November, 1. Mr. Church was the whole day in a very high and continued fever; and in the evening delirium ensued. Mr. Cudlipp was also laid up with a strong fever, and several of the men who went with us to the mountain were in the same state. Mr. Osborn had not yet got over his illness, so that I was the only one able to do any thing.

Nov. 2. The men who were despatched a few days before to Lintang and Kasambye, returned to-day without being able to reach either of those places. They had reached some of the frontier villages, when the people refused to go with them any farther. They were afraid to proceed alone, being unacquainted with

the road, and fearing the ranjows with which every pass was thickly planted.—The symptoms of Mr. Church's malady now increased to an alarming degree. He still remained in a state of delirium and was insensible to every object around him, and so weak as not to be able to support himself. The chiefs expressed much alarm on his account, and did not fail to tell me that it was a judgment, inflicted on him by the dewas for molesting them in their homes. They advised with a serious countenance that a goat should be sacrificed to appease the offended deities, and gave us to understand that unless this necessary duty was performed, it would be vain to expect the recovery of Mr. Church. I felt myself in rather an unpleasant situation. Mr. Church on the point of death—every one else around me ill—no medicines—in the heart of a strange and barbarous country—the inhabitants not to be depended on—and an armed body of these savages actually gone into the woods to intercept and plunder the Buggesses on their return from Manna;—these were reflections not calculated to make my slumbers very sound.

The chiefs assembled and consulted every day about the seizure, and could not satisfactorily terminate the business. We sent a message to them, saying, if the things were all returned, we were willing to pardon the offenders, as they appeared to be sensible of the base-

ness of their conduct. Even had we been differently inclined it was vain to expect that the delinquents would receive punishment proportioned to their crime.

Nov. 4. Mr. Church was no better, and this was the third day he had not spoken a word. Mr. Cudlipp was recovering. Mr. Osborn continued to mend. Circumstanced as we were, it was impossible for me to quit the village.—Poor Panglimo had not yet got over his fright; he still continued to keep close to our side, and for fear of the people, slept behind us. He said the chiefs had signified to him that they intended to fine him heavily and us too; he therefore begged, that he might leave us, and go to his village at Pasumamah Ulu Manna, where he would join us again, if we returned by that route. We readily complied with his request, thinking he might occasion us some trouble if he remained. Panglimo, afraid to shew his face, left us early this morning.—The lost articles were all at last returned, with the exception of one or two trifles. We received back the things and forgave the offence.

Nov. 5. We were this day informed officially that the chiefs intended to take into consideration the circumstance of our having been to the mountain without their permission. We replied that they were at liberty to do as they thought fit in their own country, but we

thought such a discussion would be useless, as they must acknowledge that we had been guilty of no offence towards them; if their gods had been insulted by what we had done, they could surely avenge their own cause; and as they said Mr. Church and others were suffering for their imputed crime, they had better let the matter rest. Even supposing we had been as guilty as they wished to make us, they could not for a moment suppose that we should submit ourselves to be punished by them; and as we treated with them as vakeels from the Honorable the Lieutenant Governor, they could at all times carry their complaint before him, from whom they would receive every redress the grievance merited.—This answer was delivered to them, but they still continued to deliberate on the subject, and appeared determined, if in their power, to satisfy their avaricious desire by making us pay a fine.

Nov. 6. Mr. Church passed a better day. The people were very anxious that he should appease the gods by sacrifice: appearing very eager on this head, as if some evil would befall them if not performed, in order to pacify them, I purchased a goat which I gave into their hands, and desired they would do what they chose with it. They sacrificed it at the temple and the inhabitants of the village got a good meal in consequence.

[As the above extracts from my journal will afford a pretty good idea of the sort of people we were among and the difficulties we had to encounter, I shall not detain the reader with the details of our journey back to Manna, but attempt a general sketch of the country and inhabitants which we visited; noting only by the way that on our arrival at Tanjung Alam (the end of the world), many enquiries were made after *Tuan Adam*. Having no acquaintance with *Adam*, we were surprized at the entreaty and earnestness with which the enquiry was made, and it was some time before we found that *Tuan Adam* was no other personage than *Madam Besar*, or *Lady Raffles*, the name by which she is known to this people.—*Madam* it appears was metamorphosed by them into *Adam*, a very pardonable mistake considering that they look upon *Adam* as some very extraordinary person, and *Lady Raffles* as no less so in having overcome such difficulties and being the first fair lady who had visited their country.]

The country of *Pasummah Lebar* is situated in an extensive and fertile valley. On quitting the coast, you travel in a north-easterly direction, over three ranges of high mountains: journeying three days in this direction, you reach *Pasummah Ulu Manna*, and continuing nearly the same course for three days more, you arrive in the heart of the country of *Pasum-*

mah Lebar. Beyond this again there is another range of hills, which runs parallel to the western ranges, forming thereby a plain or valley, which probably extends through the whole centre of the island, N. E. and S. W. The climate here in temperature differs but little from that of the Pasisir. In the day time it is very hot; near the mountains it is proportionally colder, and at Gunung Agung, which is the first village of Pasummah Lebar after quitting Pasummah Ulu Manna and situated near to Gunung Dempo, it is very cold. We came at an unfortunate season to judge of the climate, the rains having set in. Notwithstanding several of our people were ill, arising chiefly from their own imprudence and necessary exposure in travelling through all sorts of weather, I think the climate, in point of healthiness, superior to that of the coast. Swamps are not so numerous, and the air is dryer and not subject to such sudden changes from heat to cold and from dry to wet as we experience on the coast. The sickness of our party could by no means be attributed to any thing prejudicial to health in the climate itself. Mr. Osborn's was a liver complaint, of which he had been suffering for years past; Mr. Church and Mr. Cudlipp owed their illness, partly to their own imprudence in sleeping in the wet, and partly to the bad weather we were exposed to in our journey to the mountain.

The Selangis is the chief river that runs through this country; it has its source in Gunung Dempo, whence it flows in a north easterly direction for some distance, and then falls into the Palembang river near Lamatang. The chief mountains in this neighbourhood, in the western range, are Gunung Dempo, Gunung Lûmût, and Gunung Berâpi, which form one great mountain, by far the highest in this part, being conspicuous over all the rest, and visible from Fort Marlborough, bearing from Manna N. N. E. and from Padang Guchei North. With regard to the height of this mountain, it would be but mere conjecture if I were to estimate it at twelve or thirteen thousand feet above the level of the sea; but the eye is easily deceived, and not having been accustomed to judge of heights, I may be far from correct. We may perhaps judge something from the time we were ascending. We commenced about ten o'clock on the 27th of October; about half past four we stopped for the night; at seven the next day we set forward again, and travelled till five o'clock; the following morning we recommenced at seven and reached as far as we were able to go about half past one o'clock, making altogether twenty-four hours. Allowances must be made for the badness of the roads and the many impediments we met with in the last third part of our journey. Al-

though we were so long in ascending, we were not more than ten hours in descending, having started at six from our hut, which we guessed to be two thirds of the height of the mountain, we reached the foot at about one o'clock or past. The highest peak (Jambul Baniul) of the ranges which we passed over between the coast and Pasummah Ulu Manna, did not occupy more than three or four hours, or scarcely so long. The temperature of the atmosphere on the top of this mountain was very low; although we discovered neither snow nor ice, yet from what some of the natives told us, we were led to think that both have been seen there. They related a story of three persons who were frozen to death, "*mati ka krasan*," stiffened or hardened to death. I cannot state the precise degree of temperature for want of a thermometer, though I should think Fahrenheit's would have been as low as 35° before sun rise. We were informed by some of the natives, that within their memory the volcano, which now appears to be extinct, had been known to emit flames, covering the trees and lands of the adjacent country with white ashes. This emission was accompanied with a loud noise, that filled the whole country with alarm. The singular appearance of the trees near to the top of the mountain, mentioned in another place, gives some colour to this report, hence we may probably account for large trees being deprived of every

branch, and the outer part of their trunks, (the whole being too solid a substance to be entirely consumed) burnt black as a cinder. But from the best information we could collect on the subject, it appears highly probable that the thick smoke seen to issue from the side of the mountain, is an aqueous vapour arising from a hot spring, situated in the crater of the volcano. The water of this spring has a constant motion, sometimes greater and sometimes less, alternately rising and sinking, and when this agitation is greatest, it is attended with the emission of a dark volume of smoke; this is immediately preceded by a loud noise resembling thunder, only of shorter duration. I have myself observed the smoke issuing forth at intervals of a few minutes, as if repeated explosions had taken place within the crater.—Dempo is the only mountain in this part that is honored with the epithet of Gunung, all the rest being called Bukit or Hill. The next highest mountain in this neighbourhood is called Bukit Patah; in height or grandeur this is not to be compared with the last. Bukit Patah is at the back of Padang Guchie, whence it is visible; it divides those districts from Pasumamah Leber; from the village of Sawah Batuhan it bears S. by E.; Bukit Besar at the back of Kinal bears S. E. by S.; this is also visible from the coast about Kinal. The Padang Guchie and Kinal rivers have their sources in these two mountains respectively.

We made inquiry respecting the large Lake said to be situated somewhere in these parts, but could not learn that one existed. Perhaps the jealousy of the people might take care to conceal the knowledge of it from us.

To the N. W. of Sawah Batuhan lies the country of Pasummah Lambah, about a day and a half, or two day's journey. Lintang or the Ampat Lawang country, divided into Lintang kanan and Lintang kidow by the river which flows through it, lies N. W. by W. ; to the north is Kikim ; N. E. Lamatang and Palembang. The former is only one day's journey thence. The latter we were informed could be reached in eight or ten days, though it requires a much longer period to return. In going to Palembang from this country, you pass through Lamatang, and at Muaro Milang take water, and are conveyed in boats or rakits to Palembang. Gumei Ulu is situated N. N. E. and Mulah Pasummah due E. bordering on this country E. by S. Pagar Gunung and Ulu Semando S. E. by S. Pasummah Ulu Manna W. by S. with Manna proper S. W. Kawur S. E. by S. and Lampung S. E.—The face of the country is beautifully diversified by hill and dale and has much the same undulating appearance as on the coast. The ravines in general are very deep and prove a great impediment in moving from place to place. The soil has a fine black loamy appearance, and could with very little labor, produce almost every thing that

grows within the tropics, while from the variety of climates which are to be found here, many foreign productions, I make no doubt, might be brought to perfection. At present rice, tobacco, and the plant called kalawi, are almost the only articles of cultivation. The Sawah grounds are very extensive. The price of rice just after harvest is fifty bamboos coast measure, or one hundred kulah Ulu, for the Spanish dollar, and not unfrequently cheaper than this. I believe none is grown for exportation. The tobacco is considered inferior to that of Lintang, but the pulas superior. The pulas, or twine, is made the medium of exchange in many of their bartering transactions, and sells in their country at the rate of ten or twelve tucals to the dollar. It is usually exchanged with the Palembang or Lamatang people for their salt, for which article of general consumption they are entirely dependent on Palembang. The pulas is also disposed of to the people of the coast, with whom it is in great requisition, and is principally used by them in the manufacture of their fishing nets, for which purpose it seems to be well adapted, as it receives little or no injury from the water. Might not this be made an useful and valuable article of commerce? Might it not in time rival the hemp? But how far it is superior to the latter, or whether indeed it is not inferior to that article, I am not able to judge. Indigo is cultivated in small quantities

for the purpose of dying their cotton. Cassia was also brought to us;—they demanded an exorbitant price for it. If properly sought after and taken care of, I make no doubt large supplies of it might be obtained. The people took care to impress on our minds that there were two articles which their country would not produce, the kapuk and pepper. For the former article they are indebted to the Pasisir, the latter is of no use to them and I can easily account for their saying the pepper plant will not grow. They knew this was the only article cultivated at the Pasisir, and they were fearful, should their soil and climate be thought adapted to the growth of it, that the Company might be led to enforce its cultivation : but why the former article should not thrive here, unless the sea air be necessary to it, I cannot conceive. One would imagine that self-interest would induce them to turn their thoughts to the cultivation of the kapuk, as they greatly stand in need of it for the manufacture of their coarser wearing apparel ; but as they told me, they had this on the faith of their ancestors (nenek poyang), I doubt whether they have made the trial in latter days, and as they informed me both the kapuk and the pepper plants were invariably destroyed by tigers before they came to perfection, I was led to consider some superstitious prejudice might prevail, especially with regard to the growth of the kapuk. But would not necessity and

self-interest be superior to such idle prejudices? The chief of this latter article is supplied to them by the Padang Guchie and Kadurang people, though frequently the natives themselves remove to the latter place and cultivate it, and as soon as they have gathered the cotton, return with it to their country. As it requires but a few months from the first planting of the kapuk to the time of the gathering of the fruit, this can be done without much inconvenience. The cocoanut tree does not thrive well here, though it is more productive than at Pasumma Ulu Manna, where the climate is certainly much colder. Coconut oil is not to be procured, instead of which, they burn damar, which they procure from the woods west of Pasumma Ulu Manna. The betel trees are numerous and seem to flourish. Fruit of every description, except plantains, is scarce: we saw scarcely any. The orange tree is not to be found in the country.

I have noticed before that these people are dependent on Palembang for their salt and finer clothing, and since they procure their cotton from the Pasisir, they are dependent on their western neighbours for their coarser clothes also. Nature then has supplied these people abundantly with food, but has left them destitute of clothing to cover their bodies, nevertheless they do not entirely obey the dictates of nature in

this respect, for the higher classes of them are remarkable for the neatness and cleanliness of their dress. The men, when at home and employed in their Ladangs, usually wear a coarse white cloth reaching from the waist to the knee, sometimes with a jacket, and a cloth for the head of the same sort, all of their own manufacture. The women are all habited with clothes of their own weaving, but the young unmarried women, who find it necessary to be a little finer when they appear at Bimbangs, in order to attract the attention of the young men, sometimes wear a silk scarf of Palembang manufacture, though more frequently it is the work of their own hands. They breed the worms in order to supply themselves with silk for this purpose.

At this time the people were suffering greatly from the want of salt, a prohibition on the importation of this article having been laid by the Dutch Government since its return to Palembang, and heavy duties imposed on all boats and merchandize coming into the interior of that place. This has created much inconvenience to the inhabitants, who express a desire to be supplied with salt from Manna. Although they have not the advantage of water-carriage in their communication with the western shore, they would gladly resort thither to supply their wants, if any thing certain could be secured to them. They prefer an intercourse with the English to one with the

Dutch; towards whom they express a great aversion. From a rough estimate made by the assistance of the chiefs, I calculated that fifty or sixty koyans of salt would be annually consumed by them. They object to going to Bencoolen on account of the great distance. If regular and well supplied markets, free from the spirit of monopoly, were established at stated periods throughout the interior of Manna, I make no doubt the whole population of this part of the interior would resort thither for the purpose of supplying themselves with many of the necessaries and even luxuries of life. Salt, kapuk, the finer sort of Malay clothing, piece goods, &c. would be always in demand. These would be exchanged for tobacco, pulas, rice, and other articles. But in order to prevent disputes between the people of the interior and those of the coast, great vigilance and precaution would be necessary on the part of the native chiefs and magistrates, aided by the authority of the Company's representative in that part; and regulations might be drawn up by Government to secure this intercourse.

The people of Pasummah Lebar have traditionary reports of their descent from the Javanese. They relate that in the time of the prosperity of the kingdom of Majipait, two persons, a brother and sister, with several followers, whose names and title they told me, but which I have now forgotten, left that kingdom and

landing on the eastern shores of this island, the female settled at Palembang, where in a short time she became a powerful princess; but the brother, travelling more inland from that place, settled himself in the fertile valley of Pasummah. In this way the country was first possessed and peopled, and hence the origin of the present race, which in many respects I conceive bears considerable analogy to the people of Java. How far they have deviated from the manners and customs of their ancestors, or pretended ancestors, I cannot form any judgment, but it is probable that a considerable, if not almost a total change, took place suitable to their different situations and conditions. On this fraternal connection with Palembang they found the custom which till lately prevailed, and even now nominally exists, of going to do homage to the princess of that place, who being richer and more powerful claimed this mark of distinction from her poorer relations: and as it is reasonable to suppose that the latter must often have stood in need of the assistance of the former, self-interest as well as the ties of blood taught them the advantage of conciliating her good will by a ceremony so natural. The chiefs always assert their entire independence of the sultan of Palembang, and call their annual visit to that place, merely a compliment paid by a poor brother to a powerful and opulent sister. And it is a certain fact that

the people of Pasumma Lebar, never were, like their surrounding neighbours, tributary to the princes of Palembang, nor has this mark of subjection ever been demanded or claimed on the part of the sultans, though an alliance of friendship has always subsisted between them. This is the account given by the chiefs themselves, who no doubt would make the best of their own story, but I see no reason to disbelieve it entirely. They produced an ancient kriss which they assured us was the manufacture of Majipait; it is looked upon as a sacred relic and much venerated by them. The famous spear, of which I have before spoken, is said also to have come from that kingdom, and has been in the country ever since it was first inhabited. Besides these, they have other marks of Javan extraction; many of their letters, and the names of their villages, seemed to be derived from the Javanese. They also told us they could understand a few words of the Javanese language: probably their own may contain a portion of Javan words. In a list of the names of the deities or demi-gods and souls of their ancestors, said to reside on Gunung Dempo, some of them appear to bear a near resemblance to Javanese titles. I fear this list is lost; it contained about twenty names.

At present the country is inhabited by separate tribes, the principal of which are Sumbei Besar, Sum-

bei Ulu Lura, Mungkuanum, and Tanjung Raya. The Ana Panjalang tribe is the most ancient, but now the least numerous and of little importance, though its antiquity renders it independent of the four Pasīrahs; it is termed *mordeka*, or free. It formerly nominated the Pasīrahs to the other tribes, and was often appealed to in disputes between tribe and tribe. Each tribe has its Pasīrah who presides over it, and the four collectively are the sovereigns of the country, and as such the sole proprietors of the soil. Their subjects or *anna buas* may settle themselves on, and cultivate any part of it free of rent in money or kind; but they can never obtain any real property therein, it always being resumable at the will of, or inalienable from the sovereigns. For this, the subject is expected to perform certain services for his chief, such as building his house, or repairing it when required, or working in his Ladang for a certain number of days at the sowing or reaping of the padi crops. This term never exceeds three or four days, and at all times he must follow his chief to war when called upon. Each Pasīrah is independent, as far as regards his own particular tribe; but if one tribe have a cause against another, and it cannot be settled satisfactorily between themselves, it is usual to call a meeting of the other Pasīrahs with their inferior chiefs, when the affair is discussed and settled by the assembly, not in

an arbitrary manner, but according to the established custom of the land. There is no stated time or place for these meetings; they assemble whenever business calls them, and where most convenient; sometimes at the village of a Pasirah, sometimes at a Bimbang where they may chance to be met together; the Balei or a private house is sometimes the place of their deliberation, and it is not unusual to see a number of persons squatting down in the middle of the village, under the shade of a tree, or around a fire, discussing a subject of general concern. All order and decorum is frequently banished from these assemblies; they debate in a loud and vociferous manner and sometimes give vent to their feelings without restraint, and the party that feels himself aggrieved by the decision of the assembly, frequently sets the authority at defiance by an appeal to his arms. As the chiefs have no means of enforcing obedience to their decrees by any coercive power placed in their hands by the community itself, nor by an armed force always at their command, the heads of the several tribes have found it convenient for the support of their own authority, to enter into a sort of confederacy among themselves, so that if one tribe should remain obstinately bent on opposing the operation of the sentence decreed by the assembly, the remaining three tribes immediately unite and by force of arms compel the resisting par-

ty to yield^s obedience to the voice of the country. If this opposition should be made by an individual unsupported by the tribe, save his village, the whole four unite and proceeding thither demand an immediate compliance; if this be withheld they commence hostile operations against the inhabitants, and should they still persist in opposing the sentence, the village is burnt to the ground. This combination for their mutual support is termed in the language of the country *pelurakan*: but things are rarely carried to this extreme. The mode of commencing a law suit against a party for debt or murder is as follows. If a debt be due by an inhabitant of a different village from that of the creditor, and the latter, after making his demand, be unable to procure payment, he watches an opportunity of seizing the debtor himself, or more frequently one of his relations, whom he conveys to his own village, and detains a captive in his house, as an earnest for the payment of the money due. As soon as this seizure is known by the other party the whole of the village assemble in arms, and in this way proceed to that where the captive is detained, who are already prepared to repel any hostile attack that may be made by the party of the debtor. It seldom happens that blood is spilt in these war-like and tumultuous assemblies, the dispute being generally adjusted by the chiefs and elders of

the contending villages on the spot, or else they agree to refer it to the Pasīrahs. In cases of murder the mode of procedure is the same, but this not unfrequently terminates in blood; and after all, perhaps, the matter is not settled and they part implacable enemies. A feud thus raised is handed down from father to son for two or three generations, and the whole *divusun* on each side are bound to support the cause. Thus the two villages remain in a state of warfare, and reprisals are made from time to time. Feuds of this kind are very numerous. Radin Lawangan, one of the Pasīrahs, being at variance with another village, never moved out without a strong body of armed followers. I have seen him attended by fifteen or twenty spearmen, and five or six musketeers. Another Pangeran, who was to accompany us from Pasummah Ulu Manna to Gunung Agung, was obliged to follow us by night, because we had to pass close by a village with which he had a feud, or *Gawei*, as he termed it. In cases where murder is settled by the chiefs, the *Banghun* or compensation for murder is paid by the aggressor. If in the course of the feud several have been killed and wounded on both sides, an account is taken and the *Bunghun* for murder and the *tappingung* for wounding, are paid by each party. If an even number have been killed and wounded on both sides, the matter is settled by each party's slaying

a buffaloe and giving one hundred bamboos of rice. This is called the Baso Lurah; but if a greater number have fallen on one side than on the other, the balance is paid to the party that has sustained the greatest loss, and the Baso Lurah as before. This is also the mode adopted on the coast, and in every other respect the laws of the one country are similar to those of the other. In cases of theft to a small amount, the kalimowit, or five times the value of the property stolen, is paid by the person convicted; but if the theft be to a large amount, the lipat, or double the value with a fine to the chiefs, is paid as at the Pasisir. The regulations regarding marriage differ in nothing from those established among the inhabitants of the coast. Kulo or jujur, and ambil anna, are the only modes of marriage practised among them. Divorces are procured in the same way as on the coast. Each village is governed by its chief, whether under the title of Pangeran or Dupati. He settles all matters of minor importance; receives and provides for strangers, &c. It may be remarked that in this country the title of Pangeran is very common, almost every petty chief or head of a village assumes it.

It is difficult to give a correct estimate of the population of this country; the villages are numerous, but no dependence can be placed in the accounts furnished by the natives, it being their object to exaggerate

as much as possible, and they frequently endeavoured to impress on our minds that, they were able to defend themselves against a large body of regular troops. Some stated the number of villages under the authority of the four Pasīrahs to be eight hundred, others five hundred, but this I believe is much above the truth. In comparing the several accounts given to us by the natives, I think we may venture to fix the number at three hundred, without deviating widely from the truth. From the observations we made in passing through about thirty villages, the average number of houses in each may be calculated at forty-five; some have as many as a hundred, and Karang Dallo contains from fifteen to sixteen hundred houses. On a moderate calculation eight persons may be said to inhabit each house. If this estimate be correct, the whole population of Pasummah Lebar will be upwards of one hundred thousand, making one hundred and twenty-five to a square mile.

In their persons the inhabitants of Pasummah Lebar generally speaking are not so tall and robust as those of Pasummah Ulu Manna. This may be attributed to the difference of the climate; and the mountainous situation of the latter is more adapted to form a strong and robust frame of body, than the level plains and easy slopes of the former. Their deportment is sedate and grave, and their countenance seldom en-

lightened with a smile. The higher class are respectful and courteous in their manners, though from the lower order we have met with behaviour to be expected, only from savages. Their virtues are perhaps of a higher order than what we meet with on the coast. Their hospitality to strangers is unbounded, and a violation of its law, in their estimation, would be little less than a crime of the greatest magnitude. These lines are almost as applicable to them as to the Scottish Highlanders :

And stranger is a holy name,
 Guidance and rest and food and fire,
 In vain he never must require.

They are open and generous, and appear to be not entirely destitute of that delicacy of feeling usually termed honor. Insult would be instantly repelled, and injury revenged, not by the secret dagger concealed under the screen of darkness, but publicly and in the face of the day. They are chaste and temperate, of a bold and daring disposition, but passionate and hasty. With a strong attachment to their ancient customs, they look upon all innovation as a departure from truth and justice : they are extremely independent and jealous of any infringement of their ancient liberties. They are industrious and less infected with the vice of gambling than the Company's subjects, or the people of Pasummah Ulu Manna. Opium smoking is

unknown among them; they look upon that drug as poison. On the other hand they have little regard for truth, and think but lightly of the violation of an oath. They have no regard to honesty or fairness of dealing in their transactions, but make a merit of cheating. They are more warlike than the inhabitants of the coast and are extremely dexterous in the use of their weapons. They look on a Pasirir man with contempt, and speak of him proverbially. They cannot bear to hear the term *cooly* applied to them, and absolutely refused to assist us in carrying our baggage under that name.

They are very temperate in their diet, and seldom eat flesh of any kind. The buffaloe, not being a native of their plains, is slain only on occasions of importance. Goat's flesh, although more plentiful, and fowls, which are abundant, are seldom eaten, except in their offerings to the gods. Swine's flesh is not eaten; but besides this they have few prejudices with regard to food. They are by no means delicate this way, and the entrails of the fowls killed for our dinner were eagerly picked up, and after undergoing some preparations, greedily devoured. For this purpose they attended the cook daily in his culinary operations to carry off every thing he threw away. They do not even scruple to eat the carcase of an animal found dead, although they know not how it came by its death: thus, the

carcase of the unfortunate horse, that died in one of the villages, was almost wholly devoured by them, and some declared they had made a hearty meal from it. As the animal was tolerably fat when it died, I have no doubt that its flesh was more savoury than the meat generally killed by the Marlborough Butchers. The only inebriating drink made use of by them, is a fermented liquor prepared from rice and termed *bram* : this is drunk only at festivals. They have the same aversion to milk, and every preparation from it, as the Javanese and other eastern people. A chief, being asked whether he would take milk with his tea, replied that, he was not an infant.

The villages are in general neat and clean, the houses well built, and not ill adapted for convenience. They are tolerably commodious and airy ; many of them are constructed of plank, particularly those of the chiefs, and are ornamented with carved work.

Their language is not so much peculiar to themselves as the manner of pronouncing it ; except in this it differs little from that spoken in the interior of Manna. They have some words not to be found in the languages of the neighbouring countries ; in other respects it is the same as that termed *bhaso Serawi*, which is spoken by the people on the coast from Sillabar to Kawur, where another language and different usages are found to commence, bearing a near resemblance

to those of Lampung. The dialect of Serawi is also called Sambilan Lura, and includes the rivers of Sillabar, Angalum, Salumah, Tallo, Alas, Pīno, Manna, Beneannon, and Padang Guchie, throughout which the same language and customs prevail. This last may be considered almost distinct from the Malay-an. About one fifth of it may consist of Malayan words, but the remaining four bear no affinity to that language. A native Malay previously unacquainted with it, would not understand a conversation carried on between two persons in the *bhasa Serawi*, but from the frequent intercourse between the people of the districts already mentioned, and the Malays, the language of the latter is mutually understood. But to return to the Pasummahs, it is difficult even for a Serawi man to understand clearly what they say; this arises chiefly from the peculiar utterance given by them to their words, their sounds being much more guttural. All the words which by the natives of the coast are made to terminate in a simple *o*, by these people have a sound almost like *eu* or *euh*, as in the last syllable of *dieu*, but pronounced much longer and more forcibly; e. g. the Malay word *kuda* or, as pronounced by the natives of this island *kudo*, is by the Pasummahs called *kudeuh*, and *kata* or *kato*, *kateuh*, *maro*, or *marah*, *mareuh*. These people are not ignorant of writing. They use the characters which Mr. Marsden

calls Rejang, but which are not peculiar to those people. The mode of writing is on pieces of split bamboo, on which they cut or scratch the letters with the point of a knife or *sewar*. They seldom use it but to send a message to a distant person, or to acquaint him with any piece of news: thus for instance, a despairing swain inscribes his love verses (pantuns), and conveys them to his mistress. They have no written memorials of past transactions or events, nothing in the form of history, popular tales, or writings of any other kind, with the exception of a few forms of prayer used in their religious ceremonies.

It has been doubted whether the native Sumatran has any religion: but would not a people without a religion of some kind, be as great a phenomenon in the moral, as the heavens without sun or stars, in the natural world? View human nature in its most degraded state: even the uncouth Hottentot and the isolated savage of America, who roam their woods and forests in search of a precarious subsistence, carry into those desert and gloomy regions some idea of a Supreme Being and a future state. We may rest assured then, that the more civilized inhabitants of this island, are not without their religious tenets:—what the precise nature of them is, it is difficult to say. In travelling through their villages, the first thing that strikes the eye of a stranger is the temple, a small square build-

ing, erected always in the centre of it. This proves, not only that they have a religion, but that they possess a considerable degree of attachment to it. This religion is undoubtedly pagan with a slight admixture of Muhammedanism, which seems at some time or other, to have made some progress among them. Circumcision is universally practised, and they manifest the same prejudice to swine's flesh that the professors of the Muhammedan religion do: but it is chiefly, nay almost entirely, in these particulars that the ceremonies and institutions of the one bear any resemblance to those of the other. It is rather remarkable that one tribe, called *Anak Semundo*, more strictly adheres to the tenets of the religion of Muhammed. They read the koran, pray at the stated periods of the day, practise charity, which according to the Muhammedans consists entirely in giving alms, keep the puaso or feast of Ramazan, with other observances of that religion. The head of this tribe is called Nabi Panghulu. Both the jujur and ambil anak marriages, are very rare among them, the semundo mode being almost exclusively adopted. But to return, although the greater part of the inhabitants of this country, as I have already said, are pagans, they nevertheless worship neither idols nor external objects, neither have they any order of priesthood. They have no idea of one eternal Supreme Being, who made all things; although they fre-

quently make use of the expression Allah Taallah—the term by which the Arabians express that idea, and, borrowing from the latter, which the Malays use to express the same idea : but the more ignorant Pasummah, affixes no such meaning to it. Ask him what he means by it, and he replies it is one of the dewas. In the mythology of these people, Dewas are the highest order of beings, whom they regard with superstitious reverence. They are looked upon as benignant spirits, whose influence is beneficial to the human race. These divinities listen to the prayers, and are pleased with the sacrifices offered to them by mortals. They know all that passes on earth; they have a general superintendence over mankind and all mundane affairs; the destinies of men are in their hands, and all events are at their disposal. To these benignant beings man is indebted for the principle of life, and this debt is continually increasing through every instant of his existence, for the preservation and maintenance of that principle within him. There appear to be orders and gradations of these beings—they are not all of the same importance to man. They have their abodes on the earth, and choose different parts of its surface for their habitations; some resort to the deepest and most gloomy woods and forests; some to hills and mountains; some preside over the rushing torrent, while others, delighted with the gentle murmurs of the lim-

pid stream, retire to its shady banks. Particular trees are devoted to these deities : thus the sacred bringin tree or the venerable banyan, spreads forth its shade in a peculiar manner, in order to shelter the sacred habitation of a dewa ; even the kalapo gading (a variety of the cocoanut tree) in the opinion of these superstitious people, under the benignant influence of a holy dewa who resides in its branches, produces a more excellent sort of fruit.

But besides these there is another order of beings, whose influence is far less benignant. They are called Jins, or evil spirits, and are considered to be the authors of evil. All the misfortunes and calamities attendant on human life, proceed from them. They likewise have their residence on different parts of the earth ; and should a man by accident approach the unhallowed spot, he usually feels the anger of these resentful spirits.

There is still another class of beings, who, in regard to the qualities and attributes ascribed to them, appear to possess a middle rank between the dewas and the jins, approaching much nearer to the nature of the former. They are termed orang alus, that is, fine, impalpable, or invisible men. I do not know the precise office or nature of this fairy tribe. They seem to be a mixture of material and immaterial beings, partaking

of the nature of men and spirits. I have seen a man who, it was said, was wedded to one of these orang alus. I concluded his children partook of the nature of their mother, for although he had a large family, nobody had ever seen one. The name of the man was Dupatti Rajo Wani; in appearance, he much resembled a wizard. Such are the ridiculous ideas of this people! But are they more gross than those entertained by the Greeks and Romans with regard to their deities?

The manes of their departed ancestors are held in the highest veneration, and are esteemed not inferior to the gods themselves. They suppose them to take concern in the welfare of their posterity, over whom they are always watchful. They have a strong regard and attachment to the spot where their fore-fathers were interred, and if Alexander the Great had penetrated into this quarter of the globe, and attempted to molest the natives in their woods and forests, they would have sent him the same reply that the ancient Scythians did. They have a strong persuasion in the doctrine of the Metempsychosis, though, I believe, it is only particular animals that are allotted to the reception of the souls of the dead: nor need these, in temper and disposition, bear any resemblance to those of the persons while living, whose souls are transfused into them. The tiger is the animal they look upon as most generally animated by a human soul. This is the reason

why they regard that ferocious beast almost as sacred, and treat it with so much undeserved mildness and respect. Even when its jaws are polluted with human gore, a man cannot be prevailed on to kill it in order to prevent it from repeating its bloody feast. If a near relation have fallen its victim, he will perhaps be roused to revenge his death; yet sometimes even in this his superstitious prejudices and fears get the better of his ardent thirst for revenge.

When a man finds himself plunged in distress, and the dark clouds of adversity gathering over his head, he repairs to the temple or kramat, there to propitiate the dewas, and to invoke the manes of his departed ancestors to assist him under his sufferings. This is done by sacrificing a buffalo, a goat, or even a fowl, according to the urgency of the occasion, and by prayer and fasting. I have been told that some have remained in a state of fasting for fourteen days, during the whole of which time they have tasted not a morsel of food; a little quantity of water was allowed. Others have supported it for seven days, but two or three is the general period for this sort of holy penance. At this time they cannot be said to pray, part of the time being spent in silently lamenting their distress, and uttering a few words the purport of which they do not understand. But the chief merit of this ceremony consists in calling upon their dewas by

their proper titles and in due order; for each has its particular title and rank. They then repeat the names of their nenek puyang, or forefathers, and intreat them to deliver them from their existing difficulties. In the language of the country this mode of invoking the deities is termed *bertarak*, but it is chiefly in cases of the most pressing calamity that they have recourse to it: for instance in the time of war they frequently go through this austere ceremony in order to ensure success. As I have somewhere remarked, gunung Dempo is looked upon as the sacred abode of the dewas, and the souls of their departed ancestors occupy the regions of the mountains.

The following are some of the principal deities who reside on gunung Dempo.

Tuan Júnjungan Allah,	
— Ulih	Allah,
— —	Mumin,
— Shaik	Galimbang,
— —	Magawan,
— —	Umbat Noah,
— —	Malayang Sakti,
— Alli	Judin,
— Siha,	
— Gulungla,	
— Mallim	Puti,
— —	Umbaran,

Tuan Malim Kamat,
— — Duana,
— Radin Jedin,
— — Angin,
— — Kuning,
— — Panglo,
— Bujung Rungun,
— Pontong Besar.

No. III.

JOURNEY
FROM
FORT MARLBOROUGH
TO
PALEMBANG.

DIARY
OF A
JOURNEY
ACROSS
THE ISLAND OF SUMATRA,
FROM
FORT MARLBOROUGH
TO
PALEMBANG,
IN 1818.

~~~~~  
By CAPT. F. SALMOND.  
~~~~~

BENCOOLEN :

PRINTED AT THE MISSION PRESS FORT MARLBOROUGH.

1822.

**DIARY of a JOURNEY across the Island of
Sumatra, &c.**

1818.

June, 22. LEFT Fort Marlborough at 11 A. M. and proceeded in company with the Honorable the Lieut. Governor to Bukit Kabut, where we continued for the night.

June, 23. Left Bukit Kabut at twenty minutes before 10 A. M. and arrived at the house of the Pangeran of Sungey Lantau at Kalindong on the Bencoolen river at 4 P. M.—we remained here during the night. The road from Bukit Kabut to Kalindong is troublesome from its numerous quick ascents and descents, also from having to cross branches of the Bencoolen river several times, fording the same as there are not any rafts or sampans, and in one instance having to walk up the river about half a mile to obtain a bank that was easy of ascent. We passed through

several plantations upon the sides of the hills which were situated in an excellent soil. At one of the anjaks, or look-out houses, we observed a piece of petrified wood, in weight and grain resembling stone, and at some distance further was a block of the same of large diameter, apparently a piece of the body of a tree.

June, 24. Left Kalindong at a quarter before 9, A. M. and arrived at Penumbong, at the foot of the range of hills, at twenty minutes past 1 P. M. Our journey was not through so much cultivated ground as on the preceding day, but was performed with much less fatigue. From the serpentine direction of the Bencoolen river we forded it seven times, and proceeded along its banks for some distance; the last ford was immediately opposite to Kalindong proper, where the Pangeran of Sungey Lamau has a plantation of spice trees in bearing. The dusun of Penumbong being situated in a hollow we were unable to notice the situation of the hills known in Fort Marlborough; but in the course of our journey, observed that we entered between the hills usually denominated the Sugar loaf and Lion's rump, having the former on our left and the latter on our right.

June, 25. Left Penumbong at a quarter before 8, A. M. and proceeded up the hill;—after travelling a short distance, arrived at a place where there was a fall of water of about thirty or forty feet. At 10 A. M. arrived

On the summit of this hill, named Bukit Rassam, and observed Pulo Point bearing S. S. W. half W.—Buffalo Point S. W. by S.—the Lion's rump S. by W. distant about six miles,—the Sugar loaf due W. distant about three miles, and Bukit Kabut S. half W. The ascent to this hill is in general not laborious and is in tolerably good order : it has no table land upon it, but immediately descends for a short distance and rises into another apex named Bukit Chamano, where we arrived thirty-five minutes past 11 A. M. The natives say that this hill is lower than Bukit Rassam, but in our opinion they are nearly of equal height, the difference being too inconsiderable to deserve notice. Descending the hills on the Musi side, we passed several Talangs, apparently abandoned in consequence of the number of elephants and other wild animals, the prints of whose feet were very conspicuous. The soil was a fine rich black loam. The last half hour's walk was by a good road passing through a grove of bamboos, the end of which led into the first Musi dusun, named Lubu Kuauw, which we entered at forty minutes past 1 P. M. We immediately crossed, upon a bamboo bridge, the Kulinghi branch of the Musi or Palembang river, which is about twenty-five fathoms broad. Four rafts or stages of bamboo were placed at equidistant stations in the breadth of the river to receive the ends of other bamboos placed across the river to form the road. The

current being rapid, the ends of the rafts which came in contact with it, were connected by twisted ratans to a cable of the same material, which was made fast on each shore; and to prevent the great strain which the latter would have to sustain from the strength of the current acting against the ends of the rafts, a second ratan cable was made fast to a heavy body placed about the centre of the river and also connected to the middle of the cable. After crossing the Musi river the greater part of our journey was through an extensive bamboo grove in which were the traces of abundance of elephants of a large size. Near to Lu bu Kuauw we passed a small lake of very fetid water; a petty Malay chief who resided close to it, came out to meet us accompanied by his son, whose skin and hair were perfectly white. We passed on to Suro where we arrived at forty minutes past 3 P. M. This is a pretty *dusun*, not very large, situated on the side of a stream which joins the Musi or Kulinghi river; at a short distance previous to arriving at Suro is a deep swamp about fifty feet broad, where it is necessary to have bamboos placed for the purpose of crossing upon.

June, 26. Left Suro twenty minutes past 3 A. M. and at a quarter before twelve arrived at Churup, a *dusun* situated on the Ayer Duko, a stream which communicates with the Kulinghi river. Here we stopped

for the rear of our party until twenty-two minutes to one, and then proceeded to Kasumbay, a *dusun* situated on the Ayer Puti which also joins the Kulinghi river, where we arrived at twelve minutes past one. Our journey this day was chiefly upon level ground, but, except on approaching the banks of streams of water, we did not pass much that was cultivated. We crossed a stream with a cascade having a fall of about twenty-five feet. The *dusuns* we saw this day were very decent and had several houses finished in a very superior manner:—this was the last Musi *dusun*, which, although under the authority of the sultan of Palembang, is not visited by his Jejennangs to collect the tubin or tribute, which may in some part perhaps arise from the great distance, and also the badness of the road.

June, 27. Departed from Kasumbay thirty-seven minutes before 8 A. M. and arrived at Ayer Lam at half past 4 P. M. In consequence of its being too inconsiderable a place to afford us any accommodation we continued our route to Lubu Tallang where we arrived at half past six excessively fatigued, having been walking eleven hours and twelve minutes, in general upon a very bad road. On first quitting Kasumbay we entered some cultivated ground which extended to a short distance and then entered a wood, which the mud, the number of large trees laying a-

cross and parallel to the foot paths, the narrowness of the latter and their quick risings and descents and great length, made excessively tedious to traverse. We passed three cascades of water, at the last of which, a very good one, we sat down and refreshed ourselves. Our journey this day appeared to have been in an E. or S. E. direction over the high ground close to the second range of hills.

June, 28. Proceeded from Lubu Tallang at twenty-five minutes past 11 A. M. and arrived at Ujung Panas at a quarter past 1 P. M. where we rested for the day, all parties being still much fatigued with the preceding day's journey. A Jejennang had arrived here from Radin Meardin at Moarra Baliti to acquaint us that he was in readiness with the panchallongs to take us down the river and to assist us during the continuance of our journey.

June, 29. Left Ujung Panas at eighteen minutes past 8 A. M. passed through Ulu Tanding fifty-five minutes past 9, A. M. and arrived at Ulu Tangung twenty-two minutes past eleven. Three rafts being in readiness here to carry us through the rapids of the Kulinghi river, the coolies were directed to continue their journey by land and we proceeded on the rafts, which were made of bamboos with a seat raised in the middle, and an oar or bamboo paddle at each end to steer by. At Ulu Lebar where we arrived at a

quarter past one we changed our raftsmen, and likewise at Ulu Sonun, where we arrived at twenty-three minutes past two, and at Tabbar Jenukey at twenty minutes past three, where we rested for the night. On our passage down we passed numerous rapids, some of which were in part artificially made, to preserve the navigation of the river by confining the streams of water to a narrow space, by means of large stones placed within ambungs of split bamboo and about ten or twelve fathoms long laid with the stream. My raft, through the carelessness of one of the raftsmen, was carried with such velocity against the side of the bank by one of the rapids, as to be nearly upset and myself and baggage thrown into the water. At Ulu Lebar we observed an undershot water wheel constructed chiefly of bamboos and used for raising water to irrigate the sawahs.* The bank of the river is steep alternately to the right and left for some distance.

June, 30. Proceeded from Tabbar Jenukey at twenty-five minutes past 8 A. M. on our rafts, passed Tabbar Bingan at seventeen minutes past nine and arrived at Tannah Priuk at ten. At this place the bed and sides of the river are formed by an immense body of hard stone, by which its breadth is very much

* The same contrivance is general in Menangkabau and other interior parts of the Island of Sumatra.

reduced, and it is precipitated with great violence from a height of about fifteen feet; the rafts were necessitated to be lifted out of the river by the inhabitants of Tannah Priuk and carried about thirty fathoms distance and placed in the water again. From this place until within a short distance of Moarra Baliti the sides of the river are steep and in many places undermined for some distance and the soil is much intermixed with a rough hard stone, of which the coolies who carried our packages by land complained as hurting their feet. We arrived at Padang at a quarter past twelve, and at Moarra Baliti at a quarter past three, and found the sultan's panchallongs under the command of Radin Mahedien in waiting for us. We passed the night in a bamboo floating house belonging to Radin Mahedien, and found very good accommodation.

July, 1. Left Moarra Baliti at ten minutes before 10, A. M. in a large panchallong of twenty bahars, accompanied by several others containing Radin Mahedien and our people and baggage, and also one for cooking our food. We passed Sono at five minutes past ten, Romiyore at twenty-five minutes to eleven, and Lubu on the Palembang or Musi river at ten minutes past three, where we waited the arrival of the panchallongs: proceeded again at twenty-six minutes past four, and arrived at Bingan at six; passed

on to Tandingan where we arrived at seven and in consequence of the weather being dark and indifferent put up here during the night.

July, 2. Early this morning departed from Tandingan and passed numerous dusuns the names of which we did not take; many of them were situated in the bight of two reaches which placed them in a very advantageous point of view either going up or down the river. Many of them were very large and populous and possessed panchallongs of good size. In the afternoon passed the qualoe of the Rawas where the ex-sultan had a fort when he fled after the murder of the Dutch factory, but no traces of it remained. The night being fine we proceeded down the river without putting up at any place.

July, 3. Continued to proceed down the river: the dusuns we passed this day were situated at greater distances from each other than those higher up. About 4 P. M. arrived at Bion which although the nearest dusun to Palembang is at the distance of six hours rowing with a swift canoe: waited here to dine and collect our panchallongs and afterwards proceeded down the river during the night.

July, 4. At 6 A. M. brought to on the bank of the river to breakfast and dress ourselves, immediately after which we continued our course and reached Palembang about 8 A. M. We landed near the large Fort and were conducted to the sultan.

We thus reached Palembang in twelve days from leaving Bencoolen, being the first Europeans who had crossed the island in any direction. We found the difficulties much fewer than we expected; and though we occasionally experienced fatigue we were abundantly compensated by the variety and novelty of the scenes we passed through. The barrier range of hills appears to be more easily passed in this part than in most other places, and the rich and fertile districts of Musi are in consequence much more accessible from Bencoolen than has generally been supposed. The inhabitants are partly Rejangs and consider themselves as more dependent upon Bencoolen than Palembang. From Moarra Baliti where we embarked on the pan-challongs, the Palembang river is deep and navigable for native craft of considerable burthen, and nothing seems wanting but good government and freedom of intercourse to raise the importance and prosperity of this part of Sumatra.

No. IV.

COURSE
OF THE
TULANG BAWANG RIVER,
ON THE EASTERN COAST OF
SUMATRA :

EXTRACTED FROM THE JOURNAL OF

CAPT. JACKSON

OF THE BRIG TWEED :

1822.

ERRATUM.

Page 6, line 8, for *E. Southerly*, read, *E. Northerly*.

COURSE of the Toblang Bawang River on the Eastern coast of Sumatra—extracted from the Journal of Captain Jackson of the Brig Tweed, 1820.

July 24th. AT sun set left the brig with the detachment of troops in the two chaupans, two of the prow Mayengs to tow them, and three prow Mayengs loaded with government cargo, and ran up the river some distance anchoring about 10 P. M.

At day light on the 25th, a fine easterly breeze, weighed and made sail, and stood up the river—all the boats in company—At 1 P. M. the tide made in our favor—scarcely any wind—kept on till nearly 10 P. M. when we were obliged to come too, the current setting so strong against us.

On the morning of the 26th, weighed with a light easterly breeze, but the current setting out soon obliged us to come too. At 2 P. M. the tide making in our favor weighed and pulled up all the boats. A complete forest on each side the river; towards the

▲

evening still a forest, but the banks of the river more elevated than before;—concluded we must be about forty miles up the river—pulled on the whole of the night, a very thick fog, and the weather cold. At day light came too, to rest the boats' crew.

On the 27th, went on shore with the officer commanding the detachment on a small flat surrounded with forests and high trees; saw a large quantity of elephant's dung close by the side of the river. At sun set light breezes, pulled up all night and heard frequent howlings of the wild elephants.

28th A.M. Still under weigh pulling and sailing, much rain falling. In the morning passed two small boats, and hauled up in a creek. The natives informed us there was a small village here called Labboo; I have since ascertained, that Labboo or Laddoo (*ladang*) signifies "*plantation*" of which there are a great many on both sides of the river. At 4 P. M. proceeded up the river, but very slowly, and at midnight passed negri Parooan a small village close to the river.

On the 29th at 1 P. M. arrived at Oojong Goo-nong, after having passed the negries Manjab and Tenjening, which places lie close to each other altho' not precisely in the same reach. Slept on shore this night for the first time.

On the 30th the two 5 coyang boats being detained here to convey the detachment to Boomi Agong, I

quitted Ojong Goonong, with the assistant Resident and proceeded for Boomi Agong;—touched at the villages Bagarding and Goonong Trang, obtaining a relief for the boats' crews at each place and continued our course all night—fine weather throughout. At 10 P. M. arrived at negri Besar where we also got a fresh boat's crew, and pulled up till day light on the 1st August, when we arrived at Kerterjis and again got a fresh boat's crew; we then arrived at Batu about 5 P. M. and proceeded on to Rombiu and negri Ratah.

On the 2d, in the morning we arrived at Goonong Warras, and afterwards at Paronas.—At Paronas my companion as well as myself being tired of sitting in the boat, and it being only a short walk through the jungle to reach Boomi Agong, we left the boat at 10 and proceeded by land with two natives to carry our arms and guard us against the tigers. We found our way through the jungles and forest and arrived at Boomi Agong about noon, where we found the Resident, and a small village. Boomi Agong is the seat of the residency and the principal station of the Dutch in this quarter. The village is situated on a point of land well elevated, and from this point the course of the river upwards takes a turn to the S. W. whence its sources are said to take their rise. We were here however given to understand that its principal source

COURSE OF THE

is somewhere near the mountain Poogong on the West coast and only a little inland.

Remained at Boomi Agong during the 3d and took a walk about the place, but nothing particular to be seen—made all endeavours to get a few curiosities but it appears the natives here are too indolent to look after them; the country abounds with curious beasts and birds but the natives do not catch any. During the night, many tigers about the camp.

Friday the 4th the Assistant Resident and myself took our departure from Boomi Agong and proceeded down the river for Oojong Goonong after having obtained a 15 coyang boat from the Resident to assist in discharging our cargo. About noon passed a flock of upwards of two hundred elephants old and young that had come down to the waters edge to bathe.—Pulled down all day and relieved the boat crew at the different villages as in coming up; fine weather and an easterly wind throughout. At 8 P. M. fell in with the two 5 coyang boats with the detachment of troops a little above negri Batu on their way to Boomi Agong—pulled down the river all night.

Saturday 5th. Morning fine weather—still pulling down. At 4 P. M. heavy squalls accompanied with much thunder lightening and heavy rains. At 7 P. M. arrived at Oojong Goonong where we slept during the night.

Remained at Oojong Goonong till the 13th when we left it and proceeded in a 2 coyang boat down the river. At 4 P. M. flood running up, rested at Barouah. At 6 P. M. ebb making, pulled down at night and continued our course down the river on the 19th and 20th, and the 21st at day light got along side the brig: 5 hired prows that left Oodjong Goonong on Sunday last the 14th also arrived at the same time.

The country on each side the lower part of the river is swampy and low, and covered with impenetrable forests. Beyond Oojong Goonong which is the first principal station up the river, the country is more elevated and occasional villages and patches of cultivation are seen. From Oojong Goonong it is said that there is an overland communication for letters to Lampong bay, whence they are conveyed to Bantam in the course of seven days; the route being partly down a river which falls into Lampong bay. The Toolang Bawang receives considerable accessions from the rivers which fall into it from the southward, particularly from Sungey Abung, and but few if any from the northern or Palembang side.

From Booni Agong on the Palembang side, it is but a few hours walk to the river Kemring one of the principal branches of the Palembang river, and which falls into the main stream a little below the city of Palembang—there are several batteries on this river

for the defence of Palembang. The Kemring is a fine stream and navigable for large boats, but the country through which it passes is for the most part low and covered with forests.

The general course of the Toolang-Bawang river from Boomi Agong to its mouth, as far as we could estimate the same from the average bearings of the compass in our course up and down, is E. Southerly, but higher up towards its source it may be N. E. the line of its course above Boomi Agong being pointed out to us in a south west direction.

The natives of the Lampong country about the banks of the river Toolang Bawang are generally speaking of a moderate stature, well made and their countenances much more pleasant than the generality of Malays. The women are pretty and their features soft and they are of a tolerable height.

The mode of revenge amongst the men here is very cruel; if an affront be offered, the man who offers it generally pays for it by the loss of his life. It sometimes happens that the man affronted in cases of murder, will say to the one who has affronted him, I am affronted with you and I wish to be revenged. The aggressor then goes and purchases an old slave who is not of much use, and gives him over to the man he has affronted; this is by way of saving his own life. The unfortunate slave is then lashed to a post,

and the affronted man dances about the post with a spear and a shield in his hands stabbing the poor slave frequently with the spear until he is nearly dead. The slave in this state is taken down from the post, and his head severed from his body. They then slay two buffaloes, and mix their blood with that of the human being, and the whole family of the affronted man sprinkle themselves with the blood. This mode of revenge is chiefly confined to cases of murder; and the slave is afterwards buried across the feet of the murdered man for whom he was given as an atonement. After this the whole go to the river and bathe, and the affronted man tells the other in a very formal manner, I am now contented, I have had my revenge on you. They then all feast upon buffaloe meat, fruit, &c. and no more is thought of the subject.

The mode of making love in the Lampong country is as follows; if a young man hears of a fine girl in any family and wishes to get married, he proceeds to the house taking care to carry with him a plentiful supply of siri, and tells the father of the family, that he understands he has got an unmarried daughter, and that he wishes to pay his addresses to her; this is always permitted and he enters the house. The young lady then spreads a mat, upon which they both sit down immediately opposite each other. The young man on this presents the whole of the betel-nut and siri.

COUSAGE OF THE

that he brought with him to the young lady, who immediately prepares one half of it; which they eat between them, the other half the young lady retains as a present from him and as an acknowledgment to him that she has no objection to his paying his addresses to her: should she divide the whole it is considered as a polite refusal. The young man if so far successful continues his visits very regularly for some time. Should it happen that he cannot come himself he must not fail to send love letters, which are always written in poetry, and frequently the lover composes a letter and carries it to the lady himself: this is considered a very great mark of attention. The formal consent of the parents is however necessary previous to the marriage and this is never obtained until the young man has paid a certain sum of money to the father of the young lady, of from sixty to three hundred dollars according to the rank of the family to which the young lady belongs. A person from any nation whatever may here marry into any family he pleases provided he has the consent of the girl and that he brings the money with him to purchase the wife. Polygamy is allowed amongst them, some having as many as twelve wives. The marriage ceremony is performed by the parties parading the village with people carrying banners before them and playing upon the musical instruments made use of in this place, which generally

consist of a gong and a sort of long drum with a few pipes or whistles made of a piece of bamboo. The procession then comes to the balei and a dance ensues, while some are employed in slaughtering buffaloes, which are provided by the new married man, and served out as a feast to all the people of the village. The young man is then allowed to take his wife to his own house.

No. V.

ACCOUNT OF A

JOURNEY

TO THE LAKE OF RANOW,

IN THE

INTERIOR OF KROEE.

By J. Pattullo :

IN 1820.

ACCOUNT of a Journey to the Lake of Ranow in the interior of Kroee ;—by J. Pattullo, in 1820.

WE left Kroee on the evening of the 19th September, and staid the night at a dusun called Uluh. On the morning of the 20th we proceeded from this dusun at 5 oclock and crossed a steep hill close to the village ; at about half past 2 P. M. we arrived at a shed on the bank of the river called Waye Assatt: this, which had been erected for our reception by the pangeran Uluh, served us for a lodging during the night. Our road lay through forests which precluded us from determining our course.

After passing a most uncomfortable night we proceeded from Waye Assatt, and ascended hills much steeper than those of the former day, in particular one called Tubbah Pituh (gunung tujuh) which took upwards of an hour and a half in ascending. On arriving at the summit of this mountain, I expected to

have a sight of Pulo Pisang, but found the hills covered with so intense a fog, as to preclude all my endeavours to procure the bearings of the island. I however took a bearing from the direction which the chief who was in company pointed out, and which made the island to lie in a S. W. and by W. direction, but on this bearing little reliance can be placed. From thence, we descended to the lake, by as steep a descent as that of the day before and much longer; the road over which we walked being only the tracks of rhinoceroses and elephants rendered very slippery by an abundant fall of rain, proved one of a most perilous description, as in many places it lay on the brinks of precipices. About 3 o'clock P. M. we arrived at Lumboh, a dusun situated on the N. W. extremity of the lake, and dependent on pangeran Uluh.

On the morning of the 25th we proceeded in a sampan on a lake, after having finished our enquiries at Lumboh. The passage across the lake is sometimes rendered very dangerous by the sudden puffs of wind which come down through the valleys between the hills, and as they descend with great violence and continue for a considerable time, they cause a very confused swell in which the sampans, which are very long narrow and unwieldy, are rendered perfectly unmanageable and it is with great difficulty that either shore can be gained. One of these gusts of wind Mr. Beasley and my-

self experienced in our passage across, and being near the centre of the lake when it commenced, we with the utmost difficulty regained the shore we had left and took shelter in a small cave in the woods. The wind having abated, we made another attempt but were equally unfortunate, being again driven back; we however by waiting till 7 or 8 o'clock at night were enabled to cross, and reached dusun Sourabaya in Banding about midnight. In fact night seems the only proper time for attempting a passage with safety, as in the day the winds are very variable and no dependence can be placed in the appearance of the weather.

After staying at Sourabaya for a sufficient time to collect all necessary information, we proceeded on our journey on the 1st of October, and on the forenoon of that day arrived at dusun Suhubye, to which we had been most pressing invited by the pangeran.

Having stayed at Suhubye for 2 days we proceeded on our journey to Warkie, where we arrived on the morning of the 3rd of October about 10 o'clock, and as we had finished all our enquiries we left it on the following day for Sukow on our return to the sea coast. It may be proper to mention that at Warkie there is a hot spring, from which I procured a specimen of the water, and a piece of the rock from which it issues.

The lake of Ranow is a large sheet of water lying

between 20 and 30 miles inland from the sea coast. It lies N. W. and S. E. It is encompassed entirely by hills from which it receives numerous rivulets. It is bounded on the S. E. by gunung Chukut Lioh kichil, on the N. W. by gunung Chukut Tambur, on the N. E. by gunung Si Menung round the base of which on one side it runs, and on the S. W. side by gunung Chukut Lioh gadang. Gunung si Menung I should suppose to be nearly 3000 feet in height, the others differ, but they may be reckoned to range from seven to twelve hundred feet. The shape of the lake is nearly that of a half moon, and I reckon its greatest length to be about 16 miles, and breadth 8 miles. The greatest depth is reported to be two hundred fathoms, but I had not myself an opportunity of ascertaining it. The outlet of the lake is to the S. E. at a deserted village named Wallah in Banding, and the river is known by the name of ayer Wallah. After proceeding in a serpentine direction for a day's journey it is said to disappear suddenly under ground, and run under an intervening hill called Pamatang Singang; on its reappearance it runs through the country of Lebah and at dusun Hadjie is joined by another river (said to have its origin in the Pasummah Makakow country) called Si Labung; from the conflux of these two is formed the ayer Hadjie,* which runs through Lebah,

* The Ayer Hadjie takes the name of Kamring in the lower part of its course.

and disembogues in the Palembang. Ayer Musi and Ayer Hadjie, we were informed by a chief from Lebah, were considered as the chief sources of the Palembang river, in his own words "Poko batang ayer Palembang."

The lake of Ranow abounds with fish, of which the natives enumerate fifteen different kinds, all edible. Wild geese and ducks abound, also two sorts of cranes, called Dendang Ayer : these subsist on the fish.

The dusuns on the borders of the lake require no description, being exactly the same as those on the coast, and the natives seem in no respect to differ from the Lampung people of the coast. One circumstance may be however mentioned regarding their houses ; instead of using the Atap or puar leaf for covering in the roofs they generally make use of thin planks made from the Surian tree. Iju is sometimes though seldom made use of.—All the dusuns, Lumboh excepted, are under the authority of the Sultan of Palembang —All minor offences are settled by the head of the dusun or country and his proatteens, those of a higher class are referred for decision to Rattoo Pamanggeling in Lebah, the vakeel of the Sultan of Palembang, and by him, should he not be able to decide, they are forwarded to the Sultan himself.

The inhabitants of Ranow are generally supplied with salt, opium, gambeer, &c. from Lebah, whence

it is procured from Palembang, and it is very seldom that they come down to the sea coast (Kroee) to procure supplies of these articles. Merchants from Palembang sometimes, though seldom, visit Ranow bringing with them parangs, krises, cloths the manufacture of Palembang and Java, opium, &c. which they sell for ready money.

The cultivation of rice is almost entirely carried on by means of sawahs, which are generally very extensive round the different dusuns, and it is only in seasons of scarcity that recourse is had to ladangs. The natives likewise cultivate cotton (kapas) in a sufficient quantity to supply the internal consumption of the country, also tobacco and onions in small quantities; the latter however is far from being an article of general cultivation. These two latter articles are sometimes brought down to Kroee but not generally by the natives themselves, the people of the coast buying them up and paying for them generally in cash, though sometimes they barter, &c.

The only manufactures of the country are cloths (kain sarung) made by the women for their own use; and a sort of cloth made from the bark of a tree called Troh (a species of artocarpus) generally worn by the men.

On enquiry respecting the source of the Tulang Bawang river, I was able to procure only the follow-

ing information.—The Tulang Bawang river is said to derive its source from the side of a lofty hill called gunung Gigug. It is there known by the name of Waye Umpoh and runs in a serpentine direction through the districts of Bumi Agong, Blambangan, and Negri Besar, which countries are under the authority of the Sultan of Bantam. At a short distance from the mountain whence the Tulang Bawang river derives its source, a river called Waye Hamaye, whose source is in the same mountain, runs into it, and near Bumi Agong it is joined by three others, one named Waye Bessaye, whose source is in a hill called gunung Keechow near Samangka, the other two Waye Ranam and Waye Abung: the sources of these two I could not after the most diligent enquiry ascertain. The mountain from which the Tulang Bawang river takes its rise is said to be perfectly inaccessible on account of precipices, and the road to it almost impassible.

After the most minute enquiry for the purpose of obtaining information as to the countries through which the Tulang Bawang river runs between negri Besar and its qualloe where it disembogues into the sea, I could not procure the least, as I could neither find nor hear of any person in the Ranow country or around it, who had traced the river to its mouth. The journey from gunung Gigug to Bumi Agong, I was informed can be made with difficulty over-land by fol-

lowing the course of the river. From Bumi Agong rafts and sampans are made use of for the purpose of descending to Blambangan and negri Besar. The time taken by the natives from the foot of gunung Gigug to Bumi Agong is generally 3 or 4 days if during dry weather ; from Bumi Agong to Blambangan 3 days, and from thence to negri Besar two days more. The country through which the Tulang Bawang river runs is said to be rather flat, but not much cultivated, except near the dusuns on the bank of the river, being generally covered with impervious forests.

The country at the back of the Ranow lake is stated to be flat and woody, and the population much scattered. The inhabitants, excepting the people of Lebah, seem from what I could understand, to be branches from Pasummah Lebar, and do not seem to be considered as subjects by the Palembang Government. They cultivate their rice in sawahs and ladangs near their dusuns. They manufacture their own arms, gun powder, &c. which are of a very inferior description. They are I believe a marauding race, and keep the neighbouring countries always in fear. Having no head authority to keep them in awe or settle their differences, they are continually engaged in petty wars with one another. They are supplied with salt, opium, &c. from Lebah and Palembang in common with the other countries around them.

On Monday the 4th of Oct. we arrived at dusun Negri in Socow. On the journey I found nothing worthy of remark, nor could I determine the course by reason of the road's lying through thick woods. Socow is situated in a valley and carries on an extensive cultivation of rice by means of sawahs. The dusuns were no longer inhabited except in a partial manner, the people having deserted them in order to attend to the cultivation of their sawahs. On this account the population was much scattered, and we were therefore unable to make an estimate. I however understood the country was far from having an extensive population.

On the morning of the 5th, we left Socow for Lewah where we arrived in the afternoon.—We were equally unfortunate during this day's journey in not being able to lay down the course. The country of Lewah offers nothing worthy of remark. It is situated very low, and the climate is extremely cold and damp. In consequence of its low situation it has extensive sawah grounds: they are not however sufficiently so to supply the wants of the inhabitants, who have therefore recourse to the ladangs, which are very extensive all around the country. Lewah is governed by a pangeran and twelve proatteens, who are in alliance with the Honorable Company. The customs and manners are exactly as those of the other inhabitants

of Lampung. From Lewah supplies of rice, fowls, onions, &c. are now and then brought down to Kroee for which the natives receive in return, cash, salt, opium, betel-nut, and cocoanuts, neither of which latter articles are produced at Lewah, on account of the coldness and dampness of the climate.

On the morning of the 8th, I proceeded to the sea coast. The first part of the journey was performed along the course of the Laye river (which has its source in Lewah) over large stones. After following the course of this river for upwards of three hours I ascended a lofty hill called gunung Suhubye, and continued ascending and descending alternately, till about 3 o'clock, when after descending a short but precipitous declivity, we arrived at the river called ayer Pasang Tenang, which runs into the Kroee river. I also followed the course of this river for a considerable time, and had nearly reached a dusun called gunung Kamallo, about an hour and a half's walk from Kroee, when the freshes, occasioned by the heavy rains that had fallen during the greater part of the day, came down the river with great violence and prevented me from proceeding. I was accordingly obliged to take shelter in the woods. I remained in the woods till nearly 9 o'clock, when not finding the waters decrease, I determined to proceed, and after much difficulty arrived at Kroee at midnight.

Population round the Ranow Lake.

<i>Dusuns,</i>	<i>No. of Houses.</i>	<i>No. of Married Persons.</i>	<i>No of Grown up Males.</i>	<i>No of Grown up Females.</i>	<i>No. of Male Adults.</i>	<i>No of Female Adults.</i>	<i>Total.</i>
Lumbo,	10	10	36	23	15	13	97
Ranow,	14	2	26	18	24	12	80
Surabaya,	9	33	72	51	34	30	187
Banding Auing,*	17	42	76	70	44	40	280
Suhubye,	} †	51	125	260	205	170	75
Padang Rattoo,							
Ungkusa,							
Pila,							
Gadong,							
Warku,	14	30	46	48	38	22	141
Tanjong Jatie,	13	28	45	38	32	21	136
Grand Total,	128	480	561	453	357	213	1,584

Remarks.

* This dusun consists of two, dusuns Negri and Pendaggang, but which have now united, in order to resist the daily apprehended attacks of the Makakows.

† These 5 dusuns are taken by average.

Population of Lewah.

<i>Dusuns.</i>	<i>No. of Houses.</i>	<i>No. of Married Persons.</i>	<i>No. of Grown up Males.</i>	<i>No. of Grown up Females.</i>	<i>No of Male Adults.</i>	<i>No of Female Adults.</i>	<i>Total.</i>
Bumi Agong,	10	50	50	56	81	80	167
Surubaya,	7	18	31	21	14	8	74
Kasugihan,	11	32	44	56	82	25	157
Paggar,	9	15	20	21	20	31	92
Nagri,	12	54	60	60	40	58	218
Perwatta,	5	23	29	28	10	15	82
Banding,	5	16	23	27	23	17	90
Waye Mengaku, ...	5	16	16	18	17	15	66
Tanjung,	3	7	7	9	8	6	30
Gadong,	21	50	71	61	40	30	202
Sungie,	19	20	52	62	50	23	187
Genting,	10	25	37	38	26	23	124
Grand Total,	117	306	440	457	311	270	1,499

Remarks.

The people being much scattered about in ladangs, about 500 souls may be added to the above number to complete the real population of the Lewah.

No. VI.

ACCOUNT OF A

JOURNEY

FROM

MOCO MOMO TO PENGKALAN JAMBI,

THROUGH

KORINCHI.

By Thomas Barnes :

IN 1818.

ACCOUNT of a Journey from Moco-moco to Pengkalan Jambi, through Korinchi, in 1818.

By Thomas Barnes.

September 15. LEFT Moco-moco situated in Lat. $2^{\circ} 35'$ S. and Lon. by obs. of the sun and moon $101^{\circ} 21' 30''$ E. and at 8 A. M. embarked on the Selugan river in sampans and proceeded in an easterly direction.—Frequent squalls and a strong current,—the country level and cleared for the cultivation of rice, excepting the old ladangs, on which jungle had grown;—3 P. M. landed at sungy Ranghi and sent on the boats;—thence we passed through several pepper plantations and came to Tray Turunjum, where there is a balei, at which we stopped at about 4 o'clock. Here the river is very shallow and rapid—the sampans did not come up till dark. The bugguesses who were sent by Ayer Dikit with the baggage also joined us. Course E. to E. N. E. about 12 miles. Thermometer 6 A. M. 74.

Sept. 16. Sent part of the buggueses on by water against a rapid stream. Set out about 10 A. M. forded the Seluggan. Our tract over ground rather hilly and woody but which had been formerly cleared—passed Lubu Bringin and Lubu Soung on the right—at noon halted some time for the party behind and at 2 P. M. passed sungy How and about 40 minutes after came to the remains of an embankment at sungy Gading, formerly made to oppose the invasions of predatory chieftains, and at that time there was a large dusun, here of which not a vestige is to be seen. Forded sungy Gading, passed Kapyan town and at 3 halted at Rantu Riang, the last dusun in the Anak Sungy country:—during the latter part of this march we passed many old pepper gardens and were shown spots that formerly were occupied by dusuns. This part of the country produces no pepper and the inhabitants support themselves by cultivating rice, jagung, &c. and by manufacturing gambeer. Course E. to N. E. estimated E. N. E. about 10 miles—morning fair—afternoon rain.

Sept. 19. Set out at 10—passed through land cleared for ladangs; afterwards found it woody and rather hilly, it had been cleared in former years,—many tracts of elephants recently made;—crossed Ayer Turun and sungy Barow and halted at Lubu Anau on the banks of the Seluggan at about 3. Here

the sultan had ordered temporary sheds for our reception ;—course E. to N. E. estimated E. N. E. about 10 miles ;—much rain throughout the day ;—the road very bad ;—greatly annoyed by the leeches ;—at night the elephants made much noise by which they appeared to be very near us ; fired a few muskets to drive them a different route.—Ther. in the morning as low as 72.

Sept. 20. Set out at 8 A. M.—crossed sungy Pat-tye ;—ground rather hilly and woody,—soon after entered a plain covered with lalang ;—passed Lubu Mandong and at the further end of the plain observed the remains of old entrenchments. Formerly there was a large dusun but not a hut now remains. Arrived on the banks of the river Seluggan again about 9, where it divides into two branches, N. E. and S. E. the former is called the little Seluggan and comes in the direction of the Korinchi country, and the latter the larger Seluggan in a direction from the Serampi country. Forded the confluence and passed between these rivers for about half an hour when we entered a plain on the northern side that contained a house and shed for manufacturing Gamber.* Here we had

* The process was not going on at this time but it is prepared in the following manner ; the leaves are boiled and bruised in a wooden mortar (Lesong) from which they are put into a kind of basket of rattan open work, which is pressed by a long piece of wood acting as a lever, the liquid is received into a trough and there allowed to settle. When the sediment has acquired sufficient

JOURNEY TO

a small view of high land about E. N. E. said to be on the side of gunung Pyong;—at 11 A. M. crossed the little Seluggan and Ayer Madan, and at 1 P. M. came to Benteng Batu, the remains of an old stone embankment made by the Korinchi people, close to this place; on the banks of the little Seluggan we erected our barougs or temporary huts for the night—after entering the gambeer plain our course was very irregular from N. E. to N. westerly. I consider the course for the day may be taken as E. N. E. northerly 8 or 10 miles.—Our situation was now near the foot of the larger hills or mountains to which the western part of the country is comparatively level, and I consider Moco-moco to be in a W. S. W. direction distant 35 to 40 miles. Ther. 6 A. M. 69° rain during the night.

Sept. 21. Set out at about 8 A. M. and ascended gunung Madan in a northerly direction—remarkably steep, attained the upper part about 10; there are three summits whence it has the name of gunung Madan tiga Poncha; here we obtained a limited view of the sea bearing S. W. about 15 leagues—passed a spot called Chanding pata and came to Pradong kayu lurus at 1 P. M. The latter is the epinence on the northern part of gunung Madan and is called a substance it is put into a kulit Kayo, formed like a tub without a bottom, which lets the superfluous water drain off and when that is done it is taken out, formed into small cakes and dried for use.

ter a remarkable tree said to be used for procuring abortion; some of the natives called it kayu Subur lulus,—our track over gunung Madan to this place may be taken as due north. The road was mostly along the ridge with occasional declivities, varying at times from N. N. E. to N. N. W. through a thick wood. From Pradong lulus we descended till about 3 to sungy Riang, a considerable river, but very shallow and rapid, which close to this place joins the Monjuta. The course this day was about north or varying to N. by E. 12 miles in an horizontal direction. Ther. 6 A. M. 68.

Sept. 22. Forded sungy Riang and ascended gunung Anau, very steep at the commencement and difficult to climb up,—as we proceeded the Monjuta river was heard running on the left hand, and sungy Riang on the right,—hard rain at this time,—halted and erected our huts for the night at Ayer Ubar. Our road over high land through a thick forest:—course N. N. E. to N. up hill about 6 miles. Ther. 6 A. M. 65 1 P. M. 75.

Sept. 23. Set out E. N. E. ascending gunung Tunju Laut, and from the summit the sea was pointed out S. S. W. to W. S. W. but was very indistinct, owing to the mist. Gunung Kuyet north 3 or 6 miles, from whence some of the Korinchi people procure sulphur. Gunung Berakar S. S. E. 4 or 5 miles, in which direction is said to be a route to Serampi. Moco-moco was pointed out as lying W. S. W. but could not discern.

it. Proceeding on we came to a Benzoin tree, on an elevated part of the hill, the only one of the kind we met with. Saw several large Maranti trees; one measured 22 feet in circumference 10 feet from the ground. Roads very bad up and down declivities; halted in the midst of heavy rain at Prakey Renda after about 5 hours' walking:—course E. N. E. 8 miles. People cold wet and sickly, and scarcely able to erect our temporary huts. Ther. 6 A. M. 62, noon 68.

Sept. 24. Set out at 7 A. M. and reached gunung Buah in about an hour—passed over Prakey Tenghi, ascended gunung Malintang and attained the apex at 10 A. M. considered the highest land in this route to Korinchi;—we descended till noon when we arrived at the Monjuta river running from between the mountains. From sungy Riang the road is mostly along the ridge of a range of mountains in which there are many declivities, and the hills called Tunju Laut and Malintang are the most elevated points. The whole way is through an immense forest, so thick as to preclude a view of the neighbouring hills. From Prakey Renda it is about E. N. E. 8 or 10 miles and E. N. E. may be considered the bearing from sungy Riang distance about 24 miles. Forded the Monjuta river, the current very rapid, proceeded through jungle N. E. varying. Soon after leaving Monjuta we came to a stream called the Lumpur river running in a N. N.

E. direction, which is the first water we met with that incorporates with the large rivers which disembogue on the Eastern side of this island. In about two hours we passed Barang Batang which receives its name from the great quantity of very large bamboos (Bulu Batang) growing in its vicinity, many measuring full two feet in circumference. Again forded the Lumpur river and about 3 P. M. entered a valley in Korinchi cultivated with jagung (maize) which to us afforded a pleasing view after being so long in the woods. The road from the Monjuta river was extremely muddy and heavy rain made it very fatiguing; it was also rather hilly but level in comparison to what we passed in the forenoon. Proceeded through the plain,—hills on each side; again crossed the river and after passing through many ladangs of jagung arrived at Lumpur at 4 P. M. much fatigued. This plain lies nearly north and south and the course from noon was about N. N. E. 10 miles. Lumpur is situated on the side of the river of the same name within a high embankment thickly planted with living bamboos and surrounded with a deep ditch. It contains about 16 houses well built with planks, elevated on posts about 8 feet above the ground and covered with thin boards or shingles. The plantation houses are much higher and built with the large bamboos which grow here in great plenty. They are covered with flat

JOURNEY TO

roofs of the same material split in two and the same
 gave part laid alternately up and down. I was informed
 that they first plant the jagung and afterwards a
 crop of padi for three successive years on the same
 land. The potatoe formerly introduced grew plentifully
 but seemed of late to have been neglected; a
 few very small ones were procured and it was said
 they grew in no other part of the country. Our next
 stage was to Pulo Sanka pointed out in a N. E. direc-
 tion.

Sept. 27. Set out and passed over hilly ground
 cleared for ladangs; course E. S. E. the first hour,
 passed a lake called Danau Kechil, afterwards E. to
 E. N. E. about 1 hour over hilly country. Came to a
 stream called Ayer Murang said to be the boundary
 between Lumpur and Lumpoung, and from thence we
 ascended a hill for nearly three quarters of an hour,
 and at the top entered a space cleared for ladang,
 where we halted and put up for the night. Estim-
 ated course E. by N. about 8 miles. Ther. A. M. 66.

Sept. 28. Set out N. to N. W. shortly after say
 gunung Bakun S. 6 or 7 miles, gunung Batuah S. W.
 by S. 8 or 10 miles, gunung Tankul S. W. by W. 10
 or 12 miles;—passed the bones of an elephant recent-
 ly killed. 1st hour's journey through cleared ground,
 2d and 3d through jungle and woody country: came
 to a stream called Ranghi, whence we ascended hilly

land about a quarter of an hour, and entered a large plain covered with *lalang* called Padang Terjun; course north with little variation;—gunung Api W. by N.—high land said to be near Indrapore, N. W. by W.—Gunung Tunju Laut a boundary between Indrapore and Korinchi W. N. W.—gunung Ryah W. by S.—gunung Sarka, N. Having passed through the plain for about an hour, came to sawahs in the neighbourhood of Pulo Sanka. Crossed the sungy Linkat twice and arrived at the dusun Pulo Sanka on the banks of Marangin river; sungy Linkat is joined by the Lumpur river and after dividing at this dusun, whereby it forms an island, runs into the Marangin river; the latter has its source in the lake and is one of the larger branches of the Jambi river. The latter part of the day the course varied easterly and I take this to be about 2 miles north of Lumpoung. Pulo Sanka is stated to be the first place in Korinchi that was inhabited by the natives of Menangkabau, thence they have spread over the country forming a vast number of independent dusuns under the government of their respective Dupaties. Korinchi is said to be under the jurisdiction of Jambi but the Sultan receives no revenue from it. A Pangeran or one of the principal men from Jambi occasionally levies a kind of tribute from the interior dusuns, which he ap-

JOURNEY TO

appropriates to his own use. Lumpur and Pulo Sanka are said to be exceptions from this demand.

Sept. 30. Set out at A. M. for Timihi from whence we were to ascend the mountains; crossed the Marangin river in sampans and ascended gunung Mahingam,—gunung Berapi W. † N.—Tunju Laut W. by S.—gunung Ryah W. S. W.—gunung Bakong south—gunung Bertoah S. S. W. and gunung Sambong S. by E. Clouds intercepted our view of the principal hills, and the bearings were taken from positions pointed out by the natives. Lumpur was said to be in a S. W. direction. Our road up hill E. to E. N. E. throughout woody country; at 1 came to a place where it is related that many years ago people from Palembang fought with the Korinchi people, and the former were defeated with great loss of blood from which it derives the name of Telagu Darah: 1 † passed sungy Tubby and shortly after sungy Druang, the latter separates Pulo Sanka from Timihi; at 2 crossed sungy Timihi and halted at the dusun:—course E. N. E. 6 or 7 miles:—ther. P. M. 7½. The ground was much cleared about this place and planted with the sweet potatoe, sugar cane, and plantain. This dusun although in the Korinchi country is considered to belong to Pengkalan Jambi; the principal persons have either houses here or in the neighbourhood but as they generally reside at Pengkalan Jam-

bi the dusun is much neglected: whenever they meet in the Korinchi country either with hostile or pacific intentions they make Timihi the rendezvous. Korinchi is represented as an extensive plain to the west, containing numerous dusuns of which Rouang is the most considerable and is said to consist of a thousand houses of great length. Our track was confined to part of the south-eastern boundary where the country is hilly and in some places intersected with smaller plains. We have seen comparatively but few of the inhabitants and cannot form an opinion of the extent of population, which however is stated to be extremely great. The trade to the western coast consists in a little cassia, sulphur, earthen pots, twine and an inferior kind of cloths, and in return they import blue and white cloths, iron, raw cotton, salt, &c. Opium is not used by them and if occasionally purchased it is intended for resale elsewhere: On the Eastern side they dispose of earthen pots, a few parangs and occasionally rice when in demand, and bring back raw cotton from sungy Tabir and Tana Rana, which they manufacture into cloths. The men usually wear a baju of blue cloth with loose drawers of the same, a data on the head and a handkerchief tied round the waist, and invariably a kris, sewah, or some weapon of a similar description. It is by no means uncommon to see some of the higher class with an old chintz gown, open in

front, and reaching to the ankles, and a clout. The women are dressed mostly as the men, in a blue baju but longer at the sleeves with buttons at the wrist, with a wrapper and a piece of blue cloth, and a salindang, also a data or a piece of blue cloth folded up and fastened on the head like a turban with the ends abruptly sticking out on each side with small ornaments or fringe attached. They have great numbers of rings on their fingers and rings or kraboes in their ears, the latter are the distinguishing mark of the gadis or virgins. We have not seen any bimbangs or amusements at which possibly they may be dressed in a superior style. The cocoanut tree planted about the villages, grows to a considerable height, but is not so productive as those on the coast. It is said that the nut yields no oil. The kulah measure of rice we found to contain about one third only of a Bencoolen kulah.

Oct. 12. Crossed the river and proceeded over hilly ground and padi fields in an E. N. E. direction, and in about two hours halted at Barong Sinda close to a run of water called Sikihow, distance estimated E. N. E. three miles—the road very bad and much rain—at this place we had scarcely room to erect our huts, but all persuasion to go further was in vain, as it was represented we could not reach another place where water could be procured before dark.

Oct. 13. At 9 set out, and ascended gunung Kanuntang, and reached the summit at 10. Bukit Barong which it was said we should cross the day following, bore E. N. E.—descended till half past 12 and came to the river Emat. Course E. to E. N. E. crossed the Emat, and arrived at Barong Pulo a little before 2 P. M. close to which the river runs. Course during the latter part varying E. to S. E. and estimated for this day E. by N. ten miles. The road very bad all the way and in some places the mud so deep as to render it almost impassible through woods in which grew a great number of bamboos. Gunung Kanuntang is very small at the apex; halted and erected our huts for the night. Ther. 6 A. M. 67, at noon 76.

Oct. 14. At 8 A. M. set out and walked about an hour in the course of the river Emat, varying S. to S. E. crossed it three times, the track otherwise through jungle and wood; came to a run of water at the foot of Bukit Barong at 11 from whence we reached the summit at noon; remarkably steep, the latter part literally climbing up. Course from the river Emat E. N. E. to N. E. halted a short time and again proceeded till 2 N. E. to N. mostly northerly; first part the road tolerably level and good, the latter part very bad, and arrived at Sungy Serumpa. Previous to reaching this place passed a hill on the right of large stone or rock, called Nalhaw said to contain a cavity at

which travellers occasionally put up for the night; crossed the river Serumpa and after going over, saw several small hills E. to E. N. E. nearly up to our knees in mud; arrived at Barong Lumpow at about 3. Journey this day estimated N. E. twelve miles through woods and jungle:—ther. at the top of Bukit Barong noon 75, at Lumpow 6 P. M. 77, 6 A. M. 71. Cold and hungry passed the night, myself unwell. Ther. noon 75, 6 A. M. 70.

Oct. 16, From Korinchi to this place there appears to be two ranges of mountains:—8 A. M. continued our journey over several hills N. E. to N. till 9 when a road branched off to the left which was said to lead to Panatti and the right to Tambang Chuchi; proceeded by the latter, this place was called Bukit Mujah or Simpang Jalan. One hour E. to S. E. came to Pradong Permuttang and at 11 reached the summit of gunung Lumut whence we had a view of gunung Mundi Oorye N. by W. Pengkalan Jambi pointed out in a N. E. direction; descended easterly till 1, when we came to a small canal of water cut for the use of the gold-searchers and which was continued along the side of a hill and thence conducted to the mines. Our road was by Penatti, and as there was some objection to our passing the mines, it was intended to pursue a different route, but after some consideration, it was observed that the river Penatti was then too deep to ford

which induced our guide to lead us by Tambang Chuchi. The mines however were situated in a hollow and too far off for particular observation. The soil a bright yellow clay interspersed with red, in which, were many stones of white crystal. In the valley were a number of small pits that appeared to have been newly dug and which received the water that run from the canal, and also contained three houses occupied by the miners. Having left Tambang Chuchi we passed over hilly ground and thence descended a considerable way in many places almost perpendicular till we entered a ladang called Penatti at 3,—course estimated E. N. E. 13 miles. Saw much petrified wood in the vicinity, especially on the side of the hill that led to this ladang;—this place is at the side of the river of the same name which now runs extremely rapid and is much discoloured by the clay washed from the mines; on its banks are a great number of those white stones before described which are only to be found in the vicinity of the precious metal; the natives call them Batu Blaney; this river is about 70 or 80 yards wide. In our journey from Korinchí we met with 50 or 60 men carrying cotton. Ther. 6 P. M. 76, 6 A. M. 73. Gunung Mundy Oorye has a very remarkable appearance. The natives consider it to be inaccessible and suppose it contains a very large quantity of gold in massive pieces; they

have also an idea that it is guarded by numerous serpents of immense size and relate many fabulous tales about it. Beneath the hill, which rises in the form of a chimney, is a bed of white stone, and with the assistance of a spy-glass we observed a stream of water running down, which is said to be the source of the river Sumy which takes its course through Pengkalan Jambi.

Oct. 17. Crossed sungy Penatti and in about 2 hours reached the summit of gunung Murow the last high land to ascend on this side of Pengkalan Jambi, and arrived at Bukit Sungy Bandang about noon :—course N. E. 6 miles. Pengkalan Jambi was pointed out in an E. N. E. direction. Ther. 6 A. M. 69, noon 78.

Oct. 19. Left gunung Sungi Bundang at 10 A. M. and in about an hour came to a run of water called Ayer Ban, through which we walked upwards of an hour about knee deep, many stones of white chrystal (Batu Blany) and pieces of petrified wood. After leaving this run of water our road lay over hilly ground with occasional declivities till 1 P. M. we arrived at a halting place on Bukit Kamuru whence we descended many steep places—passed many old mines or pits that had been searched for gold—towards the lower part of the hill they were so close to the pathway and so covered with underwood that it required some cau-

tion to avoid falling into them. At 3 entered the plain of Pengkalan Jambi and came to the river Sumye running to the eastward. At about 4 walked on through the plain, hills on each side and cultivated with rice to the very foot of them, affording a beautiful prospect. The country, when required, is irrigated from the river by means of wheels kept in motion by the stream and which furnish an ample supply of water. At 5 we forded the river and came to the house at which we put up. Course this day about E. N. E. 10 miles;—the plain lies nearly east and west.

Pengkalan Jambi and the neighbouring districts are merely nominally under the jurisdiction of the sultan of Jambi; they pay no tribute and his authority is acknowledged only so far as meets convenience. Whoever possesses property with arms to defend it considers himself an independent chieftain whose principal resources consist in the search of gold in the surrounding hills. The population that we have seen is very small, but it is described otherwise,—it is said that many are employed in the gold mines and others in the hills which we have not seen. From various information it seems this place has not been settled more than 40 or 50 years. Previous to the late Tunku Muda's settling here, there were but few inhabitants and those mostly men, and the number was

increased by his followers and the families he carried off from the Anak Sungy country. The first coconut trees planted here were said to be by this Pamanka and they are still existing. In the hills in the vicinity are numerous gold mines which appear to have originally drawn the attention of the natives to this part of the country. The hills were searched for gold long before the plains were inhabited, and it may be conjectured with much probability, that it was from hence the Korinchi people obtained gold, as it is said to have been first peopled from Timihi, and I cannot learn after many enquiries that gold has ever been found in the Korinchi country. Pondok Hamuru, Pondok Gandang, Pondok Arrow, and Pondok Panjang were originally established on the plain to the westward, to supply small articles to the gold-searchers. To the eastward are dusun Lubu Gullum, Sungy Nulau, Sungy Lumpu, Muara Punchu, Barru and Pengantang towards Nibung and Salamuka whence the river is navigable to Jambi. The soil from which the gold is collected is a bright yellow clay occasionally mixed with red, and the metal is found near a stratum of white crystalline stones called by the natives Batu Blaney, and frequently intermixed with them but never below. When they search for the gold they dig pits into which they lead a stream of water that carries off the clay and the residue is after:

wards carefully washed, dried and searched. In some instances they follow the strata of white stones a few feet under ground, which they call needles, *jarom*, and into these water is conveyed as before described. The principal people of the country possess certain divisions of the hills that contain the gold which is respected as private property. It seldom occurs that the metal found is insufficient to pay the expense of searching—those who hire people to work the mines advance them provisions and whatever may be necessary, and after the proprietor has deducted the amount, the remaining metal is divided among them in equal proportions. I have not been able to learn that any precious stones are met with or that they search for them; gold is all they look after, and it is the general topic of conversation from morning to night. It is the only circulating medium in payment for the most trifling article, and the scales are in constant use. A great number of poor men from the dusuns interior of Korinchi come here to procure cotton, which is cultivated at sungy Tabur and Tana Rama: many bring earthen pots and a few parangs of which they dispose and return with a burthen of about 70 or 80 pounds weight valued at about five dollars. Those who have not the means of purchasing a load, hire themselves out for planting and reaping the

crop of padi till they earn sufficient; others are employed in the mines, and some in furnishing boards and ataps for building the houses, which tends to confirm the opinion, that the native part of the population cannot be numerous. It is represented however to be much greater down the river. Many indigent persons also come from Menangkabau and are employed in searching gold, and when they have obtained the means they proceed to the western side of the island to purchase a little opium or a few piece goods with which they return to their country by Padang. This road is said to be so infested with robbers that they would not venture to travel through it with property.

The houses are mostly built of plank, from 40 to 60 feet in length, and elevated on posts about eight feet from the ground. A few are floored with planks and the others with split nibungs. The roofs are of various materials, some have shingles or small boards laid on like slates, some are ataped with puah, and others thatched with iju or lalang; they are partitioned lengthways through the middle, and the back part is divided into two three or more apartments with small doors towards the front which is left as a kind of long veranda or hall with a space reserved at one end for a cook-room. The inner apartments are for the convenience of the married part of the family, who mostly live under the same roof, and the front serves for the accommodation of vi-

wives and the unmarried men to sleep in. The wind is greatly kept out by the surrounding hills and the houses are thickly planted round with trees that prevent a free circulation of air which with the stagnant water in the plain must render the place unhealthy.

The trade of Pengkalan Jambi, Nibung, Battang Assye, and Limun is the same, and the chief article is opium purchased from the western coast: they also import thence some piece goods, mostly blue cloths. From Jambi on the eastern side they procure salt, iron, tin, silks, and piece goods. Their payments are in gold from the neighbouring hills. Cotton, the produce of Nibung and Tana Rana, is the only article of export, and that is wholly purchased up and carried away by the Korinchi people. They have no manufacture of cloths, and make only an inferior kind of gunpowder chiefly for their own use valued at about thirteen kulahs per $\frac{1}{2}$ thial gold. The general dress of both sexes is blue cloth much the same as we observed in Korinchi. The women wear also a data or piece of blue cloth on the head, but have not so many rings about them; the higher class wore large galangs or bracelets made of gold or silver, and on festivals are said to be decorated with silks which we had no opportunity of seeing.

To this report is attached a Sketch Map of the journey including a visit to the large lake in Korin-

chi which I trust will exhibit a more correct representation than has hitherto been given of that country. It will also be seen that the relative situation of Pengkalan Jambi from Korinchi is very different from that laid down in our present maps. Had we been able to prosecute the journey without interruption, we could have reached Nibung in three days and Salamuka in another, whence we could have obtained a kind of flat bottomed vessel called belankang which it is said would have conveyed us to Jambi in about six days. The road from Pengkalan Jambi to Batang Assye is reckoned six days journey; from Batang Assye to Limun two days, and from Limun to Rawas two days. The latter is under the government of Palembang with which it has communication by water; from Pengkalan Jambi to Rawas the road is said to be over hard ground and not very hilly but rather level, and a good military road might be made should it be deemed requisite from Limun on the river of the same name to the southward. Dusun Tanjung to the northward and situated on the Batang Hari or Jambi river, is considered under the government of Jambi which includes nine of the larger branches called the Puncheda Jambi Sambilan Lura, viz. the rivers Limun, Batang Assye, Tambissu, Marangin, Sungy Tobu, Senamat, Bungah, Tobo and Junijun, into which many others run. The Batang Hari is said to have its source in Me-

nangkabau, and from Samalidu to the westward is under that authority. To proceed up the river from Jambi to Nibung would take about sixteen days, but the natives reckoned it to be a month, which is making allowances for stopping at dusuns to trade.

From Ujung Jabong at the entrance there is said to be hard ground through which a good military road might be made to Palembang but the interior is described as a low swampy country in every direction and wholly impassible to human beings except by water as far as up Muara Sumye.

N. B. This Journal including a visit to Kerinchi and a description of the Lake will be continued in the next Volume.

No. VII.

DESCRIPTIONS

OF

MALAYAN PLANTS.

By William Jack.

Containing.

Hedychium Sumatranum.	Knema glaucescens.
Alpinia elatior.	Connarus ferrugineus.
—— capiteolata.	—— villosus.
Globba ciliata.	—— semidecandrus.
Aristolochia hastata.	—— grandis.
Begonia caespitosa.	—— lucidus.
—— orbiculata.	Cnestis emarginata.
—— sublobata.	—— florida.
—— fasciculata.	—— mimosoides.
—— pilosa.	Eurycoma longifolia.
—— bracteata.	Peronema canescens.
—— racemosa.	Rhodannia cinerea.
—— geniculata.	Adinandra dumosa.
Sonerila heterophylla.	Ixonanthes reticulata.
Rhododendron Malayanum.	—— icosandra.
Vaccinium Sumatranum.	Chionotria rigida.
Haloragis disticha.	Sphalanthus confertus.
Elodea Sumatrana.	Pyrranthus litoreus.
—— formosa.	Phaleria capitata.
Ternstroemia acuminata.	Pternandra coerulescens.
—— serrata.	Memecylon paniculatum.
—— cuspidata.	Octaspicata.
Millingtonia Sumatrana.	Coelopyrum coriaceum.
Laurus incrassatus.	Petrocarya excelsa.
Tetranthera cordata.	—— Sumatrana.

Wormia excelsa.	Ixora nerifolia.
—— pulchella.	Lecananthus erubescens.
Ficus ovoidea.	Psilobium rutans.
—— deltoidea.	Ophiorrhiza heterophylla.
—— rigida.	Quercus racemosa.
Ionesia declinata.	—— urceolaris.
Bauhinia emarginata.	Areca tigillaria.
—— bidentata.	Enchidium verticillatum.
Inga bubalina.	Antidesma frutescens.
—— Clypearia.	Salacia.
Tabernaemontana macro-	Vitis racemifera.
arpa.	Rhopala ovata.
Fagroea carnosia.	Linociera odorata.

Addenda et corrigenda.

p. 71. l. 2. for solitariis, read, binis.

—— l. 12. for solitary, read, in pairs, sometimes solitary.

p. 88. l. 15. To the description of *Areca tigillaria* after the words "*(Areca catechu)*," add "Armed, particularly on the lower part with straight slender flattened spines."

p. 88. l. 22. after "above;" add "the sheaths armed like the trunk."

The following species have been discovered since the printing of this paper and may be here briefly noticed.

Adinandra syboestris. (W. J.) baccis trilocularibus.

Suka ber anak. Malay.

A large forest tree found at Moco Moco.

Pternandra capitellata. (W. J.) floribus axillaribus capitellatis.

Found at Moco Moco.

Pternandra echinata. (W. J.) pedunculis axillaribus terminalibusque, calycibus ovariisque echinatis.

A large tree found at Kataun. The leaves are three nerved in all the species.

Psilobium tomentosum. (W. J.) tomentosa, floribus axillaribus subsessilibus.

At Kataun. The fruit is baccate.

DESCRIPTIONS of MALAYAN PLANTS.

HEDYCHIUM SUMATRANUM. (W. J.)

N. O. Scitamineae.

Spica imbricata nutante, corollae labio bifido, laciniis oblongis divergentibus.

Gandasuli Utan. Malay.

From Salumah on the west coast of Sumatra.

Stem erect. *Leaves* alternate, short-petioled on their sheaths, lanceolate, very entire, very smooth, parallel veined; above a foot in length. *Sheaths* smooth, prolonged into a very long ligula. *Spike* terminal, nodding, short, dense, strobiliform. *Bracts* lanceolate, as long as the calyx; within this the ovary is embraced by a tubular bract about half the length of the other. *Flowers* numerous. *Calyx* superior, tubular, oblique at the mouth. *Corolla* long, outer limb three-parted, with long narrow segments; two segments of the interior limb much shorter and broader;

A

the third segment or lip, which is united to the filament, bifid, the divisions narrow and diverging. *Filament* very long, embracing the style. *Anther* recurved, naked. *Style* length of the stamen. *Stigma* thick. *Ovary* pilose, three celled, several seeded. Nectarial bodies oblong.

Obs. This is a handsome species, and though its flowers are not so large and showy as those of the *H. coronarium*, this is in some degree compensated by the greater number which expand at one time. It is the first wild species I have met with in the Eastern islands.

ALPINIA ELATIOR. (W. J.)

N. O. Scitamineae.

Seapis radicalibus elatis, spicis ovatis, corollae labio integro basi mutico, foliis basi subcordatis glabris.

Bunga Kenchong. Malay.

Found on Pulo Nias, also at Ayer Bangy on the west coast of Sumatra.

The stems are from five to eight feet high, round, somewhat compressed, smooth, striated. *Leaves* alternate, bifarious, petiolate on their sheaths, ovate-oblong, broad, subcordate at the base, acuminate, very smooth on both sides, polished above, striated with fine parallel nerves; from one to two feet long. *Ligula* of

the sheaths rounded. *Scapes*, rising at a little distance from the stems, two or three feet high; erect, round, smooth, invested by sheaths which are rounded at their points and mucronate below the apex. *Spikes* short, thick, ovate, compact, densely covered with flowers. The lower bracts are of a fine rosy colour, large and spreading so as to form a kind of involucre to the head; the upper bracts are shorter, imbricated, oblong or tongue shaped, rosy with white ciliate edges, each supporting a single flower. The involucre or inner bract which embraces the ovary is tubular and irregularly bifid, being cloven more deeply on one side than the other. *Calyx* reddish, deeply cloven on one side, by which the three regular segments become secund. *Corolla*, outer limb three parted, segments nearly equal, erect, the upper one rather the largest; inner limb unilabiate, longer than the outer, lip ascending, involving the anther, deep purplish red with yellow edge, rhomboid-ovate, entire, somewhat crisped at the point, without spurs or sterile filaments at the base. *Stamen* shorter than the lip; anther naked. *Style* as long as the anther. *Stigma* thick, triangular, anteriorly concave. *Ovary* sericeously pilose, three-celled, many-seeded.

Obs. This is a very remarkable species, easily distinguished from the other *Alpiniae* with radical in-

florescence by the great height of the scapes, and the fine rosy colour of the lower bracts.

ALPINIA CAPITELLATA. (W. J.)

Foliis longe petiolatis supra glabris, racemo terminali composito, capitulis florum bracteis involucretis.

In the interior of Bencoolen.

Stems four or five feet high. *Leaves* alternate, bifarious, long petioled on their sheaths, broad-lanceolate, fine pointed, entire, parallel veined, smooth above, slightly tomentose beneath. *Sheaths* villous near the top, terminating above the petioles in a long ciliate ligula. *Raceme* terminal, compound, inclining, red. *Flowers* in heads which are embraced by large round bracts. *Calyx* tubular, three cornered, nearly entire. *Corolla*, outer limb three parted, the upper segment fornicate; the inner limb unilabiate, of one large colored segment. *Stamen* one; anther two lobed, naked. *Ovary* tomentose, three-celled. *Style* slender. *Stigma* concave.

Obs. The peculiar manner in which the involucrel bracts embrace the capitulate flowers and subdivisions of the panicle, forms a good distinctive character. The whole inflorescence is stiff and rigid, and wants that copiousness and richness which marks the greater part of this splendid genus.

GLOBBA CILIATA. (W. J.)

Foliis ovato-lanceolatis nervis supra pilosis, paniculâ terminali erectâ, antherâ bicalcaratâ.

Puar Amas. *Malay.*

Stem slender, erect, from one to two feet high, somewhat compressed, spotted towards the base with purple. *Leaves* alternate, bifarious, sessile on their sheaths, ovate-lanceolate, rounded at the base, acuminate, entire, the upper surface furnished with erect hairs disposed in lines along the principal nerves, lower surface smooth, dotted under the lens with minute papillae; about four inches long. *Sheaths* striated, smooth, ciliate along the margins, extending very little beyond the petioles, and there bifid. *Panicle* terminal, nearly erect, with alternate, divaricate, somewhat rigid branches, on which are disposed alternately several sessile, yellow flowers. *Bracts* lanceolate. *Calyx* trifold. *Corolla* orange yellow, two bordered, the exterior three parted, of which the upper segment is largest and concave; the inner consisting of two smaller segments alternating with the outer ones: Lip elevated on the lower part of the filament and reflexed, emarginate, with a purple spot in the centre. *Filament* long, tubular. *Anther* with two subulate recurved horns or spurs. *Style* simple. *Nectarial* bo-

dies long and linear. *Ovary* containing several ovula.

Obs. It is a small delicate species, growing in moist hollows on the sides of the hills and among the forests in most parts of Sumatra. The ciliary lines of hairs on the upper surface of the leaves distinguish it from most of its congeners.

ARISTOLOCHIA HASTATA. (W. J.)

Gynandria Hexandria. N. O. Aristolochiae.

Foliis hastato-trilobis glabris, racemis axillaribus, perianthio basi inflato, laminâ erectâ ellipticâ marginibus revolutis.

Found at Nattal on the west coast of Sumatra.

Suffrutescent; *Branches* long, spreading over the neighbouring shrubs, but not twining, angulate, jointed, smooth. *Leaves* alternate, petiolate, from six to ten inches long, hastately three-lobed, middle lobe elongated and terminating in a blunt acumen, very entire, very smooth, five-nerved, and strongly veined. *Petioles* two inches long, thick, round, channeled above. *Racemes* axillary, longer than the petioles. *Flowers* alternate, pedicellate, somewhat distichous; rachis flexuose. *Perianth* superior, purplish red, smooth without, inflated at the base into an ovate sin-angled ventricle, from which rises an ascending infundibuliform curved tube with revolute margin; lamina erect, elliptic, revolute at the sides, tomentose on the

inner surface, as is also the inside of the tube. *Style* short, thick. *Stigma* orbicular, peltate, divided on the summit into six conical erect lobes. *Anthers* sessile, regularly arranged in a circle below the stigma, six in number each consisting of two lobes which are two-celled and deeply furrowed along the middle. (As these are not arranged by pairs, might they not with equal propriety be considered as twelve distinct two-celled anthers.) *Ovary* oblong, obtusely six angled, six celled, many seeded.

Obs. This is a large and very beautiful species of *Aristolochia*, remarkable for the size and form of its flowers. The ventricle at the base is large and the narrow urn like tube rises upwards with a very graceful curve. In this species the anthers might properly be considered as twelve in number, each two celled, as they are all arranged at equal distances round the stigma, and it seems questionable whether the genus itself ought not to be referred to *Dodecandria* in place of *Hexandria*. The arrangement of the anthers by pairs in the other species does not appear to necessitate the supposition of a deviation from the usual structure in ascribing to them four parallel cells in place of the more usual number of two, nor does the analogy of other cognate genera furnish any thing opposed to the inference so strongly suggested by the present species.

BEGONIA. *Linm.*

The island of Sumatra abounds with *Begoniae*, a tribe of plants which are chiefly found in moist shady situations at the foot of hills and in the recesses of forests. Being succulent herbs they are with difficulty preserved in herbaria, and the specimens are frequently deficient in one or other of the parts of fructification. Descriptions from the living plants in their native soil are therefore particularly desirable, and in this view the following account of the species which have fallen under my observation will not be uninteresting. They seem to differ from all those described by Mr. Dryander in the 1st Volume of the *Linnean Transactions*, and no great additions have been since made to our knowledge of the genus.

BEGONIA CAESPITOSA. (*W. J.*)

Subcaulis, foliis inequaliter cordatis angulatis acuminatis glabris, pedunculis dichotome cymosis, capsulae alis equalibus obtusangulis v. rotundatis.

At Bencoolen.

Nearly stemless. *Leaves* petiolate, oblique, cordate at the base with rounded slightly unequal lobes overlapping each other a little, somewhat falcate, rounded and sublobate on one side, straighter on the other, attenuated into a long acumen or point, spinulose but

scarcely serrated on the margin, smooth, shining above, pale and punctato-papillose beneath; nerves 5-9, branched towards the margin. The leaves are of unequal size and vary somewhat in shape, the old ones being much rounder and more decidedly lobed than the younger ones, which have the point so much incurved as to be nearly falcate on one side. *Petioles* red, pilose. *Peduncles* often as long as the leaves, smooth, bearing a dichotomous cyme of white flowers. *Bracts* ovate, concave. **MALE.** *Perianth* four leaved, the inner pair smaller. *Stamina* numerous, collected into a head. **FEMALE.** *Perianth* superior, three leaved, two exterior large, subrotund, applied to each other as in the male flowers, and enclosing the third which is much smaller and oblong. *Style* trifid. *Stigmata* lunato bifid, yellow and glanduloso-pilose. *Capsule* three winged, wings nearly equal, obtuse angled or rounded.

BEGONIA ORBICULATA. (W. J.)

Subcaulis, foliis orbiculatis cordatis crenatis glabris, pedunculis subdichotomis, capsulae alis subaequalibus obtusangulis.

Interior of Bencoolen.

Nearly stemless. *Leaves* petiolate, subrotund, from three to four inches in diameter, slightly oblique, cor-

date at the base where the lobes overlap each other, remotely crenate, rounded at the point, smooth except on the nerves of the under surface, beautifully and finely punctate above. *Stipules* scariosae, acute. *Peduncles* erect, subdichotomous, nearly as long as the leaves, i. e. about six or eight inches in height. *Flowers* white. *MALE*. *Corolla* four petalled, the outer pair large, oblong; the inner small. *Stamina* numerous. *FEMALE*. *Capsule* three celled, many seeded, three winged; wings obtuse-angled, nearly equal.

BEGONIA SUBLOBATA. (W. J.)

Repens, foliis cordatis subquinquelobis vel angulatis dentato-serratis margine reflexis glabris, capsulae alis equalibus obtusangulis.

Found under moist rocks on Pulo Pegang, West coast of Sumatra.

Repent with a thick knotty root. *Leaves* alternate, petiolate, cordate, sometimes unequally, large and broad, often six or seven inches long, angulate, sometimes with five acute lobes, sometimes nearly ovate, acuminate, dentato-serrate, edges recurved, very smooth, 5—7 nerved, finely punctate, the dots appearing elevated on the upper surface and depressed on the lower. *Petioles* 4—6 inches long, nearly smooth, furnished immediately below their junction with the leaf with a semiverticil of linear acute

appendices or scales. *Stipules* large, ovate, rather lacinate towards the apex, one on each side the petiole. *Peduncles* axillary, erect, 6—8 inches long, red, very smooth, terminated by a dichotomous divaricate panicle of white flowers tinged with red. *Bracts* roundish. **MALE.** *Perianth* four leaved, leaflets rather thick and fleshy, the two outer ones much larger and subrotund, before expansion completely enclosing the inner two, and having their edges mutually applied to each other in such a manner that they form an acute carina round the unexpanded flower. *Stamina* numerous in a roundish head; filaments short, inserted on a central column which rises from the base of the flower. *Anthers* oblong, cells adnate to the sides of the filaments, bursting longitudinally. **FEMALE.** *Capsules* with three equal obtusely angled wings, three celled, three valved, valves septiferous in the middle, sutures corresponding to the wings. *Seeds* numerous, attached to placentae which project from the inner angle of the cells.

Obs. The serratures are hard and cartilaginous and recurved in such a manner along with the margin of the leaf, that when only observed on the upper surface their place is perceived by an indentation. It seems to resemble the *B. grandis*, *Dryand*: which differs however in having oblique, doubly serrated leaves, and purple flowers.

BEGONIA FASCICULATA. (W. J.)

Foliis inferioribus alternis, superioribus oppositis, oblongo-ovatis basi semicordatis duplicato-serratis pilosis, perianthiis masculis diphyllis, capsulae alis equalibus obtusangulis.

Found at Tappanuly on the West coast of Sumatra.

Caulescent. *Stem* weak, jointed, thickened at the joints, round, covered with red hairs. *Leaves* petiolate, the lower ones alternate, the upper ones opposite, oblong-ovate, inequilateral, semicordate at the base, acuminate, irregularly serrate, covered above with red erect subspinescent hairs, beneath with softer and weaker hairs. *Petioles* densely pilose. *Stipules* linear, acuminate, pilose. *The flowers* come in fascicles from the middle of the petioles, and these flower-bearing leaves are always opposed to another without flowers; hence it is that the upper leaves are opposite while the lower are alternate. *Fascicles* composed of male and female flowers; pedicels slender, smooth, white. *Bracts* several at the base of the fascicles, acute, pilose, red. **MALE.** *Perianth* diphyllous, white. *Stamina* numerous. *Anthers* yellow. **FEMALE** *Perianth* superior, white, cup-shaped, five leaved; petals ovate, acute, with a few short red hairs on the outside. *Style* deeply trifid; lobes convolute, infundibu-

liform. *Capsule* three-winged, three-celled, wings equal, obtuse-angled.

BEGONIA PILOSA. (W. J.)

Foliis subsessilibus irregulariter serratis acuminatis pilosis subtus rubris, *bracteis* ad basin pedicellorum subrotundis ciliatis, *capsulae* alis subequalibus parallelis rotundatis.

Interior of Bencoolen.

Caulescent, pilose. *Leaves* alternate, scarcely petiolate, ovate, inequilateral, acuminate, slightly and irregularly serrate, pilose with long red hairs, under surface of a bright red colour; about three inches long. *Stipules* large, lanceolate, pilose externally. *Peduncles* oppositifolious, subdichotomous, *Bracts* at the base of the pedicels, roundish, ciliate. *Flowers* white. *MALE. Corolla* four petalled, the inner pair smaller. *Stamina* numerous. *FEMALE. Corolla* five petalled; the two outer petals larger. *Capsule* three winged; wings nearly equal, parallel and rounded.

BEGONIA BRACTEATA. (W. J.)

Foliis duplicato-serratis acuminatis pilosis, pedunculo 1—3-floro bracteis numerosis appressis vestito, *capsulis* basi bibracteatis, alis equalibus rotundatis.

Near the foot of Gunung Bunko in the interior of Bencoolen.

Suberect, strong and branching, very villous, shaggy. *Leaves* alternate, short petioled, ovate, semicordate at the base, acuminate, duplicate-serrate, pilose, 3—4 inches long. *Stipules* large, pilose. *Peduncles* oppositifolious, generally supported by a smaller leaf, invested particularly towards the base with many pair of opposite ovate acute pilose ciliate bracts, which are pressed flat against each other; the uppermost pair is distant from the rest and supports from one to three pedicels. *Flowers* white. **MALE.** *Corolla* four petalled; the outer two large subrotund. *Stamina* numerous. **FEMALE.** *Corolla* five petalled; petals nearly equal. *Styles* three. *Stigmata* lunate, villous with yellow short glandular hairs. *Capsule* embraced by two bracts at the base, three celled, three winged; wings equal, rounded.

BEGONIA RACEMOSA. (W. J.)

Foliis obovato-oblongis irregulariter dentatis acuminatis glabris, racemis erectis masculis, flore femineo axillari, perianthiis masculis diphyllis, capsulae alis equalibus parallelo-rotundatis.

Interior of Bencoolen.

Layang-layang Simpai. *Malay.*

Suberect; stem smooth, jointed. *Leaves* alternate,

short petioled, obovate-oblong, attenuated towards the base which is unequally cordate, acuminate, irregularly and unequally dentate, smooth; 6—7 inches long. *Stipules* large, oblong. *Racemes* oppositifolious, long, erect, bearing numerous fasciculate male flowers, and having a single female one in the axil. *MALE*. *Corolla* two petalled, petals very thick. *Stamina* numerous. *FEMALE*. *Capsule* with three equal parallel rounded wings, three celled.

BEGONIA GENICULATA. (W. J.)

Caule geniculato, foliis ovato-oblongis denticulatis acuminatis glabris, pedunculis divaricato dichotomis, floribus superioribus masculis dipetalis, inferioribus femineis, capsulae alis equalibus obtus angulis.

Rumput Udang Udang. *Malay*.

Sumatra.

Cauliscent; stems smooth, compressed, channeled, jointed, thickened at the articulations. *Leaves* alternate, petiolate, semicordate at the base, ovate oblong, acuminate, denticulate, smooth. *Peduncles* oppositifolious, dichotomous, divaricate, many flowered, lower flowers female, upper male: There is often a female flower from the axil. *MALE*. *Perianth* two-petalled, white. *Stamina* numerous; anthers oblong,

broader above. *FEMALE.* Capsules long, three-winged, wings obtuse-angled, equal, smooth.

Obs. The leaves of this plant are used by the natives for cleaning and taking out rust from the blades of creeses. It has considerable resemblance to the preceding species.

SONERILA HETEROPHYLLA. (W. J.)

Foliis oppositis altero minimo reniformi, altero oblongo acuminato versus basin attenuato ibique semicordato, supra glabris, pedunculis axillaribus brevissimis paucifloris.

Found at Tappanuly on the West coast of Sumatra.

Stem creeping, round, covered with appressed scaly hairs. *Leaves* opposite, almost sessile, one very minute and reniform, the other about three inches long, oblong, broader above, acuminate, narrowing to the base, semicordate the outer lobe forming a rounded auricle, obsoletely denticulate or nearly entire, a small spinule on the denticulations; three-nerved, smooth above, whitish beneath, with some hairs on the nerves. *Petioles* scarce any. *Flowers* from the axils of the small leaves, sometimes nearly solitary, sometimes four or five on a very short peduncle. *Pedicels* reddish, seated on small tubercles, furnished with glandular hairs. *Calyx* superior, trifid. *Corolla* three-

petaled. *Stamina* three. *Capsule* turbinate, three-celled, many-seeded.

Obs. This species is remarkable by the extreme difference in the size of the opposite leaves, one of which is so minute as almost to escape observation. The same peculiarity exists in the *Sonerila Moluccana*.

RHODODENDRON MALAYANUM. (W. J.)

Foliis oblongis glabris punctatis, *floribus* terminalibus, *pedicellis* cernuis, *corollâ* punctatâ basi gibbâ.

Observed on the summit of the Sugar loaf mountain in the interior of Bencoolen.

This is a large shrub or small tree much branched. *Bark* brown and spotted. *Leaves* alternate or scattered, short petioled, lanceolate-linear, $2\frac{1}{2}$ —3 inches long, attenuated to both ends, somewhat bluntish at the point, entire, smooth, thickly sprinkled beneath with brown dots and green above with depressed points; the middle nerve is strong, the lateral ones scarce any. *Stipules* none. *Flowers* from a short terminal bud, which is at first closely invested by numerous imbricated broad bracts, which successively fall off and at length leave the short thick peduncle annulated by their cicatrices. It throws out near the point several nodding one-flowered pedicels which are dotted in the same manner as the leaves. *Calyx*

very small, five-toothed. *Corolla* crimson, tubular, expanding into a five lobed limb, sprinkled with callous dots, tube gibbous at the base and marked with five furrows. *Stamina* ten, leaning to one side, inserted on the very base of the corol and about as long as its limb; filaments red; anthers yellow, opening at top by two oblique pores. *Style* a little shorter than the stamina. *Stigma* a round head marked with five indistinct rays. *Ovary* superior, oblong, five-sided, covered with brown spots, five-celled; polysporous.

Obs I found this and the following species of *Vaccinium* on the very summit of Gunong Bunko a remarkable insulated mountain in the interior of Bencoolen, commonly called by Europeans the Sugar loaf in reference to its shape. Its elevation is not estimated to exceed three thousand feet, yet the character of its vegetation is decidedly alpine. This character is probably more marked than it would be at a similar height on the side of a differently shaped hill, owing to the steepness which refuses space for large trees, and the consequent exposure and want of shelter on its sharp conical peak.

VACCINIUM SUMATRANUM. (W. J.)

Racemis axillaribus foliis brevioribus, foliis elliptico-ovatis integerrimis coriaceis.

Found on the summit of Gunong Bunko or the Sugar loaf mountain in the interior of Bencoolen.

A small tree, with reddish brown bark and smooth branches. *Leaves* alternate, short petioled, elliptic-ovate, acuminate, sometimes obtuse, entire, edges a little reflexed, very smooth, firm, stiff and leathery, pale green beneath; about four inches long. *Stipules* none. *Racemes* axillary, shorter than the leaves, often from the stem below them; flowers white, pedicellate, alternate. *Calyx* small, cup-shaped, slightly four-toothed. *Corolla* oblong ovate, contracted at the mouth; limb short, recurved, four-parted. *Stamina* eight, include, inserted on the base of the corol; filaments dilated at the base, pilose, tinged with red; anthers two-lobed, between which are two short filaments or processes, each lobe prolonged upwards into a membranaceous horn or awn which is bifid at top and opens by a pore. *Ovary* semiinferior, four celled, polysporous, ovula attached to the inner angles of the cells. *Style* columnar, a little longer than the stamina, include. *Stigma* round, obtuse.

HALORAGIS DISTICHA. (W. J.)

Foliis alternis distichis obliquis integris, floribus axillaribus subsolitariis, petalis tridentatis.

Kayo Kanchil. *Malay.*

This species is not unfrequent in Sumatra, at Singapore and other parts of the Malay Archipelago.

A shrub with ferruginous pilose branches. *Leaves* alternate, distichous, arranged in two series, one of large leaves and another of very small ones which resemble stipulae being regularly placed a little below the insertion of the large ones so as to lie over their bases; the large leaves are subsessile, rhomboid-oblong, inequilateral, acute, entire, nearly smooth above, pilose with short appressed hairs beneath; from an inch to an inch and a half long: the small leaves are similar in shape but more acute and little more than a quarter of an inch long, they are arranged on the anterior side of the branch and are closely appressed to it so as to resemble stipules. *Flowers* axillary, generally solitary, subsessile. *Calyx* four-leaved, persistent. *Petals* four, shorter than the calyx, trifid. *Stamina* eight, as long as the petals; anthers two-celled. *Ovary* inferior, four-sided, ferruginous, four-celled, tetrasporous. *Styles* four, equal to the stamina. *Stigmas* simple. *Drupe* oblong-ovate, red, containing a nut with eight longitudinal furrows, and containing a single seed. *Seed* oblong-oval; embryo central in an ample albumen.

Obs. The general habit of this species is very peculiar, and has much the character of Australasian vegetation, to which country the genus principally belongs.

ELODEA. (*Adanson.*)*Hypericinae. Juss :*

This genus, which has been revived by a late author on American Botany, appears to be abundantly distinguished from *Hypericum*, and to form a good natural division. It is principally characterised by having the stamina united into three phalanges which alternate with an equal number of nectaries. In the following species the placentation is peculiar ; I know not whether the American plants exhibit the same structure, as it is not mentioned in any description which I have seen, but if it should prove on examination that they do, it should form part of the generic character. Loureiro's *Hypericum Cochinchinense* which undoubtedly belongs to *Elodea*, appears to be very nearly related to my *E. Sumatrana*, and his description of the seeds seems to indicate a structure similar to what I have observed. The *Hypericum petiolatum* of the same author seems also referrible to this genus and to be different from Linnaeus's *H. petiolatum* which is a native of Brasil. In all the species now referred to *Elodea* the generic distinction appears to receive confirmation from certain differences of habit which may be remarked between them and the true *Hyperica*, particularly in the colour of

the flowers, which in the latter is almost without exception yellow, but in *Elodea* is often red.

ELODEA SUMATRANA. (W. J.)

Foliis subsessilibus oblongis attenuato-acuminatis glabris rigidiusculis, paniculis terminalibus foliosis, staminibus numerosis triadelphis, petalis basi nudis.

Found at Tello Dalam in the island of Pulo Nias.

A large shrub or small tree. Branchlets rather compressed, obscurely four-sided. *Leaves* opposite, almost sessile, oblong, tapering to the point, acute, broad at the base, entire, smooth; nerves proceeding from a middle rib, strong; six or seven inches in length; the surface appears by the aid of the microscope to be dotted with opaque points. *Panicles* terminal, foliose, the lower divisions being axillary; oppositely branched and rigid. *Flowers* dark red or purple. *Bracts* minute. *Calyx* five-leaved, persistent, leaflets ovate, smooth, the outer ones smaller. *Corolla* cup-shaped, longer than the calyx, five-petaled; petals subrotund; unguis naked, without pore or scale. *Nectaries* three, yellow, inserted below the corolla, and half as large as the petals, subrotund, doubled backwards upon themselves in such a manner as to form a sac which opens behind near the base. *Stamina* numerous; their filaments united for about half their length into three phalanges, which are inserted alter-

nately with the three nectaries ; they are a little shorter than the corolla ; anthers yellow, two-celled. *Ovary* oblong, three-celled, many seeded. *Styles* three, diverging. *Stigmata* three, subround. *Capsule* oblong, three-celled, each cell containing several seeds as long as the cell and attached to the bottom of the central column ; they are thin and flat, disposed regularly one within the other forming concentric circles, which are particularly apparent in the transverse section of the capsule.

Obs. This curious arrangement of the seeds is not a little remarkable ; they lie one within the other like skins of an onion, each occupying the full length and breadth of the cell, but diminishing regularly in size from the outermost to the middle in proportion to the different radius of the circle which it describes round the common centre. They are attached one above the other to the bottom of the cell at its inner angle. The leaves are destitute of pellucid dots, and have their lateral nerves strongly and distinctly marked. The nectaries which alternate with the stamina are very peculiar, being saccate apparently by being doubled backwards. This species differs from the following and those of America in having no scales at the base of the petals, and from the latter in having numerous stamina. It appears to be nearly related to

Loureiro's *Hypericum Cochinchinense*, which as already observed belongs to this genus.

ELODEA FORMOSA. (W. J.)

Foliis petiolatis lanceolatis subtus glaucis, pedunculis fasciculatis axillaribus, staminibus numerosis triadelphis, nectariis acutis.

Kayo Gaghak. *Lampong*. Sepadas Bunga. *Malay*.
Native of Sumatra.

A small tree with cinereous bark and smooth branchlets. *Leaves* opposite, elliptic oblong, acute, very entire, smooth, glaucous beneath, pellucidly punctate; two and a half inches long; the nerves proceed from a midrib. *Petioles* slender. *Peduncles* axillary and from the axils of fallen leaves, fasciculate, one flowered, slender, smooth. *Flowers* white with a slight rosy tinge. *Bracts* several at the base of the peduncles. *Calyx* five-leaved, smooth, leaflets acute. *Corolla* five-petaled, longer than the calyx; petals oblong, each furnished with a broad adnate scale a little above the base. *Stamina* numerous, united into three phalanges. *Nectaries* three, alternating with the stameneous fascicles, red, acute, carinate behind, fleshy. *Ovary* three celled, each cell containing several flat ovula lying one within the other, and attached by their bases to the lower part of the axis. *Styles* three, long. *Stigmas* capitate. *Capsules* oblong, crowned

by the persistent styles, three-celled, many-seeded. Seeds thin, flat, attached by their bases to a central triangular column, on which they are inserted alternately in a double series.

Obs. The arrangement of the ovula is similar to that observed in the *E. Sumatrana*; they are thin, attached by their bases to the lower part of the cell, suberect, and concentrically disposed, but are inserted rather higher on the axis of the cell than in the former. This species agrees with those of America in having a scale at the base of the petals, but differs in having numerous stamina; it therefore comes nearer to the *E. Egyptica* (*Hypericum Egypticum* Linn.).

TERNSTROEMIA.

The Malayan species of *Ternstroemia* exhibit a remarkable agreement among themselves, at the same time that they differ considerably from the rest of the genus. They have a trilocular ovary surmounted by three styles which are inserted on the same point, but are separate to the base. In some the corolla is monopetalous with monadelphous stamina, in others it is five petaled with distinct stamina. The anthers are two celled and open at the top by two oblique pores; this is probably the case with the whole genus, though it has been omitted in the generic char-

acter, of which it ought certainly to form an essential part. It seems doubtful whether the monogynous species with bilocular fruit and definite seeds ought to be united with those which have three styles, three cells and numerous seeds, but an examination of their ovaries and placentation is necessary to decide the question. I have met with four species in Sumatra and the adjacent islands, two of which I have already described in the first volume of the Malayan Miscellanies. Their common appellation in Malay is Ingor-ingor Karbau, or Buffalo's spittle.

TERNSTROEMIA ACUMINATA. (W. J.)

Foliis obovato lanceolatis acuminatis spinuloso-denticulatis glabris, floribus axillaribus solitariis polyandris, pedunculis squamosis, fructu triloculari.

Found at Tappanuly on the West coast of Sumatra.

Branches round, somewhat flexuose. All the young parts green with a few appressed scales. *Leaves* alternate, petiolate, obovate lanceolate, attenuated to the base, terminating in a long acumen or point, spinuloso-denticulate, smooth with the exception of a few appressed scales on the lower surface; about a foot in length. *Petioles* short, scaly. *Peduncles* axillary, solitary, one flowered, scarcely so long as the petioles, covered with small scales. *Calyx* five-leaved, the three outer leaflets with appressed scales.

Corolla white, five-petaled, little longer than the calyx. *Stamina* many, inserted on the base of the petals; anthers large, truncate and opening by two pores at the top. *Ovary* three-celled, many-ceeded. *Styles* three.

Obs. This agrees with the *T pentapetala* in having the corolla divided to the base, but the leaves are more acuminate, and the flowers are solitary and axillary.

TERNSTROEMIA SERRATA (W. J.)

Foliis obovato-oblongis cartilagineo-serratis glabris, pedunculis axillaribus binis, floribus monadelphis, laciniis corollae emarginatis, fructu triloculari.

Frequent on the island of Pulo Nias.

A small tree. Young parts furnished with brownish scales. *Leaves* alternate, petiolate, obovate-oblong, acuminate, serrate with irregular cartilaginous uncinuate serratures, smooth, pretty strongly nerved; 7—8 inches long. *Petioles* brown, scaly. *Peduncles* generally two, axillary, one-flowered, slender, about an inch long. *Calyx* five-parted, whitish, leaflets unequal. *Corolla* white, monopetalous, quinquefid, longer than the calyx, cup-shaped, lobes bifid or emarginate, generally oblique. *Stamina* shorter than the corolla, and inserted on its base; filaments united below; anthers oblong, bifid, two-celled, each cell opening

at top by an oblique cucullate pore. *Ovary*, hairy, three-celled, many-seeded; placentae central. *Styles* three, longer than the corolla, irregularly bent. *Berry* three-celled, many-seeded. *Seeds* angled, foveolate.

Obs. This differs from the other Sumatran species in having firmer leaves, with stronger nerves and thickened callous serratures. The peduncles are more slender, the styles longer, and the lobes of the corolla obliquely notched.

TERNSTROEMIA CUSPIDATA. (W. J.)

Foliis obovato-ellipticis acuminatis dentato-serratis, serraturis apice hamatis, fructibus 5-locularibus, pedunculis axillaribus 1—3 floris.

A tree, young parts ferruginous. *Leaves* petiolate, elliptic-ovate, attenuated to the base, broader above, sharply acuminate, serrated, the narrow sharp toothlets generally curved or hooked at their points, smooth, often marked with whitish glandular dots on the nerves veins and serratures; 6—8 inches long. *Peduncles* axillary, 1—3 flowered, smooth. *Calyx* 5-parted, segments orbicular. *Corolla* white, monopetalous; 5-parted. *Stamina* numerous; anthers opening by two gaping pores. *Ovary* subglobose, 5-celled, ovula very numerous; placentae from the inner angle of the cells. *Style* very deeply 5-parted.

Obs. This species (received from Salumah during

the printing of the present sheet) comes very near to the *T. serrata*; it differs in having the leaves more sharply acuminate, with longer tooth-like serratures, and rather shorter petioles; the peduncles frequently bearing two or three flowers and not so slender as in the former; and in the 5-celled fruit.

MILLINGTONIA. *Roxb.*

Calyx 5-phyllus, foliolis duobus exterioribus minoribus. *Corolla* 5-petala, petalis duobus minoribus squamiformibus. *Stamina* quinque, quorum tria sterilia difformia basi petalorum majorum inserta; duo fertilia basi minorum adnata, filamentis apice scyphum gerentibus cui antherae bilobae insident. *Ovarium* nectario annulari cinctum, biloculare, loculis disparis. *Drupa* nucis plerumque monospermâ. *Embryo* erectus, curvatus, albumine nullo aut parco.

Obs. It will be perceived that I have made a considerable and material alteration in the terms of the generic description from that given by Roxburgh, *Fl: Ind: J. p. 103*, which I conceive to be necessary towards explaining the true relations of the various parts of the flower, and thereby affording the means of tracing more correctly its natural affinities. The principal point is to determine the real nature of what Roxburgh calls the nectarial scales at the base of his petals; I have no hesitation in considering them as

abortive stamina, which the examination of the flower before expansion places, I think, beyond a doubt. In that state the whole of the stamina connive over the pistil, the anther of the fertile ones is turned inwards, so as not to be visible, and there is no considerable difference of appearance between them and the sterile ones. The anther-bearing hollow of the fertile stamina is applied to a corresponding hollow on the side of the sterile ones, and at the time of expansion the former separate themselves with a jerk and become erect, while the latter continue in their original position incumbent over the pistil. The petals on which the fertile stamina are inserted are much smaller and narrower than the others, as if exhausted by the greater development of the parts they nourish. These petals are called by Roxburgh outer laminae of the filaments, which is contrary to all common analogy, while the other explanation might be supported by numerous examples of a similar structure. Thus in place of a diandrous flower with tripetalous appendiculate corolla and bifid stamina, we obtain five as the primary number of all the parts, only modified by the partial abortion of three of the stamina.

MILLINGTONIA SUMATRANA. (W. J.)

Foliis impari-pinnatis, foliolis 3—6 jugis ovato lanceolatis, petalis minoribus acutis, fructu ovato.

Found on the island of Pulo Nias.

It is a moderate sized tree with grey bark. *Leaves* alternate, pinnate with an odd one which is rarely wanting ; leaflets from 5 to 13, opposite, ovate lanceolate, acuminate, entire, smooth, 6—9 inches long. *Common petiole* flat above and marginate, thickened at the base. *Panicles* terminal, many-flowered, rather coarctate, with stiff rigid divisions, slightly tomentose. *Flowers* white. *Bracts* minute. *Calyx* small, five-leaved, the outer two smaller, resembling bracts. *Corolla* five-petaled, the outer three large, subrotund, the inner two much smaller, lanceolate, acute. *Stamina* five, inserted on the bases of the petals ; two fertile, upon the smaller petals, with broad filaments expanding at top into a kind of cup, on which the anther rests, and to whose outer edge it is attached : the anther consists of two yellow lobes resembling masses of pollen which burst transversely. The three sterile stamina which are inserted on the larger petals have thick filaments without anthers, but marked with an oblong cup like cavity on each side corresponding to the cups of the fertile ones. Before expansion, the five stamina connive over the pistil in such a manner that the cup like cavities are mutually applied to each other ; on expansion the fertile stamina separate with a jerk, by which the pollen is in part dispersed, and the cup becomes erect with the anther resting upon it ; the o.

ther three never separate but remain conniving over the pistil. *Ovary* embraced at the base by a nectarial cup with five toothlets; ovate, two celled, each cell containing two ovula attached to the centre of the partition. *Style* short. *Stigma* small. *Berry* ovate, oblique or recurved, somewhat less than an olive, containing a single one-seeded nut. *Nut* obovate oblong, acute and curved at the base, carinate along one side, and having a large umbilical hollow above the base on the other, smooth, one seeded. *Seed* obovate-oblong, acute at the base, covered with a dry loose brown skin; *albumen* none; *embryo* glutinous on the surface, erect, doubled on itself; *Cotyledons* thin, foliaceous, large, round-ovate, reflected backwards upon the radicle, and half embracing it laterally; *Radicle* inferior, very large, thick, pointed, extending the whole length of the seed, and partly doubled up or curved at the top.

Obs. The cotyledons are wrapped round the embryo in such a manner, as to give the whole somewhat of a chrysaloid appearance. This species has considerable resemblance to the *M. pinnata* of Roxburgh, but differs in having unequally pinnate leaves, with from 3 to 6 pair of leaflets, in having the smaller petals entire and acute, not tridentate, in the nectarial ring having five simple toothlets, not three bidentate angles, and in having a large ovate fruit with a

smooth, not rugose nut. The abortive cell is generally observable near the umbilical foramen.

LAURUS INCRASSATUS. (W. J.)

Foliis ovato-lanceolatis venosis, pedunculis fructibus incrassatis rubris.

Machilus medius. *Rumph : Amb : III. p. 70. t. 41.*

Jaring-jaring tupai. *Malay.*

Found at Natal in the island of Sumatra.

A tree. *Leaves* alternate, petiolate, ovate-lanceolate or lanceolate, acuminate, entire, very smooth, with lateral nerves proceeding from a middle rib; about five inches long. *Petioles* short. *Peduncles* axillary or lateral near the extremity of the branches, shorter than the leaves, supporting a small panicle of flowers. In the flower these peduncles and pedicels are slender and delicate, but as the fruit advances they become very much thickened, fleshy and red. *Perianth* six-parted. *Stamina* nine, the three inner ones glandular at the base and somewhat villous; anthers opening by longitudinal valves. *Style* short. *Stigma* capitate, angled. *Berry* seated on the incrassated peduncle, and embraced at the base by the divisions of the perianth a little enlarged, about the size and shape of an olive, purple, one seeded. *Seed* oval, exalbuminous. *Radicle* superior, far within the edge of the cotyledons.

Obs. I have met with another species at Bencoolen with larger leaves from 9 to 12 inches in length, in which the pedicels alone are thickened, the peduncles remaining unaltered. In this particular it agrees perhaps still better with Rumphius's figure than the plant above described.

TETRANTHERA CORDATA. (W. J.)

N. O. Laurinae.

Racemis axillaribus, floribus umbelatis enneandris, filamentis pilosis, perianthii limbo sexpartito, foliis cordatis subrotundo-ovatis uninerviis costatis subtus ramulis pedunculis involucrisque ferrugineo-villosis.

West coast of Sumatra.

A moderate sized tree. *Leaves* alternate, petiolate, cordate, sometimes sinuate-cordate, varying from subrotund-ovate to oblong-oval, rather acute, smooth above, tomentose beneath, nerves proceeding from a middle rib, veins transverse, subreticulate. *Peduncles* axillary, shorter than the leaves, bearing a raceme of involucred umbels. *Involucres* five-leaved, leaflets roundish, tomentose without, deciduous. *Umbels* sessile on the involucre, 4—7 flowered; flowers pedicelled. *MALE*. *Perianth* 6-parted. *Stamina* nine, hairy, the inner three filaments furnished with large glands; anthers four-celled. *FEMALE*. *Perianth* 6-parted, segments narrow. *Sterile stamina* nine, the inner three

with large double glands; filaments pilose with long hairs. *Style* one; longer than the stamina. *Stigma* dilated, sublobate. *Berry* oblong, one-seeded.

KNEMA GLAUDESCENS. (W. J.)

N. O. Myristicaceae. Br;

Glomerulis axillaribus 2—6 floris, floribus pedicellatis, baccis oblongo-ovalibus subpulverulentis, foliis oblongis sursum attenuatis subtus glaucis, antheris 12—15.

In the neighbourhood of Bencoolen.

A dioecious tree. The young parts covered with rusty down. *Leaves* alternate, short-petioled, oblong, generally rounded at the base, attenuated upwards, acute, very entire, deep green and shining above, glaucous beneath, the adult leaves nearly smooth, the young ones furnished with short stellate pubescence on the under surface; lateral nerves simple; about seven inches long by two broad. *Petioles* somewhat rusty, a third of an inch in length. *Stipules* none. *Flowers* 2—6, glomerate on a short axillary knob, pedicellate; pedicels as long as the petioles, ferruginously tomentose. A minute bract about the middle of each pedicel. *MALE. Perianth* ferruginously tomentose without, deeply 3-parted, spreading, segments round-ovate, thick; aestivation valvate. *Stameneous column* central, slender, expanding at top into a

peltate disk, whose edge is divided into 12 or 15 rays to the lower surfaces of which are attached an equal number of two-celled anthers. *FEMALE. Fruit* axillary, generally solitary, hanging, oblong-oval, considerably smaller than an olive, somewhat pulverulent and rusty, bursting into two valves. *Nut* invested by a thin aril, which is lacinate only at the top. *Seed* with ruminant albumen.

Obs. The seed has a pungent taste and slightly aromatic smell. Mr. Brown has recognized the propriety of separating *Knema* from *Myristica*.

CONNARUS. *Linn.*

This genus with *Cnestis* has been removed by Mr. R. Brown from the Terebintaceae of Jussieu, and formed into a separate and very natural family under the name of Connaraceae. They are rather a numerous tribe in the Malay islands, and besides the following species of *Connarus* and *Cnestis*, I have to add the new genus *Eurycoma*, which appears to be sufficiently distinct from both the former. I am doubtful whether the species which I have referred to *Cnestis* really belong to that genus, as they have all smooth capsules with arilled or carunculate seeds, or whether they ought not to be separated from those whose capsules are clothed with prurient hair. Some confusion appears also to have existed between the spe-

cies of *Cnestis* and *Connarus*, the ripe capsules of the former being often solitary from the abortion of the remaining ovaries, and I am much inclined to think that *Connarus santaloides* and *mimosoides* of Vahl in particular are in reality species of *Cnestis*, a supposition which is supported by the analogy of the inflorescence, which is almost without exception terminal in *Connarus* and axillary in *Cnestis*. This distinction is of some importance between genera so nearly related.

CONNARUS FERRUGINEUS. (W. J.)

Ferrugineo-tomentosa, foliis pinnatis, foliolis oblongis coriaceis subtus ferrugineo-villosis, paniculis terminalibus.

Bunga Burutta. *Malay.*

Native of Pulo Pinang.

A small sized tree. *Branches* round, covered with ferruginous wool. *Leaves* alternate, pinnate, leaflets nine, subopposite, oblong-lanceolate, acuminate, very entire, margins reflexed, coriaceous, green and tomentose above, ferruginously villous beneath. *Petioles* round, villous, thickened at the base. *Stipules* none. *Panicles* large, terminal, sometimes with a few axillary racemes. *Flowers* numerous white. *Bracts* roundish often curved, ferruginously villous as well as the calyxes and the whole panicle. *Calyx* five-parted, lacinae

erect, oblong, acute. *Corolla* white, sprinkled with red dots, five-petaled, longer than the calyx, petals erect, lanceolate. *Stamina* ten, erect, united at the base, the alternate ones much shorter. *Anthers* ovate. *Style* shorter than the long stamina. *Stigma* capitate, three furrowed. *Capsule* follicular, ferruginous, rather inflated, oblique, gibbous behind, opening on one side, one-celled, one-seeded. *Seed* bean-shaped, appendiculate at the umbilicus. *Umbilical* appendage or caruncle large, and glandular. *Embryo* dicotyledonous, conform to the seed, without albumen; radicle at a distance from the umbilicus.

Obs. This fine species is well distinguished by its thick leathery leaves, and the ferruginous pubescence of their lower surface and of the branches and panicles.

CONNARUS VILLOSA. (W. J.)

Villosissima, foliolis 5—7 lanceolatis longe acuminatis supra glabris, paniculis terminalibus dense stellato-villosis ferrugineis.

Native of Sumatra.

The whole plant densely and ferruginously woolly. *Branches* round. *Leaves* alternate, pinnate, leaflets 5 or 7, subopposite, oblong-lanceolate, narrowing towards the base, terminating in a long acumen, entire, smooth above, villous beneath with stellate pubes-

cence ; about six inches long. In young leaves the upper surface is covered with deciduous pubescence. *Panicles* large, terminal and from the upper axils, densely villous, ferruginous, *Bracts* long, linear, thick, curved, villous. *Calyx* five-parted, villous. *Corolla* five-petaled, limb spreading. *Stamina* ten, united into a ring at the base, the alternate ones shorter. *Ovary* densely pilose with plumose hairs. *Style* longer than the stamina. *Stigma* capitate.

Obs. This plant is covered with denser and rougher wool than the preceding, particularly on the panicles, and the leaves are much longer, acuminate, and not coriaceous.

CONNARUS SEMIDECANDRA. (W. J.)

Foliis pinnatis, foliolis 3—5 lato-lanceolatis subtus villosiusculis, paniculis terminalibus axillaribusque villosis, filamentis alternis sterilibus.

Mangul, also Akar Sedinka. *Malay.*

Abundant in thickets at various places on the West coast of Sumatra.

It is a small tree, with wrinkled bark ; the young shoots and leaves are softly and ferruginously villous. *Leaves* alternate, pinnate ; leaflets from 3 to 5, ovate-lanceolate, acuminate, entire, smooth above, slightly villous beneath, nerves lucid ; 3—4 inches long. *Panicles* terminal or from the upper axils, villous and

brownish. *Flowers* numerous. *Bracts* small. *Calyx* five-leaved, erect, reddish, tomentose. *Corolla* of a light blush colour, five-petaled; petals longer than the calyx, spreading at the limb. *Stamina*, filaments five fertile, exsert; five-alternate ones short, sterile; all united into a ring at the base. *Style* somewhat shorter than the stamina. *Capsule* tomentose, ferruginous, follicular, two valved, one seeded. *Seed* with an umbilical caruncle.

Obs. This is one of the most common species in Sumatra, and like all the rest of the genus frequents thickets and copses, or what is called by the Malays *Belukar*, rather than the great forests.

CONNARUS GRANDIS. (W. J.)

Foliis pinnatis, foliolis quinis ovato-lanceolatis glabris, paniculis terminalibus, capsulis magnis glabris.

At Tappanly in Sumatra.

A moderate sized tree. *Leaves* alternate, pinnate; leaflets generally five, ovate-lanceolate, acuminate, entire, smooth; 8 or 9 inches long. *Panicles* terminal, long, smooth. *Capsules* large, oblique, red, smooth, follicular, bursting on one side, one seeded. *Seed* with a large umbilical caruncle.

Obs. I have not seen the flowers.—It has larger leaves and fruit than any other species that I have met with, and is further distinguished by the smoothness of all its parts.

CONNARUS LUCIDUS. (W. J.)

Foliis pinnatis, foliolis glaberrimis nitidis emarginato-acuminatis, paniculis terminalibus ferrugineis, calyce persistente.

Sumatra.

A small tree, with long divaricate subscaudent branches. *Bark* brown and wrinkled. *Leaves* alternate; leaflets 5—9, ovate-lanceolate or elliptic oblong, terminating in a long linear acumen which is emarginate at the point, entire, very smooth, shining and lucid; 2—2½ inches long. *Panicles* terminal, small and delicate, ferruginously tomentose. *Flowers* pale red. *Calyx* five-leaved, tomentose. *Corolla* five-petaled, petals narrow. *Stamina* ten, monadelphous at the base, the alternate ones short. *Style* one, longer than the stamina. *Capsule* obovate, less oblique than usual in the genus, embraced at the base by the enlarged persistent calyx, smooth, bursting on one side, one-seeded. *Seed* attached nearly at the base, the umbilicus half embraced by the cup-shaped caruncula, which is rather smaller than usual.

Obs. This is a small delicate species, having smooth shining leaves with emarginate points; the panicles are small, and seldom bring more than one or two fruit to perfection.

CNESTIS EMARGINATA. (W. J.)

Foliolis 5—7, acuminatis apice emarginatis racemis axillaribus paucifloris, capsulis solitariis glabris, seminibus umbilico carunculâ semiamplexo.

Found in the neighbourhood of Bencoolen.

A small tree, with weak diffuse branches. *Leaves* alternate, pinnate, leaflets 5—7, from ovate to oblong ovate, terminating in a long acumen which is emarginate at the point, entire, very smooth, the middle nerve pubescent underneath; the upper leaflet is the largest and frequently five inches in length. *Petioles* thickened at top and bottom, almost articulate under the terminal leaflet. *Racemes* axillary, subsolitary, short, few-flowered; pedicels alternate, one-flowered; a bract at the base of each pedicel, small, tomentose as well as the peduncle. *Calyx* five-parted, smooth, persistent. *Corolla* five-petalled, petals oblong, acute. *Stamina* ten, distinct, the alternate ones shorter. *Ovaries* five, smooth, with a line of hairs along the suture. *Styles* five, shorter than the stamina. *Stigmas* emarginate. *Capsule* solitary, four ovaries aborting, embraced at the base by the thickened calyx, orange coloured, smooth, bursting on one side, containing a single black seed. *Seed* furnished at the base with a cup-shaped orange coloured fleshy caruncle which partially surrounds the umbilicus. *Embryo* inverse, without albumen.

Ob. The umbilical caruncle in this species is similar in shape and situation to that observed in the *Cornarus lucidus*, being smaller than usual in this tribe.

CNESTIS FLORIDA. (W. J.)

Foliolis 3—5, rarius solitariis, oblongo-ovatis acuminatis glaberrimis, racemis fasciculatis axillaribus, seminibus arillo subinclusis.

Confet cum Cornaro santaloides. Vahl, unne eadem?

Found in Sumatra and the island of Pulo Nias.

A small tree, with somewhat rigid divaricate branches. *Leaves* alternate, pinnate, leaflets 3—5, sometimes solitary, oblong ovate, attenuated into a longish blunt acumen, very entire, very smooth, rather rigid, shining above, veins reticulate; about three inches long. *Racemes* axillary, fasciculate, slender, shorter than the leaves; the lower pedicels 3—4 flowered. *Calyx* almost five-leaved, erect, tinged with red towards the base. *Corolla* five-petalled. *Stamina* ten, distinct, nearly equal; filaments flat and broader at the base. *Ovaries* five, oblong, erect. *Styles* one to each ovary. *Stigmas* simple. *Capsule* solitary, the remainder aborting, ovate, pointed towards both ends, somewhat oblique, smooth, bursting on one side, one-seeded. *Seed* almost enclosed in a bright red fleshy aril originating from the umbilicus and in its expansion enveloping the whole seed. *Albumen* none. *Co-*

tyledons plano-convex, solid. *Radicis* remote from the umbilicus as in Gaertner's *Omphalobium*.

CNESTIS MIMOSOIDES. (W. J.)

Foliis pinnatis subdecemjugis, foliolis ovali-oblongis emarginatis, seminibus arillo subinclusis.

Connarus mimosoides. *Vahl* and *Willd.*

Found at Tappanuly.

I can scarcely entertain a doubt of this being the very plant referred by Vahl to *Connarus*, and aptly named *mimosoides*. Its analogy with the preceding is very close, having the seeds similarly enclosed in a large red aril, and the racemes axillary. I have not seen the flowers, but the four abortive ovaries are quite distinct at base of the perfect one. In all these three species only one capsule ripens, in which particular as well as having smooth capsules and arilled seeds, they seem to differ from *Cnestis*.

EURYCOMA. (W. J.)

Pentandria Monogynia. N. O. *Connaraceae.* *Brown.*

Calyx 5-partitus. *Corolla* 5-petala. *Stamina* quinque. *Glandulae* decem staminibus alternae. *Ovarium* 5-lobum, lobis monosporis. *Stylus* 1. *Stigmata* quinque. *Capsulae* 3—5, folliculares, glabrae, monospermae. *Semen* nudum.

Polygama, foliis pinnatis fastigiatis, floribus paniculatis.

EURYCOMA LONGIFOLIA,

Kayu Kabal. *Malay.*

Found at Tappanuly and Bencoolen in Sumatra, and at Singapore.

This is a small tree, whose branches are thick, rough with the vestiges of fallen leaves and foliose at their summits. *Leaves* crowded at the extremity of the branches, two feet long, pinnated with numerous leaflets, which are oblong-lanceolate, acute, very entire, very smooth; 2—3 inches in length. *Panicles* axillary, very long. *Flowers* male and hermaphrodite on different plants. *Calyx* small, five-parted. *Corolla* longer than the calyx, purple, tomentose without with glandular hairs, petals erect with inflexed margins. *Stamina* five, erect, shorter than the petals, alternating with five pair of villous corpuscles which are large and distinct in the male flower, very small in the hermaphrodite. *Ova* y five-lobed, lobes monosporous; in the male very small and abortive. *Style* one, short, curved. *Stigmata* five, thick, recurved. *Capsules* from three to five, nearly ovate, smooth, bursting on one side, one seeded. *Seed* naked, (without aril or caruncle) exalbuminous.

Obs. The corpuscles interposed between the sta-

stamina are remarkable in the male flower, being roundish erect yellow bodies with somewhat the appearance of abortive anthers; in the hermaphrodite however they become simple scales. The genus differs from *Cnestis* in the number of the stamina, the single style, and the smoothness of the capsules; and from *Connarus* in the number of the ovaries and stigmas, and the want of the umbilical caruncula.

PERONEMA. (W. J.)

Didynamia Angiospermia. N. O. Verberaceae. Br.

Calyx 5-partitus. *Corolla* tubo brevi, limbo irregulari 5-lobo, laciniis secundis. *Stamina* duo, exserta; rudimenta duorum sterilium. *Stigma* refractum. *Fructus* siccus, 4-partibilis, 4-spermus.

Arbor, foliis pinnatis petiolo alato, panicula terminali opposita corymbosa.

PERONEMA CANESCENS.

Sunkei. Malay.

A large tree, native of Sumatra.

Trunk straight, but little branched. *Leaves* opposite, pinnate, nearly two feet long, with 7—9 pair of leaflets which are alternate or subopposite, lanceolate, attenuated to both ends, acute, somewhat recurved, entire, smooth above, canescent beneath, veins reticulate on the under surface; 8—9 inches long. *Petioles* winged.

finely and delicately tomentose, wings decurrent from the insertion of the leaflets. *Stipules* none. The branches are crowned by a vast terminal oppositely corymbose panicle, of which the ultimate divisions are dichotomous with a flower in the bifurcations; the whole is finely tomentose and hoary. *Bract* small, acute. *Flowers* inconspicuous, whitish. *Calyx* five parted, segments acute, erect. *Corolla* not much longer than the calyx, limb expanding, irregular, five-lobed, segments secund, the two upper ones diverging, the lowermost considerably longer than the rest. *Stamina* two, reflexed backwards between the upper segments of the corolla; filaments subulate, thickened towards the base; anthers long. *Rudiments* of two abortive stamina. *Ovary* four celled, ovula erect. *Style* rather longer than the stamina. *Stigma* simple, refracted. *Fruit* seated on the calyx, villous, dry, separating into four portions, each of which contains a single seed.

Obs. This is a valuable timber tree, the wood being hard and tough, well suited for carriage shafts, which require to combine strength and elasticity with lightness. When long buried in the earth, it is said to become petrified. The genus is related to *Vitex* but is abundantly distinct therefrom.

RHODAMNIA. (W. J.)

Icosandria Monogynia. N. O. Myrtaceae.

Calyx superus, quadrilobus. *Corolla* tetrapetala. *Stamina* numerosa. *Ovarium* uniloculare, pluri ovulatum, placentis duobus parietalibus. *Bacca* unilocularis oligosperma.

Arbuscula, foliis trinerviis, inflorescentia axillari.

RHODAMNIA CINEREA.

Frequent on the Western coast of Sumatra and the islands which skirt it. Its Malay name is Marpuyan.

There are two varieties of this species, the one of which is larger than the other and has broader leaves which are more decidedly tomentose below. These differences are scarcely sufficient for a specific distinction.

A small tree with greyish wrinkled bark and pilose branchlets. *Leaves* opposite and alternate, petiolate, roundish-ovate in the large variety, and broad lanceolate in the small one, acuminate, very entire, three nerved, often with a less distinct pair near the margin, smooth above, somewhat hoary beneath, pubescent, particularly on the nerves, but in the small variety nearly smooth, with little more than a glaucous tinge on the under surface. *Petioles* short, tomentose. *Stipules* small, linear. *Peduncles* short, ax-

illary, one flowered. *Flowers* white. *Calyx* tomentose, persistent. *Corolla* twice as long as the calyx. *Stamina* inserted on the calyx, almost as long as the corolla. *Ovary* one celled, containing many ovula attached to two parietal placentae. *Style* one, erect. *Berry* reddish, subglobose, crowned with the calyx, one celled, containing a few seeds attached to the parietes, many of the ovula proving abortive.

Obs. This genus which is nearly related to *Myrtus*, appears to be sufficiently distinguished by its ovary and placentation, from which, rather than from the fruit the most important characters in this family are to be derived. It is peculiar in having three nerved leaves, in which particular it has a resemblance to *Myrtus tomentosa* but differs widely from that species in its fruit and ovary.

ADINANDRA. (W. J.)

Polyandria Monogynia.

Calyx 5-partitus, persistens, basi bibracteatus. *Corolla* pentapetala, petalis basi latis. *Stamina* 30, pluriseriata, subpolyadelphe, interioribus brevioribus; antheris bilocularibus apice mucronatis. *Stylus* unicus, subulatus. *Bacca* supera, stylo persistente acuminata, 5-locularis, polysperma, placentis ab angulo interiore loculos bipartientibus.

Arborascens, foliis alternis exstipularibus, floribus axillaribus.

ADINANDRA DUMOSA.

Dauu Saribu. *Malay.*

Abundant in thickets throughout Sumatra and various parts of the Malay islands.

It grows to be a small tree; the bark is dark brown, and the branches are smooth. *Leaves* alternate, short petioled, elliptic oblong, acute at both ends, some times rounded with an obtuse acumen at top, entire or obsolete serrate, smooth, slightly glaucous beneath, almost veinless; 3—4 inches long. *Stipules* none. *Peduncles* axillary, subsolitary, one flowered, shorter than the leaves, recurved. *Calyx* bibracteate at the base, five-parted, segments thick, subrotund, overlapping each other. *Corolla* white twice as long as the calyx, erect or conniving, five-petalled, petals ovate-oblong, broad at the base, acute. *Stamina* about thirty, closely arranged in several circles, the inner ones shorter; filaments divisible to their bases, but closely pressed against each other, sericeously pilose particularly on their outer side; anthers of two parallel lobes adnate to the sides of the filament which is prolonged into a mucro at the summit. *Ovary* superior, smooth, five-celled, polysporous; the cells are almost biparted by placentae which project from the inner

angle and to whose edges the ovula are attached. *Stylus* single, subulate. *Stigma* simple. *Berry* globose, embraced at the base by the calyx, and acuminate by the persistent style, five-celled, many seeded.

Obs. In general habit and in the texture of the leaves this plant has some resemblance to *Diospyros*, but differs widely in fructification.

IXONANTHES. (W. J.)

Calyx 5-passim 6-partitus, foliolis subrotundis. *Corolla* 5 v. 6-petala, glutinosa. *Stamina* 10 vel 20. *Nectarium* germen cingens. *Stylus* 1. *Capsula* supera, calyce corollaeque persistentibus cincta, ovato-acuminata, 5-locularis, 5-valvis, valvularum marginibus introflexis. *Semina* singulo loculo duo, margini interiori dissepimentorum affixa, compressa, in alam membranaceam producta. *Albumen* semini conforme, embryone inverso foliaceo, plano.

Arbores, foliis alternis simplicibus, floribus dichotome corymbosis axillaribus.

IXONANTHES RETICULATA.

Floribus decandris, foliis integerrimis.

Found at Tappanuly on the West coast of Sumatra.

A tree, with smooth compressed branchlets. *Leaves* alternate, petiolate, elliptic-oblong, emarginate, somewhat attenuated to the base, entire, smooth, firm and

rigid with thick revolute edges, shining above, rather glaucous beneath, veins reticulate; about three inches long. *Petioles* short, flattened above. *Stipules* minute, deciduous. *Peduncles* axillary on the younger shoots, much longer than the leaves, smooth, dichotomous at the summit, with a pedicel in the bifurcation, bearing generally about seven flowers, which are small and green. *Calyx* five-parted, segments rounded. *Corolla* glutinous as well as the calyx, five-petalled, petals roundish. *Stamina* ten; filaments inserted below the petals; anthers yellow, two-celled. *Ovary* surrounded at the base by a yellow fleshy nectarial ring, five-celled, ten-seeded. *Style* erect, *Stigma* capitate. *Capsule* surrounded at the base by the persistent calyx and corolla somewhat enlarged, oblong, pointed, smooth, five-valved, five-celled, septa formed by the introflexed margins of the valves, cells two-seeded, but frequently only one comes to perfection, they are separated from each other by a ridge which projects from the middle of the valves. *Seeds* compressed, oblong, angular, winged at the lower end, *Albumen* conform to the seed. *Embryo* inverse, central. *Cotyledons* flat, oval. *Radicle* superior, cylindrical, not so long as the cotyledons.

IXONANTHES ICOSANDRA.

Floribus icosandris, foliis crenatis.

Found in the interior of Bencoolen.

A tree. *Leaves* alternate or scattered, short-petioled, lanceolate oblong, emarginate, dentato crenate, very smooth, shining above; about six inches long. *Stipules* small, deciduous. *Peduncles* axillary, nearly as long as the leaves, bearing a trichotomous umbel or corymb of greenish flowers. *Bracts* small. *Calyx* 5—6 parted. *Corolla* 5—6 petalled, glutinous as well as the calyx, petals spreading, subrotund, pale and somewhat transparent. *Stamina* twenty, much longer than the corolla. *Nectarial* ring crenate on the margin by the compression of the filaments which are inserted round it. *Ovary* 5—6 celled, each cell containing two ovula. *Style* a little longer than the stamina. *Stigma* capitate. *Capsule* ovate, pointed, smooth, 5—6 celled, 5—6 valved, margins of the valves introflexed. *Seeds* two in each cell, attached by their middle to the inner edge of the valvular partitions, oblong, membranaceous to both ends, bifid at the lower.

CHIONOTRIA. (W. J.)

Decandria Monogynia.

Calyx 5-partitus inferus. *Corolla* 5-petala. *Stamina* 10, erecta. *Ovarium* 2 loculare 2 sporum, ovulis pendulis. *Stylus* 1. *Stigma* capitatum. *Bacca* monosperma.

Semen exalbuminosum apice umbilicatum; Cotyledonibus maximis convexo-planis, radiculâ superâ minimâ.

F. utex, foliis simplicibus oppositis pellucida punctatis, racemis axillaribus.

Genus Aurantiis affine.

CHIONOTRIA RIGIDA.

Native of Pulo Pinang.

A shrub with corrugated grey bark. *Leaves* opposite, very short-petioled, ovate lanceolate, acuminate, narrow at the base, very entire, very smooth, pellucidly punctate. *Stipules* subulate, acute. *Racemes* axillary, erect, rigid, branched, strict, shorter than the leaves, pedicels short, rigid, many flowered. *Flowers* greenish, inconspicuous. *Bracts* very small. *Calyx* very small, 5-parted. *Corolla* a little longer than the calyx, 5-petalled. *Stamina* ten, exsert, erect; anthers incumbent. *Ovarium* superior, two-celled, two-seeded, seeds pendulous. *Style* thick, as long as the stamina. *Stigma* capitate, obtuse. *Berry* of the size of a cherry, snow white, globular and somewhat flattened; umbilicate, consisting of a spongy farinaceous pulp, and containing a single large round seed. *Seed* globose, attached superiorly and there umbilicate. *Integument* coriaceous, marked with veins which diverge from the umbilicus. *Albumen* none. *Embryo* inverse, conform

to the seed. *Cotyledons* plano-convex, of a deep green colour, somewhat rugose externally, and punctate on the inner surface. *Radicle* superior, obverse to the umbilicus, short, straight, cylindrical, obtuse, covered with ferruginous down. It is elongated into a short conical plumule.

SPHALANTHUS, (W. J.).

Decandria Monogynia. N. O. Combretaceae. Br.

Calyx tubulosus, hinc gibbus, deciduus, limbo 5-partito. *Corolla* 5-petala, summo tubo calycis inserta et ejusdem laciniis alterna. *Stamina* 10, corolla breviora. *Stylus* tubo calycis hinc accretus. *Ovarium* uniloculare, ovulis paucis ab apice loculi pendulis. *Capsula* 5-alata, monosperma, semine 5-angulato. *Semen* exalbuminosum, cotyledonibus convexo-planis, radícula minimâ conicâ.

SPHALANTHUS CONFERTUS.

Kayu Sumang. *Malay.*

A shrub with round nearly smooth branches. *Leaves* generally alternate, large and reflexly bifarious, short-petioled, ovate-oblong, acuminate, subcordate at the base, entire, very smooth. *Petioles* short, somewhat recurved. *Stipules* none. *Spikes* 1—3, terminal, bending in an opposite direction from the leaves. *Flowers* crowded, sessile. *Bracts* lanceolate acute,

much shorter than the flowers. *Calyx* superior, very long, tubular, gibbous on one side below, reddish and somewhat tomentose without, limb 5-parted, somewhat reflex, laciniae acute, broader at the base. *Corolla* 5-petalled, white at first, becoming red after expansion, a little longer than the calyx, petals ovate-oblong, acute. *Stamina* ten, inserted in a double series on the calyx, erect, shorter than the corolla; anthers oblong, yellow. *Ovary* small, oblong, one-celled, containing three pendulous ovula, attached by filaments to the summit of the cell. *Style* green, filiform, rather longer than the stigma, adhering to or concrete with the tube of the calyx on one side along its whole length. *Stigma* simple. *Capsule* large, not crowned with the calyx, oblong, with five membranaceous wings, smooth, one-celled, one-seeded. *Seed* oblong with five obtuse angles. *Integument* membranaceous, easily separated. *Albumen* none. *Embryo* conform to the seed. *Cotyledons* plano-convex, angled exteriorly. *Radicle* conical, very small.

Obs. The structure of the seed is here different from what generally obtains in the Combretaceae, the cotyledons being solid, not convolute.

PYRRHANTHUS. (W. J.)

Decandria Monogynia. N. O. Combretaceae. Br.

Calyx 5-fidus, superus, persistens. *Corolla* 5-petala, calyce longior. *Stamina* 5—10, erecta, corollâ duplo longiora. *Ovarium* uniloculare, ovulis 3—5 pendulis. *Drupa* caryophylliformis, calyce coronata; nuce oblongâ monospermâ.

Arbor litorea inter Rhizophoras crescens; foliis crassis ad apices ramorum congestis, fl. rubris subcymosis.

PYRRHANTHUS LITTOREUS.

Miri batu. Malay, and in Sumatra Kayu Api-api.

Native of Sumatra and the Malay Peninsula growing among Mangroves in salt swamps and near the mouths of rivers. It is one of the most ornamental trees that occur in these situations.

It grows to be a large tree, generally with an irregular crooked trunk. *Leaves* irregularly crowded at the extremities of the branches which are rough with their persistent vestiges, subsessile, cuneiform, retuse, attenuated at the base into a very short petiole, obtusely crenate, often nearly entire, smooth, thick and fleshy, almost veinless. *Stipules* none. *Racemes* short, simple, terminal, subcorymbose. *Flowers* pedicellate, crowded. *Bracts* two, small, acute, at the base of each flower. *Calyx* superior, 5-cleft, seg-

ments erect, thick, rather obtuse. *Corolla* crimson, 5-petalled, petals spreading, twice as long as the calyx, acute. *Stamina* varying in number from 5 to 10, erect, twice as long as the corolla, filaments red, subulate; anthers oblong, purple, attached by the middle. *Ovary* inferior, about the size and shape of a clove, one-celled, containing from 3 to 5 ovula which are pendulous from the top of the cell. *Style* one. *Berry* or drupe somewhat compressed, obtusely angled, crowned by the thick persistent calyx; nut oblong with two prominent angles, one-seeded. *Seed* exalbuminous. *Embryo* inverse. *Cotyledons* convolute.

Obs. The number of the stamina is very variable, seven is perhaps the most frequent; five and six are common, but ten the complete number is rare. The number of ovula varies also. The genus is most nearly related to *Laguncularia* of Gaertner, but seems to differ in its corolla and stamina. It has some resemblance to *Kada kandel Rheed : H : Mal : VI p. 67, t. 37*, a figure which has not I believe been quoted, and may possibly be another species of this genus. *Kayu Api-api* is the name generally given to this tree in Sumatra, but is applied by Rumphius to his *Mangium album*; *H : A : III. p. 115, t. 66*, which is a species of *Avicennia*, probably the *A. resinifera* of Forster, known in Sumatra by the name of *Pelandok*.

Kayu. It appears to be distinct from *A. tomentosa*, having lanceolate acute leaves, white beneath but not tomentose, and the fruit being much smaller.

PHALERIA. (W. J.)

Octandria Monogynia.

Perianthium coloratum, tubulosum, inferum, limbo 4-partito. *Stamina* 8, exserta. *Ovarium* biloculare 2-sporum, ovulis pendulis. *Stigma* capitatum. *Bacca* bilocularis, disperma. *Semina* exalbuminosa, embryone inverso.

Frutex, foliis suboppositis, floribus axillaribus.

This genus is related to the *Thymelææ* but differs in having a bilocular ovary and fruit.

PHALERIA CAPITATA.

Native of Sumatra.

A shrub with smooth branches. *Leaves* opposite, or subopposite, short petioled, ovate-lanceolate, terminated by a long sharp acumen, entire, very smooth; eight inches long. *Petioles* thickened. *Stipules* none. *Peduncles* axillary, sometimes from the axils of fallen leaves, very short, bearing a head or umbel of sessile flowers, which is embraced by an involucre composed of several oblong-ovate leaflets or bracts. *Flowers* large and white, resembling those of the Jasmine. *Pe-*

rianth inferior, tube long, faux pervious, smooth, limb four-parted, segments ovate. *Stamina* eight, inserted on the faux, exsert, rather long; anther two-lobed. *Ovary* embraced by a thin white nectarial cup, oblong, attenuated into a style, two-celled, cells monosporous, ovula attached to the summit of the cell by a thread which passing along the back of the ovulum is inserted into its base, so that the ovulum seems as if doubled upon its filament. *Style* a little shorter than the stamina. *Stigma* capitate, papilous. *Berries* crowded, somewhat pear-shaped, rounded above, acute at the base, cortical, two celled, two-seeded. *Seed* exalbuminous; embryo inverse; cotyledons plano-convex; radicle small, superior.

PTERNANDRA. (W. J.)

Octandria Monogynia.

Calyx ovatus, limbo quadridentato. *Corolla* 4-petala. *Stamina* octo, antheris introflexis, compressis, basi postice calcaratis, bilocularibus, loculis longitudinaliter dehiscentibus. *Ovarium* calyci infra adnatum, 4-loculare, polysporum, placentis parietalibus. *Stylus* declinatus. *Bacca* polysperma.

Habitus Melastomarum, foliis oppositis trinerviis, floribus paniculatis.

PTERNANDRA COERULESCENS:

Native of Pulo Pinang.

A large smooth shrub with round branches. Leaves opposite, short-petioled or subsessile, ovate, acuminate, tapering at the base into short petioles, very entire, very smooth; coriaceous, paler beneath, with three strong nerves, and two less conspicuous along the margins; the transverse veins are few and not prominent. *Stipules* none, but the petioles are connected by an interpetiolar line. *Panicles* oppositely corymbose, short, terminal, sometimes also from the upper axils. *Peduncles* four-sided, smooth. *Bracts* small. *Calyx* united to the ovarium beneath, ovate, reticulately squamous, almost entire or obsoletely four-toothed. *Corolla* blue, lighter at the margin, four-petalled, petals ovate, acuminate, inserted into the calyx. *Stamina* eight, blue; filaments nearly erect, incurved at the apex. *Anthers* large, pointing inwards, compressed, elongated behind into an acumen or spur, cells anteriorly gibbous and bursting longitudinally. The anthers before expansion are turned downwards, as in the *Melastomae*, but their points do not reach much below the top of the ovary. *Style* declinate, about as long as the stamina. *Stigma* conical and rather obtuse. *Ovary* adnate to the ca-

lyx, four-celled, polysporous, ovula attached to convex parietal placentae. *Berry* four-celled, many seeded.

Obs. In general habit and appearance this plant has a close resemblance to my *Melastoma glauca*, and at first sight appears only to differ in having smaller flowers, and leaves with less distinct nerves and veins. In the structure of the anthers however it differs essentially from *Melastoma*, and has some affinity to *Memecylon*; the fruit and mode of placentation differs from both. The ovary might either be considered inferior; or superior and adnate to the calyx; the analogy of *Melastoma* has led me to assume the latter.

MEMECYLON PANICULATUM. (*W. J.*)

Foliis petiolatis ovatis obtuso-acuminatis, paniculis axillaribus brachiatis.

Found at Tappanuly and on Pulo Bintangor on the West coast of Sumatra.

A large shrub, with grey bark and smooth branches. *Leaves* opposite, short-petioled, ovate or oblong ovate, terminating in a rather obtuse acumen, entire, very smooth, shining above, paler beneath, with pretty distinct nerves which unite into a line near the margin; seven or eight inches long. *Petioles* short and thick. *Stipules* none. *Panicles* axillary, sometimes from the axils of fallen leaves, oppositely branched; peduncles

four-sided, purplish; there is generally a single one-flowered pedicel placed immediately below each of the principal divisions of the panicle, springing as it were from the same point. *Flowers* numerous bluish. *Bracts* minute. *Calyx* nearly entire. *Corolla* light blue, four-petalled, petals broad, acute. *Stamina* eight; filaments subulate; anthers blue prolonged behind into a thick spur, the upper surface of which is marked with a nectariferous cavity; cells on the anterior surface perpendicular to the spur which is nearly horizontal, bursting longitudinally. *Ovary* one-celled, containing about eight-erect ovula attached to a small protuberance in the base of the cell; its disk marked with radii corresponding to the faces of the anthers which are incurved before expansion. *Style* subulate. *Stigma* acute. *Berry* globular, one-seeded. *Seed* erect, exalbuminous. *Cotyledons* peltate, hemispherical, their flat surfaces a little irregular or waved. *Radi- cle* erect, rising perpendicularly between the cotyledons to their centre where it is inserted.

Obs. This peculiar structure of the embryo is different from what obtains in all the other species of *Memecylon* that I have examined, where the cotyledons in place of being solid and hemispherical are foliaceous and contortuplicate.

OCTAS. (W. J.)*Octandria Monogynæa.*

Calyx 8-partitus. *Corolla* 8-loba. *Stamina* octo,
laciniis corollæ alterna. *Stigma* sessile, 8-radiatum.
Bacca 8-sperma, supera.

Frutex, foliis simplicibus alternis, spicis axillaribus.

OCTAS SPICATA.

Found at Tappanuly on the West coast of Sumatra.

A shrub, with long branches ; the young parts tomentose. *Leaves* alternate, petiolate, lanceolate-oblong, acuminate, entire, smooth ; five inches long. *Stipules* small, acute. *Spikes* or racemes two from each axil, rather shorter than the leaves, many-flowered ; pedicels in threes. *Flowers* small, white. *Bracts* minute. *Calyx* small, 8-parted. *Corolla* monopetalous, spreading, divided at the margin into eight round lobes. *Stamina* eight, as long as the lobes of the corolla ; anthers white, subsagittate. *Ovary* superior, globular, eight-celled, eight-seeded. *Stigma* large, sessile, composed of eight fleshy coadunate lobes. *Berries* about the size of pepper corns, purple, containing eight seeds, which are angled interiorly.

COELOPYRUM. (W. J.)

Octandria Monogynia.

Calyx 4-partitus. *Corolla* 4-petala. *Stamina* 8, alterna breviora. *Stigma* obtusum, sessile. *Drupa* super, nuce biloculari, loculo exteriori lunato alterum foveae. *Semen* unicum, loculo altero vacuo.

Arbor, ramis apice foliosis, filiis simplicibus, floribus racemosis.

COELOPYRUM CORIACEUM.

Tarantang. Malay.

In forests in the neighbourhood of Bencoolen.

A tree with thick branches, which are foliose at their summit. *Leaves* alternate, petiolate, elliptic, obtuse or emarginate, entire with reflexed margins, firm and leathery, smooth above, pale and tomentose beneath, costate with strong parallel ribs or nerves; 10—12 inches long. *Petioles* about three inches long, marginate and flattened above. *Racemes* axillary, erect, shorter than the leaves, branched; flowers numerous, yellowish, small and inconspicuous, in small racemes or spikelets. *Bracts* small, acute. *Calyx* inferior, spreading. *Corolla* four-petalled, petals longer than the calyx, ovate. *Stamina* 8, the alternate ones shorter. *Ovary* surrounded and nearly immersed in a large fleshy

nectarial ring whose sides are angled by the compression of the filaments. *Style* scarce any. *Stigma* obtuse. *Drupe* ovate, acute, smaller than an olive, containing a single nut. *Nut* two celled, cells unequal and dissimilar, the outer and lower crescent shaped, and embracing the other which is smaller, oblong and always empty; the larger cell contains a single coniform seed.

Obs. The structure of the fruit is very peculiar; the empty cell is placed obliquely in the upper part of the nut, the fertile one is as it were wrapped round the other. The extreme minuteness of the ovary prevented me from satisfactorily ascertaining its structure.

PETROCARYA EXCELSA. (W. J.)

Heptandria Monogynia. N. O. Rosaceae. Juss;

Foliis oblongis acuminatis glabris, calycibus ore obliquis, staminibus undecim fertilibus.

Kayu Balam Pangkat. *Malay.*

A large timber tree. *Leaves* alternate, short petioled, oblong, acuminate, entire, smooth 4—5 inches long. *Stipules* longer than the petioles, deciduous. *Racemes* axillary and terminal, forming a panicle towards the top, strict, erect, little branched; flowers very short pedicelled and appressed to the principal peduncle; the whole ferruginous and tomentose.

Bracts broad, deciduous. *Calyx* infundibular, ferruginous and tomentose, oblique at the mouth, furnished with a ring of stiff hairs which point downwards, lowest on the side to which the fertile stamina and ovary are attached, limb 5-parted subreflex. *Corolla* five-petalled, inserted on the mouth of the calyx and scarcely longer than its limb, petals subrotund. *Stamina* eleven fertile, twice as long as the petals, inserted in one phalanx along the lower edge of the mouth of the calyx, on the upper edge is a ring with eight processes or abortive stamina. *Ovary* adnate to the side of the calyx below the fertile stamina, densely pilose, disporous. *Style* lateral, inserted near the base of the ovary, as long as the stamina. *Stigma* simple. *Drupe* enclosed in the enlarged calyx which becomes adnate to it and crowned by its persistent limb; obliquely ovate, about the size of a filbert. *Nut* smooth, one seeded, with an abortive cell generally above the fertile one. *Seed* curved corresponding to the cell, albuminous; embryo cylindrical inverse; radicle superior, clavate-cylindrical, longer than the ligulate cotyledons.

PETROCARYA SUMATRANA. (W. J.)

Foliis elliptico-oblongis subtus canescentibus, calycis ore regulari, staminibus septem fertilibus.

A tree. *Branchlets* pilose. *Leaves* alternate, short-petioled, elliptic-oblong, 6—8 inches long, terminating in a bluntish acumen, acute at the base, entire, the adult leaves smooth above, somewhat hoary with close short wool beneath, the younger ones covered with deciduous pubescence above, nerves prominent beneath, veins reticulate. *Petioles* about a quarter of an inch in length. *Stipules* longer than the petioles, oblong, acute. *Racemes* axillary and terminal, shorter than the leaves, tomentose; pedicels mostly three-flowered, divaricate. *Bracts* rather large, concave, at the base of the peduncles pedicels and flowers. *Calyx* tubular or campanulate, tomentose without, pilose at the faux, which is equal and regular, limb spreading, five-parted, segments acute. *Corolla* five-petalled, white, petals inserted on the mouth of the calyx, and as long as its segments. *Stamina* fourteen, of which seven upper are fertile arranged in one phalanx, and the opposite seven abortive; filaments short, flat, anthers roundish, two lobed. *Ovary* adnate to the upper side of the tube or calyx, pilose, two celled, containing two erect ovula. *Style* lateral, inserted at the base of the ovary, as long as the stamina. *Stigma* capitate.

Obs. These two species though nearly related present abundant points of distinction. In the *P. Excelsa* the leaves are smaller, smoother, and less strongly nerved, while the flowers are larger, the racemes long-

er, more erect and compact, and the stamina longer and more numerous than in the *P. Sumatrana*.

WORMIA EXCELSA. (*W. J.*)

N. O. Dilleniaceae. Dec :

Foliis ellipticis acutis denticulatis, pedunculis multifloris oppositifoliis, pedicellis clavatis.

Kayu Sipur. *Malay.*

In forests near Bencoolen.

A large tree. *Leaves* alternate, petiolate, from elliptic ovate to elliptic-oblong, acute, denticulate or obsolete serrate, smooth; 8—12 inches long. *Petioles* deeply channeled above. *Peduncles* oppositifolious at the summit of the branches, many-flowered; pedicels alternate, clavate. *Flowers* large, yellow, three inches in diameter. *Calyx* 5-leaved, leaflets surrotund, concave, unequal. *Corolla* 5-petalled, spreading, petals ovate-oblong. *Stamina* very numerous, the outer ones yellow, spreading, shorter than the inner which are purple, erect and recurved above; anthers, lobes adnate to the filament. *Ovaries* 6—8, connate, polysporous. *Stigmas* as many, flat, recurved, diverging. *Capsules* 6—8, whitish, semitransparent, bursting at the inner angle, and then spreading, containing no pulp. *Seeds* attached to the edges of the capsules, enveloped in a red aril.

Obs. This is a large forest tree which yields excel-

lent timber, the wood having some resemblance to oak.

WORMIA PULCHELLA. (*W.J.*)

Foliis obovatis integerrimis, pedunculis solitariis axillaribus unifloris, floribus pentagynis.

Found at Natal.

A small tree. *Branches* round, rather smooth. *Leaves* alternate, petiolate, oblong-obovate, rounded at top, with a short blunt point, sometimes retuse, very entire, very smooth, thick and rather coriaceous; about five inches long. *Petioles* smooth, channeled and marginate above, less than an inch in length. *Peduncles* axillary and subterminal, solitary, one-flowered, angled, about two inches long. *Bracts* none. *Calyx* 5-leaved, leaflets subrotund, smooth. *Corolla* 5-petalled. *Stamina* numerous. *Ovaries* five, collected into a globe, terminating in as many flat reflexed diverging styles. *Stigmas* thickened. *Capsules* five, of a light semitransparent rose colour, bursting at their angles, and then spreading like a corolla. *Seeds* attached to the inner edges of the capsules, a few only coming to perfection, partly embraced by a red pulpy aril which originates from the umbilicus.

Obs. This species is very beautiful when in fruit, from the delicacy of the colours which the capsules exhibit.

FICUS OVOIDEA. (W. J.)

Foliis cuneato obovatis apice rotundatis, nervo medio dichotomo, fructibus axillaribus solitariis pedunculatis.

Found at Singapore and on several parts of the West coast of Sumatra and its islands.

A small tree, with smooth brownish bark. *Leaves* alternate, petiolate, cuneato-obovate, rounded above, attenuated to the base, very entire, very smooth, the middle nerve dichotomous ; from 1 ½ to 2 inches long. *Petioles* nearly half an inch long, round with a slight furrow above, and covered with grey bark like the branchlets. *Peduncles* solitary, axillary, shorter than the petioles, one flowered. *Involucre*s embraced at the base by three short subrotund bracts, nearly globose, smooth, shut at the mouth by scales, and containing numerous pedicellate florets. *Seeds* naked, hard.

Obs. The leaves are peculiar in having the middle nerve dichotomous, a character by which this species may be readily distinguished from its congeners.

FICUS DELTOIDEA. (W. J.)

Foliis obcuneato-deltoidis apice latis v. retusis, nervo medio dichotomo, fructibus axillaribus binis pedunculatis.

A small tree, native of Sumatra, and very similar to the preceding, but having the leaves proportionally broader, more decidedly deltoid, and retuse or truncate, not rounded at top; the peduncles also are in pairs from the axils of the leaves and longer than the petioles. The breadth of the the leaves is generally greater than their length in this species, which is not the case with their preceding; they are however precisely similar in their leathery texture and in having the nerve dichotomous and not prominent.

FICUS RIGIDA. (W. J.)

Foliis ovatis lineari-acuminatis rigidis, fructibus pedunculatis axillaribus globosis glabris.

Seribulan. *Malay.*

Sumatra, &c.

A tree, with grey cinereous bark and smooth branchlets. *Leaves* alternate, petiolate, ovate or obovate, with long linear acumina which are obtuse or emarginate at the point, attenuated to the base, 3—4 inches long, entire, firm and rigid, smooth, shining above, rugose with reticulate veins beneath; nerves prominent beneath, the lowermost pair springing from the base and running along the margins until they anastomose with the upper ones. *Petioles* brown with cracked skin. *Berries* 1—3, axillary, pedicelled, pedicels shorter than the petioles, smooth. *Impolucis*

globose, orange colored when ripe, smooth with some whitish spots, as large as a currant. *Florets* numerous pedicellate. *Female* ones with a 4—5 parted perianth. *Style* inserted laterally, seed naked.

Obs. The bark of this species is fibrous and I am informed that it is employed in Menangkabau in the fabrication of a coarse kind of paper.

JONESIA. Roxb.

N. O. Leguminosae.

Calyx tubulosus, basi bibracteatus, limbo 4-lobo. *Petala* nulla. *Stamina* 3—7, summo tubo calycis inserta. *Ovarium* pedicellatum, pedicello calyci hinc accreto. *Legumen* oligospermum.

Frutices, foliis abrupte pinnatis, floribus fasciculatis.

The alteration I have here made in the terms of the generic description from that given by Roxburgh will remove all obscurity as to the true affinities of this genus, and establish its near relation to *Macrolobium*. The bracteal leaflets (*the diphyllous calyx of Roxburgh*) are found in both genera, though less conspicuous and not colored in *Macrolobium*, the stamina are similarly inserted on the mouth of the tubular calyx and are equally variable in number, the pedicel of the ovary is accrete to the calyx in both, and the only difference consists in the presence or absence of

the single petal which is found in *Macrolobium* and is wanting in *Jonesia*.

JONESIA DECLINATA. (W. J.)

Foliis 6-8 jugis, foliolis oblongis, floribus fasciculato-paniculatis tetrandris.

Kayu Siturun. *Malay*.

A small straggling tree found generally in thickets, native of Sumatra.

Branches depending, whence the native name. *Leaves* alternate, composed of from six to eight pair of leaflets, of which the lowest are situated on the base of the petiole; they are opposite, from ten to twelve inches in length, oblong, rounded at the extremity, but terminating in a short thick recurved point, entire on the margin, smooth. *Petiole* roundish, thickened at the base. *Stipule* intrapetiolar, embracing the stem, broad at the base, ovate and pointed. *Flowers* in lateral fasciculate panicles; two subrotund bracts below each flower; pedicels slender; the whole very smooth and delicate, and of a light semitransparent red colour. *Calyx* reddish yellow, tubular; tube narrow; limb four-parted, flat, segments subrotund, about the same size as the bracts. *Corolla* none. *Stamina* four, more than twice the length of the calyx and inserted on its tube, their upper part deep red. *Anthers* deep purple,

subrotund, two-celled, each cell streaked with white. There are no rudiments of abortive stamina. *Germs* pedicellate, pedicel accrete to the tube of the calyx. *Style* long, red. *Stigma* round. *Legume* pedicellate, flat, compressed, containing several seeds.

The large branches of delicate flesh-colored flowers render this a very beautiful shrub during the period of inflorescence.

BAUHINIA EMARGINATA. (W. J.)

Foliis cordatis subrotundo-ovalibus glaberrimis acumine brevi obtuso emarginato, floribus octandris, staminibus tribus superioribus fertilibus.

Dadaub. *Malay.*

Native of Sumatra.

A strong woody climber. *Leaves* alternate, petiolate, cordate, subrotund-oval, terminating in a short blunt emarginate acumen, very entire, 4 inches long, 7--9 nerved with reticulate veins, very smooth. *Petioles* rather short. *Cirrhi* long, simple, revolute. *Racemes* terminal or sometimes lateral, corymbose, many flowered; pedicels long, tomentose. *Calyx* five-parted, tomentose, bursting into two or three segments. *Corolla* large, five-petalled, spreading, petals nearly equal, unguiculate. *Stamina* eight; three superior fertile, longer, with large two-lobed anthers; four infe-

rior short, with small abortive anthers; the fifth and lowest being a little longer, and entirely sterile. *Ovary* tomentose. *Style* about the length of the fertile stamina. *Stigma* peltate, round.

Obs. The form of the leaf is very peculiar, and readily distinguishes this species from the others.

BAUHINIA BIDENTATA. (W. J.)

Foliis cordatis acuminatis apice bidentatis glaberrimis, *corymbis* terminalibus, *floribus* octandris, *staminibus* tribus superioribus fertilibus.

Native of the Malayan forests where it climbs over trees, and shews its flame coloured blossoms on their very summits.

Shrubby, climbing far over the trees in its neighbourhood; *bark* brown; *branches* round, flexuose; *branchlets* covered with ferruginous tomentum. *Leaves* alternate, petiolate, cordate, acute, bifid at the point, (not two lobed) divisions approximate with a short thread interposed, very entire, seven-nerved, very smooth, the younger ones rather silky beneath with ferruginous deciduous hairs. *Petioles* thickened at the top and base. *Tendrils* simple, revolute. *Corymbs* terminal. *Radicles* clavate, striated, tomentose. *Calyx* five-parted, tomentose, for the most part bursting irregularly into three divisions. *Corolla* orange-colored, becoming red after expansion, five-petalled, petals nearly equal, sub-

rotund, unguiculate, spreading. *Stamina* eight, ascending, of which the three upper longer and fertile, and the three lowest short and sterile. *Anthers* subrotund. *Ovary* pedicellate, compressed, oblong, containing from six to eight ovula. *Style* declinate, incurved at the point. *Stigma* large, capitate and glutinous.

Obs. This species is at once distinguished by the peculiar form of the leaves which are not two lobed as usual in the genus, but have the apex divided so as to make the leaf terminate in two acute points. The flowers are large and shewy.

INGA BUBALINA. (W. J.)

N. O. Mimoseae. Br :

Inermis, foliis conjugato-pinnatis, foliolis bijugis glaberrimis, capitulis paucifloris paniculatis, paniculis axillaribus et terminalibus, legumine recto cylindrico.

Bua Karbau. *Malay.*

Sumatra, &c.

A tree, unarmed, with grey bark. *Leaves* alternate, conjugato pinnate, leaflets two paired, ovate, with rather an obtuse acumen, very entire, very smooth, nerves lucid; the upper pair of leaflets the largest. *Primary petiole* short, thickened at the base, bearing a gland at the point; secondary petioles without glands. *Capitula* few-flowered, panicled. *Panicles* axillary and terminal, peduncled, divaricate, shorter

than the leaves. *Bracts* small. *Calyx* short, tubular, 5-dentate. *Corolla* white, much longer than the calyx, campanulate, 5-parted, segments spreading. *Stamina* many, monadelphous at the base, long and white. *Style* filiform, as long as the stamina. *Ovary* pedicellate. *Legume* dark green, straight, cylindrical, about 4 inches long, thick, obtuse, many-seeded, fetid. *Seeds* crowded, orbicular, piled one above the other and thus flattened above and below by their mutual compression.

Obs. This species is nearly allied in habit and inflorescence to the *Inga Jiringa*. *Mal: Misc: Vol. I.* but differs in the shape of the legume, which has a very offensive smell, but is eaten by the natives in the same manner as that of the Petek (*Acacia graveolens*, *W. J.*). Karbau in Malay signifies the Buffalo, whence the specific name.

INGA CLYPEARIA. (*W. J.*)

Inermis, ramulis acutangulis, foliis bipinnatis, foliolis 10-jugis rhomboideis subtus tomentosis, paniculis terminalibus, leguminibus contortis rubris.

Clypearia rubra. Rumph: Amb: III. p. 176. t. 112.
Jiring munit. Malay.

A large tree. *Branchlets* smooth, acutely five-angled, almost winged. *Leaves* alternate, bipinnate; pinnae about four pair; leaflets about ten pair, rhomboidal,

inequilateral, rather acute, entire, smooth above, tomentose or silky and glaucous beneath, they are of unequal size, the uppermost often two inches long. *Petiole* or rachis acutely 4 or 5-angled, thickened at the base, eglandular. *Panicles* large, terminal; peduncles fascicled. *Flowers* white, pedicellate, in small capitula or heads. *Calyx* small, five-parted. *Corolla* much longer than the calyx, quinquefid. *Stamina* numerous, monadelphous at the base. *Style* one. *Legume* red, flat, two-valved, spirally contorted, containing many subrotund somewhat compressed black seeds.

Obs. This species which agrees with that described by Rumphius is found in forests in the neighbourhood of Bencoolen, but I am not aware that it is there put to any particular use. These two species together with the *I. Jiringa* might perhaps with equal propriety be referred to *Acacia*, as the seeds are not arilled though the legume (as in *I. bubalina*) is fleshy and esculent; the stamina are those of *Inga* and the paniculate inflorescence is more frequent in that genus than in *Acacia*. The distinction between these two sections of the Linnean genus *Mimosa* is an artificial one, and the characters of the present species are in some degree intermediate between the two.

TABERNAEMONTANA MACROCARPA.

(W. J.)

Foliis ovato-ellipticis basi attenuatis, corymbis terminalibus dichotomis, folliculis maximis subglobosis.

In the interior of Bencoolen.

A tree ; branches smooth, somewhat compressed in contrary directions between each pair of leaves. *Leaves* opposite, petiolate, from elliptic-ovate to elliptic-lanceolate, tapering to the base, broader above with a short point, very entire, very smooth ; nerves transverse, uniting into submarginal arches ; 10—12 inches long. *Petioles* embracing the stem and uniting with the base of the opposite one. *Peduncles* 3—4, terminal, dividing at their summits into dichotomous corymbs. *Flowers* rather large, yellowish. *Calyx* 5-cleft, erect, thick. *Corolla* much longer than the calyx ; tube gibbous, almost globose at the base, narrowing upwards ; limb rotate, 5-parted ; segments oblong, oblique. *Stamina* five, within the tube. *Ovary* double. *Styles* two, shorter than the stamina. *Stigma* small. *Follicles* two, baccate, as large as citrons, red, diverging, subglobose, exuding a milky juice when cut, with a ridge along the middle and one at each side which unite in a short blunt point, one-celled, many-seeded ; the cell is recurved into the form of a

crescent. *Seeds* contained in red fleshy arils or lobules which are angled by mutual compression, oblong, chrysaloid, hollowed on the one side with incurved rounded edges, convex on the other and longitudinally corrugated. *Embryo* contained in a coniform albumen ; cotyledons flat, round, cordate ; radicle centripetal, cylindrical, longer than the cotyledons.

- FAGROEA CARNOSA. (W. J.)

Foliis subrotundo-ovatis mucronatis carnosis, floribus terminalibus solitariis.

In the neighbourhood of Bencoolen.

A parasitic shrub growing on trees, with smooth greyish bark and somewhat dichotomous branches. *Leaves* opposite, petiolate, subrotund with a short reflexed point, entire with reflexed margins, very smooth thick and fleshy. *Petioles* compressed, embracing the branch and furnished with an intrapetiolar ligula or stipule. *Flowers* terminal, solitary, nearly sessile, embraced at the base by a few sheathing bracts. *Calyx* 5-parted. *Corolla* of a dull yellowish white colour ; tube about four inches long, expanding into a 5-parted limb. *Stamina* 5, rising a little above the tube, anthers large. *Style* little more than half the length of the tube. *Stigma* 4-lobed. *Berry* as large as a small

egg, seated on the persistent calyx, ovate, rather pointed, two-celled, many-seeded; seeds nidulant.

Obs. This is the fifth species of *Fagroea* that I have met with in the Malay islands; the others have been already described in Roxburgh's *Flora Indica*. The *F. racemosa* grows to be a small tree, and the *F. volubilis*, doubtfully proposed by Dr. Wallich as a distinct species, is the same plant. The *F. auriculata* is a large shrub, and from the size of its flowers is the most splendid of the genus. I originally met with it at Singapore but have since found it also at Tappanuly; the following particulars may be added to the description given by Dr. Wallich.

F. Auriculata. *Flowers* terminal, generally 3, rarely 5, on short thick pedicels, each embraced by four opposite calyculate bracts, of which the outer two are the smallest. *Corolla* very large, yellowish white. *Stamina* inserted near the bottom of the tube. *Stigma* large and flattened. *Ovary* 2-celled, polysporous; the edges of the placentae revolute. *Fruit* as large as a duck's egg, acuminate by part of the persistent style; seeds numerous, nidulant.

IXORA NERIIFOLIA. (W. J.)

Foliis linearibus acuminatis glabris, corymbis terminalibus.

Bunga Saluang. Malay.

Native of the West coast of Sumatra.

A shrub, with round smooth branches. *Leaves* opposite, short-petioled, linear, tapering to the point, acute, about nine inches long, by little more than half an inch broad, entire with revolute edges, very smooth. *Stipules* interpetiolar, subulate, longer than the petioles. *Corymbs* terminal, erect, trichotomous. *Flowers* red. *Bracts* small, acute. *Calyx* small, four-toothed. *Corolla* tube long, slender; limb spreading, four-parted, segments lanceolate, acute. *Stamina* four, alternate with the laciniae of the corolla. *Style* a little longer than the tube. *Stigma* clavate. *Fruit* a berry. *Obs.* The long narrow leaves readily distinguish this species; it is a handsome delicate shrub.

LECANANTHUS. (W. J.)

Pentandria Monogynia. N. O. Rubiaceae. Juss:

Calyx campanulatus, ampliatus, coloratus, irregulariter divisus. *Corolla* tubo brevi, limbo 5-partito. *Ovarium* biloculare, polysporum, placentis centralibus convexis. *Stylus* bifidus. *Stigmata* 2, linearia crassa.

Fruticosa, floribus capitatis involucre terminalibus, aestivatione valvatâ.

LECANANTHUS ERUBESCENS.

Found in the interior of Bencoolen.

A small erect shrub; stem four-sided, two of the

angles acute. *Leaves* opposite, short-petioled, ovate-lanceolate, acute at both ends, rather attenuated to the point, entire, smooth; about 8 inches long. *Stipules* interpetiolar, large, ligulate, carinate towards the base. *Flowers* pale red, densely aggregated within the hypocrateriform cup of the involucre, forming a head which is terminal, nearly sessile, and turned backwards. *Involucre* monophyllous, entire. *Pedicels* none. *Calyx* superior, coloured, tomentose, thick and fleshy, much wider than the corol, expanding into from two to four irregular unequal obtuse lobes; the calyces of the outer flowers are often so much produced on one side as to seem bilabiate. *Corolla*, tube short, segments five, acute, thick. *Aestivation* valvate. *Stamina* 5, inserted on the tube; anthers large. *Ovary* crowned with a prominent nectarial ring, 2-celled, polysporous; ovula arranged round central, semi-cylindrical placentae. *Style* bifid. *Stigmata* 2, thick and linear.

PSILOBIUM. (W. J.)

Pentandria Monogynia. N. O. Rubiaceae. Juss :

Calyx patens, 5-partitus. *Corolla* tubo brevi, limbo 5-partito. *Stamina* basi corollae inserta. *Stigma* clavatum, 10-alatum, exsertum. *Fructus* cylindricus siliquae formis, foliolis calycinis persistentibus coronatus,

bilocularis, polyspermus. *Semina* duplici serie axi
affixa.

*Fruticosa, pedunculis axillaribus paucifloris, aestiva-
tione valvata.*

PSILOBIUM NUTANS.

Found in the interior of Bencoolen.

Stem erect, four-sided with rounded angles. *Leaves*
opposite, petiolate, lanceolate, attenuated to both ends,
acute, entire, smooth. *Stipules* interpetiolar, broad,
acuminate, carinate. *Peduncles* axillary, drooping,
bearing from three to six flowers. *Bracts* forming
a kind of involucre at the base of the very short pedi-
cels. *Calyx* superior, very large, composed of five
leaflets or very deep segments, which are veined with
red. *Stamina* five; filaments short, anthers long, erect.
Style short. *Stigma* long, exsert, oblong-ovate, longi-
tudinally ten-winged, the five alternate wings smaller.
Fruit long, cylindrical, siliquose, crowned with the
large persistent calyx, two-celled, many seeded; seeds
arranged in a double series in each cell.

OPHIORRHIZA HETEROPHYLLA. (W. J.)

Foliis oppositis subrotundo ovatis, altero nano.

Found in the interior of Bencoolen.

This species is readily distinguished by the pecu-
liarity of one of the opposite leaves being always dwarf

or abortive ; the other is subrotund-ovate, with a bluntish acumen, smooth, pale and whitish beneath. The stem is erect and tomentose. *Flowers* in a small terminal cyme. *Capsule* compressed, obcordate.

QUERCUS RACEMOSA. (W. J)

Foliis lato-lanceolatis integerrimis glaberrimis, spicis masculis paniculatis, fructibus spicatis nuce umbilicato-depressâ, calice fructûs tuberculato.

Punning-punning bunkus. *Malay.*

Native of Sumatra.

A large tree, with brownish bark. *Branches* smooth. *Leaves* alternate, short petioled, ovate-lanceolate, acuminate, attenuated to the petiole, very entire, very smooth, nerves well marked and reddish beneath ; 6—8 inches long. *Stipules* small, linear. *Male spikes* numerous, paniced, terminal and from the axils of the upper leaves which are crowded round the thickened extremity of the branch, slender, hoary ; flowers sessile, aggregated. *Female spikes* at first terminal, becoming afterwards lateral by the shooting up of the branch ; flowers numerous, dense, sessile. **MALE.** *Calyx* 6-parted, segments acute. *Stamina* 15—20. The centre of the flower is occupied by a densely vilous disk. **FEMALE.** *Calyx* rugose, turbinate, umbilicate. *Ovary* 3—5 celled, each cell containing two ovula attached by a thread to its summit. *Acorns*

large, depressed, umbilicate with a short mucro. *Cup* flat, embracing the nut for about half its height, nearly an inch in diameter, rough with angular imbricated tubercles which are large towards the base and become small towards the edge.

Obs. This is a very splendid species from the great size of the racemes and acorns. Punning-punning is the generic appellation of the Oaks in Malay; in the Rejang dialect they are called Pasang.

QUERCUS URCEOLARIS. (W. J.)

Foliis elliptico-oblongis acumine gracili integerrimis glaberrimis, fructibus spicatis, calyce fructûs sub-hemisphærico limbo patente.

Native of Sumatra.

A tree, with rough bark. *Leaves* alternate, petiolate, elliptic-oblong, terminated by a long slender acumens, very entire, smooth, coriaceous, pale beneath; 8—9 inches long. *Fruit* on lateral racemes. *Acorns* rounded and flattened at top, umbilicate in the centre and mucronate with the three short persistent styles, rather perpendicular at the sides, half embraced by the calyx which is cup-shaped, marked on the outer surface with small acute scaly points concentrically arranged, and whose margin expands into a spreading, nearly entire, waved limb. The *Ovary* is 3-celled, each cell containing two ovula, and is lodg-

ed in the bottom of the large funnel-shaped calyx. The acorn contains a single exalbuminous seed placed in a little obliquely.

Obs. The spreading limb of the cups forms a good distinctive character and renders this a very remarkable and curious species.

ARECA TIGILLARIA. (W. J.)

Frondebis pinnatis, foliolis acutis, spadicebus ramosis, flore unico femineo inter duos masculos, fructibus globosis.

Nibong. *Malay.*

Abundant in Sumatra and the Malay islands, where it is much used in the construction of houses, &c.

Trunk erect, generally thicker than that of the common Pinang (*Areca Catechu*). *Fronde* pinnate, leaflets linear, acuminate, reflexed at the edges so as to make the upper surface convex, smooth, with a few brownish scales on the middle nerve of the younger ones; they diminish in size to the top of the frond, and the last two are partly united at their base. *Stipes* of the frond scaly while young, compressed, grooved above. *Spadix* within the sheath of the frond, embracing the stem, flattened at the base, much branched; flower bearing branchlets about two feet long, drooping, the lower ones 3—4 together, the uppermost solitary or in pairs. *Spathe* single, completely

enclosing the spadix before expansion, compressed, two edged, deciduous, partial spathes none. *Flowers* sessile, one female between two males; the latter considerably the largest and deciduous. *Male hermaphrodite*. Perianth 6-parted, the outer leaflets small, the inner much longer, and acuminate with fine points. *Stamina* 6; anthers sagittate. *Ovary* small, surmounted by three linear styles. *Female*. Perianth 6-parted; leaflets nearly equal, rounder and shorter than those of the male. *Stamina* none. *Ovary* monosporous. *Styles* none. *Stigmata* three. *Fruit* globose, about the size of a carbine bullet, of a deep purple colour when ripe, with a glaucous tint, containing under a reddish pulp a single smooth globular nut. *Nut* one seeded having a thickened whitish scar on the side, and a small areola at the base opposite to the embryo. *Seed* solid; albumen ruminated; embryo basilar, short, cylindrical, obtuse.

Obs. This differs from the common *Areca* in the disposition of the flowers on the spadices, and in having the nut contained under a pulpy and not a fibrous covering. In *A. Catechu* the ovary is likewise monosporous.

ENCHIDIUM. (W. J.)

Monoecia Monadelphia. N. O. Euphorbiaceae. Juss.

Calyx 5-partitus. *Corolla* 5-partita. *Nectarium*

glandulae decem. *MAS* : *Filamentum* columnare, 10
 -antheriferum ; antheris radiatim patentibus. *FE-*
MINA. *Ovarium* trilobum. *Styli* 3. *Stigmata* 6.
Flores masculi et feminei in eadem spicâ.

ENCHIDIUM VERTICILLATUM.

Arbor spiculorum. *Rumph* : *Amb* : *III*. p. 167 t. 106.

Not unfrequent on hills in Sumatra and the Malay islands.

A large shrub ; I have not met with any that had attained to so great a size as mentioned by Rumphius. The *Leaves* are arranged in a kind of irregular verticils at different distances along the branches, as exhibited in the figure quoted ; on the young shoots they are sometimes irregularly disposed along the whole length ; they are petiolate, lanceolate, acuminate, very entire, very smooth, firm and somewhat leathery, of various length, generally about 6 inches long by 2 $\frac{1}{2}$ broad. *Petioles* from 1 to 2 $\frac{1}{2}$ inches long, flattened above, striated. *Spikes* from among the upper verticils of leaves, bearing both male and female flowers, the former lowermost, all pedicellate. *Calyx* 5-parted. *Corolla* purple towards the centre, 5-parted, furnished with 10 callous nectaries or glands at the base. In the *male* the filament is columnar, bearing 10 anthers which diverge in a radiated circle round the summit. The *female* has a 3-lobed ovary surmounted by 3 styles with bifid stigmata.

Obs. There can be little doubt of the identity of this plant with Rumphius's *Arbor spicularum*, of which he says he was never able to procure the flower. I have seen great numbers of these plants in the woods, but only once was successful in observing the flower, and have never met with the fruit. As the spike however fortunately contained both male and female flowers, its characters have been sufficiently determined to assign its proper place. It comes nearest to *Cluytia* but differs in the corolla and in having ten anthers with filaments united into a central column. Both its fructification and habit appear to distinguish it from all the present genera of the Euphorbiaceous family.

ANTIDESMA FRUTESCENS. (W. J.)

Frutescens, foliis oblongo-ovalibus basi rotundatis supra glabris, racemis terminalibus et axillaribus subpaniculatis geminis solitariisque, nectarii glandulis quinque cum staminibus alternantibus.

Bencoolen.

A small dioecious shrub not exceeding a few feet in height. *Branchlets* tomentose. *Leaves* alternate, petiolate, oblong-oval, rounded and sometimes subcordate at the base, acute, sometimes terminated by a short mucro or awn, entire, smooth above, subtomentose beneath, chiefly on the nerves; three inches long. *Sti-*

pules long, subulate, acute. *Racemes* axillary and terminal, geminate and solitary, somewhat paniced, tomentose; when geminate, the outer raceme is simple, and the inner branched; male racemes generally longer than the leaves, female ones shorter. *Pedicels* solitary. *Bracts* shorter than the pedicels. **M A L E.** *Calyx* 5-parted, tomentose. *Nectary* of five yellow pilose glands alternating with the stamina. *Stamina* 5; filaments much longer than the calyx; anthers bifid, cells bursting transversely on the summits of the lobes. *Pistil* abortive, pilose. **F E M A L E.** *Pedicel* 5-parted. *Ovary* superior, villous, oblong-ovate, compressed, one celled, vesicular, containing two ovula which are attached close together to one side near the top, and hang forward into the cell which is in great part empty and inflated. *Styles* 2, one often bifid. *Drupe* subglobose, purplish, about the size of a pepper corn; nut 1—2 seeded.

Obs. It has considerable resemblance to Roxburgh's *A. pubescens*; that however is a tree, while this is a small shrub. The most important difference appears to be in the nectary of the male flower.

SALACIA. *Linn.*

This genus seems to require a little elucidation. It was originally referred to Gynandria, the fleshy nectary on which the stamina are inserted having been mistaken for the germen, and the real ovary, on ac-

count of its smallness, having escaped the observation of Linneus and Loureiro. This is now I believe generally admitted; there can therefore be no doubt of the identity of Roxburgh's *Johnia* with *Salacia*, and his *I. salacioides* agrees so well with *S. chinensis* particularly in having entire leaves that it is questionable whether they are not the same, for it is to be observed that in most of the species the leaves are only subopposite and may occasionally on the same tree be found both opposite and alternate. *Tonsella prinoides* Willd: Aet: Am: Nat: Berol: V. is also without doubt a true species of *Salacia*, if it be not in fact the same plant as the *Johnia Cormandeliana*, Roxb: Flo: Ind: 1. p. 173. *Calypso salacioides* of Aubert du Petit Thouars agrees exactly with these in the structure of the flower but differs in having many-seeded berries. Some of the species of *Tonsella* appear likewise to have polyspermons fruit, but those which have definite seeds are probably true species of *Salacia*. It may be questioned whether the distinction founded on the number of seeds be really of generic value where the agreement is so exact in all other respects, especially if it should be found that a gradation exists from the one to the other in the fruit of the different species. This however can only be determined by an accurate examination of the ovaries and fruit of the various plants at present ranged under *Tonsella*.

In the natural arrangement *Salacia* undoubtedly bears the greatest affinity to *Hippocratea*, it being scarcely possible to distinguish the two genera when only in flower. It also agrees in many particulars with the *Celastrinae* but differs in having exalbuminous seeds: The union of the *Hippocrateaceae* and *Celastrinae* has however been suggested by Mr. Brown in his remarks on the Botany of Terra Australis. Under the above view the genus will be characterized as follows.

Calyx inferus 5-fidus. *Corolla* 5-petala. *Stamina* 3, disco carnosio inserta. *Ovarium* 3-loculare, loculis 1—2 sporis, ovulis axi affixis. *Bacca* 1—3 sperma.
Frutices vel arbusculae, foliis suboppositis simplicibus.

I have met with two species in Sumatra, one with anthers sessile on the nectary which agrees very nearly both with *S. chinensis* and Roxburgh's *I. salacioides*; the other with anthers supported on filaments and nearly related to *I. Coromandeliana* Roxb.

VITIS RACEMIFERA. (W. J.)

Tetrandra, foliis quinatis, foliolis spinescenti-serratis subtus incanis, cirrhis oppositifolis racemiferis, racemis compositis longissimis, baccis dispermis.

Akar Charikun, or Bayur Akar. *Malay.*

Native of Sumatra.

A large strong woody climber. *Branches* round, villous. *Leaves* alternate, quinately, leaflets pedicellate,

oblong obovate, acute, subspinoso-serrate, the serratures being formed by the spinescent termination of the nerves, smooth above, hoary beneath, frequently with a ferruginous shade. *Petioles* villous. *Cirrhii* opposed to the leaves, very long, simple or bifid when bifid one branch becomes the peduncle. *racemes* very long, compound, consisting of numerous densely flowered racemuli inserted on a peduncle formed of the thickened tendril. The whole raceme is often a foot and a half in length. *Peduncles* ferruginously villous. *Flowers* sessile on the partial peduncles, small, green. *Calyx* minute, embracing the base of the corolla, quadridentate. *Corolla* deeply four-parted. *Stamina* four, anthers yellow. *Ovary* surrounded by a fleshy ring, tetrasporous. *Style* scarce any. *Stigma* thick. *Berry* of the shape of an olive and nearly as large, purple, juicy, two-seeded.

Obs. This would be a species of *Cissus* according to the Linnean division, but that genus has now been united to *Vitis* by Mr. Brown, as they differ in nothing but the number of parts.

RHOPALA OVATA. (W. J.)

Foliis subsessilibus ovatis utrinque acutis integerrimis, pedicellis brevissimis cum calycibus ovarisque levissime tomentosis.

Found at Tappanuly.

A small tree. *Leaves* alternate and opposite, almost

sessile, broad ovate, acute, sometimes acuminate, entire with revolute edges, very smooth, nerves distinct; ten inches long by six broad. *Petiole* none save the thickened base of the middle nerve. *Racemes* below the leaves from former axils. *Pedicels* two flowered; a bract at the base of each and at the subdivisions. *Perianth* together with the pedicels slightly tomentose or nearly smooth. *Nectarial* scales four.

LINOCIERA ODORATA. (W. J.)

Diandria M.n.gynia. N. O. Oleinae.

Foliis lanceolatis utrinque acutis glaberrimis, paniculis axillaribus foliis brevioribus.

At Natal and on Pulo Mosella.

A large shrub, with subdichotomous branches. *Leaves* subopposite, short-petioled, oblong-lanceolate, acute at both ends, entire, smooth and coriaceous; 4—5 inches long. *Panicles* axillary, opposite, much shorter than the leaves; peduncles opposite, 3—5 flowered. *Flowers* subsessile, fragrant. *Bracts* small, oblong. *Calyx* four-parted. *Corolla* white, almost 4-petaled, petals long, linear, united by pairs by means of the filaments, slightly cohering at the other divisions. *Stamina* two; anthers large, emarginate at the apex. *Ovary* two-celled, each cell containing two linear pendulous parallel ovula. *Style* scarce any. *Stigma* bifid.

No. VIII.

SHORT NOTICE

CONCERNING THE ISLAND

OF

PULONIAS;

FROM OBSERVATIONS MADE DURING A VISIT

TO THE

ISLAND

IN 1822.

*SHORT Notice concerning the Island of Pulo Nias ;—
from observations made during a Visit to the Island,
in 1822.*

THE island of Pulo Nias has hitherto been very imperfectly known to Europeans : it is the largest of that chain of islands which skirt the western coast of Sumatra, and is at the same time the most populous, and best cultivated. It is about 70 miles in length, stretching from S. E. to N. W. Its surface is for the most part hilly but not mountainous ; it possesses several rivers of considerable size, whose mouths or gulches afford entrance to native vessels and boats. There are several good harbours both at the northern and southern end of the island, and there is anchorage for ships almost all along the eastern coast. The general aspect of the country is highly pleasing ; towards the sea, the slopes of the hills are either covered with cocoanut trees or with long grass, but it is not till looking down from their summits upon the coun-

try beyond, that its full richness bursts upon the view. From thence the valleys and sides of the hills appear a sheet of cultivation, their summits are crowned with clumps of trees, which mark the sites of the different villages, and the dark sombre hue of undisturbed forest is no where to be discovered. The soil is one of peculiar fertility, of great depth in the lower grounds and valleys, and even on the steep declivities of the hills, supporting luxuriant crops of rice, and sweet potatoes.

The population is very considerable with reference to the extent of the island, being estimated considerably to exceed 200,000 souls. They are an active and athletic race, about the middle stature, fair as Asiatics, and with much finer features than the Malays. The nose is more prominent, and has somewhat of the Grecian straightness; the expression of the countenance is generally pleasing, and the eye is particularly fine and full. The women are considered the beauties of the Eastern Archipelago, ranking in this respect with the women of Sulo. The observation which has been made that the people of Nias are particularly subject to a leprous scurf, can only be true with reference to Nias slaves abroad, but is in no degree the case with them in their own island, where no instance of such an affection of the skin was observed, and where on the contrary they appeared to be remarka-

bly clean and neat in regard to their persons. That they practice habits of personal cleanliness is evident from the pains they take to have large and convenient baths in or near their villages. There are always two, one appropriated to the men, the other to the women, enclosed with high stone walls, and having a stream of water conducted into them, so as to fall over a trough from a considerable height, making an excellent shower bath.

The villages are for the most part situated on the pinnacles of their hills and always in defensible situations. This practice has no doubt originated in the state of warfare in which they are almost constantly involved. They are divided into numerous independent tribes or clans, between many of which perpetual feuds exist which have been handed down from generation to generation for an unknown period. These feuds, frequent occasional disputes between neighbouring tribes, and the taking of slaves, oblige them to be constantly on their guard, and they never go any where beyond their own houses unarmed. Their arms consist of a spear, a short sword, and an oblong wooden shield, besides which they generally wear a stiff leathern jacket, which serves as armour, and on particular occasions a helmet of thick leather ornamented with a crest of black ijau hair, over the top, and a huge artificial beard and mustachios made of the same

material. In this dress they have a strange and formidable appearance; they seem to be expert at the use of their weapons, and display great agility in their warlike evolutions.—The ordinary dress of the common people consists merely of a baju or jacket and a cloth rolled round the waist and carried between the thighs. That of the chiefs and men of rank is more costly and often elegant; red is their favorite colour, and they wear a profusion of gold ornaments. Thick necklaces or rather collars of a peculiar pattern and large ear-rings are worn, but the most striking and peculiar of their ornaments is a crown of pure gold, of a very original and at the same time elegant construction, somewhat resembling a high Persian cap with a long peak in front. The women also wear a great number of these ornaments, viz. the same heavy collars; very large ear-rings by which the lobe of the ear is much distended and pulled down; fillets of various pattern generally of embossed gold plate, round the head, while the hair is gathered into a knot on the top which is also fastened by a gold plate. A few flowers of the red Syrian rose tastefully stuck into the hair set these off to still greater advantage. Their dress however is very extraordinary amid such display of barbaric wealth, consisting solely of a piece of cloth, rolled tightly round the loins, secured by a broad belt of gold or brass chainwork, and extending

downwards to the knees. The whole body above this is left completely naked, displaying their form in all its reality of perfection or imperfection. There is no seclusion of females from the vulgar eye, and on all occasions they come forth to pay their respects to strangers with perfect ease and confidence. The display did not however tend to confirm the observation that "unadorned" is "adorned the most," and it is perhaps better policy to leave a good deal to the imagination.

The houses are built of wood in a very substantial and commodious manner, and are in general of large size. They are raised upon large mirbau or iron wood timbers, and the walls are made to lean outwards at the upper part. In the northern part of the island they are generally built detached from each other, the whole wall leans outwards and the ends are rounded; in the southern districts, the houses are built close together in regular streets narrow in the front, but of great depth and having only the two end walls leaning outwards. The entrance is by a trap-door and a ladder in the centre. The hall or public apartment is spacious, and looks out upon the street. The walls are frequently paneled, and the floor is often constructed of broad planks of Bakou (a species of Rhizophora) which are dark colored in the centre and white at the sides, the line of separation be-

etween the two colours being abrupt. They are nicely fitted to each other so as to have somewhat the appearance of alternate slabs of different colored marbles.

On the rafters above are suspended in one line all the porcelain of the family, each plate in its own wicker case, and sometimes amounting to a few hundreds; on another the jaw bones of the hogs that have been killed on great festivals; the numbers of both these are indicative of the wealth of the owners. Hogs are an important part of the domestic establishment, and are the most general food of the inhabitants. They are not suffered to be in their houses or villages, but large substantial buildings are constructed for them at a little distance, and certain of the slaves are specially appointed to the care of them. They are fed on cocoanuts, boiled rice and sweet potatoe tops.

Rice is the staple export of the country to the extent of about 12,000 bags a year; it is grown both in ladangs and in sawahs, but it is remarkable that it is very little used by the people themselves, who chiefly subsist on sweet potatoes and other farinaceous roots, along with pork and poultry. Neither buffaloes, cattle, nor horses, are indigenous to the island, though a very few have here and there been imported by Malays, who have settled at some of the northern quarters. There is a good deal of difference between the

people of the northern half of the island, and those of the southern. The former have intermixed more with the Malays and Achinese, while the latter jealously exclude all such strangers from settling among them, and are therefore perhaps the more genuine and original of the two.

Marriage by jujur is universal and the amount is very high, varying according to the rank of the parties from 60 or 70 to 500 dollars, and is for the most part paid in gold.—It is remarkable that in all countries where the custom of jujur strictly prevails that female honor is carefully guarded, and that great purity of morals is observed. It is easily accounted for from its being so much the interest of parents to preserve the virtue of their children, and however contrary to our notions this purchase of wives may be, and whatever other inconveniences may attend the custom, it cannot be greatly condemned where it has been productive of the effect of raising the female character. These people have never adopted the Mussulman idea of preserving the chastity of their women by immuring them in harems and degrading them to the condition of slaves; they have trusted to the strictness of education and to moral restraints early inculcated, and in the effect of these they have not been deceived.—The laws of Nias in regard to adultery are very severe, the punishment being capital.

Adultery, murder, and robbery, entail sentence of death upon the offender and in certain cases, slavery upon his family. Sometimes remission of the sentence can be obtained by the payment of a *bangun* of 24 *Pahas* of gold or 120 dollars. The number of wives which a man may have is only limited by his means, but few except the chiefs have more than one. When a *rajah* has several wives, the succession to his rank and property is not by order of priority, but descends to the children of that wife for whom the highest *jujur* was paid. This no doubt proceeds upon the presumption that the amount of the *jujur* is proportioned to the rank of the lady, and that thus the succession is secured to the highest family in point of birth and rank.

The mode of burial in the southern division of the island is peculiar; the body is not committed to the earth, but is enclosed in a wooden shell or coffin, which is elevated on four posts, and then given to enjoy the free winds of heaven. Flowering shrubs, and creepers are generally planted beneath, which soon climb up and cover the coffin with foliage. These cemeteries are at some little distance from the villages, and when not quite recent have nothing unpleasant or disgusting in their appearance; on the contrary there is something almost poetic in the idea of placing the remains of their friends as it were be-

yond the-reach of the worm suspended in air amid verdure and flowers, and if they might be supposed to have had further a moral object in view, what could be more forcible than to see the very sepulchres hastening to decay amid the wild luxuriance, and unfading freshness of the shrubs they had supported.

The limits of the present paper do not admit of a more extended account of the very peculiar customs and usages of this singularly interesting people; the following account however of the Slave Trade as extracted from the Report of the Commissioners, who lately proceeded to the island is too important to be omitted.

“ All the evils arising from the imperfection of their Civil institutions have been aggravated and increased by the odious traffic in Slaves, and as this subject is one of peculiar interest, we have been particular in obtaining the most minute information concerning its extent, causes and origin.”

“ The greatest number of slaves has hitherto been exported from Semambawa and Tello Dallam, those from the northern ports have been much fewer. It is by no means easy to get an exact account of their numbers, some endeavouring to extenuate and diminish it, and others equally desirous of magnifying it, according as they wished to give us a favorable impression of their conduct, or a high idea of their

wealth, and the very nature of the trade in some measure precludes exactness. From a comparison, however, of these different accounts, checked by an estimate of the number of vessels resorting thither and the value of their imports, we are satisfied that the annual number exported has not fallen short of fifteen hundred. According to some accounts more than this have been carried from Semambawa alone, but we think the above estimate will be found nearer the truth. They are purchased chiefly by A-chinese and Chinese vessels, the latter of whom carry them to Padang and Batavia."

"The circumstances that attend the traffic, are no less revolting to humanity than those which marked it on the coasts of Africa. The unhappy victims torn by violence from their friends and country are delivered pinioned hand and foot, to the dealers in human flesh; they are kept bound during the whole course of the voyage, a precaution which is considered necessary to the safety of the crew. Instances have occurred where the captives have seized a moment of liberty to snatch up the first weapon within their reach, stab all whom they encountered, and conclude the scene by leaping overboard, and voluntarily seeking a watery death. In their own country the Nias people rarely make use of rice as food, and are almost unacquainted with the use of

salt, the sudden change of diet to which they are subjected on board ship, added to the confinement and dejection of mind, prove fatal to many; of a cargo of thirty slaves, twenty have been known to perish before the conclusion of the voyage, and on a moderate calculation it may be estimated that of the total number purchased, one fourth never reach their destination, but fall victims to the various causes above mentioned."

"On the scenes of violence that take place in the country itself in the search for victims, it will be needless to dwell, they can be better imagined than described. We shall merely relate one well authenticated instance as given by an eye-witness. A plan had been laid to attack a single insulated house inhabited by a man, his wife and children, and to seize the whole family. At the appointed time the house was surrounded, but the man no sooner discovered his situation, understood the purpose, and saw that there was no escape, than he locked himself into the inner apartment, drew his kris, killed first his wife and children, and then plunged it in to his own breast, preferring death to a life of slavery."

"With a view to ascertain the best means of effecting the suppression of this nefarious commerce, we have been minute in our enquiries into the causes and origin of slavery on Pulo Nias, and the mode

in which slaves are procured. Slavery is recognized by their laws and customs ; it is the punishment ordained for certain crimes, and it is permitted as the ultimate resource in cases of debt. These customs have no doubt been much increased in severity by the temptation of an external demand, and are often employed on very slight pretences, but they are quite inadequate to account for the great numbers actually exported. We have abundant proof that the greater number are made slaves by open and actual violence. The Rajahs had little hesitation in admitting the fact, but said, that the system originated with foreigners and that the source of the evil was without. In fact the temptation of exorbitant gain, and the persuasion of the dealers who resort to the port, proves too much for their self-denial and induces the more unprincipled among them to have recourse to every means of fraud, stratagem or violence to procure victims to their avarice."

The following is a comparative Vocabulary of the Nias, Batta, Bima, and Lampung languages.

N. B. In the Nias the u is in many words as uhnuh, fuluh, &c. pronounced like the French u.

<i>English.</i>	<i>Nias.</i>	<i>Batta.</i>	<i>Bima.</i>	<i>Lampung.</i>
One,	sara, sambua,	sada,	sabua, icha,	sai.
Two,	jua, doumbua,	dua,	lua,	ghua.
Three,	tuhlub,	tolu,	tolu,	lalu.
Four,	aufah,	opat,	opat,	pa.
Five,	lima,	lima,	lima,	lima.
Six,	uhnuh,	onom,	ini,	nom.
Seven,	fichu,	pitu,	pidu,	pitu.
Eight,	walu,	walu,	waru,	walu.
Nine,	siwa,	sia,	chewi,	siwa.
Ten,	fuluh,	sapuluh,	sampuluh,	puluh.
Eleven,	filih jara,	sapuluh sada,	—	sablas.
Twelve,	filih u'dua,	sapuluh dua,	—	ghuablas.
Thirteen,	filih duhluh,	sapuluh tolu,	—	lalublas.
Fourteen,	filih aufah,	sapuluh opat,	—	pablas.
Fifteen,	filih lima,	sapuluh lima,	—	limablas.
Sixteen,	filih uhnuh,	sapuluh onom,	—	lambblas.
Seventeen,	filih viehu,	sa puluh pitu,	—	pitublas.
Eighteen,	filih walu,	sapuluh walu,	—	walublas.
Nineteen,	filih jiwa,	sapuluh sia,	—	siwablas.
Twenty,	jua vuluh,	duapuluh,	duapuluh,	ghua 'nga' puluh.
Twenty-one,	jua vuluh asara,	duapuluh-sada,	—	—
Twenty-two,	jua vuluh arua,	duapuluh-dua,	—	—

Thirty,	tuluh'nga'fuluh,	toluhpulu,	talungapuluh.
Forty,	aufah'nga'fuluh,	opatpuluh,	pangapuluh.
Hundred,	ochu,	saratus,	saghatus.
Hundred & one,	ochu asara,	saratus sada,	—
Hundred & twenty,	ochu aruah'fuluh,	saratus duapuluh.	—
Two hundred,	jua'ng'ochu,	duaratus,	ghuaghatus.
Three hundred,	tuhluh'ng'ochu,	toluhratus,	talughatus.
Thousand,	huhno,	saribu,	sapaku.
Man, (<i>komo</i>)	nihā,	jalma,	jalma, hulon,
Man, (<i>vi.</i>)	hira machua,	lai lai,	bakas.
Woman,	hira lave,	boru boru,	bai bai.
Child,	onoh,	anak,	ana.
Father,	ama,	ama,	ama, bapa.
Mother,	ina,	ina,	ina, indok.
Head,	huhguh,	ulu,	hulu.
Eyes,	mata,	mata,	mata.
Nose,	ighu,	ighung,	eghung.
Hair,	bu,	obu,	buok.
Teeth,	ifuh,	ngingi,	ipou.
Belly,	taluh,	butuhani,	batorg.
Hand,	tanga,	jari jari,	chiulok.

* Ngingi, in Nias signifies the game.

Foot,	ahé,	panio,	edi,	ehiukot.
Blood,	'ndoh,	mudar,	rah,	ghah.
Day,	mauckhu,	mara sogot,	mrai,	ghani.
Night,	bongi,*	borhning,	ai mengadi,	malam.
Sleep,	muhruh,	mohdom,	maru,	padom.
Dead,	mate,	malongas,	made,	mati.
White,	atusi,	batar,	burah,	handa.
Black,	aituh,	birong,†	mee,	halam, haghong.‡
Good,	suhke,	denggan,	tatio,	bati.
Bad,	amoi,	ngitingil,	sewai,	jahal.
Fire,	alitu,	api,	api,	apoi.
Water,	idanau,	aik,	oi,	uwai.
Earth,	tanuh,	tahno,	dana.	
Stone,	bachu,	bahtu,	wadu,	batu.
Hog,	bavi,	babi,	vavi,	baboi.
Bird,	fohfoh,	pidong,	nasi,	bugjung.
Fowl,	manuk,	manuk,	—	manuk.
Egg,	ajuloh,	talur,	dolu,	tahalui.
Fish,	ia,	deke,	uta,	iwa.

* Bongli, in Maugkasar, and wannli, in Bugis, also stand for night.

† Birong is evidently the same with the Malayan biru, blue.

‡ Haghong is the same as the Malayan barong, charcoal.

Sun,	mataluo,	mataniari,	mataliro,	mataghani.
Moon,	bawa,	bulan,	wurah,	bulan.
Stars,	onoh u'duhfi,	bintang,	'tara,	biintang.
God,	lovalangi,	simanggoniopu,	—	alah, gusti.
Sit,	modadau,	hundur,	doho,	majong.
Eat,	manga, i-2,	mangau,	—	mangau.

The following is a further comparative Vocabulary of three of the Dayak languages in the Southern part of Borneo.

<i>English.</i>	<i>Biadju.</i>	<i>Moorung.</i>	<i>Cupuas.</i>
One,	ije,	ichoo,	unii.
Two,	due,	ruo,	dao.
Three,	telu,	toru,	tolu.
Four,	epat,	ompat,	papat.
Five,	lime,	rimo,	loomo.
Six,	jahawen,	onom,	onom.
Seven,	ujuh,	pitu,	tujuh.
Eight,	hania,	haaia,	honio.
Nine,	jalatian,	sooci,	songo.
Ten,	sa puluh,	sa-puluh,	sa-puluh.
Twenty,	due-puluh,	ruo-puluh,	duo-puluh.
Hundred,	sa-ratus,	so-rutus,	so-rotus.
Man (<i>homo.</i>)	ulu,	urun,	icho.
Man, (<i>vir.</i>)	hatue,	hutno,	bakas.
Woman,	baur,	bahinu,	ponai.
Father,	bapa,	amai,	ame.
Mother,	indu,	inai,	ine.
Head,	takuluh,	kohong,	utok.
Eye,	mata,	mata,	mata.
Nose,	urung,	—	—
Hair,	balau,	baroo,	buroo.
Teeth,	kasingye,	kusing,	kusing.
Belly,	kannahim,	kotung,	goombu.

Hand,	lengye,	rongo,	renga.
Foot,	tatap-pai,	totop-poho,	totop-poharang.
Blood,	daha,	doho,	doho.
Day,	andau,	onong,	sunit.
Night,	malem,	homoram,	kaput.
Sleep,	batiru,	turui,	mohap.
Dead,	matei,	matoe,	matoe.
White,	baputi, brea,	putich,	mitu.
Black,	babilem,	mahuk,	morim.
Good,	bahalap,	pios,	komok.
Fire,	apui,	apoi,	bahok.
Water,	danum,	bea,	tuhasak.
Earth,	petak,	potak,	tanak.
Stone,	batu,	botu,	botu.
Hog,	babui,	boui,	bowi.
Bird,	burong,	burong,	burong.
Egg,	tantelu,	tolu,	tolu.
Fish,	lauk,	rouk,	uchin.
Sun,	matan-andan,	matan-onong,	matan-onong.
Moon,	bulan,	buran,	pun-alkh.
Star,	bintang,	bintong,	bintong.
God,	lahat-tallah,	mohot-trah,	hat-tirrah.

No. IX.

ACCOUNT

OF SOME OF THE

CUSTOMS PECULIAR TO THE DAYAKS,

WHO

INHABIT THE COUNTRY

TO THE WESTWARD OF THE

BANJERMASSIN RIVER

IN BORNEO.

By C. M.

1816.

THE

OF THE

TO THE

THE

THE

AN Account of some of the Customs peculiar to the Dayaks who inhabit the Country to the Westward of the Banjermassin river in Borneo:—By C. M. 1816.

THE following particulars of some of the customs of these independent savages were communicated to me by a Chinese at Banjer, named Padian, who resided among them for about 15 years. This man married a Dayak woman, by whom he had seven children.

Funeral Ceremonies.—The manner in which these are celebrated is not always the same, being more or less complicated according as the deceased is wealthy or otherwise.

When a poor man dies whose family or relations have not the means of incurring much expense on the occasion, the body is put into a kind of coffin, and this being placed upon 4 posts, at the distance of 2 or 3 feet from the ground, it is enclosed with a small railing and defended from the weather by a covering of leaves. The coffin is generally made of a piece of the trunk of a tree called Plantang, which is scooped out

like a trough, and when the body is deposited, the coffin and the top to it are well cemented with dammar. The friends or neighbours who assist in the work are then invited to partake of whatever food, &c. the relatives can afford to provide. If the deceased was possessed of considerable property, on the occasion of the body's being put into the coffin, muskets, &c. are fired, and the coffin itself is formed with more care and ornamented with carved work, being in the same manner placed upon posts, but these are raised within side the house passing through the floor, which is itself raised upon posts about 5 or 6 feet from the ground. In the bottom of the coffin there is a hole into which is introduced a hollow bamboo the end of which is fixed into the mouth of a jar placed underneath, and as the body dissolves it passes through the bamboo down into the jar. To prevent the effluvia escaping, not only the top and body of the coffin are well cemented with dammar, but also the mouth of the jar and the aperture in the coffin, into which the opposite ends of the bamboo are fixed. Nothing further is done till the relations of the deceased are prepared to celebrate the future ceremonies, which do not take place till one or more persons destined to be the slaves of the departed in the next world, are procured. If no delay occurs in getting them, or in making the necessary preparations for the feast that is to take place, it is necessary

to wait till the bones only of the body are left in the coffin, but otherwise years may elapse before the ceremony and feast take place. All being ready and the day fixed for the grand celebration, the coffin is buried and the bones being taken out are collected and carefully disposed in a strong wooden box of sufficient dimensions to contain them. The destined slaves, who are either unfortunate captives, or if such cannot be obtained, persons purchased for the purpose, are then brought forward, and during the 7 days and nights of feasting which takes place and to which all the people are invited, the relations and friends of the deceased continue to dance round them giving them to eat and drink and treating them kindly. These unhappy victims are afterwards fixed in the earth up to their middle opposite to the box containing the bones of the deceased. The children of the deceased then coolly and ceremoniously spear them, one after the other according to seniority, after which the other persons present join in putting an end to their existence. The heads of the victims are then cut off by the children of the deceased and the skulls being stripped of the flesh, &c. are perfumed and attached to the outside of the box containing the bones of the deceased.

This box is then placed in a kind of small house or shed built on the top of a post about the height of a cocoanut tree. It is usual to erect this post at the spot

where the deceased was born however far that may be from where he died. The children or relations of the deceased consider that they owe this duty to their late parent or relative, and do not further concern themselves about the fate of the relics, but leave them to be carried away or blown down by the wind.

The expense attending a festival of this kind is very considerable, amounting often to 500 dollars. As many as 10 buffaloes and 20 hogs are sacrificed as offerings to the deceased and afterwards eaten by the party. A kind of toddy extracted from rice is drunk to great excess, and much revelling prevails amidst the maddening din of gongs and tomtoms which are beaten incessantly. If the bones of the deceased require to be conveyed to a distance, they are attended by a great procession and concourse of people. In all this parade and shew there is a great deal of ostentation, the promoters of it being desirous of convincing the people that they are the children of rich and great persons. If a Dayak dies in a distant country, his body is buried that his bones may be easily obtained to be conveyed to his home, for the purpose of having the funeral rites performed.

Marriage Ceremonies.—The celebration of marriage is much more simple, being performed in one day. The bride and bridegroom are placed each on a gong, with their faces toward the rising sun. The

parents of the parties then besprinkle them with the blood of some animal, a buffaloe, pig, or even a fowl ; cold water is also sprinkled over them. Being next presented with a cup of arrack, they mutually pour half into each other's cup, take a draft and exchange cups. The married couple afterwards withdraw to the house of the bride's parents, where a feast is prepared, but no such revelling takes place as in the case of the funeral ceremonies.

The Dayaks are without any regular government or constituted authorities. Riches however give both power and influence, and disputes are generally settled by the elders of the people : if their decisions are not agreeable to the parties, a petty warfare ensues when the slaves of the opponents are mutually captured or other property seized.

There is among the Dayaks but one general language but many different dialects of it ; it is rude and uncultivated and contains many Malay words. Polygamy does not exist ; this proceeds as much from the opposition it meets with on the part of the women, as from the inability of the men to keep more than one wife. Cousins can marry.

The houses of the Dayaks, which are all raised upon posts, are large enough to contain several families which all live together.

CUSTOMS

Rice of a superior quality is cultivated by the Dayaks; ladangs however are the only kind of fields they have, irrigation being unknown.—At a difficult birth, the devil who is supposed to be the cause of it, has offerings made to him, while loud music continues to play.

Riches consist in the number of jars, gongs, &c. The former are kept and displayed on great occasions, and are valued some of them, at as high as 1000 dollars. Some of their jars have been handed down from Majapahit, from whence they deduce their origin. Some 20 years ago, a speculative Banjerese thinking to make a great profit by supplying the Dayaks with what could be got so cheap and would sell to such advantage, resolved to procure a number of jars similar to those possessed by them. He accordingly deposited 500 dollars and took away one of these jars as a muster for others. The jars were made and carried to the Dayaks and although apparently in no way inferior to the original, they were yet considered of so little value by the people themselves that they would not sell to any advantage. The pattern was given back and the 500 dollars recovered. Gongs are not valued higher than they are actually worth.

No. X

PROOFS

OF

CANNIBALISM

AMONG THE

BATTAS.

By the Rev. R. Burton :

1822.

CANNIBALISM among the Battas.

TO THE HONORABLE

SIR T. S. RAFFLES,

&c. &c. &c.

HONORABLE SIR,

IT being a disputed point whether any of our fellow men actually eat human flesh, I was desirous during my stay at Tappanuly in November last to ascertain if this, as is reported, be a practice of the Batta people, who inhabit the northern districts of Sumatra. I shall now submit to you in a few words the result of my enquiries, and should you be of opinion that the evidence in confirmation of the existence of such a practice, is at all strengthened thereby, you will of course make what use you please of it.

I found the fact was well known to the Resident's Assistant and all the Malays living on the island, and commonly admitted by the Battas themselves. Having heard that a case had recently occurred in the district of Sabluan, at a market about ten miles from the Company's Settlement, I repaired thither in order to

ascertain the particulars on the spot. Meeting at this place with about twenty of the Batta chiefs, I mentioned to them my having heard that two men had been publicly eaten at that Onun or market about a fortnight before, and wished to know their reasons for perpetrating so inhuman a deed.

An old Panghulu answered me, that the two men to whom I alluded had been taken in the act of breaking into the house of their chief, who was an elderly female. They had previously intimated to a relation of this chief their intention to murder her and her son, who was about twelve years of age, and then to usurp the chief power. These men, he added, were condemned to be eaten, that we all might have an opportunity of expressing our detestation of the treasonous act they intended to commit. No person thought of denying the fact; it was too public: All the rajas round the Bay were invited to attend; but in justice to human nature, miserable and vile as it here appears, I am happy to be able to add on good testimony, that not more than a fourth of the spectators could be induced to join in this horrible feast of human gore.

I am, Honorable Sir,

Your obedient and obliged Servant,

Fort Marlborough,)

R. BURTON.

June 6th, 1822.)

No. XI.

GENEALOGICAL ACCOUNT

OF THE

FAMILY OF THE

PRESENT RAJAHS OF

GOA,

IN CELEBES.

THE HISTORY OF THE

REPUBLIC OF THE UNITED STATES

1789-1800

*A Genealogical Account of the Family of the present
Rajahs of Goa, in Celebes, 1816.*

THE present line of Macassar sovereigns trace their origin from a female deity who descended in Goa with her house, gold chain (*kalon*), and her flute, and at the request of the Batek Salapan or nine flags of Goa became their sovereign, her name being unknown. Before that time the government of Goa was vested in the Batek Salapan and the Pechalaya or Bechara Buta, who merely superintended the councils of the Batek Salapan and in case of a difference of opinion he was called upon to decide.

The Menuron married Kraing Baeo, who had a brother called Lakepadada, to whom the Sudang of Goa belonged. The Sondre Taru bellang belonged to Kraing Baeo.

She had by Kraing Baeo a son named Tomasse-
langa Beraing, who succeeded his mother as Rajah of
Goa. He was succeeded by his son Ampoang Lowe
Lembang, who had a son named Tuneata Banre,

who succeeded him. Tuneata Banre was again succeeded by his son Harampang re Goa who was succeeded by his son Tunatangka Lope the father of the first mortal sovereigns of Goa and Tellu. The above six sovereigns are supposed to have ascended to heaven at the end of their respective reigns, and there is no account on record of the families they inter-married with or of their having had other relatives than the above.

7th, Butara Goa was the first mortal king; he married the daughter of Soomba Grisee and had a son named Tune Jello re Pasuky, also called Epakeré Tao, a second son named Barang Taoea Kraing Grisee, and a daughter named Kraing Boni.

8th, Tune Jello succeeded his father and afterwards abdicated the throne in favor of an illegitimate son of his father's, named,

9th, Tumaparesee Kalona Daing Matañre; he married the daughter of Tunelabu Reesorewa rajah of Tellu and had a son by her called Tune Palanga, a second named Kraing re Boni or Etapa China, a daughter named Kraing Sambopo or Esapee, and a son Tune Bata. Kraing re Boni married the daughter of Kraing Pakalee Pakalang and had two children. Kraing Sambopo married Kraing Tune Kakassang who having no children separated; he then married Tumenang re Makowaiang Rajah of Tellu.

Tumaparesee Kalona married also a woman of Bonhangking the daughter of Kraing Jemarang and had one son and one daughter; the son was called Jeng Gowea; the daughter married a Jepang man and afterwards became Kraing Jepang. Tumaparesee Kalona was succeeded by his son,

10th, Tunc Palanga named also Emanreo Gaon Daing Bonto Kraing Lakeon; he married Balu Malongjuka and had a daughter, Erunte Patola Kraing Lakeon, who married Ratuea and had a daughter named Esugee Ratu, a son named Etupre Awa Kraee Anak Goa, and a daughter Etumba Kraee Ujong Lowee, and another daughter named Ebuttoh Kraing Boni, who married first Tunc Jello and after his death Kraing Gillisong and had a daughter by him named Etumbo who married Kraing re Goa Kana.

Tunc Palanga was succeeded by his brother,

11th, Tunc Bata, called also Etinja Barani Daing Manropo Kraing re Data; he married a daughter of Kraing Jemarang called Daing Macassara and had three sons named Tunc Jello, Mapaidaka, and Kraing Besaee. Kraing Mapaidaka had three sons, Kraing Sandrabony, Kraee Kasewarang, and Kraee Ujong Pandang. Kraing Besaee had a daughter who went to Sourabaya on Java where she married and had a daughter, who married Ratu Mataram by whom she had a son named Ratu Papa.

GENEALOGY OF THE

12th, Tunc Jello, named Emang-gorae or Daing Mamaita Kraing Bontolangkas, ascended the throne on the death of his father ; he married first the daughter of Tumenang re Makowayang and Kraing Sambopo named Esabu Daing Neussing Kraing Patingalowang and had a son Tumenang re Gao Kana, he then married Kraing Popo by whom he had a son Tunc Pasulu and a daughter Kraing Tobaringang, also a son called Kraing Jong Tana and another son Kraing Bulu Sepong.

13th, Tunc Pasulu, called Etaipu Kraing Daing Parabong Kraing Bontolangkas, mounted the throne when his father died and was dethroned for extreme oppression at the end of two years.

14th, Tumenang re Gao Kana Daing Manrabea then came to the throne ; he had upwards of forty wives and a great number of children and grand children. He was placed on the throne at seven years of age, and twelve years after was converted to the Mahomedan religion by katib Tungal Datu Bandang, a native of Marangkabo Kota Tenga and assumed the title of Sultan Alla Uldeen, he was succeeded by his son,

15th, Tamenang re Papan Batuna, named Emanoto Daing Matula Kraing re Ujong and Kraing Lakeon Sultan Mahommed Said, who married a Laikan woman named Esabee Lomo Tacontu and had a daughter, E.

ane Daing Nesaking Kraing Bontojene, and a son E-malombasse Daing Matawan Kraing Bontomangapee.

—This Rajah was the first who was on terms of friendship with the governor of Manilla, the resident of Kling, the kings of England, Portugal, and Spain, and the high priest of Mecca; he was succeeded by his son,

16th, Emalombasse Tamenang re Balapangkana Sultan Hussein Uldeen who married the daughter of Kraing Baneowaneara named Epata Daing Esalee and had seven children, five sons and two daughters: 1st a son Menjawakan died at seven years old; 2nd a son Emapadulon Kraing Champagaya Abdul Jelleel; 3d a son Emaposon Kraing Besaee Mahomed Ali; 4th a daughter Esungo Kraing Langelo; 5th a son Ismael died at seven years old; 6th a son Amanurungan Kraing Agangjene; 7th a daughter Zaenah died at seven years old.—Sultan Hussein Uldeen married also Kraing Pabeneang and had one son and one daughter, the son named Emapasomba Daing Uraga, Hussain Uldeen was succeeded by his youngest son Emapasomba by the title of,

17th, Sultan Ameer Hamza, who reigned five years and at his death his half brother Kraing Besaee came to the throne by the title of,

18th, Sultan Mahommed Ali; he reigned three

years, and at his death his eldest brother named Emapadulon succeeded by the title of,

19th, Abdul Jelleel who reigned thirty-three years and died ; his grandson was placed on the throne by the title of

20th, Sultan Ismael ; he died after a reign of three years when the Macassar people elected,

21st, Seraje Uldeen Rajah of Tellu, as their sovereign who reigned over Macassar twenty-three years and was succeeded by his grandson,

22d, Sultan Abulkhire Ulmunsur, at his death his brother came to the throne.

23d, Abdul Khudus : he married a Princess of Bima, Rumata Balaseree, and had by her four sons : 1st Butara Goa, afterwards banished to Ceylon ; 2nd. Arong Mampo ; 3d Kraing Patakanga ; and 4th Kraing Baringa. Abdul Khudus was succeeded by his son Butara Goa by the title of,

24th, Sultan Asman, who deserted his throne and was banished by the Dutch.

25th, Arong Mampo, the second brother was placed on the throne, but was almost immediately removed, and his grandfather's younger brother elevated to the throne by the title of,

26th, Zena Uldeen ; during his reign Arong Mampo got possession of the Regalia of Goa, and gave them up to the Rajah of Boni. The Macassar nation had

now become so completely divided that the coast Macassars acknowledged only the two succeeding sovereigns,

27th, Sultan Abdul Hadee and, 28th, Sultan Abdul Khalak who were raised to the throne by the influence of the European government; the greater part of the people known as the hill Macassars considered the Rajah of Boni, Matinroa re Rampie Gading, as their sovereign, and after his death Arong Mampo, until they were again united under the present sovereign,

29th, Sultan Abud Rauf brother to Abdul Khudus, by the influence of the British government. He is married to We Rullie Arong Lepokassie, descended from the royal families of Boni and Tannete, and had by her one son Lareo Kraing Katangka, a daughter married to Kraing SandraLony, another married to Kraing Tannete but since repudiated by him, and a third to Kraing Beerowangie the younger Tomilang of Goa.

No. XII.

ABSTRACT

OF THE

GENEALOGY OF THE RAJAHS

OF

PULO PERCHA (SUMATRA);

FROM A M. S. IN THE POSSESSION OF THE SULTAN

OF

INDRAPURA.

1888

THE UNIVERSITY OF CHICAGO

ABSTRACT of the Genealogy of the Rajahs of Pulo Percha (Surabaya); from a M. S. in the possession of the Sultan of Indrapura.

THE commencement of the story is a fable of Mahomedan invention, by which the king of Menangkabau is made a descendant of Iskander Zuikarrein, and a brother of the kings of Roum and Tasua or China; it then goes on to state that the king of Moghul Khyrun, having heard of a certain country called Medan, was seized with a desire to go and see it; and leaving his son in the government, set out from the city of Sah ul Sayah, with an immense retinue.

“ He took with him all kinds of arms and warlike equipments, and the arrangement of his battle was the Naga-terbang (flying dragon), like a cloud swallowing the moon. The numbers of his army exceeded computation and his Ulubalangs were clad in iron armour with helmets of steel. The king accompanied by the Princess Chandra dewi Kamala Retna, directed his course towards the country of the Brahmans, where he remained forty days and forty nights, and placed over it a Rajah named Bacha Salegram

▲

Jawahir Sing. From thence the king moved with his whole army to Hindostan, where he spent some time in feasts and amusements, and then proceeded onwards to Barapura, where he remained about four months. He then ordered the Perdana Mantri to send and build a ship for his accommodation, and it was done accordingly; it was built long and large and furnished with all equipments in the most complete manner; and the name of the ship was Mundam Berahi. When all things were prepared, the king embarked and sailed to Medan. At the end of six months he arrived at Nilapura where he cast anchor, and he remained there about three years.

At the end of this time, the Laksamana addressed the king and said; 'O Tuanku, king of the world, what is the intention of remaining here, and what are your orders?' The king replied, 'prepare quickly for my embarkation on the ship Mundam Berahi.' He then called the master of the vessel and said, 'certainly we have seen towards the left of the rising sun smoke issuing as it were from a rock, what is said of it in your chart,' he replied, 'pardon, my lord, king of the world, it appears by the map that this smoke proceeds from an island, which old people call Pulo Percha.' The king said, 'O master, are you acquainted with this island;' and the master replied, 'O king of the world, thy servant has never been there, he knows

it only from the chart.' Then the king said to his mantris, 'O mantris, make ready with speed, I wish to go to this island.' And when the ship was equipped, the king embarked with all his army and set sail towards the place of that smoke.

On the fourth morning he arrived, and saw the waves breaking at the foot of that mountain, and at a little distance what appeared to be an island with a man standing upon it. The island appeared endeavouring to rise from the sea, but the man scattered the earth and prevented it, so that it again disappeared. Day by day the same was repeated. The king asked his mantris the meaning of this, but the mantris replied, We do not know. The king then ordered the ship to be moved to that place, and when he arrived, he asked, 'O thou that stirrest up the waters, who art thou?' the reply was, 'I am Sikatimuno.' The king asked, 'what is your employment,' and Sikatimuno replied, 'I am destroying this island, that it may not become land.' Then the king drew forth his sword called Chemundang Giri, which destroyed of itself, and said, 'O Sikatimuno, now I will kill you;' he replied, 'thou canst not kill me.' Sikatimuno was then destroyed by Chemundang Giri, and the island of Lun-kapura became land by the will of God. It became large and extended to the foot of the mountain. Thereafter the king landed on that island, called also Sa-

guntang-guntang Penjarangan and situated between Palembang and Jambi, and dwelt there, and all the people also landed, and applied themselves to cultivation and other employments. Thereafter there was a vizir a great favorite of the king, who became Mançobumi, and was styled Bandahara, and the Laksamana received the title of Inder Mah. After this, the king had five children, two sons and three daughters. The eldest son was called Iang depertuan Rajah Puti, and the younger Iang depertuan Sultan Mansur Shah. The five all grew up, afterwards the eldest son went into the interior along the river till he arrived at its source; he then ascended the hills, and descended on the other side and passing through the forest arrived at Ayer Etam, and remained there. By the will of God, his time arrived and Rajah Puti died at Ayer Etam. In process of time the king and queen also died, and Iang depertuan Mansur Shah succeeded. After some successions Allah uddeen Shah became king, and though married along time, had no son, at which he was much distressed. One day the king saw a bitch sleeping with six puppies sucking, and there came a small snake and attempted to bite the dog, but the puppies set up a barking and laid hold of the snake, some by the head, some by the middle, and some by the tail and killed it. When the king saw this action of the puppies, he began to think it was

well for the dog to have had children, to escape being bitten by the snake, for it was a very poisonous one. Therefore the king shed tears, thinking of his own case that he was childless, and he took the puppy which had killed the snake, to adopt it as a child along with other six kinds of animals, all young females and brought them up like human creatures. He then went and performed Tapa, in hopes of obtaining a child from God the merciful, and also that these animals might become human beings by the power of God, and God fulfilled the wishes of the king. He had a child, a daughter, and all those young animals became human, and they were all perfectly alike in appearance with the child which was the true one, and the king was very fond of them. Afterwards the king had a son, who was called by his father Sri Sultan Ain Shah.

The beauty of the children in time became known to the whole world, and at length the intelligence was conveyed to Java or the country of Matarem. The son of the Susunan of Matarem by name Radin Tumongong Sura Sari asked leave of his parents and nurse to travel, as he was exceedingly desirous of courting the princess of Pulo Percha. The Sultan of Matarem gave him leave; and Radin Tumongong then sailed to Bukit Sa-guntang-guntang Penjaringan, with all his Pengawa Mantris, and demanded the daughter

of the king lang depertuan in marriage, but the king would not consent to his desire. The prince on this became greatly ashamed, and a war took place between the lang depertuan and Radin Sura Sari. The latter sent for reinforcements from Matarem, and the Susunan sent to his son a great number of soldiers exceeding computation. On this the king thought proper to retire, but two of those children who had been made from animals remained in the city of Belida, and he took the course that had been pursued by Rajah Puti. He arrived at Ayer Etam and proceeded on from thence to dusun Juar di Monjuta, and remained there. One day Dyang Dari, and Dyang Serin went sporting to the quallo, and saw that it was large; Dyang Dari said to Dyang Serin, If such is the appearance of this quallo, perhaps the prowess of Java may come here too, and find us, let us return quickly and inform our father thereof, that we may emigrate from this place. Then they returned with this intelligence to the king, who when he heard it, replied, if so, let us be off immediately. And he proceeded to Indrapura di Palokan tinggi. But when he saw that the quallo of Indrapura was much larger than that of Monjuta, the king said, perhaps the people of Java will find us here too, and he removed to Gunong Linda di Pungasun; but when he saw that Gunong Linda was also near to the sea, he again moved to the

interior of Ayer Aji, to a place called Sunkra Sunku-
lang. When he arrived there, one of his people died,
and he therefore returned to Indrapura, and remained
a long time, and he had a number of children and ne-
phews. These fought among themselves, and the
king therefore departed to Batang Kapas, and remain-
ed about three years there. Many people having di-
ed there, the king proceeded again inland, and arrived
at a place called by him Tanjong Bunga, where he re-
mained a long time. There an alligator once devour-
ed one of his people, whereupon he made a bank and
fence of ruyong or nibong round the city, from which
the city received the name of Pagar-ruyong which it
retains to this day. The king finally settled himself
there, and the people of Java returned to Java, and
abandoned Palembang. (Palembang was not then call-
ed Palembang but was still called Bukit Sa-guntang-
guntang Penjarangan.) The people sent to invite the
king to return, but the king replied I do not wish to re-
turn, I fear the people of Java may come again. But
the people who invited him said, O Tuanko, if you do
not return, who will rule over us, for we your slaves
cannot come constantly here for the settlement of our
affairs. The king said, the person who got possession
of my cloak shall become Sultan of Jambi, and he
who got my breeches (sarual) shall become Rajah of
Palembang, and they shall marry my two daughters

who remained at Belida. Then the deputies requested their dismissal, and obeyed the directions of the king.

A long time after this, the people of Java returned and came to Tanjong Bunga, and brought a buffalo (karbau) of gigantic size, and said to the king, Come and make a match with this buffalo. The Bandahara replied, Good, but the buffalo of the Iang depertuan is yet young, give us three days' delay. They replied, Be it so. Then the Bandahara and Inder Mah sought out a young buffalo, which was tied up, and kept from sucking for three days; two very sharp knives were then fastened to its head. When the three days had elapsed, the people of Java brought their huge buffalo, with his horns armed with sharp knives, and enquired where the buffalo of the Iang depertuan was, and also what was the amount of the wager. The Iang depertuan replied, whatever amount you please. Then the Iang depertuan said to the Bandahara, bring out our buffalo. The Bandahara having ordered the dam to be kept out of sight, then turned out the young buffalo, who as soon as he saw that large buffalo, ran towards it, thinking it his mother, because he was very hungry, and immediately began to press and strike on the belly of the buffalo, as he was wont when sucking. But the great buffalo ran away and tried to get at the little one with his

horns, but could not get at him because he kept always under his belly, attempting to suck, at length his bowels were laid open by the knives fastened to the head of the calf, so that after in vain attempting to escape, he fell down and died. Thus the people of Java were worsted and the lang depertuan won the battle, wherefore that place was called Menangkara-bau (the victory of the buffalo) and is so to this day.

The people of Java were very much ashamed, and wished to go to war and fight with Tanjong Bunga, but the Bandahara said to the lang depertuan, O Tunko do not meet these people of Java in battle, because they are many, and we are as yet few; offer terms of accommodation, and in the meantime we will try some stratagem. The king replied, O Bandahara, who art cunning, do as you have said, I agree. Therefore the Bandahara said to the people of Java, O mighty people, do not let us quarrel, whatever you wish, we will give. The people of Java said, O Bandahara, if such is your wish, good, what is now your desire? The Bandahara replied, I wish for nothing, but to entertain you and give you to eat and drink, in proof of good faith. The people of Java replied, Well, make haste. Then the Bandahara sent to prepare a feast and to procure toddy, and arrack to drink, which he put into bamboos cut obliquely at the mouth, and to each man of Java an attendant present-

ed a bamboo of toddy of which they all took a long draught at once with open mouths and turning up their heads. At that moment each of the attendants forced the bamboos down their throats so as to cut their windpipes, and thus killed a great number of them, while the few that remained ran away. That place soon began to stink from the number of dead bodies, and it therefore acquired the name of Padang Si-busuk, which it still retains.

Some time after this event, the Iang depertuan died, and his son Iang depertuan Ayin Shah ascended the throne. This king had two brothers and three sisters; the youngest brother was called Maharajah Tahir Jouhan Shah. Some time after, the king Ayin Shah was invited by the people of Aches (Acheen), and Maharajah Jouhan Shah remained in the government of Pagaruyong, the country of Menangkabau and the kampong of Tanjong Bunga. The reign of this prince was long and prosperous, and his descendants multiplied, and after several successions we arrive at Sri Sultan Maharajah Gandam Shah, who had five children, four daughters and one son called Sri Maharajah Teerul Akber Shah. This son married his sister, who was younger than himself by one; another sister married the Bandahara who resided at Saberimbang batu Halang, paying no attention to the wishes of the king, but following her own inclinations

in marrying a man of inferior rank, and she had seventeen children, of whom six were sons. Another daughter married the Perdana mantri and had eight children, six daughters and two sons. The eldest daughter did not marry; many persons sought her hand, but they all died. When this princess was raised to the rank of Sultan or Rajah perampuan, and nine persons who had made proposals to her had died, it appeared that she had taken a husband privately, and that he was Batara Kala or Indrajati, for in the bed chamber of this princess was heard the voice of a man whom no one saw, except the princess herself. At length the princess became pregnant, and her brother was informed of it, wherefore he became very angry with his sister, and even wished to slay her, on account of her becoming with child without having a husband. He knew nothing of Indrajati, but the Bandahara said, have patience before you take any steps to kill or to reject the princess, and told him the whole history of the affair.

Now about this time it is related that the Rajah of Kartasura in Java, had three sons and three daughters, and the youngest who was yet unmarried, became pregnant, and her parents in anger sent her away with one prow provisioned and equipped. She sailed away to Palembang, and found there a number of Java people, wherefore she proceeded up the Sun-

gy Tanjong Semelindo, till she arrived at Talawi and there settled herself.

The Iang depertuan who had wished to destroy his sister, then removed from Tanjong Bunga to the Rantau (a straight part of a river) of Sungy Nian ; his wife there became pregnant, although he had never had connection with her, and the circumstances of it were much the same as in the case of the Rajah Perampuan. The Prince on this gave credit to the story of the princess whom he had left, and he sent a messenger to Tanjong Bunga, to say that if her child proved a son, and I have a daughter, I wish that they should marry, or if mine is a son and yours a daughter, the same. When this trusty messenger arrived at Tanjong Bunga, he paid his respects and related the message of the Iang depertuan to the Rajah Perampuan ; the latter replied, I cannot oppose the wishes of my brother, whatever he desires I will perform. The messenger next day returned to Sungy Nian and reported to the Iang depertuan all the words of the princess.

In due time the princess of Kartasura brought forth a son at mid night at Telawi, and the Rajah perampuan of Tanjong Bunga had also a son, at eight o'clock in the morning, and the king's wife had a daughter, to which was given the name Putri Mengindar Chaya, but familiarly called Putri Bongsu. The

son of the Rajah perampuan was called Sri Sultan Murdu Alum Khalifat Allah Jouhan Shah, the sun of Pulo Percha, and the crown of Menangkabau. The son of the princess of Kartasura was called Imbang Jaya Kartasura. When these three children grew up, the latter was called Datu Imbang Jaya Kartasura, and the Sultan was called Tuanko orang muda Serimandung. The Princess Putri Bongsu was of a dazzling beauty, and Datu Imbang Jaya began to lay schemes to get her, and to seek the means of breaking the previous engagement between the Putri Bongsu and the Tuanko muda, but was not able. Afterwards he framed a letter, which ran thus, Whereas this letter is from the Rajah perampuan and the Tuanko muda of the city of Tanjong Bunga, to the Iang depertuan Rajah muda of Sungy Nian; with respect to the Putri Bongsu if any one should ask her, let her be given to him, for Sri Sultan Murdu Alum is at present dangerously ill; his body is covered with ulcers and his joints are contracted, and he cannot recover, until he dies sooner or later according to the decree of God. Having written this letter, he sent a trusty person with it to Rajah Muda, to say he brought it from Tanjong Bunga, while he selected 713 men whom he sent to cut off all communication between Sungy Nian and Tanjong Bunga. Hereupon the Rajah Muda of Sungy Nian sent a mes-

senger to see the Tuanko orang Muda, but that messenger did not arrive at Tanjong Bunga, but was killed by those stationed half way, and though the prince waited long, he did not return. For a long time he received no intelligence from Tanjong Bunga, and in the mean time Datu Imbang Jaya came to demand the Putri Bongsu in marriage, and the prince determined to give her, for fear of Imbang Jaya, and prepared a great entertainment for the marriage of the Putri Bongsu and Imbang Jaya. To cut short a long story, the feast lasted three months, when the Tuanko orang Muda arrived at Sungy Nian to claim the Putri Bongsu, and to carry her to Tanjong Bunga, and a war arose between him and Imbang Jaya, which lasted three years, and at length caused a famine. The Tuanko Muda thereon retired to Kota Hilalang of the Tigablas : from thence he went to Selayo and from Selayo to Kota Anau, but two of his cousins german (sudara sapupu) remained at Selayo, and other two remained at Kota Anau, while the Tuanko moved to Bayang, where again two others remained. When the Tuanko retired from Pagaruyong to Kota Hilalang, he had one daughter two years of age ; and from Bayang he removed to Batang Kapas or Kampong Pinang di Kalumpang, and there remained. The daughter above mentioned grew up and was called Seetee Rutna Mendayo Murhum Shab, the dia-

mond of the first water among the people of the coast. After this the people of Pagaruyong came to Batang Kapas to invite the Tuanko Murhum, who said, O all ye Panghulus and great men, I do not wish to return, but this person shall go in my place, carry him back with you. When he arrived at Pagaruyong, he related all the words of the Iang depertuan. When the two brothers of Tuanko Murhum, children of the princess who married a common man, saw this, they said, We do not wish this person, we two had better become Rajahs; and they became Rajah Adat, and Rajah Alum, and below them the third became Rajah Ebadut. From this cause there became three seats of government, which remain to this day.

Moreover there is related a history of a Rajah who was the son of the Bugis Rajah of Dewaju, whose residence was at Beting pula, called Orang Masompa. He was one day amusing himself with flying a Kite, and was carried off by it into the air. He fell again at Kataun, and was made a slave by Rajah di bandar. After some time he was ordered by Rajah di bandar to cut a rattan, and cut his finger, when white blood flowed from it, resembling cocoa-nut milk. Then Rajah di bandar knew that this was the son of a Rajah, and advanced him accordingly. Thereafter, this son of the Rajah went to seek an earth and water the same as his own near

each river, till he arrived at Ayer Dikit, of which the water was a little less weighty, but the earth the same, from which cause it was called Ayer Dikit (from Sedikit) which it still bears. This being the case he went on again from thence until he arrived at Indrapura, and he weighed the earth and water there, and found it the same as the Bugis earth and water. He therefore remained there. After this when the Bugis Rajah heard that there was a great Rajah at Batang Kapas di Kalumpang, he went to meet the Paduka Murhum, and Paduka Murhum gave him in marriage his own daughter, whom he had brought from Pagaruyong, and the Bugis Rajah returned to Indrapura with his wife. On this account Indrapura is called Ujong Pagaruyong. Thus the history has come down to Indrapura.

No. XIII.

TRANSLATION

OF THE

UNDANG UNDANG

OF

MOCO MOCO.

2011/1/11

12/1/11

2011/1/11

*TRANSLATION of the Undang Undang of Moco
Moco.*

THIS Undang Undang was committed to writing from the recitation of Singa Maharajah of Munjota, the oldest of the mantris of Moco Moco, and almost the only person now living who is able to recite the whole. He stated it to have been carefully taught him by his father as handed down from his ancestors, and he was particularly solicitous that in writing it down no word should be altered even where the sense appeared obscure and to require emendation, for such he said were the words in which it was composed by his fore-fathers, and it did not become their children to add to or take away from them. It is composed in a kind of measured prose broken into stanzas, and it is recited in the manner of verse, by which means it was no doubt better impressed upon the memory. The brevity and conciseness of the expression, and the constant allusion to customs and to circumstances supposed to be familiarly known, but which require expla

nation to be made intelligible to foreigners, render it difficult to follow its letter and spirit in a translation, but it deserves to be preserved as a curious and original specimen of traditionary literature. It contains many words belonging to the dialect of Menangkabau, and which are unknown to the modern Malay. As I am not aware that the peculiarities of the Menangkabau language have as yet been noticed or exhibited, it may not be uninteresting to give a short comparative vocabulary in illustration of the difference between it and common Malay.

The original stories and traditions of the Malays have almost all been disfigured in later times by the interpolation of shreds of Mohammedan fable, and in their ambition to trace the descent of their sovereigns from orthodox personages such as Adam, Solomon, and Iskander, who figure in the pages of the Koran, their pagan ancestors have been suffered to pass into undeserved oblivion. The names of Katumungungan and Perpati Sabatang are among the few that have been preserved from a period antecedent to the introduction of Mohammedanism, and their institutions have never given way to the code of the Koran, but remain unaltered to the present time. They are conceived by the Malays to be two persons, brothers, subordinate to the Maharajah di rajah of Menangkabau whose capital was then at Priangan padang panjang,

but the traditions respecting them are involved in the greatest obscurity. Comparing these names with parallel ones used in Java, there seems some reason to conclude that they are not the names of individuals but of offices, the Tumungung having anciently been the designation of the officer intrusted with the general management of the country and still conducting the duties of police and municipal regulation in many Malay states; while the Pati or Papati was the minister of the king. In Java the Tumungung is the governor of a province; where the government is complete there is generally a Pati luar and a Pati Dalam; i e, a minister for foreign affairs, and a minister for the home department, and possibly the term Perpati Sabatang may have reference to the union of both these in one person. This however can only be considered as conjecture.

In one of the Malay traditions of which I have a copy it is stated that while Priangan padang panjang was yet a wilderness, covered with forest trees and matted with ratans and prickly shrubs, the ancestors of Tatanja Garhana, of Perpetti Sabatang, of Katumungungan and of Kajarahan a princess, established their residence in it, clearing the lands and introducing cultivation and civilization. The rest of the story is occupied with the adventures of the princess Kajarahan and her descendants, who are said to have settled all the southern districts of Sumatra, such as Passummah, &c. until

UNDANG UNDANG

the arrival of the prince from Roum who after marrying a daughter descended from Kajarahan, settles in Menangkarbau and founds Pagaruyong the modern capital.

A collection of these traditions, however wild and fabulous, would not be devoid of interest, and would throw some light upon the history of those early periods. A cloud rests upon all that preceded Mohammedanism which it is difficult to penetrate; but there is abundant proof that Menangkarbau stood high in power and consideration before that period, and that the customs and usages which still prevail are derived from a very remote antiquity. Some of these are very peculiar, such as the descent of property to the nephew, which obtains to this day, and others which cannot here be enlarged upon.

TRANSLATION of the Undang Undang of Moco Moco.

THE condition of mankind, the descendants of Adam, is to live on the earth canopied by the heavens in countries under the sovereign, in towns under mantries or chiefs, and to follow established usages and

customs ; their condition is from God, the custom is from Adam ; when the sovereignty was established, the law or usage was also established.

Where was the sovereignty first established—? first in the country of Rourm, secondly in the country of China, thirdly in Pulo Mas (the golden island) or the land of Menangkabau ; when the sovereign was established in the land of Menangkabau, the law and usage was also established together with the constitution of the country under its sovereign and the towns under their mantries ; moreover the people were divided, and also the land and forest.

Where is the portion possessed by the Tuanko?—it extends from Teretta Ayer Etam¹ to Sakilang Ayer Bangy², to Nibong be lantuk mudi³, to Chupak ber gantong chiri⁴, to Sialang ber lantuk bessi⁵, to Durian di taku Rajah⁶, which is opposite to Tanjong si Malido, to Si Pisau pisau haniat : to the west of these

1. Ayer Etam is a river between Bantal and Ipu on the west coast of Sumatra.
2. A river situated a little on the north of mount Ophir.
3. Nibong, a species of Palm, *Areca tigillaria*, bent in a direction looking up the river ; the name of a town celebrated for its gold mines, and situated at the conflux of the Masoomi with the Marangin, the former of which rises in Gunong Mandi Urei, and the latter descends from the lake of Korinchi.
4. The Chupa tree with the suspended token.
5. The honey comb reached by means of iron pegs driven into the tree.
6. The Durian tree notched or cut by the king ; it is situated on the Batang hari river, and is the boundary between the territories of Menangkabau and Jambi.
7. Pisau pisau is a carved piece of wood placed on the tops of houses.

boundaries are the ryats or subjects of the Tuanko of Menangkabau; to the east are the subjects of Tuanko Imbang Jaya; the people being thus divided, the law and usage was established.

What are the usages that were established? —first those of Katumungungan, second, those of Perpati Sabatang, and third those that relate to the Rajah: the usages that relate to the Rajah or sovereign, and which are observed towards the Tuanko, are the salute of a single gun, the use of the umbrella, the receiving of homage in the royal residence or palace; it also belongs to the Tuanko to seek what is just and right, to lean towards the law of the Shuraa, as contained in the Hudees, to lean also towards the Daur or usage of the country, where it is just and right, seeing that the Tuanko is the Key of the law, whose order is not to be resisted, and whose sentence is not to be questioned; when he calls black white, (literally a black dendang, a species of bird), it is white, and when he calls white black, it is black; these are the usages relative to the Tuanko.

What are the qualifications displayed by the Tuanko? —he can counteract the effect of spells; distinguish poisons by sight; know the motions of dangerous enemies; overawe the children of men; he is skilled in the science of physiognomy, and the knowledge of character, sagacious in comprehending the real ob-

ect of all that is said, whether open or secret, seeing that the great are envious, and the old are malevolent; these are the qualifications of the Tuanko.

What are the usages applicable to the subjects of the Tuanko?—they are the usages of Katumungungan, for wounds, pecuniary compensation; for killing, the payment of the bangun; for high crimes, death; for offences, fines; for debts, payment and receipt; for partners, their just shares; for accounts, adjustment;—to notch the tree ¹ (*ber laku kayu*); to pay fees ² (*ber tahil emas*); to receive sentence when proved; to be acquitted on oath when doubtful; to bestow freely; to purchase fairly; to measure by the chupa and gantang; to cock fight skilfully; to make salt in appropriate places; to fish by fishermen; to have vessels with nakhodas or masters; to pay duties on anchorage (*ubar ubar gantong kamudi*); to receive fees on weighing; to pay tribute at the foot of the throne of the Tuanko; these are the usages which are observed and enforced in the kingdom of Menangkabau.

Who are the people that pay tribute at the foot of the throne of the Tuanko?—they are the people of Renna

1. This alludes to the custom of recording solemn agreements by cutting a notch in a tree on the spot where the engagements are concluded; hence the name of Durian di taku Rajah, above mentioned, having been cut by the king in commemoration of the settlement of boundaries.
2. Literally to weigh the gold, the fees of the courts having usually been paid in gold which was weighed in court.
3. Literally, "the ubar ubur (*medusa*) clinging to the rudder, a figurative expression for harbour dues.

nen lima pulo, the Darat nen ampat langgam, or land of the four provinces, Priangan padang panjang, Gugur kota Anou, Kubong tiga blas kota, even to Renna Sungei Pagu and the Renna Batang Bekuwe, being the territories of the kingdom of Menangkabau.

Who are they that pay the tribute of 'tukup bung' (shelter of the roof), at the foot of the throne of the Tuanko? — the Bandahara of Sungy Trab, the Makhudam of Simani, the Tuan kadli of Padang giting, and the Indermah of Suruasa; these are the people who pay the tribute of 'tukup bung' at the foot of the throne of the Tuanko in token of submission and allegiance.

What is the reason of this tribute being paid at the foot of the throne of the Tuanko? — it is compensation for (literally 'causing to float') the ship overlaid with gold, which was lost in the contest with Sikatimuno on the shoals of the burning mountain, on arriving from the country of Roum, the crown of the world, and which was navigated by Nakhoda kaya; a ship which was inlaid with diamonds and rubies, equal in price to the price of a kingdom, and comparable in value to the crown of the son of Solomon.

These usages of the Darat descended along the rivers even to the coast districts of Anak Sungei; that is

1, Renna is a term applied to lands lower than the Darat, or central land of Menangkabau.

to say, the usages and customs observed in the neighbourhood of Gunung Berapi, to Sianak, Kota Gedang, Priangan padang panjang, Tikoo, Priaman, Pau, Padang, Kota tengah, Bayang, Trusan, passed down the main stream of the river, beyond the Bandar nen Sapulo¹, and through fire and water², arrived at Tello Dayapura, or the country of the Duapulo (the twenty).

Being arrived at the country of the Duapulo, there was established the rajah together with the law, usage and constitution of the country under the sovereign, the towns under mantries; moreover the people were divided in the country of the Duapulo: having passed the main stream of the river and come to the point of Ujong Tanjong, division arose concerning the usage and custom; those of Katumunggungan said, if compensation is not paid for wounds, and bangun for murder, there is an end of the people; those of Perpati Sabatang said, if for every wound compensation is paid, and for every murder, the bangun, there is an end of the people; those of Katumunggungan said, if they who wound are not to pay compensation, nor they

1. "The ten ports" the name of the country between Indrapura and Padang.
2. Literally "if it rained it rained, and if it was hot, it was hot."
3. Indrapura is so called from being under twenty Mantries or chiefs; Moco Moco is in like manner called the Tana nen ampatblas or the country of the fourteen (Mantries).
4. The interior of Indrapura is under six mantris, the coast under an equal number, and the intermediate districts are under eight.

who murder the Bangun, better let us return to Menangkabau and to the country of the Duapulo, where the country is under the Sovereign, the towns under mantris, high crimes are punished with death and offences with fines; those of Perpati Sabatang said, if compensation is to be paid for wounds, and the Bangun for murder, that is the custom of the men of Ujong Tanjong, of Tapa Selulong, and of Batu Mendamei, the custom of robbers and plunderers; men whose weapons are great stone hammers, clubs of the roots¹ of the Langgadei, (*a species of Rhizophora*,) thorny stems of the Rukam, (*Flacourtia*,) maces to strike along and across, with whom what is strong is uppermost, and what is weak is lowermost; opinions were divided on this subject, quarrels were unsettled, disputes undecided, and the custom of Perpati Sabatang was partially established according to the pleasure of individuals; pass now to the country of the Ampat-blas (fourteen) where was established the Rajah together with the usage, customs, and constitution; the people were also divided.

Who are the subjects of the Tuanko?—they are the people of the Ampat-blas, of the Lima kota, and of the Proattin nen korang satu anam pulo (sixty save one), these are the subjects of the Tuanko in the

1. Tanjung signifies those descending branches which are thrown out by the *Rhizophora*, Indian fig, &c. and take root on touching the ground.

country of the Ampat-blas; the law and usage was also established.

What are the usages that were established?

The next three paragraphs are a repetition of what has been given above as the usages of Menangharbau; it then proceeds.

Who are the people that pay tribute at the foot of the throne of the Tuanko?—they are the sixty save one Proattins; with respect to the usages, they are equally followed by all, but there is an order of precedence among the subjects of the Tuanko, the Ampat-blas being considered the elder, the Lima Kota the next, and the sixty save one Proattins the youngest of all.

Thereafter, when matters arise whether good or bad in the royal residence, what are the duties of the Ampatblas?—they are, to carry and to place, (as the dishes at an entertainment) to arrange and put in order, to estimate and serve out accordingly, to furnish attendants and people to do the work, to support his dignity; these are the duties of the Ampatblas.

What are the duties of the Lima Kota?—to present a handful of earth, a roll of ratan, a lath of attap¹, to keep guard lying on the ground, and exposed to the dews; these are the duties of the Lima Kota.

1. Attaps are made of the leaves of various kinds of palms and are employed for the roofs of houses. The meaning of these phrases is that they are to furnish materials for the Rajah's house.

What are the duties of the sixty save one Proattins? —if enemies come from the sea, or from the hills, if there are chiefs who are rebellious, or subjects who throw off their allegiance, to proclaim and declare them to the Ampatblas for the orders of the Tuanko; they are to dig trenches, build walls, plant ranjaus, to keep guard, lying on the ground and exposed to the dews, if there are men among them hard of skin and large of bone, they are to be Dibalangs (guards of honor); these are the duties of the Proattins; a further service is also due from them; to reckon the months and years, and at the end of each year each Proattin is to present of rice one bamboo, of poultry one fowl, of money one dollar, together with siri and betel nut.

What is the designation of this presentation of rice, fowls, money, &c. ?—it is not a token of respect and honor, but is paid as a tribute; it is not an innovation or new institution, but agreeable to a custom of ancient standing derived from the Darat, Rajah succeeding to Rajah and Mantri to Mantri, and has come to the country of the Ampatblas which is called Ujong Pagaruyong, the representative of Menangkabau, whose sovereign is the highest and most glorious King, a descendant of Sultan Iskandar Alum who resided on the summit of Gunong Seilan, the king of all worlds

1. The tribute from the Proattins was established on the cession of the country in satisfaction for the death of a Rajah of Indrapura who was killed at Urei.

who is renowned from where the sun sets to where he rises, who is known over the world from the coast to the interior, he it is who can traverse the whole expanse of ocean, and the space between heaven and earth, he wears the crown of the son of Solomon, has the Payong ubur ubur ¹ carried over him and possesses the sword called Semandang giri.

Origin and descent of the Rajahs of Indrapura and Moco Moco.

There were three brothers, sons of Chindermata, of whom the youngest governed at Batang pili or Jambi, the middle one in the Bugis country, and the eldest at Indrapura by the appellation of Tuanko ber Darah puti (of the white blood); he it was who made a compact with the alligator who attended him from the Bugis country, at the time that he left Pagaruyong and visited his two brothers before settling at Indrapura.

On the death of Tuanko ber Darah puti, he was succeeded by Tuanko ber tempat di laman; on his disappearance, there followed seven Rajahs of another race, after which the succession reverted to the Menangkarbau family, i. e. to Tuanko di Punggo, next to Tuanko pulang deri Jawa, then to his son Tuanko ngungu (the toothless) who was succeeded by Sultan Iskan-

1. The umbrella so named from having a resemblance to the Medusa.

der of the race of the seven Rajahs above mentioned, and he again by Sultan Sidi the son of Tuanko ngu-
ngu, who was succeeded by the Tuanko Padusi (a fe-
male) the mother of the present Tuanko.

The origin of the Rajahs of Moco Moco is as fol-
lows ; at one time there was much trouble and vexa-
tion on many accounts among the fourteen Mantris,
and much oppression exercised towards them, till at
length they complained to Menangkarbau. From
thence they were directed to receive the son of the Tu-
anko of Priaman by name Sultan Sidi Sherif who es-
tablished himself at Dusun Pase on the Quallo of Mun-
jota ; his son Tuanko Rajah Etam succeeded, after
whom came the son of Tuanko di Punggo who was
killed at Urei, his residence was at Sungei Sagga in
the interior of Munjota. Then followed Sultan Gulo-
mat from Indrapura, who fixed his residence at dusun
Kalapa Munjota ; next Tuanko sungut (whiskered)
also from Indrapura, who resided at Pase, next Tuan-
ko Khatib besar, also from Indrapura, who resided at
Bantal, after whom came Tuanko Gedang, a son of
Tuanko di Punggo, who fixed the capital at Moco
Moco. He was succeeded by his son Marasiling, whose
son Sultan Tukdir allah succeeded, and to him his son
Sultan Hidayat allah.

Comparative Vocabulary of the Menangkabau and Malay dialects intended to illustrate the points of difference which exist between them.

<i>English.</i>	<i>Malay.</i>	<i>Menangkabau.</i>
Man,	orang,	oghang.
Mother,	ama,	ande, wei.
Not,	tida,	indo.
Do not,	jangan,	usah.
It will not do,	tiada jadi,	oghong.
True,	sungguh,	iyyo,
To drag,	tarek,	eghit.
To call,	panggil,	imbau.
To hold,	pegang,	usih.
To take all,	ambil samaa,	aut.
To watch,	jaga,	inang.
To request,	minta,	aghi.
To give,	kasih,	unjuk.
To care for,	faduli,	ingah.
Certain,	tantu,	obeh.
Water,	ayer,	ayagh.
A little more,	sedikit lebih,	enjeh.
To raise,	menaikkan,	anjung.
The ceiling,	pagu,	anjung.
To overturn,	langar,	ampuh.
Talk,	kata kata,	andei andei,
Disposition,	laku,	ulah.
Let,	biar,	ama, ma.
Together with,	dangan,	jo, jan.

To exceed,	lampau,	ambau.
Seed.	biji,	incheh.
Work,	jabat,	awei.
To hunt, drive,	buru,	isa, alau.
To make a noise,	geger,	igho.
To shred,	hiris,	ighi.
A pattern,	chenta,	achuan.
To guard,	tunggu,	unyi.
The mouth,	mulut,	aghang.
Unsteady disposition,	tiada ber tantu laku,	uboh.
To shake the head,	goyang kapala,	anggo.
To transplant,	pindahkan tanaman	anggua.
To estimate,	kira,	agah.
To give,	bri,	} agih.
A share,	bhagi,	
To sit,	duduk,	engge.
To swagger,	lenggang tuboh,	egoh.
Inclination,	punia suka,	icho.
Difficult,	susa karja,	achu.
By,	ulih,	dek.
Aim, purpose,	tujuk,	juhong.
To pursue,	kajar,	lillah.

No. XIV.

**THE
UNDANG UNDANG**

OF

MOCO MOCO,

IN THE

MENANGKARBAU

DIALECT AND CHARACTER.

داتخ در نكري بوئس كرن تونك ايت برجالن در فئويغ
 معنه كهد كدو سدران ايت دهول مك لال كسندر فور * سته
 وفت تونك برداره فوته مك داتخ فول تونك برتمشت
 دلامن مك تونك هيلغ دفاتر كهدين توجه راج ۲ لاین
 مك كهبال فول داتخ در منع كرو اياله تونك دفتغوء دان
 تونك فولغ در جار مك انقن تونك ثوئه مك سلطان
 اسكندر تروفن در يغ توجه لاین ايت مك سلطان سدي انق
 تونك ثوئه مك تونك فدوس بند تونك سكارغ *

ادفون اصل براج دموك ۲ فد سوات هار كسكارنله منترې نن
 امشت بلس سبب بچار كچل بسر لاک بايق انياي
 اتسن مك مهنتاله اي كهغ كرو اياله دسوره دافتكن انق
 تونك دفریامن يغ برنام سلطان سدي شريف دكرجنكن دالم
 دوسن فاسه دكوال منجوت مك انقن تونك راج هيتم
 مك انق تونك دفتغوء يغ هيلغ دهوري كرجاين دسوشي
 مانگ هول منجوت مك سلطان گلومت در اندرفور كرجاين
 ددوسن كلاف منجوت جو مك تونك سوئه در اندرفور
 جو كرجاين دفاسه مك تونك راج خطيب بسر در اندرفور
 كرجاين دبنتل مك تونك گدغ انق تونك دفتغوء كرجاين
 دموك ۲ مك انقن تونك مره سيلغ مك انقن سلطان
 تقدير الله مك انقن سلطان هديه الله *

الفتن تفتان برس نین مگولق هاید نین مسکر و غ نین سریل
 برت کلغنائین همدق دکات فرسهبد برکن فرسهبد افاته
 کات عاده معتاکن سرت تینه دیل تیرک ارفتی نمان برکن
 فول بهارو بروسق بهارو دفرکوه مایینکن عاده سلما ۲ ن در
 دازت تورن کرنو هیای راج برکنت راج هیای منتری برکنت
 منتری وارث نین داتغ در منع کر و ایااله تانه نین امفت
 بس دنمان هوجغ فکروغ خلیقه منع کر بر راج اصل راج
 املی راج ترجلی ساها ۲ ن اتق چوچ سلطان اسکندر عالم
 نین اتس مرچ گونغ سیان راج سکین عالم یغ ترجلی تنتغ
 متیار مات نین ترجلی تمتغ متیار هیدف نین تاه دق
 سته بوم کهیار نین تاه دق سته بوم مودک ایااله یغ منجلان
 فونت ناسک ایااله یغ منجلان انتار اوع دان گواراغ
 ایااله یغ مهاکی مکوت ابن سلیمان ایااله برفایغ ازیر ایااله
 یغ موشیای چیرک سهندغ گیر دان موشیای کای قصر
 شمس کسقتین امین *

این اصل کترونی راج اندر نور موک ۲

اندون اتق بوجغ جندر مات ایت تیگ برسودار یغ مود کرجان
 دبانه فیه ای ایت جمب دان یغ فنه کرجان دنگری
 بوکس دان یغ توه کرجان دنگری اندر نور ایااله یغ برگر
 توک رداره فوته ایااله یغ برسهقه ستی دشن بوای یغ برسام ۲

حکم دور دفرمانین شرع دلازمین عاده نین دنگهکن *

مثانه رعیت نین برعرفتی کباره دیل تونک رعیت تونک فرواتن
 نین کورغ اس انم قوله تنناخن باک عاده ایت سام دنگخ
 سام دفاکی اداانه تورن تغدان بگ رعیت تونک جک نین
 امفت بلس ایاله توه سکال نین لیم کوت ایت نین منغه
 فرواتن نین کورغ اس انم قوله ایاله بغس سکال عبارتیم *

سته دسکین ایت جک تصبه کرج باپک اتو جاهت دالم استان
 کچغخ دالم مان فاکي نین امفت بلس ایاله بکاخ بکات
 معاجن ملتق معاتق معاذه مهبری اتق اناکن سرت قغورغ
 مهغخ جهاتن منجنجخ کسارن اوتقه دق نین امفت بلس *

منانه اوتغ نین لیم کوت تانه نین سبغه روتن نین سلیخ هاتف نین
 سبغاوان برکاول برکشمس برتیکر تانه برفایخ امین ایتوله اوتغ
 دق نین لیم کوت *

منانه اوتغ دق فرواتن نین کورغ اس انم قوله جک داتغ موه
 درلارت ترهن در گونغ گدغ نین مندوغ رعیت مغاله
 صبه ترسو ترهصبوله ای دق نین امفت بلس دشن تینه
 دول تونک ایاله مهارت مهاگر مرنجو بکاول برکشمس
 بتیکر تانه برفایخ امین کال اد نین کرس جائت نین گدغ
 تولغ منجاد دیالغ ایت هوتغ دق فرواتن سبائی فول هوتغن
 جو بریایخ بولن برهیتغ تاهن جک سمئی نین سهوسم
 هوتغ دق فرواتن فد سورغ ۲ فرواتن برس نین سکولق هایم
 نین سکر و غ سربل سرت دشن سیره فینخن *

منانه عاده نى بردبر موات عاده كتصغورن كدو عاده فرته
 مبانغ كتيك عاده معكه دراج تنخان عاده معكه دراج
 باگ دق تونك بدیل نى ملتس فايغ نى سكاك موبه نى
 مسبه ددالم استان كمشع دالم دتانه نى امشت بلس دچار
 الر دشن فانت دهيل كقد حوكم شرع نى دلغكج حدث
 دليل دهيل كقد حكم دار نى دماكن الرجن فانت كرن
 تونك كنج عاده حكم نى تيدق بوله دمومه لاک ايتوله عاده
 باگ دق تونك دندغ هيتم دكتان فوته فوته دندغ فوته
 دكتان هيتم ايت فون هيتم *

منانه شرط نى دفاكي تاهن جرهغ فرماي فندغ ارفس دشن
 راجن شرق مومه بند نى قاجم يغ اكن داتخ علم فراشت
 نشن قيافت چوچ كركوت انق مانسي معتموي بچار ظاهر
 بلطن كرن گدغ برگنديغن بسر برگنديغن ايتوله باگ دق
 تونك ددالم تانه نى امشت بلس *

منانه عاده باگ دق رعيت رعيت تونك اباله دچنچغ دقطقس
 دبرنه دبطن ماله مات گاو برعوتخ اوتخ دبایر فيوتخ دتريم
 موارغ براگ ملح برفلان برتاكو كايو برتاھل امس كلم
 برسغه ترغ برحكم برعبور برفقر برچوقق برگنمخ بتراج بتراج
 مابغ نى بچار كرن برتغانی فوكت برقواوغ فراه برنضوه
 اوبر ۲ گنمخ كهود حق داچغ قغلووان برعوتقي كباوه دول
 تونك ايتوله عاده نى دقكج دنكي حكم شرع نى دقويكن

نڻ دوفوله در تانه نڻ دوفوله دتيت ريق نڻ مياتخ دتمغه
 قبتان هرجخ تنبعخ برذکره عاصه جن لمباک کات کتمغکون
 جک دچنچخ تيدق دفمخس دپونه تيدق دباغن هابس
 اورغ کات عاده فرفته مياتخ تيف ۲ دچنچخ دفمخس
 تيف ۲ دپونه دباغن هابس اورغ کات کتمغکون جکلو
 مکير منچنچخ تيدق ماو مومخس کل مپونه تيدق ماو
 مپباغن مريله کيت کعالم منغ کړيو کتانه نڻ دوفوله نكري
 بواج کخغ بومنتري ساله مات غاو بروغ کات عاده
 فرفته مياتخ کال چنچخ اکن برقمخس بونه اکن برباغن
 ايتوله عاده اورغ دهرجخ تنبعخ تافق ملولغ بات مندماي
 فپمرون عاده اورغ نڻ فپامن جن فپاکر * افاته منجکله
 اورغ ايت بات کوم تنبعخ لغکادي باتخ درر روکم گاد
 بوچر گاد ملنتخ بارغ نڻ کرس مق داتس بارغ نڻ لده
 مق دباوه برسيلغاه کات تنتخ ايت گاده نڻ تيدق اکن
 مرري مپاسه تيدق نڻ اکن مغمکم مک بردريله عاده فرفته
 مياتخ دکرکبله عاده سورغ ۲ مک للوله کتانه نڻ امقت
 باس * تيبا دقانه نڻ امقت باس بردريله راج بردريله عاده
 سني جن بواتن برهاک فول رعيت *
 مناته رعيت تونک اياهه نڻ امقت باس ليم کوت فرواتن نڻ کوزغ
 اس انم قوله ايتوله رعيت تونک ددالم تانه نڻ امقت باس
 مک بردريله عاده جن لمباک *

سیفانه رعیت نین بر عوفتی کباره دول تونک ایاله رنه نین لیم قوله
 دارت نین امشت لغنم فریاخن فادغ فنجغ کونو کوت انو
 کونج تیگ بلس کوت لال کرنه سوچی فاک سره باتغ
 بکوة لنگارن عالم منج کربو *

سیفانه نین مهبوا او فتی توکف بوغ کباره درل تونک ایاله بندهار
 موچی ترب مخودم دسحاق تون قاضی دفاغ گنتغ اندرما
 دسراس اتوله اورغ نین مهبوا او فتی توکف بوغ کباره
 درل تونک مهبه منجوجح درل *

افانه سبب مک بر عوفتی کباره درل تونک ایاله کرن منجلمکن
 هرگ لنجغ بر لانس امس دتصف یغ لانس دهصبت سکتی
 مون دکوش گونج نین بر عاف تنکال داتغ در بنورزم
 مخوت علم یغ دلایرکن نخود کای لنجغ بر تاته اتن دان فود
 هرگ ستمج دشن نگرې بندیشن مخوت ابن سلیمان *

ادفون عاده ددارت تورن کرنترول کعالم قیسر اتق موچی ارت
 ایت منج کربو عاده جن لهباگ سلنکر گونج نین بر اف
 میانو کوت گدغ فریاخن فادغ فنجغ تیگ فردامن فاره ددغ
 کوت قغه بایغ ترومن لال منیت ریق نین سباتغ مپرغ بندر
 نین مقوله داتغ هوجن کهجانن داتغ فانس کفناس سحقی
 کتلوه دای فرر کتانه نین دو قوله *

تیب دتانه نین دو قوله مک بر دریده راج سرت عاده سنی جن بو اتن
 نگرې براج کهشغ بر منتری مک بر بهگیله رعیت ددالم تانه

مناته عاده نى بر ديد سوات عاده كتصغرون كدو عاده فرفته سباتح
 كتيك عاده سغده دراج كال عاده سغده دراج باگ دق
 تونك بديل نى ملتس قايع نى سكاك سمبه نى سمبه
 دالم استان كهغخ دالم ايتوله باگ دق تونك دچار الر
 جن فانت دق تونك دهيل كغد حكم شرع نى دلغغ
 حدث دان دليل دهيل فول كغد دار نى دماكن الر جن
 فانت دق كرون تونك كنج عاده حوكم نى تيدق اكن دوسيه
 مهنجغ تيدق برتاك دندغ هيتم دكتان فوته فوته دندغ
 فوته دكتان هيتم ايت فون هيتم اتوله باگ دق تونك *

مناته شرط نى دفاكي دق تونك تاهن جوهغ فرماي فندغ اوغس
 دغن راجن كرق موسه بند نى تاجم چوچ انق مانسي
 كيغاتن تونك معتمهوي علم فراشه نى دو دان علم قيات
 سرت دلانه كچندون بچار ظاهر دان باطن منبب كرن كدغ
 برگنديغن توه برنگامن ايتوله باگ دق تونك *

مناته عاده باگ دق رعيت تونك فرنام عاده كتصغرون دچنچغ
 دهمفس دبوته دباغن ماله مات گاو برعوتغ اوتغ دباير
 فرتغ دتريم مزراغ براگه سلغ برقلغن برتاكوء كايو برتاهل
 امس ترغ برحركم كلم بر كلام الله برابر برقفر برجوق برنگنتغ
 صابغ نى برجرار كرن برتغباني فوكت بر فواوغ فرهو برنخود
 او بر ۲ گنتغ كمود حق داچغ فغوارن بر عفتي كباره دل
 تونك ايتوله عاده نى دقغ نى دفاكي دالم عالم منغ كرو *

این اندغ ۲ مرت کترونی راج موک ۲ اندر فردر هارت

ادفون عاده هیدف دتانی بوم سفکب لغت اتق چوج نیی آدم
نکری ن راج کشف. برمنتری برعاده برامبات برکش
برفای عاده درفد الله لبابک درفد آدم تغال بر دبر راج
بر دبر عاده *

لمان اصل راج بر دبر ایاله فرقام دبنو روم کدو دبنو چین کتیک
دفلو امس ای ایت ددارت منغ کزو قد ماس ایت بر دبر
راج ددارت منغ کزو بر دبر عاده جن لبابک بر دبر ستی
جن یواتن نکری ن راج کشف برمنتری مک بر به کجه
رعیت مرت هوتن جن تانه *

مانه بهکین تیقق دق تونک هغن ترق ایر هیم اول کسکلیخ
ایر باهی هغن نیبغ بامتنق مودک صفی کچونق بگنتخ
چیری هغن سیالغ بلنتق بسی هغن درین دناکو راج
نعون تنجغ سفید هغن سفیسو ۲ هابت دسبله نیب
کبارت رعیت تونک منغ کزو سبله نیب کتیم رعیت
تونک امیغ جایی * سله سده بر بهابک رعیت مک بر دبر
عاده جن لبابک *

No. XV.

LETTER

ON THE

NATIVE SCHOOLS

AT BENCOOLEN.

By the Rev. W. Robinson and N. M. Ward.

2100

1911

1912

*LETTER on the Native Schools:—By the Rev. W.
Robinson and N. M. Ward.*

TO THE HONORABLE

SIR T. S. RAFFLES,

&c. &c. &c.

HONORABLE SIR,

BEING solicitous to provide for the education of a class of persons in this settlement, which we have ascertained to be more numerous than we had until lately supposed, and having already witnessed your benevolent concern for the welfare of the people under your administration, we take the liberty to address you on this subject in connexion with that of the institution of Schools in general. The class of persons to which we refer, is that of the descendants of Europeans, who are many of them hidden from superficial observation by their conformity to the natives in dress, habits, and manners, and who being viewed as outcasts by all parties, are left to vegetate

▲

spontaneously in the depravity of human nature, exposed to the action of the ignorance, vice, and superstition which surround them. These persons might, by a proper course of education, not only be made the instruments of conveying knowledge of the most useful kinds to the natives of the country, but what is of more immediate importance, they might themselves be reclaimed from their present state of degradation and brought to hold a rank more elevated and useful in society.

We are happy to say the estimation of education is generally advancing amongst all classes. Our attention having been directed particularly to the principles which are calculated to produce this feeling, we have deemed it advisable that the scholars should themselves bear a part of the expense of the establishment, and for the remainder we must depend on the liberality of Government and the public at large. Although such an institution is necessary for the particular class we have specified, we would by no means confine its advantages to any single description of persons; it being intended to communicate a knowledge of the English Language, as well as of the Malay, we think it proper to leave it open to the Natives in general, many of whom will doubtless avail themselves of the benefits it will afford.

Since the date of the last communication of the

Committee for Managing the Native School, we have been much gratified to observe the change which has taken place in that Establishment. The progress made by many of the children has much exceeded our anticipations; and considering the depressed state of literature and the paucity of books in the country adapted to their early talents, we feel fully convinced that there exists no general deficiency of mental capacity amongst them, and that if their natural abilities were fully elicited and brought forth into action, under favorable circumstances they would become in every respect a valuable people. This proficiency we feel assured must prove highly pleasing to yourself, more especially as their attainments have been already brought into very laudable exercise. Whilst the actual expense of the Institution has been diminished, the plan has been considerably extended. Native schools have been established in the bazars of the settlement, and in most of the villages in its vicinity: several of the boys from the parent school have been employed in these as monitors and teachers, and have proved valuable assistants in introducing the system of education. The reception of the schools has been such as to excite in us a sanguine expectation, that in a little time their advantages will be generally appreciated. We have now on hand as many as six applications for new ones, with which however we have not thought fit to comply,

because they have been made by villages too distant under our present plan of management to admit of efficient superintendence.—We have hitherto borne a considerable part of the expense of these schools ourselves, but having appropriated no funds distinctly to this purpose, we must either dissolve them or otherwise provide the necessary means of support. We feel a strong aversion however to dissolving them, because we consider mental improvement as a precursor, or at least, as a necessary attendant of our primary object, the diffusion of the knowledge of christianity.

A specific sum having been appropriated by yourself to the object of education, and that sum remaining partly unemployed, we beg leave to offer our services in bringing it fully into action, and in disposing of it in the purposes for which it was set aside. We feel convinced that many benefits might be derived from connecting under one system of superintendence the various institutions for education, and we believe the sum thus appropriated, together with a small amount which, when required, we ourselves will undertake to supply, will under economical management prove equal to the education of a very large portion of the surrounding population. If, therefore, you will confide to our management that sum, we will pledge ourselves to dispose of it to the greatest advantage, and to return an annual public account of the dis-

NATIVE SCHOOLS.

bursement, together with that of any other sums which may be otherwise entrusted to us for the same purpose.

We have the honor to be,

HONORABLE SIR,

Your very obedient Servants,

Fort Marlborough, } (*Signed,*) W. ROBINSON.
Sept. 15, 1821. } N. M. WARD.

(*True Copy,*) D. DELAMOTTE.
Assistant Secretary.

An extended account of the native Schools will be given in a future volume.

