

THE  
**ASIATIC JOURNAL**

AND

**MONTHLY REGISTER**

FOR

**British India and its Dependencies :**

CONTAINING

Original Communications.  
Memoirs of Eminent Persons.  
History, Antiquities, Poetry.  
Natural History, Geography.  
Review of New Publications.  
Debates at the East-India House.  
Proceedings of the Colleges of Hailey-  
bury, Fort William, and Fort St.  
George.  
India Civil and Military Intelligence,  
Appointments, Promotions, Occur-  
rences, Births, Marriages, Deaths, &c.  
&c. &c.

Literary and Philosophical Intelligence.  
Home Intelligence, Births, Marriages,  
Deaths, &c.  
Commercial, Shipping Intelligence, &c  
Lists of Passengers to and from India.  
State of the London and India Markets.  
Notices of Sales at the East-India House.  
Times appointed for the East-India Com-  
pany's Ships for the Season.  
Prices Current of East-India Produce.  
India Exchanges and Company's Secu-  
rities.  
Daily Prices of Stocks, &c. &c. &c.

VOL. XV.

JANUARY TO JUNE, 1823.



LONDON :

PRINTED FOR KINGSBURY, PARBURY, & ALLEN,  
BOOKSELLERS TO THE HONOURABLE EAST-INDIA COMPANY,  
LEADENHALL STREET.

1823.

(and in the same volume, tome ii.) with the erroneous account of the *Bélier de Montagne* (Goorul or Boorul), of which a description had reached Paris from North America. The "new species" of Goat came to the French naturalists from the Alps; and they have been as slow as Capt. H. (with infinitely less excuse) in discovering

in the stranger no other than the parent of an old and familiar acquaintance—the Domestic Goat.

Here is another lesson, Mr. Editor, of the caution with which we should listen to tales of "new species" of animals!

I am, Sir, yours, &c.

January 16, 1823. E. A. KENDALL.

## TOUR IN SUMATRA.

(From the *Malayan Miscellanies*, vol. II.)

*Account of a Journey from Mannar to Pasummah Lebar, and the Ascent of Gunung Dempo, in the interior of Sumatra; performed by Order of the Hon. Sir T. S. Raffles, Lieutenant-Governor of Fort Marlborough, in the year 1817. By E. Pregrave.*

Oct. 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 Buggesses 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 horseback: 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 unfavourable; 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 Pasummah 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. Kamumuan 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

Pemaijowan 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 observations. 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 satisfying its hunger from the leaves of the trees, on which it fed very heartily.

At about midday 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. Cudlip, he informed us, was left at Sawa Batahan 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 Bug-guesses 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 labour 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 volcanoes, but their being found in the side of the mountain (whereas the craters of volcanoes 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 favourable 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 Pasummah Ulu Manas, at two o'clock, having stopped to take some refreshment at Talang Dundei. At the latter place we met several of the Pasummah 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 show 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 out 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 penentralis 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 Puta Nangawo, 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 several of the Proattins were sent into the Balei to us by the Pangerans 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 impe-

rious 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 of 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 favours 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 Daing 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 Proattins, and the affair ended with our giving one month's allowance to each Pangeran, and a note to Daing 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 Rancing, whose father was shot when the sepoy, under Col. Clayton, were sent to destroy the villages in Pasummah Ulu Manne, 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 mans 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 a-muck 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 favourable 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 not apprehensive of some mischief befalling us, and therefore they 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 Guntung, 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 honourable 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 outline 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 midday 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 west, 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 commo-

dous size. The mode of building here is exactly similar to that of other villages which we saw at Pasummah Ulu Manna, 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 sunrise. 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 Batuham, distant about fifteen miles.

Oct. 11. During our stay at Gunung Agung, the cooly whom we lost on our entrance into Pasummah 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 the 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 mane 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 prepared 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 journeys, we remained quiet this day, except that in the morning we rode on horseback 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 on the road, and of whom we civilly inquired 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 kris 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 strangers, 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 waylay 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 remark 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 sepoy's 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 countrymen, 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 to-morrow.

Oct. 17. Nothing particular occurred.

Oct. 18. The report of the preceding day was verified by the actual return of the Pasirahs, 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 honours. 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 Pasirah'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 Hon. the Lieut. Governor had effected in Pasumamah 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 Lintanga, 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 Hon. English East-India

Company. With regard to the Lintanga, 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 Lintanga 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 rancours; 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, and 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 volleys of musketry; and to testify their satisfaction, the Pasirahs ordered the young men and women to dance before us. The last, as a mark of respect, presented their Siri 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 buffalo for the occasion. It is usual with this people, on the conclusion of any affair of an important and public nature, to slaughter a buffalo, and assemble the inhabitants of the surround-

ing 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.

*(To be continued.)*

---

## COLLEGES OF HAILEYBURY AND FORT WILLIAM.

*To the Editor of the Asiatic Journal.*

SIR: As is it probable the Calcutta Gazette which contains the discourse of His Excellency, the Visitor at the College of Fort William, may not reach you in due course, I send, for insertion in your Journal, a summary report of the late examination, from which you will perceive the sister institution at Haileybury has had no small share in contributing to the satisfactory result of the examinations in general.

The following students were declared qualified for the public service:

Messrs. Irwin,	Messrs. Smith,
Fraser,	Cartwright,
Conolly,	Shaw,
Lamb,	Mangles,
Schalch,	Kennaway,
Dorin,	Elliott.

Mr. Irwin's period of attendance upon the lectures at the Calcutta College, was six months and two weeks upon the Persian, and two months and one week on the Hindustani lec-

tures. Medals of merit were awarded him for rapid and considerable progress in both languages.

Mr. Fraser's period of attendance upon the lectures, was two months and one week in Persian, and two months and one week in Hindustani. The Governor-General states, that "Mr. Fraser holds the first place in the Hindustani, and the third in the Persian class; that he had brought with him from the sister-institution, at Haileybury, an elementary knowledge of the Hindustani and Persian languages, and that he is reported as having acquitted himself, at the late oral examination, with as much success as almost any student the Persian professor ever heard examined."

Mr. Conolly's period of attendance upon the Persian and Hindustani lectures, was five months and two weeks. The Governor-General remarks, that "the medals of merit which have been assigned Mr. Conolly, for rapid progress in Persian and Hindustani, are

may reasonably hope that the greater part of the cotton dealers will not only zealously endeavour to improve the culture of the article, but that they will carefully protect it from that ruinous deterioration, to which it has hitherto been so unnecessarily exposed. A few years' exertion would

place this trade beyond the reach of common casualties, to the immediate advantage of the parties concerned, who would at once forward their own interest, improve the condition of the Hindoo cultivator, and largely add to the wealth and resources of the state.

## TOUR IN SUMATRA.

(Continued from page 239.)

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 as 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 Pasrahs 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, congratulating us on the present happy termination of them, and hoping 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 Pasrahs. 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 impossible 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 Bugguses to Manna, to obtain what was necessary. We communicated this resolution to the Pasirahs, 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 Bugguses 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 Bugguses 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 Panglimo, 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 Pasmamah 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 grow, 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 water 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 Pasmamah 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 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

\* Since described in the Linnæan Transactions as *Rafflesia Arnoldi*.

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 footsteps 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; in-

\* So called by the natives; the term signifies ladders of the mountain.

deed 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 ate nothing during the day excepting some of the fruit of the forests, called by the natives *buah 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 forerunners 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 daylight. 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 t<sup>h</sup>lago, 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. Daylight 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 unsavoury rice, without even salt or chillies to render it palatable, we prepared for another day's labour. 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 briars 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 unattainable; 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 labours 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 briars; 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 briars, 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 forest, 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 choking 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 engulfed 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 overtopped by Gunung Beräpi; this was entirely bare, and might be three or four hundred feet above where we stood. Gunung Beräpi 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 Beräpi. Gunung Lumut we did not see, it being on the other side of Gunung Beräpi; 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 overclouded, 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 received 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 daylight, 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 the ground except the flower, which, decked in all the splendour 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 bears 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 cocoa-nut 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

\* *Rafflesia Arnoldi*.

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 rather surprised 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 parley, 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 Intan, 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 Bathan 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 Bathan at four o'clock in the afternoon, without meeting with any farther obstacle. 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 Buggueeses, 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 Pasummah 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 Buggueeses 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 of 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 depre-dators 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. Panglimo 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 ate 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 Buggueses 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 baseness of their conduct. Even had we been differently inclined, it was in 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 Pesummah 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 circumstances 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 *Tuam Adam*. Having no acquaintance with Adam, we were surprised at the entreaty and earnestness with which the inquiry was made, and it was some time before we found that *Tuam 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.]

[To be concluded in our next.]

---

## INDIAN FIELD SPORTS.

(Extract of a Letter, dated Meerut, June 29, 1822.)

You are perfectly right in supposing that I shall enjoy the shooting in England. I assure you I long for the time. I begin to grow sick of the sport here, perhaps owing to having had so much of it, and the unfavourable season of the year when one is obliged to go out. During the last two years, I have had uncommonly good sport. In April, May, and June, 1821, myself, and one other individual, killed two elephants and twenty-seven tigers, besides capturing a young elephant. One of the elephants I shot dead with a single ball from a J. Martin. He made a desperate charge at my elephant, and would certainly have knocked her over, had this providential circumstance not happened. The taking of the young elephant was also attended with great danger. The mother made several attempts to rescue it, but a shower of fire-works, well kept up, prevented her. Perhaps you may see it in England: the Marquis of Hastings has sent four elephants home, and mine is one of them.

In November following, I made an excursion to the mountains: where, on one occasion, I witnessed as heavy a fall of snow, for the space of twenty-

four hours, as any I recollect to have observed in England. I killed woodcocks, four different kinds of pheasants, the musk deer, the hill goat, and a variety of birds I had never seen before. Some of the pheasants are beautiful in the extreme, particularly the golden, which is of a different variety from that which is seen in England. A couple of brace a day is considered good sport; not that there is a scarcity of birds, but on account of the difficulty of getting at them. It is impossible for a person who has not been amongst these hills to imagine the fatigue he must undergo in traversing them.

A few days ago, I returned from a trip which I started for on the first of April. I went expressly for lions, which are found beyond Hansi, on the borders of the desert. I killed two lions, four lionesses, a tiger and tigress, and a leopard. Such sport, however, is certainly not sufficient to recompence a man for the vile climate he gets into in that part of the country. One of the lionesses had two young ones, which I brought away. They are quite tame, and are now running about my house. I do not think that

## TOUR IN SUMATRA.

(Concluded from page 330.)

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 Pasummah 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 Pasidr. 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 Lúmut, and Gunung Berápi, which forms 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 commenced 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. Although 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 sunrise. 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 sin-

gular 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 honoured 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 Pasummah Lebar: 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 days' 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 labour, 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 a 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 dyeing 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 cocoon-tree does not thrive well here, though it is more productive than at Pasummah Ulu Manna, where the climate is certainly much colder. Cocoa-nut oil is not to be procured, instead of which they burn damar, which they procure from the woods west of Pasummah 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 bimbang, 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 merchandise 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 Pasumamah 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 Pasumamah. 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 Pa-

summah 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 kris, 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, Sumbei Ulu Lura, Mungkuatum, 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 Pasirahs; it is termed *mordeka*, or free. It formerly nominated the Pasirahs to the other tribes, and was often appealed to in disputes between tribe and tribe. Each tribe has its Pasirah 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 bras*, 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 sow-

ing 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 Pasirah 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 Pasirahs 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 party to yield 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

*Asiatic Journ.*—No. 89.

termed, in the language of the country, *peburakan*: 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 warlike and tumultuous assemblies, the disputes being generally adjusted by the Chiefs and Elders of the contending villages on the spot, or else they agree to refer it to the Pasirahs. 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 *dusun* 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 Pasirahs, 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 Bunghun 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 tapping 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 buffalo 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 dependance 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 Pasisirs 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 enlightened 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 honour. 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 Pasisirman 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 buffalo, 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 in 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 *bhasa 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, Pino, Manna, Beneannon, and Padang Guchie, throughout which the same language and customs prevail. This last may be considered almost distinct from the Malayan: 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 *ku-deuh*, 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 building 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 *Nahi 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 frequently 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 limpid 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 cocoonut 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 Dupati 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 forefathers 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 insure 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 Junjungan Allah,	
— Ulih	Allah,
— —	Mumin,
— Shaik	Galimbang,
— —	Magawan,
— —	Umbat Noah,
— —	Malayang Sakti,
— Ali	Judin,
— Siha,	
— Gulunggl,	
— Mallim	Puti,
— —	Umbaran,
— —	Kamat,
— —	Duana,
— Radin	Jedin,
— —	Angin,
— —	Kuning,
— —	Panglo,
— Bujung	Rungun,
— Pontong	Besar.