ONG - TAE - HAE.

THE CHINAMAN ABROAD OR A DESULTORY ACCOUNT OF THE MALAYAN ARCHIPELAGO PARTICULARLY OF J A V A.

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THE CHINAMAN ABROAD

or

A desultory account of the Malayan Archipelago,

particularly of JAVA :

by:

ONG - TAE - HAE

Translated from the original

Shanghae:

Printed ath the Missi on Press

1849

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Translator's Preface

The author of the following work appears to have been a man of education and observation, equal to the generality of his own countrymen. His distorted views and occasional mistakes, are to be ascribed to his early habits and partial information : considering the circumstances under which he wrote, however, his remarks display not a little of good sense and good feeling. The singular representation given of European habits and manners will perhaps contribute to the amusement of western readers, as serving to shew what the Chinese think of foreign nations. The native map appended is a literary curiosity, and shews how far behind Europeans the Chinese are in hydrography; though they may sometimes make a shrewd remark on men and manners. With regard to the translation, it remains merely to be observed, that it has been drawn up amidst the pressure of many more important duties, and is published with the view of bringing the eastern and western world into a better acquaintance with each other.

Shanghae, July 3rd, 1849.

The Preface of Chow-Hee-Kung, of the Han-Luy College.

In old time there were no accounts of the western ocean. During the Chow dynasty, the Emperor Mŭh paid a visit to the mother of the western king; but the extent of his journey reached only as far as his eight steeds could carry him (1); previous to that time the race of Yuĕ-shĕng came sailing over the seas, with their double interpreters, when Yuĕn-kung (or Chow-kung) constructed a south-pointing carriage to direct them in their homeward course: this people, however, merely came from the south-eastern part of the ocean. (2)

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(1) In the 17th year of Mŭh-wang (BC 983) Tsaou-foo, being a good charioteer, obtained the favour of the monarch; the latter having procured a stud of eight horses, went on a hunting expedition to the west, and was so delighted that he did not think of returning, till compelled by a revolution in his own country. (See Chinese History, appended to the translation of the Shoo-king, page 383).

(2) In the 6th year of Ching-wang (BC 1070), the people of Yuĕ-shang came from the region south of Cochin-china, making use of triple interpreters. They were however ignorant of the way home, when Chow-kung presented them with five carriages, all of which pointed southward, by help of which the messengers, after a year's journey, arrived at home. (See ditto, page 378).

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In the time of the Emperor Seuen-tih, of the Ming dynasty, (A.D. 1430) the ordre for Wang-san-paou to proceed towards the western ocean, for the purpose of collecting pearls and precious things, is recorded in the national history; his road lay through Cochin-china westward, but the chart of that country was concealed by the superintendant Lêw-tá-hëë, who had no desire to pass over the sea; by which means the track of the western ocean remained unknown.

Our government, extensively overspreading all things as the heavens do the earth, has caused its unfathomable favour overwhelmingly to reach to the islands of the sea; so that all who have blood and breath without exception honour their parents; and even the people of the western ocean (the Europeans) have thought of bringing their cunning accomplishments to scheme after rewards. Latterly, however, the readiness of the imperial astronomers, to estimate the acquirements of our countrymen, in order to promote and employ them, is daily more manifest, and people from all parts of the empire come pressing forwards, soliciting a thorough examination, by which a vast amount of native talent is obtained, without depending on foreign aid. Thus it is, that those distant countries have now but few persons to visit and inspect them, and there is not so much as a fairy seated on the leaf of a red lotus, to bring us a single section of a book from thence (1).

According to the " Record of the western regions", the junks of Canton and Fokien frequently go and anchor on the south of Hindostan, (Wán-tóo-sme-tan) where the waters all flow into the sea. The tribe of Chung-yuen, from Cheng-pih (in Manchow Tartary) in the 40th year of Këen-lung, (A.D. 1775) first discovered the seas of that country.

The work called Lan-tá-ûrh asserts, that several thousand miles to the south-west of our country, in the midst of the great ocean, there are tribes of black and white people; the one as white as snow, and the other as black as lackered-ware; are not these perhaps the same with what the "Desultory Account" calls the powdered Dutchmen, and the varnished Papuas ?

Thus it appears that the book writen by Ong-tae-hae is calculated to make up the deficiencies of our former accounts, being equally clear and perspicuous with the "Record of the western regions"; and this one little work serves extensively to testify that the instructions of our august dynasty are gracefully wafted over the sea, like the influence of Draco among the stars. Delighted, therefore, I contribute this preface to the work.

The Preface of Le Wei,

of Peking.

My townsman, Ong-tae-hae, in his youth possessed irrepressible vigour of mind, and scorning to submit his lucubrations to the cri-

(1) Alluding to the fables of the Buddhist priests, who pretend that their sacred books were brought by spiritual beings seated ont the water-lily.

ticisms of the examining officer, gave up his prospects of advancement to the official rank, and contented himself with the publication of private essays; he was truly a noble-minded scholar of the age. His family was originally possessed of a little property, but our friend unsuspectingly allowed his accountants to waste his income; and as many of his debtors had absconded, he generously sold his patrimony and divided the proceeds amongst the claimants; for having other designs in view he would not allow the business of markets and shops, money and cloth, to interfere with his projects. After living for some time in poverty, in a neglected lane, he wished to travel north and south of the great river; but his means being insufficient, he suddenly thought of going abroad; and embarking on board a merchant vessel, he soon landed in Batavia. When I heard of the circumstance I admired his determination. After a long season of travel he returned to his native land, and at length arrived at the hill of Sëh-loó, and passed through Woò-lín and Kin-chang, in order to revive some of his old recollections. In the year 1798, at an inn in the entrance of Soo-chow, we grasped each other's hands, and discoursed of what had happened during the 20 years of our separation, lamenting that in both cases old age was creeping on us. I heard, however, that during the time of his residence abroad, he had been in the habit of describing the hills and rivers, manners and customs, which he had witnessed. But he seemed at that time in a great hurry, and before I could have leisure to look over his productions, he was gone. At a subsequent period, however, my friend's two works, viz. "A desultory account of the Archipelago" and "Fugitive verses on miscellaneous subjects", were sent by post to seking for my inspection; on reading them, I admired our author's study of the curious, but regretted that he had bestowed his attention on such a strange and distant region, which had not yet come under the influence of our civilizing doctrines. If he had but obtained office in the places which he visited, he would certainly have been able to point out the easy from the difficult, to enquire into advantages and disadvantages, and practice that which was solid and useful, thus proving a benefit to the men of his age; how much better would that have been, than drawing up a mere account of what he had witnessed, for the inspection of future readers. His odes and essays were warm and glowing, and displayed considerable feeling; he had no need to pirate the elegant ideas of former writers, as his own effusions were sufficiently excellent. It was suitable therefore that I should accord him the respect that was his due. An old teacher of our village, called Lew-sing-tse, a near relation of our author, used to say, that on reading our friend's poetry, the filial thoughts seemed warmer than words could express; also that on perusing his "Desultory Account", the idea of pitying the times and blaming the manners of the age, seemed embodied in the work. Now he must have been intimately acquainted with our author, thus to ascertain the tendency of his words, and what need is there that one so unskilful as I, should use so much tautology on the subject.

The Preface of Lew-He-Ching (1).

From of old, eminent men and retired scholars, wherever they have occasionally sojourned, have been in the habit of enquiring after antiquities,

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(1) Lew-he-ching was the author's uncle by marriage, having married his father's sister.

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and searching into curiosities; whereupon they usually record what they have seen, not merely that they may glance their eyes, or run their thoughts over such things, but also to communicate them to their contemporaries and transmit them to posterity. That which is contained in statistical works is very generally taken from such accounts: and thus we have general descriptions of whole states, and minuter elucidations of remote parts of the country; while references to ultramarine and foreign kingdoms are altogether deficient. For there is a difficulty with regard to foreign parts, from the circumstance of their not paying tribute, or having no intercourse with our central kingdom; while those of our countrymen who do hold communications, and trade to those regions, merely think about hunting after gain, and have no knowledge of books; so that they have neither inclination to observe, nor ability to record. This constitutes a difficulty.

Our friend Ong-tsĕ-haé is my wife's nephew; a man dutiful to his parents, and faithful to his friends; in his youth he studied for literary honours, and laboured at odes and essays; in the year 1783, when speculating on the means of subsistence, he crossed the seas, and availed himself of what leisure he had from school engagements, to enquire into the manners of the age; hinting at whatsoever was curious and extraordinary, he recorded them all in order; after ten years he returned, and the ditties which he sang, with his accounts of the Archipelago, were all collected together into a book. On reading his verses, the filial thoughts seem to be warmer than words could express; and on perusing his narrative, the idea of pitying the times and blaming the manners of the age is apparent throughout. Moreover, the climate, soil, inhabitants and productions of all the islands are minutely and comprehensively exhibited. How could a mere trader have entered into the particulars of these, and is it not a real record of the islands of the sea ?

In the beginning of the reign of Kĕen-lŭng (A.D. 1750) Ching-sun-gŭo, (1) of the city of Foo (in Fukien), before he rose in the literary scale, travelled to Batavia, and drew up an account of the place, resembling in some respects the present work, though this is more full and complete; of that work, the former prime minister Tsaé-wăn-kung used to say, that it served to supply a deficiency in our statistical works, and might contribute to general information. If now, the present work had come under the glance of the prime minister Tsaé, we cannot tell how much he would have admired it. It is to be regretted, however, that he never got a sight of it.

Our author having some business that required a second visit to Soochow, urged me to write a preface for his work; thus, without adverting to my poor ability, I have hastily put together a few words, that those who are in the habit of selecting extraordinary things may have something wherewith to make up the deficiencies of their cabinets.

The Author's Preface.

We have heard that districts have their statistics, justt as kingdoms have their histories. Now statistics are records, giving an account of the hills and rivers, face of the country, anitquities, productions, inhabitants, works of art, regions and superstitions of a district; in short no-

(1) Called also Ching-jih-keae.

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thing should be omitted. When I read the history of Batavia drawn up by Ching-jih-kese, I approved in some measure of his minute description of the country, but I found his account of the inhabitants defective. For Ching, at that time, had not received his promotion, and being uneasy because unknown, he was not able to view things with an even mind and a harmonious spirit, while he failed to observe the maxim, "Be sorrowful without being vexed".

After my first arrival at Batavia, I speedily removed to Samarang; from thence I went to Pakalongan, and subsequently returned to Batavia, where I pitched my tabernacle on the south side of the river. In drawing up my Desultory Account of the islands of the sea, the character of the inhabitants was enquired into, something was gathered up about the mountains and seas, the islands were examined, various relations recorded, the natural productions alluded to, and yet there was something deficient in the description of remarkable individuals. Hence were added a reference to Ong-sam-pò, who in laying the foundation of the country acquired a merit that overspread the whole region: and Koëyh-lak-kwan, whose heroic spirit diffused itself to the outskirts of the ocean, being alike respected and looked upon to by Chinese and foreigners. Then there was the fidelity of Madam Soo, and the purity of the wife of Ch'ĕet-kong, which the lapse of a thousand ages will never obliterate. So also the liberality of Wuing-ch'ăng-kong; and the noble-mindedness of Tân-pà-k'heng; with the elegance of K'hoé-hong-lĕ'ăng, and the retiring disposition of Mê Bok-seng, all of which are worthy of being handed down. European countries are originally on the outside verge of civilization, and their being now assimilated to the villages of our inner land, is entirely owing to the virtuous influence of our august government, which transforms those distant and unknown regions, by the innate force of its majesty.

Although far from being intelligent, I dare not refuse carefully to record the things which I have seen and heard, together with some references to the country and its inhabitants, in short every individual word and action worthy of being noted down; thus publishing the whole, in order to render some small assistance towards correcting men's minds, and sustaining right principles in the world!

The 56th year of K'ĕen-lûng, (1791) 8th month, 2d day.

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A DESULTORY ACCOUNT OF THE MALAYAN ARCHIPELAGO

by ONG-TAE-HAE

DESCRIPTION OF VARIOUS PLACES.

B A T A V I A.

Batavia (Kat-la-pa) (1) is a fertile country on the sea-shore, an extensive region in the extreme south-west. Setting sail from A-moy, (Hāy-tó) we pass by the Seven Islands, or Paracals, leave Cochin-China (An-lâm) and Cambojia (Kang-k'hao) to the right, as well as the straits of Malacca (Mwā-lak-kah), and Palembang, (Koò-keng), steer through the straits of Banca, (Sna-lak,) until we arrive at the fortified island of Onrust, and then anchor in the roads of Batavia. It is calculated that the voyage is about 280 ship's watches, each watch comprising 50 le (12) making to-

(1) The names of these places are all given according the Hok-kièn pronouncisation, the writer having been a native of that province. We shall therefore follow, in a great measure, the orthography of the Fuh-kièn Dictionary.

(2) About 250 le go to a degree, which would give as the distance 56 degrees; much too large a calculation; shewing the Chinese writer's ignorance of geography, as well as the slowness of junk sailing.

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gether 14,000 le, after sailing over which we arrive at Batavia.

The city faces the north, and is bounded on the south by a range of volcanoes, as a sort of screen, beyond which is the southern ocean. To the left lies Bantam, (Bān-tan) and to the right Cheribon (Chaing-lé-bun), while before it are spread out the fortified islands. The gates of the city are strong, and the walls high; the territory is extensive, and the streets are wide; merchandize is abundant, and all the tribes of foreigners assemble there; truly it is a great emporium. But the situation is low and the climate sultry, all the four seasons being as warm as our summer; while the hot winds are very oppressive, and exposure to them occasions sickness. The river water is, however, cool and pleasant, and bathing in it keeps off disease. Their rainy season accords with our spring, and their dry season with autumn. They gather in only one harvest in the year, though the soil is rich and fertile. Ploughing and sowing are easily performed, and the price of rice is moderate, so that the people are rich and well-fed. Put articles of commerce generally come from the neighbouring states, being conveyed to Batavia for the purpose of traffic, and are not the production of the place itself. The regions subject to the government of Batavia are Pakalongan (Pŏk-ka-lōng), Samarang (Sam-ps-lang), Grissee (Kĕet-lek-sek), Surabaya (Soō-lé-bâ), Benjarmasin (Ma-sin), Makassar (Bāng-ka-seak), Amboyna (An-bun), Banda (Bān-lân), Ternate (Kān-á-te), Bantam (Ban-tan), Malacca (Mwê-lsk-kăn), and so forth, to the amount of several scores.

The virtuous influence of our (Chinese) Government extending far, all the foreigners have submitted, and thus mercantile intercourse is not prohibited. Those who ply the oar and spread the sail, to go abroad, are principally the inhabitants of the Fokien and Canton provinces, who have been in the habit of emigrating, for the space of 400 years; from the early part of the Běng dynasty (A.D.1400) up to the present day, while those of our countrymen who have remained and sojurned in those parts, after propagating and multiplying, amount to no less than 100,000.

The territory of Batavia originally belonged to the Javanese, but the Dutch, having by stratagem and artifice got possession of the revenues, proceeded to give orders and enact laws, until squatting down all along the sea-coast, they have exacted duties, issued passports, guarded ingress and egress, put down robbers, and brought the natives under their entire control. The Hollanders have long noses, and red hair, they are deep-schemed and thoughtful, and hence they acquire such an influence over the natives. Their kingdom has been established about eighteen hundred years; they make no use of an intercalary moon; their months have sometimes upwards of thirty days, which are made up by cutting off the excrescencies and supplying the deficiencies of our intercalary moons. The beginning of each year occurs ten days after the winter solstice. The government officers all receive orders from their sovereign in Europe, and the ruler of Batavia does not presume to follow his own inclinations.

They have a Governor (Tuā ŏng,) and a Lieutenant-Governor (Jē ŏng); there are Members of Council (Sēang-pāing,) and Directors (Kay-t'haŏu,) with Land and Water Fiscals (Bé-sek-kat), and inner and outer Tomonggongs or Magistrates (Tām-pán-kong), Pastors (Poey-tut), Commandants, (Kong-put-lang,) and such like titles; these are divided off to superintend different districts, and take precedence, either higher or lower, according as their districts are great or small. The chief of the Javanese (Jaŏu-á), dwells in the interior, at a place called the Dalam, (Lām-lae) or palace of the Sultan of Solo; he takes the title of Susuhunan

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(Sûn-lân,) which resembles that of Grandee (Sân-ê) in the Hân dynasty, or that of K'han (K'o-hân,) in the Tông dynasty; the other native chiefs, in every place, all call themselves Sultan (Soo-tan,) and invariably acknowledge the Susuhunan (Sûn-lân) of the palace (Lâm-laë), as their liege lord. Amongst their officers, they have Adipatis, (Jê-pâ-tè), Tomonggongs (Tam-pan-kong,) and Patis, (1) (Pâ-te); these have each of them assistants, like our great officers in China, who transact business for them; their elevation and depression, as well as their appointment to or dismissal from office, all depend upon the will of the Dutch. From the time of Swan-tek, of the Mêng dynasty, (A.D. 1430) when Ong-sam-pò, and Tsing-hô, (2) went to the western ocean, to collect and purchase valuable articles, to the present day, the flowery nation (Chinese) have not ceased going and coming for commercial purposes. After the winter solstice, they ply their oars from the island of Amoy, when in about 20 days, they may arrive at the city of Batavia (Pa); there the streets are lined with shops, and the markets thronged with barbarians; high and low holding mutual intercourse, so that it may be truly said, "profit abounds in those southern seas". Our rich merchants and great traders, amass inexhaustible wealth, whereupon they give bribes to the Hollanders, and are elevated to the ranks of great Captain (Kap-pit-tan tuâ), lieutenant (Lûy-tin-lân), Commissionary of insolvent and intestate estates, or Boedelmeester (Poó-tit-bêy), Secretary, Choò-kat-tat, and such like appellations; but all of them take the title of Captain, (Kap-pit-tan.) When the Chinese quarrel or fight, they represent their cause to the Captain, before whom they make a low bow, without kneeling, and call themselves his "juniors". The rights and wrongs, with the crookeds and straights of the matter, are all immediately settled, either by imprisonment or flogging, without giving the affair a second thought. With respect to flagrant breaches of the law and great crimes, together with marriages and deaths, reference must invariably be made to the Hollanders. Those who journey by water and land, must all be provided with passports, to prevent their going and coming in an improper way; from this may be inferred how strict the Hollanders are in the execution of the laws, and how minute in the levying of duties. The life of man, however, is not required at the hand of his next neighbour; (3) but Europeans lay great stress on evidence, requiring the witnesses to submit to examination, and to take oath by cutting off a fowl's head, before they dare to settle a matter or decide a cause; thus when men are killed, they are either thrown out into the streets, or suffered to float down the streams, every one being silent without enquiry, and nobody daring to stand forward as a witness. Alas ! alas ! that the important affairs of human life should after all be treated so lightly.

With respect to the Dutch, they are very much like the man who stopped a bell. (4) Measuring them by the rules of reason, they scarcely possess one of the five cardinal virtues; (5) the great oppress the small,

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(1) These are all Javanese titles of nobility.
(2) For some account of these men, see a subsequent page.
(3) In China, when a dead body is found, the nearest inhabitants are taken up, and required to discover the culprit; the Chinese writer laments that it is not so in Batavia.
(4) Intimating that they try to hide their vices from themselves, and think that they are as much concealed from others. They have a story in China, that while a man was stealing a bell, he stopped his own ears, to prevent his hearing the noise, and then thought that others were also deaf to the sound.
(5) The five cardinal virtues among the Chinese are benevolence, righteousness, propriety, wisdom, and truth.

being overbearing and covetous, thus they have no benevolence; husbands and wives seperate, with permission to marry again, and before a man is dead a month his widow is allowed to go to another, thus they have no rectitude; there is no distinction between superiors and inferiors, men and women xix are mingled together, thus they are without propriety; they bring are extravagant and self-indulgent in the extreme, and thus bring themselves to the grave, without speculating on leaving something to tranquillize and aid their posterity, thus they have no wisdom. Of the single quality of sincerity, however, they possess a little. As it respects the manners of the natives, with their uncouth forms, their singular appearances, dwelling in hollow trees, and residing in caverns, with their woolly hair and tattooed bodies, their naked persons and uncooked food, and all such monstrous and unheard of matters, it is scarcely worth while wasting one's breath upon them.

The situation of Batavia (pa) is low, and the dwelling-houses are very close together; but when you get out into the campongs (kam-kong,) or villages, you meet with the gardens and parks of the Hollanders, adjoining one another, for miles together. There you have high galleries and summer pavilions, bridges and terraces, so elegant and beautiful, as almost to exceed the compass of human art; the extreme skill and cleverness displayed in erecting them no pen can describe. Every seven days there xxx is a ceremony, day or sabath, when, from nine to eleven in the morning, they go to the place of worship, to recite prayers and mumble charms; the hearers hanging down their heads and weeping, as if there was something very affecting in it all; but after half an hour's jabber they are allowed to disperse, and away they go to feast in their garden houses, and spend the whole day in delight, without attending to any business. Then you may see the dust of the carriages and the footsteps of the horses all along the road, in one unbroken succession, presenting a very lively scene.

I should say that these lands of the western ocean have something xx agreeable in them, and something to be lamented. The climate is not cold, and the whole year is like a continual summer; all the flowers are in bloom during the four seasons; in the time of our winter and spring the nights are rainy and the days fine, truly this is an enchanting state of things and very agreeable. In their manners Europeans aim to be polite, and affect an elegant air; they seem delighted at meeting with their friends, and are lavish in their compliments to one another; if a man in his poverty make application to them, they do not reject him, whether he be of the same clan or only distantly connected, they do not look strangely upon him. When young people see a stranger, they compliment him with a bow, and when menials meet their masters, they honour them by kneeling; this is according to the liberality of human feeling displayed in ancient times, and is truly praiseworthy. The soil is rich and fertile, and necessaries are cheap and easily procured; a peck of rice can be bought for a few cash, fowls and ducks are cheaper even than vegetables, and for a mere trifle you can obtain an attendant; this is a cheap state of things, and very agreeable. But there are no writings of philosophers and poets, wherewith to beguile the time; nor any friends of like mind, to soothe one's feelings; no deep caverns or lofty towers, to which one could resort for an excursion; all which is very much to be lamented. Before I had lived in Batavia a whole year, I removed to Samarang (Sam-pà-lang); and afterwards to Pacalongan (Pok-ka-long); therefore I am not fully acquainted with the manners and inhabitants of the first-named district: I have here only given utterance to a few transient thoughts, to assist more intelligent persons in their inquiries; but although my observations are desultory, and make no pretensions to regular composition, they may serve to amuse my friends in a leisure hour.

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S A M A R A N G (Sam-pa-lang)

Samarang is a district subject to Batavia, but superior to it in appearance. Its territory is more extensive, and its productions more abundant. Merchant vessels are there collected, and its commerce is superior to all the places in these south-western regions. Pacalongan, (Pok-ka-lông,) and Lasam (Lâ-som,) form its right and left wings: Ulujami (Lâ-jèm-nê), is its granary, and Tesa (Tây-sê) and Japara (Jit-pa-là,) constitute its door-ways. The country which is under its government extends to hundreds of miles; the fields are fertile and well-watered, and the people rich and affluent; whence it may be considered the crown of all those lands. With respect to the climate, the air is clear and cool, and thus superior to Batavia; the inhabitants are seldom troubled with sickness, provisions are reasonable and easily obtained, while throughout the whole region for ages past they have not known the calamity of famine; the manners of the people are so inoffensive, that they do not pick up things dropped in the roads; and the laws are so strictly enforced, that men have no occasion to shut their doors at night. The offices held by the Hollanders residing here consist of a Governor (Gô-bân-lut), also a Factor (Poey-tat), a Secretary (Tuâ-sêâ), a Cashier (Ts'aè-hoô), a Commissary (Sin-geaou-chew-nê,) &c, &c. Each officer attends to his own business, without mixture or confusion. Whenever any of the Chinese are appointed to be Captains (Kap-pit-tan) a representation must be made to Europe. The new Kap-pit-tan then selects a lucky period, and assembles his relatives and friends, the guests in his family, and visitors from the villages amounting to some score of persons, when on the appointed day a Hollander approaches bringing the order. The Kap-pit-tan and his friends go outside the door to receive him; the Hollander enters, and stepping up into the middle of the hall, stands conspicuous, and opening the order, reads it; then pointing xxxx to heaven above, and earth beneath, he says, "This man is polite, intelligent, and well-informed regarding the principles of things, hence he is promoted to be a Kap-pit-tan, you elderly gentlemen, what think you of it?" All the people then with one voice exclaim, "Very good, most excellent !" The Hollander then shakes hands with all of them, and this ceremony being completed, they all return to their seats; the European then taking the Kap-pit-tan by the hand, leads him up the steps to the middle of the hall where they pay compliments to each other; and this is way in which the Dutch get our people into their net. The power of the Kap-pit-tan in Batavia ( ) is divided, and the profits of the situation are uncertain; but the authority of the Samarang Kap-pit-tan is fixed, and his profits more regular in their returns. The boiling of the sea to make salt, and the cultivation of the fields to produce revenu, are all the perquisites of the Kap-pit-tan. Thus it is that a person who fills this office, can amass scores of wealth.

According to the custom of the place, those who come originally from China are preferred as sons-in-law, while those born in the country are not esteemed. In the former case, a pair of wax candles may serve for a marriage-portion; which is most delightfully cheap. The servants and slave girls, though amounting to tens and hundreds, attend each to some particular business, thus making their services regular. The distinction between masters and servants is very strictly observed, so that when they wait upon their masters, they bend their knee; thus putting honour upon their superiors. Wives are called Nini (Gnay), or mistress, and the men are very much afraid of them; the affairs of the family are all under

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their controul, and the female slaves must obey their orders. They keep every thing shut up very close, and their jealousy is insupportable. But with respect to those whom they favour, they are easy and agreeable. Men and women walk about hand in hand, and sit down shoulder by shoulder, while some of them proceed so far as to go arm in arm, or to take one another round the waist; so little do they know of the decencies of public morals. Female slaves carry umbrellas, to screen their mistresses from the sun, or bring fans to agitate the wind for them; or they hold the spitting-dish, or carry the betel-box, and thus wait in tattendance to the right and left; throughout the whole country the practice is the same, and has therefore ceased to excite wonder.

In these western regions, eating and sleeping are very important things; let the case be ever so urgent, the visitor must not be immediately announced, until the gentlemen have done eating, or rise from sleep, when the attendants presume to inform them. The tower of the church is very high, and the sound of its bell may be heard in all quarters. It strikes both day and night; after midnight and mid-day, they commence reckoning one o'clock, which goes on till twelve in both cases. Just after the noontide, at two o'clock, the inhabitants of every house shut up their doors and go to sleep; when no passengers are to be seen in the streets; thus one day is as another day, and one year as another. I must say, that this western region is a very pleasant place, but a man must have no parents at home, be destitute of brethren, and have no family anxieties upon him, and then he may all his life long be a most happy fellow in such quarters. While China has its delights, however, these are accompanied by politeness, rectitude, and a sense of shame, so that they can be indulged in unreservedly; but the pleasures of these western regions are enjoyed without knowing what sort of things politeness, rectitude, and shamefacedness are; thus extravagance is carried to its utmost length, and lusts gratified without restraint, just as inclination prompts.

Here follow some remarks of a friend of the author's, named Lim-yew-foo, dated midsummer, 1796.

"Ravished by the perusal of this record of charming prospects and easy manners, genial climate and blooming verdure, a man wishes himself one of the genii, that he might transport his spirit to the spot; but then he must be without parents at home, and be destitute of brethren abroad, before he can fully enjoy himself there.

"I have heard that Ong-tae-hae, (our author) when at Sam-pa-lang, was entertained in the house of the Kap-pit-tan, where his dress and food were elegant and complete, with scores of female attendants around him; and yet he would not be one of those most happy people, because Ong had an old mother at home, whom he longed to see; wherefore he looked upon all as a dream of the southern forest, and whisking his sleeve he returned home, with as little regret as if he had been throwing away an old shoe; considering the coarse vegetables of his native village as sweeter by far than all the delicacies of the south; after which he set to work ploughing with his tongue (i.e. teaching a school) as before. For it was a thought of filial piety that sprung up in his breast, and the delights of Samarang could not hold him back."

PACALONGAN (Pak-Ka-Long).

Pacalongan is a district to the south-east of Batavia (pa), se-

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cond in importance only to Semarang. The Chinese town faces the hills, and borders on the sea; it consists of a row of dwelling-houses, amounting perhaps to fifty or sixty. To the north and south it is defended by wooden palisades; the Chinese dwell between these, and commonly call the place Pa-China-an (Pat-che-lân), or Chinese town. The houses are joined one to another, with high stories; towards the west is the Kap-pit-tan's residence, to the right of which is a garden, which may be about an acre in extent, beautifully shaded with trees, the colour of whose foliage is very agreeable: in it there is a pavilion called "the pavilion of floating clouds", where the Kap-pit-tan during his leisure hours amuses himself. To the east of the pavilion, all kinds of flowers and plants are found, which flourish in all seasons and never fade; almost equal to the region of enchantment. A few paces to the south there is a pond, on both banks of which the willows droop, and within which the sporting fishes play; to the east of the pond there is an orange grove, of about half an acre, and a frame-work covered with vines. To the west of the garden there is a siri (si-ii) or betel-leaf plantation; the two inclosures are divided by a wall, with a gate for communication. Behind the garden there is a cemetery, in which are some scores of coccanut trees, tall, straight, and free from branches, the trunks of which are about a yard in circumference; the leaves are fanlike and long, which agitated by the wind, make a mournful noise, that unwittingly reminds one of sad seperations from former friends. To the north of Pat-che-lân, there is a temple, dedicated to the "fairy that favours the seas". (1) On the outside of the inclosure is the Pabeyakn, (Pok-bên) or custom-house, where they collect the import and export duties. To the north of the river, at the distance of about a furlong, is the outer custom-house, for the inspection of such goods as may have escaped notice at the other. A mile or two beyond, the prospect opens out towards the sea, where there is the grave of a holy man, esteemed very sacred, at this the boat-people in passing invariably present incense and offerings, and make obeissance towards the place. Southward from Pat-che-lân, the roads leads to Bê-tang, distant about ten miles; at Batang, there are two sugar-mills, formerly divided to the east and west, but now united in one. To Boban (Ló-bân), which place produces boards and bamboos, the distance is about ten miles : about fifteen miles farther on you come to a high mound on the sea-shore; whenever I pass this place, I invariably feel a shuddering sensation, and suddenly the tears begin to flow. For there I see the deep sea, overwhelmingly wide, and the white clouds infinitely broad beyond : the heavens seems so expansive, and the journey so far, with one's native village in the distance; although a man may be ever so much elevated above the world, how can he forget his feelings. When the mound on the sea-shore is passed, you enter the forest, as far as the station of Tabuan, (Tut-boô-wan), which district seems deeply bedded in the centre of ten thousand hills, and is unusually solitary: even by day the monkeys chatter and the tigers roar, the birds chirp, and the storks scream, travellers in passing to and fro, are obliged to form themselves into companies, and carry weapons; in which case only can they venture to go and come. The forest is about ten miles in extent, leaving which and passing over a rattan bridge, you come to the station of Jetek (Jit-tap). The above places are all under the authority of Pacalongan (Long). Thence from Kandal (Gân-tat) and Kaliwungu (Kat-lé-léng-go,) as far as Samarang (Sam-pâ-lang), the distance is not more than thirty miles.

Going out of Pat-che-lân, to the west, over the river, you are ferried across by means of a bamboo raft; then you come to Wiradesa (Choo-t'aôu-léy-sa), where resides a Tommonggong (

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(1) See an account of this personage further on.

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Tām-pán-kong); six miles further on, you come to Ulujami (Lô-jém-mâ), where the land is well-watered and fertile, and the natives numerous; this forms the granary of Samāpà-lang. From Ulujami (mâ), through Pamalang (Pat-mà-lang), to Cheribon (Cheing-lé-būn), the distance is about 150 miles, and from Cheribon (Būn), to Batavia (Pa) all the different villages or desas (lēy-sa) are under the jurisdiction of Batavia. Travelling overland, in about ten days, you arrive at the city of Pa, but the road is very dangerous and difficult; the postmen or opassers (oo-pwat-se), however, go and come without intermission.

Those who manage matters in Pacalongan (Lōng), are the resident or factor (poey-tut), also a police magistrate called the great writer (tuā-sāā), and a controller of the revenue, called a clerk (tsaê-hoō). There is a fortified place called pān, or fort, and the soldiers on duty are called jaga (jāak-gâ), or watchmen. The fort is merely seperated from the Chinese settlement, Pachinsān (Pat-che-lân), by a river. On the south of the fort, deep in the gardens and shrubberies, with noble galleries, high and lofty, dwells the resident or factor (poey-tut). The city of Batavia (Pa), is the place of resort for both Chinese and foreigners; the streets there are at right angles, and wide; while the mansions are elegant and beautiful. But Pacalongan (Lōng), is a rustic village, without any embellishments; it is however its natural scenery of high mountains, and mighty rivers; there, while the evening sun is descending over the hills, and the fishermen are rowing home and singing responsively to one another, in a pleasing tone, one is strongly reminded of the farfamed Tsoò river; the stream of which is neither deep nor shallow, with water-plants spread over the surface, just like the scenery of Soo-chow and Hang-chow; the sight of which tends at once to gratify the eye and delight the mind; but men of understanding alone can find real pleasure in such scenes.

B A N T A M , or B A N - T A N

Bantam was formerly called the Toe-poê country; it lies to the west of Batavia (Kat-la-pa), and is inhabited by Javanese. The territory is wide and extensive, while the fields are rich and well-watered. Property is abundant and the people affluent. Among its products are variegated and fine mats, very much esteemed by Europeans. The Hollanders collect the revenues, and hold the lands on the sea-coast in possession, in order to keep in order the various foreigners, who come and go for purposes of trade. The Javanese assemble from all parts in great numbers; but they with their chiefs are very much afraid of the Hollanders, honouring them very scrupulously, and not daring to treat them with the least neglect. Their Sultan (Soo-tan) dwells in the interior, and the royal palace where he resides is strong and elegantly adorned. Outside the palace there is a small fort; where twelve Hollanders and 100 native troops are stationed, under the name of guards of honour, but really to control the Soo-tan. When the Sultan dies, his son cannot succeed without an order from the Hollanders. The Javanese are dull and stupid by nature, thinking that the Hollanders reverence them, and therefore take the trouble to collect their revenues; they imagine also that the Hollanders respect them, and have therefore built them a fort, and personally act as

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their guards of honour. These Javanese are spread abroad in all parts, from Batavia eastward to Cheribon (Chaing-lé-bun), Pacalongan (Pok-ka-lông), Samarang (Sam-ph-lang), Lassem (Lâ-som), Grissee (Kêat-lek-sek), Sourabaya (Soò-lé-bâ), Balambangan (Gwa-lâm-ông); and westward to Johore (Jëo-hwut), Palembang (Koò-kang), Champia (Chëem-pe), Lampong (Lâm-pông), &c. scores of places, are full of this sort of people, who do not fall short of millions. The Hollanders cannot muster one for their thousand, and these very much dispersed: but the Hollanders are courageous and scheming, whereby they form plans for entrapping the people, and then overawe them by majesty and allure them by gain, till they have sufficiently subdued their minds, without their daring to refuse compliance, or withhold veneration. Rightly therefore did the ancients esteem wisdom above force.

SOIL AND MANNERS OF JAVA

Batavia (Kat-la-pa) is the country of the Javanese; the Hollanders who live along the sea-coast, form not one tenth of the population. The Javanese are hundreds of times more numerous than the Dutch; the manners of the natives are honest and simple; but they are dull and stupid, and by nature pliant and fearful, being very much afraid of Europeans, and making a salaam at the very hearing of their names. The distinction between master and servant is very strictly marked; whenever they meet a superior they bend the knee, and clasp their hands together, which is called obeisance, or sumbah (chëem-pa). They dwell among the hills and dales, cultivating their fields; and reaping only one harvest in the year. In the springtime, after the rains, when the fields are full of water, they spread the seed abroad, and it grows up spontaneously, without the aid of either hoe or plough; weeds do not spring up, and the crop is produced of its own accord; each ear has hundreds of grains, hence in these western regions the price of rice is very moderate. On the sloping sides of the hills, also, rice may be planted, where the ground, if but just chiselled by a bodkin, and a few grains cast in, at the proper season will yield an abundant harvest. The rice does not need a mill to grind it, but is put into a long wooden trough, when several people beat it with long pestles; as soon as the grain is freed from the stalk they sift it out, and again pound it to clear it from the husk. The rice of Java is of a long grain and soft, much superior to that of China. The concerns of each family are managed by women, hence parents consider it of importance to have daughters born, by the marriage of whom sons-in-law are brought into the family; but when a son is born they are less pleased, because at his marriage he goes out to be housed elsewhere. Their houses are like pavilions, open on all sides; they use neither chairs nor tables, but spread mats on the floor to sit on. The floors of their rooms are all covered with these mats, and surrounded by tapestry : their bedsteads are not high, their matresses are soft; and their pillows are piled up like a tower, six or seven stories high. They sit generally cross-legged, and squat down when they see a visitor, holding each others hands by way of ceremony. They commonly esteem betel, and when a stranger arrives they present it as a mark of respect. T

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The vessels which contain it, among the rich, are made of gold and silver, but among common people of brass. Their spittoons for holding the voided juice of the betel-nut are as large as flower-pots, and are also made of brass. Men and women sit together without restriction or suspicion. When they eat, they do not use chopsticks, but take the food up in their hands; they consider beef a delicacy, but do not touch pork or dog's-flesh. The women's feet are not bound up (as in China), their faces are not smeared with cosmetics or paint, and on their heads they stick no flowers; their gowns have no collars, and they wear petticoats instead of drawers. The coats of the men, on the contrary, have collars; on the sides of their heads they stick flowers, and on their persons they wear pantaloons instead of petticoats; thus their customs appear to be the very opposite of the Chinese. Flowers of all kinds are common at every season, opening and blooming without cessation; fruits and blossoms may be seen succeeding each other all the year round; their fruits are finer in flavour than those of Canton and Fokien, but the soil being different, the natural productions also vary. Pine-apples (ông-laé), and water-melons (ông-kwa), which are naturally heating, are in the western regions esteemed refrigerant medicines; all who are affected by heat and noxious winds eat them, and contrary to one's expectation get free of their complaints. Coarse vegetables are even dearer than fowls and ducks; because grain being easily raised none of the people will exert themselves to cultivate vegetables. In the Pa country they look upon wind as a demon, and on water as a medicine; all who are exposed to the wind, and consequently get fevers, have only to bathe in the river, and they get well.

Women immediately after labour, and young children afflicted with the small-pox, all bathe in the river ; they also prick the pock with a needle till the matter comes out, and experience no evil effects from it: is not this strange ? If the weather be ever so hot and sultry, they never take off their shi clothes, nor fan themselves, but always sleep in close rooms, with curtains spread over them; the least exposure to the wind brings on sickness, hence in their chambers and rooms they use glass for doors and windows, because it keeps out the wind, but admits the light. In the rural tales of Lek-lâm, it is said, "that in the luxurious lands of the genii, they have flowers all the year round, with glass windows, and tortoise-shell bridges:" now in the western regions these are common things, so that it is not worth while making any wonder about it.

A FURTHER ACCOUNT OF BATAVIA (1)

Alas! the wheel of fortune is ever turning, and the fates revolve without cessation. It is now several hundred years since the Dutch barbarians, by artifice, obtained possession of the soil of Batavia; for by rich presents and sweet words they induced the natives of the country to give them as much ground as could be included within a cow's hide, where they might carry on their trade; and now they have strengthened their citadel, and rigidly enforced their severe enactments; until the natives of every island, far and near, not presuming to resist, have paid them tribute; thus have

(1) This article seems to have been added by another Chinese writer as it alludes to matters which occurred long subsequent to our author's visit to Java.

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they possessed themselves of a wealthy and powerful kingdom.

The Javanese are a stupid race, and, coveting the wealth of Europeans, have gradually fallen into their snare; but who could have calculated on the conquerors proceeding to invent the black fumes of opium, to tempt and delude the natives; urging them to consume this drug as a luxury, until they became so weak and emaciated, so dispirited and exhausted, that they could no longer think of regaining their land, nor conceive the idea of revenging their wrongs. The Javanese being originally a stupid and ignorant race, were readily overcome by this poison, and lost all care for themselves; but we Chinese, of the central flowery land, have also been deluded by them; for no sooner do we partake of this substance, than we lose all anxieties about our native land, have no further concern for father or mother, wife or children, and are plunged into unspeakable misery.

Opium may be denominated an article of luxury, but it is of an encroaching nature. Men partake of it in order to procure a moment's enjoyment, but they do not know that it makes gradual inroads on the constitution, and extends its injury to a future day. For the corporeal energies of men are like the rays of the sun and moon, the soothing influences of which cause all things to attain growth and vigour; but the fire of opium is like a midnight blaze upon the hills, burning up and destroying every thing with which it comes in contact; whoever consumes much of this drug becomes meagre and emaciated, he is indisposed for active exertion, and his countenance assumes a pale and sombre hue. His corporeal energies being enfeebled, he can no longer increase and multiply, and though he may have progeny they soon sicken and die. Having long indulged the habit, he wishes in vain to relinquish it, but he cannot help continuing the practice, until his family is ruined and his property wasted; then worms are engendered, and the marrow is dried up, yea every kind of frightful disease comes on, for which medicine affords no remedy. In every case it is the same. At the same time Europeans forbid their people the use of this drug, and severely punish those who offend; how is it then that we Chinese, together with the Javanese, are so thoughtless as to fall into the snare ! In this scheme of the Europeans they seem to have laid a foundation not to be rooted up for a myriad of years; having done which, they live at their ease, without dread of danger, while they give themselves up to the work of fleecing the people. We of the flowery nation, coming from a distance to traffic here, were formerly allowed to take the proceeds of our commerce, and either lay in a new stock, or carry back the hard cash to our native land, as we found it convenient. But after a time it was strictly forbidden to export silver from the colony, and we were compelled to expend our profits in the purchase of goods, before we could spread our sails, and return. Moreover the return cargoes being the product of other places, were some time before they could be brought to Batavia, so that the Chinese junks had to wait many days, until the monsoon was over, and they were unable to reach Amoy; or they were delayed till the latter end of summer, when typhoons were frequent, so that vessels and mariners perished together. This has been the case for a series of years, until the inhabitants of the sea-coast, who are devoted to this branch of commerce, burst forth into incessant lamentations, and the revenues of the country suffered, while no remedy could be discovered. Just at this crisis, who would have thought that the red-haired English foreigners, who had long cherished designs on the place, in the 14th year of Kay-k'heng (1810) came with a fleet of vessels to attack the colony, but not succeding they retired. In the summer of the next year , however, they prepared another fleet, and besieging the fort with their shells soon mastered it. The Dutch, not daring to resist, returned to their own land, and now (1814) the territory of Batavia is all under the authority of the English, who have abolished

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the oppressive laws of the Dutch, and invited people to trade as formerly. Every one renders them willing obedience, and merchants from far and near carry on an uninterrupted intercourse. The spirit of the English is really heroic; and in this affair we see how true it is, that artful plans are not to be relied upon, and that cunning trickery is of no avail.

When men injure others in order to benefit themselves, the powers above will not endure them; a truth which in this instance is abundantly exemplified. We have therefore recorded it for the examination of posterity. (1)

SOME ACCOUNT OF CELEBRATED PERSONS

Ong-sam-po.

Ong-sam-pò, in the time of Swan-tek, of the Bêng dynasty, (A.D. 1430), was a eunuch of the palace. Swan-chong (2) being fond of curiosities, ordered Ong-sam-pò and Tsing-hô, to go to the western ocean, to purchase and collect valuable things. These came as far as Bantam (Bán-tan), but did not touch at Batavia (Pa). Nevertheless, at Samarang (Sam-pá-lang) there is a cave, called Sam-po's cave, at which it is commonly reported, that wonders are wrought; and every new and full moon, our Chinese ladies and gentlemen go in crowds to worship at the place. In the midst of the sea, off Cheribon (Chaing-lé-ûun) there is an island, several miles in extent, called the snake island; (3) the common tale concerning which is, that a certain snake had a large pearl, which was taken away by Sam-pó; upon which the snake died, and became a long rocky island, to involve men in misfortune. This account, though wild and visionary, is here preserved for the inspection of the curious.

THE FAIRY THAT FAVOURS THE SEA

This protector of the sea, was called Fok by surname, and Lak-kwan by name. He formerly put to sea for the purpose of trade. The master of the vessel, and the foreign sailors, observing that he had a full cargo, began to conceive evil designs; but Lak-kwan secretly perceived their intentions, and said, "You slaves, you would make a gain by my wealth,

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(1) The Chinese writer does not seem to have been aware, that the English have been much more deeply engaged in the opium trade than the Dutch, though not on Java.
(2) Another name of Swan-tek.
(3) This refers to the Boomtjes, a small island surrounded by rocks.

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but you have no need to commit murder; stop till I have bathed, and I will myself give you that which you desire." After he had bathed and changed his clothes, he got out and walked upon the sea, and in a moment disappeared. The barbarians were very much alarmed, when violent storm arose, which overturned the vessel, and all the savages were drowned. The Chinese conceiving that the unfortunate merchant had become an invisible intelligence, bestowed on him, the title of " the fairy that favours the seas", and built a temple to his honour.

THE WIFE OF ONE SOO

In the city of Chang-chow, in Fokien, outside the eastern gate, in the deep green village, there dwelt a man belonging to the clan of Soo, who went to trade across the western ocean; he there married a wife, but being unsuccessful in business, after several years returned, and died in his native land. His western wife hearing the news and knowing that his family was poor, his parents old, and his children young, resolved to venture alone across the sea, to visit her husband's home, and support and nourish her aged mother-in-law; in doing this, she carried to the utmost the duties of filial piety, and instructed the children, till they grew up to maturity. Alas ! female constancy and rectitude, even if sought for in the flowery land of China, is not often to be found, how much less can we expect it in wild and uncivilized parts of the world. Truly, it is enough to awaken one's respect and perpetual admiration, It is a pity that we are not acuquainted with her surname, or we would record it here.

THE WIFE OF NE - TSĔET - KONG

The wife of Nê-tsĕet-kong, was a woman of a beautiful countenance, and happening to live about the time of the Batavian rebellion, was taken by a rich and powerful man, who desired to obtain her for his wife. The lady pretended compliance, but requested leave first to sacrifice to her husband on the river, when she would put on the bridal dress and go through the marriage-ceremony; but when she had finished the sacrifice, she threw herself into the water, and was drowned.

NE - BOK - SENG

Nê-bok-seng dwelt in a plantain garden, on the banks of the Holy grave Canal, where he separated himself from common pursuits, and employed his time in copying books; he was fond of the flute and violin,

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could make poetry, and was a skilful player at chess; in all of which he excelled. Every Sunday his country-seat was thronged with friendly visitors, and he had something of the spirit of his famous Pok-haè, who was so celebrated for entertaining his friends. The trees in his garden were beautifully verdant, the flowers and fruits were blooming and luxuriant; the weeping willow swept, the surface of the water, while the cedars and firs shot upto the heavens. There was a gallery called the moon gallery, and a bridge called the crescent arch : there was also a bamboo grove and a fish pond: the grove was shady, the paths were serpentine, and the whole had an elegant appearance. Bok-seng himself was quiet and still, like the chrysanthemum flower, while his bosom was full of bright ideas; truly he might be considered the retired scholar of the age.

TAN - PA - K'HENG

Tân-pà-k'heng, whose name was Lek, was an inhabitant of the beautiful stone village, in the prefecture of Chang-chow. He was naturally shrewd, and well-acquainted with human nature; his first cousin Yang was the Captain China of Samarang. Pà-k'eng went to inquire after his relative, and was soon enabled to assist him in his business. After a time Yang died, and K'heng succeeded to his office. He soon obtained several scores of trading vessels, which he despatched to different ports, and gained, wherever they touched, cent per cent profit. Before many years had expired, he became the richest man in all the country, when he kept his singing-boys, and trained his dancing-girls; he had a sumptuous table spread before him, and hundreds of females waiting at his side. When I first arrived at Samarang, I observed a native officer of the rank of Tomonggong (Tâm-pàn-kong), paying a visit to Pa-k'hèng. His train consisted of several hundred horsemen, who came in grand procession, but on their arrival at the outer gate, they alighted; and on entering approached on their knees, while Pa-k'hèng sat exalted, until they came near, when he greeted them with a slight inclination of his head. Most assuredly to attain such an extent of elevation in a foreign land, shows what the flowery Chinese are capable of.

In Batavia there used to be a large building, called the Samarang factory, where, on the arrival of the Chinese junks, those new-comers, who wished to proceed to Samarang, took up their residence, until they found vessels ready to take them on thither; these, whether of the same or different clans, whether well or ill-recommended, were all received and recorded; after which every man was employed according to his ability, and placed in the situation best adapted for him. Both Chinese and foreigners received assistance from Pà-k'heng, and his merchants and factors were without number. Trading vessels thus accumulated in Samarang, and mercantile commodities were abundant, above all other places in the western ocean: but when our hero died, the merchant ships came to an anchor, the busy mart was still, and silence and solitude pervaded Samarang. How true is the proverb, that a man of talent is the soul of a place.

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K'HOE - HONG - LEANG

K'hoé-hong-lĕ̂ng was a native of Cheang-chew, and became Captain of China of Batavia; he was also of a liberal disposition, and truly generous. There was at that time one Ch'hwă-sek-kong, who resided in his family, and experienced an instance of his generosity. It seems that of all the fruits of Cheang-chew, the brown pear is considered the most delicious; but it is never obtained in great quantities, and when the Chinese junks arrive they merely bring two or three specimens. The largest of these are sold for a hundred reals, and the smallest for twenty, all of which are generally sent up by great and influential persons, as presents to the governor of Batavia. Hong-lĕ̂ng purchased a couple of these, and entrusted them to Sek-kong, intending to send them to the governor: but Sek-kong, thinking that they were only common productions, sliced them up, and presented them to his patron. Hong-lĕ̂ng said composedly, "

. This is indeed one of the most delicious fruits of our native place, and is rarely to be obtained, let all my guests and inmates be called to partake of it."

Amboyna produces the oil of cloves, which is generally kept in small glass bottles; the largest of which are worth a hundred reals: one day Sek-kong, whilst wiping the table, accidentally broke one of these, when the fragrance diffused itself through all the house; and it being impossible to conceal the fact, he informed his patron. Hong-lĕ̂ng merely said, "

. The preservation and destruction of things are determined by fate; why need you mention it."

In Batavia, when guests are invited, they use crystal vessels and dishes, even the tea-cups are all of glass, each set of which is worth one or two hundred reals. One day, when they were entertaining some friends, a slave-girl, by a slip of the hand, broke a whole set: whereupon the maid prostrated herself on the ground, and begged to be put to death. Hong-lĕ̂ng said, " Never mind! go in, and tell your mistress that I broke it. by mistake." For, according to the custom of Batavia, the slaves are treated very cruelly; the men-servants are indeed subject to the master's controul, but the women-servants are under the superintendence of the mistress. Thus, had not Hong-lĕ̂ng adopted this plan, the slave-girl would have been in danger of her life.

At that time all those belonging to the clan of K'hoé were people of respectability, of which Hong-lĕ̂ng used to boast. It being reported to him, however, that one of his clan was doing the work of a day-labourer, Hong-lĕ̂ng sent for him, and said, Since you are a relation of mine, you ought, on your arrival at Batavia, to have waited on me immediately; why should you stand in your own light ? The Captain then took him into his employ, and in a few years he became a rich man. Of such acts of generosity there are frequent instances, all of which it would be impossible to particularize.

WUING & CHENG & KONG

Wuing-chéng-kong was a native of Cheang-ph'oó, in the prefec-

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ture of Cheang-chew, in Fokien; he was of an honest blunt disposition, and never harboured resentment. In early times he was Captain China of Samarang, and used to take great delight in poetry and wine; in which respect, as he did not restrain himself, he fell under censure: and his accounts not being very clear, he was at length thrown into prison. Some persons then advised Chéng-kong to prosecute those who were indebted to him, that he might be enabled to meet his own responsibilities. Chéng-kong replied, " . For the sake of me, a single individual, to involve others in difficulty, I had rather die than allow it." Many admired his nobleness of spirit, and offered to come forward as his securities, while they entered into a subscription, and got him out of confinement. His eldest son, called Pêân-kong, who resided at Batavia, exerted himself in trade, and having obtained a competency, invited his father to come and reside in Batavia, where he built a country-house for him, near a clear pond. In this quiet retreat the old gentleman amused himself every day, with a few of his companions, singing and reciting odes. The people looked on this as the reward of his former public spirit.

THE PRIEST FUH - PIN

Fuh-pin was a native of Cheang-p'oó, in the prefecture of Cheang-chew; and became officiating priest in the temple at Samarang. He could write a good hand, and talk very glibly, but he publicly married a wife, and brought up a family of children, to which was added an establishment of men-servants and maid-servants; so that when a guest arrived, he used to call his slave-girl to boil the tea; most ridiculous truly ! For it appears, that the priests in foreign parts have wives and concubines, which is there thought to be nothing remarkable. However, I could not help composing a verse, to expose the priest Fuh-pin, as follows :

I have heard it reported, a hermit dwells here,
Who joins with the worldling in making good cheer;
His surplice is work'd in the female arcade,
And to boil us some tea, he calls out his maid.

ACCOUNT OF DIFFERENT NATIONS

THE DUTCH

The Hollanders (Hô-lân-lâ)are called by the Chinese Hô-lân; and the general appellation bestowed upon them is Tuan (twān)

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or master. The Dutch inhabit the north-west corner if the ocean; they have high noses and red hair, white faces and grey eyes; they do not allow their beards to grow; their coats are clean and neat, with short bodies and narrow sleeves; while their gait is light and nimble. They share the sovereignty of Europe with the English (Ang-mĕ, red-haired nation) and the French (Hŏ-lân-say). The English nation is poor but powerful, and being situated at a most important point, frequently attacks the others. It is now about 1,800 years since the Dutch nation was established, and a little more than 200 years since they took possession of Batavia. At first they were driven thither by adverse winds when seeing that the country was extensive, and adapted for the building of a city, they pretended to take shelter in Bantem bay, and sent in an humble petition, accompanied by large presents, intreating the Sultan (Soo-tan) of Bantam, to them allow to borrow for a time a place on the seashore, where they might repair their vessels. It was not long, however, before they requested leave to erect a stockade with the view of screening those who were within from those who remained without; on which occasion they increased the amount of their presents. The disposition of the Javanese is stupid and foolish, unsuspicious and uncalculating; being moreover desirous of European gold, Bantam speedily fell into hands of the foreigners, and Batavia soon followed. The Dutch then entered into a treaty with the Susuhunan, (Sûn-lân) or Emperor of Solo, engaging to pay him a certain amount of tribute annually; and thus all the territory along the coast came under the superintendence of the Dutch. They then erected forts and defences, and encroached more and more, as the silk-worms devour the leaves; until their military defences are now become very strict, having a guard-house, Jaga (Jak-gâ), at every gate; while their centinels keep incessant watch, night and day, never laying aside their weapons, so that the whole year round we never hear of thieves.

They have also established a poor-house, Miskin (Bé-sek-kĭn), for the reception and maintenance of sick and destitute persons. Whenever a person comes to die, who has no near relatives at hand, he sends for a notary (nĕŏng-tà), who draws up a testament according to the desire of the sick person, which is as firm as iron and never departed from; this will is then delivered to the orphan chamber, Weeskamer, (Bé-sek-kam), to be deposited there, until the relatives of the deceased come to claim the property, which is paid over with the annual interest; as well as the proceeds of the sale of houses or lands, slave-men or slave-women, and the account of all debts due to the estate, distinctly arranged, without confusion; the least failure in which would lead to the imprisonment of the parties.

There is also a Commissary (Kong-put-sa-lé), who is charged with the superintendence of all places in the interior: besides which they have a collector of customs, Shahbandar (Sim-ban-tat) who takes care of all affairs relating to the port. There are also outer and inner magistrates or tomonggongs (tăm-pan-kong), who regulate matters in the city and suburbs. The flowery Chinese, and every description of foreigners, have all got Captains (Kap-pit-tan), placed over them, who are charged with the regulation of affairs belonging to their own countrymen, while great offences and capital crimes, are all given over to the Dutch to decide. The laws and regulations are carefully drawn up and rigidly executed, which is one cause of their perpetuity.

The Dutch say, that their country is very cold; that in the month of October they have frost and snow, when the leaves all fall from the trees. Many of their people, they affirm, attain to a hundred years of age; but the climate of Batavia is extremely hot, the leaves do not fall in Autumn, and bathing may be employed all the year round; thus the energies wasting away, people do not attain to great longevity; and fifty or sixty years

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are looked upon as the maximum. Those who are born in Batavia have not red hair, and their eyes are dark, which is perhaps to be ascribed to the climate.

THE ANG - MO , OR RED-HAIRED PEOPLE

The English (Eng-kit-lêy), are denominated by the Chinese Âng-mô (red-haired people); they also dwell in the north-west corner of the ocean, very near to the Dutch, whom they much resemble in person and dress; but their language and writing are different. English manufactures are very superior, while their swords and guns, and other implements, are the best in all countries to the north-west. Those who trade to Batavia all reside in factories (t'hoé-k'hoè), and submit to the regulations of the Dutch; while the latter treat them well, and do not dare to quarrel with them. Of late years there is a newly-established settlement, to the west of Malacca, and the south of Quedah (Kit-tat), on the opposite side of the peninsula to Patani (Tâ-nê), which is called the island of Pinang (Pin-lông). But the regulations there are oppressive and unfriendly, so that the Chinese of that place, being unable to endure them, have removed elsewhere.

THE FRENCH (HO - LAN - SAY)

The French (Put-lân-say) people are called by the Chinese Hô-lân-say; they also reside in the north-west corner of the ocean, very near the English and Dutch. Their appearance, apparel, and household furniture are all similar to those of the Dutch, but their language and literature are different. Their dispositions are violent and boisterous; their country is poor, and contains but few merchants, hence they seldom come to Batavia. Whenever the Dutch are insulted by the English, they depend on the French for assistance. The kingdom of France is large and the population numerous, so that the English are somewhat afraid of them.

MANILLA (BUN - NE - LA) (1)

The Spanish (Sit-pân-gêw), are called by the Chinese Sòng-á, (from Luzon); they also dwell in the north-west corner of the sea, and the name of their country is Kan-se-lap. Their physiognomy resembles in some respect that of the Chinese. They wear high-cornered caps, and coats with narrow sleeves; small above and full below; their food and

(1) In this account the author seems to have confounded the Spaniards and Armenians together.

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furniture are not unlike those used by the Dutch. Their country is very rich, and produces gold and silver. The round-caked silver money (dollar) is stamped with the likeness of their sovereign, of which various sizes are made, and the merchants of Canton and Fokien find them very convenient for the purposes of trade. They frequently send vessels to the coast (Ko-siâ-tat), (1) to purchase European cloths, for sale in Batavia. Their capital is large, of which both Chinese and foreigners avail themselves.

THE NATIVES OF THE COAST (KO - CHA).

These live at the coast (Ko-sis-tat), far to the west of Batavia, distant from Padang (Pà-tang) and Bencoolen (Bêng-koó-lé), about 200 ship's watches (nearly 2,000 miles). The Chinese call them Sayid (Sa-yîh). They are tall in person, with bushy whiskers, and imposing appearance; they wear flowery tunics, embroidered robes, and white silken trowsers. They bind their heads about with white cloth (turbans), and hold rosaries in their hands. Their country is rich, and their manufactures consist of a fine cotton cloth, called Ka-ché, also denominated moris (mô-lè), every piece of which is worth a hundred reals; it is as thin as surplice cloth, or as the wings of the gossamer, embroidered with flowers, extremely neat and elegant.

THE JAVANESE (Jaou-a).

This race is extremely numerous, dwelling all along the coast from Bantam and Batavia, to Cheribon (Chaing-lé-bûn), Pacalongan (Pak-ka-lông), Samarang (Sam-pa-lang), Lassem (Lâ-som), Grissee (Kĕĕ-lek-sek), Surabaya (Soō-lé-bâ-à), and Banyuwangi (Gwā-lâm-ong). There are some of this race also in Johore (Jĕĕ-hwut), Palembang (Koò-kang), Tsiampa (Chĕem-pe), Lampong (Lâm-pông), &c. all of which places are inhabited by people of this class. They generally acknowledge the ruler of Samarang (Sam-pâ-lang), and Solo (Lam-lae), as their Susuhunan (Sûn-lân), or sovereign. The chiefs of other places being merely called Sultan (Soó-tan). This class of people are blunt and stupid, not understanding the principles of reason; but they harbour no resentment, and are easily managed. They take little account of times and seasons but assign twelve moons to each year, which moons they reckon from the time when they see the new moon; their mode of writing resembles crawling worms, and their dialects differ according to the places in which they reside; but they are all subjects to the Dutch; whom they serve as slaves obeying orders most punctually, without daring to display the least negligence.

(1) The coast of Coromandel.

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to put on the appearance of alarm. When the pirates came near, they said, "This is certainly a Chinese vessel from Batavia, hence they are no enemies for them." Saying this they rushed on board, where they found the servants sailing, when could have in hand. The pirates asked these the servants alarmed, and to make their escape, but the servants shouted at them; they were then about possessing themselves, said that they had made a mistake in attacking the vessel, and owned that they deserved to die. The servants asked that they had on board. The pirates replied, that they were only just out, and had taken nothing; still being desirous of showing their regard, they brought goods on the deck and departed.

THE MALINESE (MA - LI)

These reside on an island, to the eastward of Banyuwangi, or Balambouang (One-ie-ong) ; their appearance is like that of the Javanese, both men and women make large holes in their ears : the lascles, however, are rather handsome; they are diligent and economical in disposition, but will not submit to the Dutch government. Their country lies to the extreme east of Batavia, and is on all sides surrounded by water; there is a range of islands near it, in which there are many caves; the productions of the country are edible bird's nests, sea-weed (apar apar), sirah-pi-tins, beche de mer, and birds of paradise.

MOOTAN (MOO - TAN)

This island lies to the south of Makassar, not far from Bantam (Sit-ie-yam). The appearance of the inhabitants is black and ugly, and being violent in disposition, without fear of death. They are dreaded by all the surrounding islanders; in this respect they are not inferior to the Dutch, while in commerce they surpass them. They are not subject to the Dutch, and the productions of their country are rattans, sapan-wood, beche de mer, bird's nests, and a sort of tuneree.

PAPUAS (PA - PA), THE INHABITANTS OF NEW GUINEA

These reside to the eastward of Amboyna, and are an black as jet, of as it their whole body had been painted; they have woolly hair, and are in- could only most of them live on the coast, their blood is like Indian ink and they are very do not cook their food.

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THE ISLAMS (SIT - LAM)

When the Chinese remain abroad for several generations, without returning to their native land, they frequently cut themselves off from the instruction of the sages; in language, food, and dress they imitate the natives, and studying foreign books, they do not scruple to become Javanese, when they call themselves Islam (Sit-lam). They then refuse to eat pork, and adopt altogether native customs. Having multiplied, in the course of time, the Dutch have given them into the hands of a Captain, who superintends this class.

THE MALAYS (BOO - LAE - YEW)

This race is exceedingly numerous, scattered about in every place: Malacca (Mâ-lak-kak), Quedah (Kit-tat), Padang (Pá-tang), Bencoolen (Bang-koó-lé), Benjarmasin (Mâ-sin), Bima (Lí-má), Timor (Ti-bûn), and Pasir (Pâ-sit) on Borneo, are all peopled by them. Their dispositions are crafty and treacherous; they are very much addited to piracy, and they keep their nests in the Carimons (Kit-lé-bûn), Lingin (Lûng-gây), &c. being such as we call in our country boat-robbers. Their appearance or disappearance is uncertain; the Canton and Fokien people are much disturbed by them. Their language is employed by the Dutch, as a medium of intercourse with the Chinese and natives, as the mandarin dialect is in China.

THE BUGIS (BOO - GIT - SE)

These reside in Macassar (Bang-ka-seak), but their principal city is in the interior of Celebes; their chief is called Rajah (Lâ-jâ), a title similar to the Javanese Susuhunan. Their women are very handsome and clever, readily comprehending matters; but the dispositions of the men are boisterous and violent in the extreme; they care no more about going to death than about returning home.Whenever they meet pirates at sea, they invariably despise them. They will not submit to Dutch rule, but have no objection to enter into covenant with them, as friends and brethern. Their country produces fine cloth and beche de mer, both of which are highly esteemed in Europe. A Chinese, of the name of Té-hôw, had a number of servants of this nation, who followed him on a voyage to Banda (Bân-lân). Whilst pursuing their course, they fell in with pirates, when Té-hôw became afraid, as did also the Javanese captain of the vessel; but the servants said, "We Buginese are celebrated for our military skill, and are not afraid of those weak fellows". They therefore advised Té-hôw to screen his Buginese servants, and to make believe that it was a Chinese vessel, when the pirates would be emboldened to attack them. They also directed the sailors to avoid assuming the defensive, but

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to put on the appearance of piety. When the pirates came near, they said, "This is certainly a Chinese vessel from Batavia, because they are so much afraid. Saying this they rushed on board, where they found the servants sitting for them sword in hand. The pirates asked them the servants said, when could days take this for a Dutch vessel." They were then about to make their escape, but the servants shouted at them and the thieves, frightening themselves, said that they had made a mistake in attacking the vessel, and owned that they deserved to die. The servants asked that they had on board. The pirates replied, that they were only just out, and had taken nothing still being desirous of showing their regard, they brought out various articles of provision, which presenting, they knocked their heads on the deck and departed.

PULO MALINTANG (PA - LI)

These reside on an island, to the eastward of Banjermasin, or Salamboeng (Ons-ibs-ong), their appearance is like that of the Javanese, both men and women make large holes in their ears : the females, however, are rather handsome; they are diligent and economical in disposition, but will not submit to the Dutch government. Their country lies to the extreme east of Celebes, and is on all sides surrounded by water; there is a range of islands near it, in which there are many caves; the productions of the country are edible bird's nests, sea-weed (spar agar), sharks'-fins, beche de mer, and sticks of paradise.

BOOTAN (BOO - TAN)

This island lies to the south of Makassar, not far from Salaya (Sit-ib-yah). The appearance of the inhabitants is black and ugly, and being violent in disposition, without fear of death. They are dressed by all the surrounding islanders: in this respect they are not intelligent to the Dutch, and the productions of their country are rattans, sapan-wood, beche de mer, bird's nests, and a sort of incense.

PAPUA (PA - PA), THE INHABITANTS OF NEW GUINEA

These reside to the eastward of Amboyna, and are as black as jet, or as if their whole body had been painted; they have woolly hair, and are in stature middling; their limbs are slender, and they climb trees as if they could fly; most of them live on coco nuts, their blood is like thick ink and they are very do not cook their food.

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to put on the appearance of alarm. When the pirates came near, they said, This is certainly a Chinese vessel from Batavia, hence they are so much afraid. Saying this they rushed on board, where they found the servants waiting for them sword in hand. The pirates seeing these were alarmed, and said, "Who would have taken this for a Bugis vessel." They were then about to make their escape, but the servants shouted at them; and the thieves, prostrating themselves, said that they had made a mistake in attacking the vessel, and owned that they deserved to die. The servants asked what they had on board. The pirates replied, that they were only just out, and had taken nothing; still being desirous of showing their regard, they brought out various articles of provision, which presenting, they knocked their heads on the deck and departed.

THE BALINESE (BA G LI)

These reside on an island, to the eastward of Banyuwangi, or Balambuang (Gwa-lâm-ong) : their appearance is like that of the Javanese, both men and women make large holes in their ears : the females, however, are rather handsome; they are diligent and economical in disposition, but will not submit to the Dutch government. Their country lies to the extreme east of Batevia, and is on all sides surrounded by water; there is a range of islands near it, in which there are many caves; the productions of the country are edible bird's nests, sea-weed (agar agar), shark's-fins, beche de mer, and birds of paradise.

BOOTAN (BOO - TUN)

This island lies to the south of Makassar, not far from Salayu (Sit-lâ-yêw). The appearance of the inhabitants is black and ugly, and being violent in disposition, without fear of death, they are dreaded by all the surrounding islanders; in this respect they are not inferior to the Bugis, while in comrseness they suppass them. They are not subject to the Dutch, and the productions of their country are rattans, sapan-wood, beche de mer, bird's beaks, and a sort of incense.

PAPUA (PA - PA), THE INHABITANTS OF NEW GUINEA

These reside to the eastward of Amboyna, and are as black as jet, or as if their whole body had been painted; they have woolly hair, and are intolerably ugly; their limbs are nimble, and they climb trees as if they could fly; most of them live in hollow trees and caves of the earth; they do not cook their food; their blood is like thick ink: and they are very

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to put on the appearance of alarm. When the pirates came near, they said, "This is certainly a Chinese vessel from Batavia, because they are so much afraid. Saying this they rushed on board, where they found the servants making for them sword in hand. The pirates seeing these were alarmed, and made their escape, but the servants shouted at them and the pirates, recognising themselves, said that they had made a mistake in attacking the vessel, and owned that they deserved to die. The servants asked what they had on board. The pirates replied, that they were only just out, and had taken nothing; still being desirous of showing their regard, they brought out various articles of provision, which presenting, they mocked their heads on the dock and departed.

THE MALINDOS (BA - LI)

There resides on an island, to the eastward of Banjuwangi, or Balambuang (Ong-ish-ong), their appearance is like that of the Javanese, both men and women make large holes in their ears : the females, however, are rather handsome; they are diligent and economical in disposition, but will not submit to the Dutch government. Their country lies to the extreme east of Batavia, and is on all sides surrounded by water; there is a range of islands near it, in which there are many caves; the productions of the country are edible bird's nests, sea-weed (ager agar), "-fish, beche de mer, and birds of paradise.

BOOTAN (BUT - TAN)

This island lies to the south of Makassar, not far from Salaya (Sit-ik-yar). The appearance of the inhabitants is black and ugly, and being violent in disposition, without fear of death. They are dreaded by all the surrounding islanders; in this respect they are not inferior to the Malay, while in commerce they surpass them. They are not subject to the Dutch, and the productions of their country are rattans, sapan-wood, beche de mer, bird's nests, and a sort of incense.

PAPUA (PA - PA), THE INHABITANTS OF NEW GUINEA

These resemble in the eastward of Ambovna, and are as black as jet, or as if their whole body had been painted; they have woolly hair, and are in consequence usually called by the native Arabs and Malays as if they would say, most of them have in the native hair and they are very do not cook their food, their blood is like the Indian hair and they

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fond of wine. A Captain China, called Ko-kin, had a slave, who being once missing, was thought to have absconded. In the distillery there was a large vat, full of wine, as high as the roof, which was supported underneath by stone pillars; the slave had crept under this vat, and having bored a hole in it with an awl, began by means of a straw to drink out the liquor; thus he got drunk and lay intoxicated for six or seven days: after which he was discovered, still under the influence of liquor. The Dutch are fond of keeping this kind of people as slaves to wait on them, just because of their ugliness. Their country is near to Ceram (Sit-lân), and Kering (Kit-lêng), and in manners they somewhat resemble the inhabitants of those countries. They are all called black demons. The production of their country are a peculiar kind of tobacco, dragon's blood, sandal-wood, sapan-wood, sea-weed, and sago.

CERAM SAY - LAN

This country lies near Papua, and the inhabitants are also called black demons. As it regards their physiognomy, they have depp sunken eyes, with the lower part of the face projecting, and their mouths so wide, that they almost extend from ear to ear. Their skin is black, and their hair woolly; they go about nearly naked, and nestle in the trees; they carry their children on their hips, and climb up and down as if they were flying, being as nimble as monkeys; they make no use of fire in dressing their food, and eat all kinds of spiders, lizards, snakes, and other reptiles. They resemble the Papuans in manners, and their country produces sandal and sapan-wood, sharks'-fins, tortoise-shell, and birds of paradise.

HERING, (KIT - LENG) OR CERAM

The Kit-lêng people are the neighbours of the Ceramites; they are also very black and dwarfish; their hair, however, does not curl, and is rather lank; their manners in some respects resemble those of the Papuans; the productions of their country are sandal and sapan-wood, sea-weed, and ambergris. I once possessed a slave-girl from thence, who was rather well-formed, but her extreme blackness was horrible: when the Europeans dine, they like to have a train of such slave-girls arranged on each side, waiting on them; but when I see them, I order them away; when my wife playfully says, These curious creatures are only come to amuse you; why do you drive them away ?

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MISCELLANEOUS MATTERS

CLIMATE AND SEASONS

In the south-eastern regions, the climate and seasons differ very remarkably from our own. In the winter, with the rise and fall of tides, are the length of the days and nights, with the rise and fall of tides, are the very reverse of our inner land (Dikha). In the spring there is much rain, and in the summer, drought; every year it is the same. The wind in the monsoons blows from the south; and in the autumn from the north (1), of which voyagers take advantage. At night all the stars north of the great bear are invisible, while those in the southern hemisphere are doubly bright. Seasons do not disturb much the new and full moons, nor do they supply litter-ary months. The four seasons and eight parts are in Batavia all alike, but ten days after the winter solstice, they reckon the new year to begin. In this respect they make no variations for hundreds and thousands of years.

WATER-SPOUTS OR THE DRAGON DRAWING WATER.

On the wide ocean, when storms occur in the dusk of evening, a line of black clouds, like a needle, is sometimes seen to descend, gradually coming lower and lower, until it reaches the sea; when the water, thereby thrown into commotion, forms a violent eddy. Those who are at a distance apprehend no small injury; but should the phenomenon approach, then it is necessary to burn lowli's feathers, and let off crackers to disperse it; while great care must be taken to cover the water-casks and reservoirs on board with cotton or cloth, otherwise the water in them would be drawn up into the clouds. The taste of the sea-water is naturally salt, but when thus drawn up and formed into rain it becomes fresh. This is one of the inscrutable ways of Providence, whereby human life is preserved.

THE CHINESE RAINBOW, AND MINE EXPLODING.

At sea, the rainbow appears to those at a distance as a semicircle; but on approaching near, it will be found to be a complete circle, without a break.

When I first heard the people of Batavia say, that near Carimon Java, the lightning was fire, I could not believe it; but on my voyage to Ternatte, I passed by Carimon Java, and that evening I observed that the lightning was not red, but of a deep blue colour; and the light of it was prodigiously dilated, and not in a stroke. (2) The poet truly says, "

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(1) Alluding to the land and sea breezes.

(2) The south coast of Borneo is very much impregnated with sulphures of antimony, which perhaps although the lightning, and produces the lurid appearance above referred to.

TIMOR (TE - MUN)

Timor lies on the extreme east of Bootan (Boéy-tân). Timor, in the native language, means east; hence its application to the name of the country. It is inhabited by Malays, and is not far from Bali; the soil is barren, and the people barbarous; the country is poor, and not subject to the Dutch. The productions are sandal-wood, clove-trees, sapan-wood, beche de mer, and sea-weed.

PASIR (PA - SIT), ON BORENBO

This place is situated to the eastward of Benjarmasin (Ma-sin), but is not equal to it in wealth; the natives are a race of Malays, who have their own king, and are not subject to the Dutch, only paying a small annual tribute. The productions are bird's nests, rattans, and gold-dust; on which account it is generally considered a rich country.

SERANIS (SEK - A - NE) OR PORTUGUESE

The Seranis are called by the Chinese { black demons, there is no account of their forefathers, but they belong to Batavia, in which city they have a church. In their reckoning of time, as well as in their language and mode of writing they follow the Dutch; so also in their apparel, houses, and furniture. Their men are slenderly formed, but their women are beautiful, and contract marriages with the Dutch, who seem to prefer them. This class is principally employed as clerks, or soldiers; they are of an artful disposition, and the Dutch, out of jealousy, will not allow them to rise in office.

BIAJOOS (LE-BA-JOO), OR DAYAKS.

These people reside on the west of Benjarmasin (Ma-sin), the interior of which country they occupy, but have no form of government, and are nominally subject to the Sultan of Benjarmasin. Their appearance is something similar to the Javanese; they are tattooed all over, and have large holes in their ears, through which they insert pieces of wood, until the lobes of their ears reach to their shoulder. The country produces gold-dust, rattans, and dried venison; the inhabitants employ themselves in gathering rattan, killing deer, and washing gold-dust. The country of Benjarmasin is extremely rich, producing gold in various places; it also pro-

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DISCONTINUOUS MATERIAL

CLIMATE AND SEASONS

In the south-western regions, the climate and seasons differ very remarkably from those of our Inner Land (Dhina). In the spring there is much rain, and in the summer, drought; every year it is the same. The wind in the monsoon time blows from the south and in the evening from the north (1), of which voyagers take advantage. At night all the stars north of the great bear are invisible, while those in the southern hemisphere are doubly bright. Two months do not distinguish the new and full moons, nor do they supply their calary months. The four seasons and eight tanis are in Saturn all alike, but ten days after the winter solstice, they reckon the new year to begin. It is this respect they make no variations for hundreds and thousands of years.

RAIN-BOWS OR THE HEAVEN INDICATING WATER.

On the wide ocean, when storms occur in the dark of evening, a line of black clouds, like a needle, is sometimes seen to descend, gradually coming lower and lower, until it reaches the sea when the water, thereby thrown into commotion, forms a violent eddy. Those who are at a distance experience no heavy jutney; but should the phenomenon approach, then it is the mariner to drive towel's feathers, and let off oranges to disperse it; while great care must be taken to cover the water-casks and reservoirs on board with cotton or cloth, otherwise the water in them would be drawn up into the clouds. The taste of the sea-water is naturally salt, but when thus drawn up and formed into rain it becomes fresh. This is one of the inscrutable ways of Providence, whereby human life is preserved.

THE CHOKHIWA RAINBOW, AND HOW FORMED

At sea, the rainbow appears to those at a distance as a semicircle, but on approaching near, it will be found to be a complete circle, without a break.

When I first heard the people of Batavia say, that near Caribou Java, terrestrial, I passed by Caribou Java, and that evening I observed that the lightning was blue, but of a deep blue colour, and the light of it was friendly diffused, and not in a stream. (2) The poet truly says, "

(1) Alluding to the land and sea breezes.

(2) The south coast of Borneo is very much interrupted with sulphures of antimony, which perhaps enhance the lightning, and produces the lurid appearance above referred to.

duces diamonds, which are very hard, and when plished are extremely brilliant, reflecting the smallest hair, and dazzling the eyes of the beholder, like the splendour of the sun and moon: cast into the fire they are not destroyed, but when rubbed up are as brilliant as before. The larger ones are above all price, but the smaller ones are weighed against grains of rice, sixteen of which form one carat (kat-lat), the price of each carat is about 20 or 30 reals, Europeans do not so much value pearls and gems, but they consider diamonds as exceedingly precious; their sleeve and neck-buttons being frequently ornamented with them. Some of them say, that diamonds above ten carats in weight, if carried about the person, will ward off misfortune.

BIMA (LE-MA), ON SUMBAWA

This place lies to the south of Macassar, and is inhabited by Malays who are not subject to the Dutch jurisdiction. It is seldom visited, and the habits of the people are grasping and oppressive. It produces good horses, some of which are sent as an annual tribute to Batavia.

AMBOYNA (AN-BUN)

Amboyna lies to the eastward of Batavia, not far from Banda (Ban-lân), and Ternate(Kan-a-té). It has a mixed population of Seranis (Sek-a-nê) or Portuguese, Islams (Sit-lâm), and Malays. The islands subjected to Amboyna are Saparua (Sa-pa-lua), Kln (K-lâ) at the back of Ceram. Kariko (A-lè-ko) on Booroo, Lariko (Lâ-lé-ko) on Amboyna, Booro (Boo-lé), and Maripa (Ban-lé-pà), between Ceram and Booro. The productions are beche de mer, cloves, nutmegs, parrots, birds of paradise, oil of mace, and honey.

BANDA (BAN-LAN)

Banda lies to the extreme east of Batavia, forming the eastern limit of the European colonies; it is inhabited by a mixed race of Islams (Sit-lams), and Malays. The productions are cloves, nutmegs, beche de mer, and tortoise-shell. The dependant states are Little Timor, Kien (Kay-ni), Ay (A-ji), Goram (Go-lông), and Timor Laut (Tan-lay-bwat).

PERPUSTAKAAN NASIONAL
REPUBLIK INDONESIA

CLIMATE AND SEASONS

In the north-eastern regions, the climate and seasons differ very largely from those of our inner land (Dinkna). In the spring there is much rain, and in the summer, drought; every year it is the same. The wind in the north-west blows from the south; and in the autumn from the north (1), of which voyagers take advantage. At night all the stars north of the great bear are invisible, while those in the southern hemisphere are doubly bright. Sometimes do not distinguish the new and full moons, nor do they supply their calary months. The four seasons and eight suns are in Batavia all alike, but ten days after the winter solstice, they recken the new year to begin. It is this respect they make no variations for hundreds and thousands of years.

WATER-SPOUTS OR THE HEAVEN DRAWING WATER.

On the wide ocean, when storms occur in the dusk of evening, a line of black clouds, like a needle, is sometimes seen to descend, gradually coming lower and lower, until it reaches the sea; when the water, thereby thrown into commotion, forms a violent eddy. Those who are at a distance experience no harm; but should the phenomenon approach, then it is necessary to burn lowri's leathers, and let off crackers to disperse it; while great care must be taken to cover the water-casks and reservoirs on board with cotton or cloth, otherwise the water in them would be drawn up into the clouds. The taste of the sea-water is naturally salt, but when thus drawn up and formed into rain it becomes fresh. This is one of the inscrutable ways of Providence, whereby human life is preserved.

THE CHINESE RAINBOW, AND MINE DISCLOSING

At sea, the rainbow appears to those at a distance as a semicircle; but on approaching near, it will be found to be a complete circle, without a break.

When I first heard the people of Batavia say, that near Caribon Java, the lightning was fine, I could not believe it; but on my voyage to Samarang, I passed by Caribon Java, and that evening I observed that the lightning was not red, but of a deep blue colour; and the light of it was friendly diffused, and not in a stream. (2) The poet truly says, "

(1) Alluding to the land and sea breezes.

(2) The south coast of Borneo is very much impregnated with sulphures of antimony, which perhaps although the lightning, and produces the fairy appearance above referred to.

TERNATE (KAN-A-TE)

Ternate lies to the extreme north-east from Batavia, near Sooloo (Soe-lok), and Salibabo (Seuk-boo). It is said, that the course from thence to Amoy (in China) is much nearer than from Batavia, but none of our countrymen have ever tried that passage. The productions are beche de mer, tortoise-shell, gold-dust, and pearls. The islands subject to it are Tidore (Tēy-lō), Kemar (Kim-a), on Celebes, Batchiang (Bā-cheang), Way-geoo (Wā-kēn), Oby (O-bē); Geby (Haé-lé), Popo (Poò-lóe), And Bankela (Ban-gnay-lé).

THE CAPE OF GOOD HOPE (KAP)

This place is situated at the corner of the south-western ocean; when the Dutch vessels annually return to Europe, they generally anchor at this port, to change their crews, and lay in provisions, after which they proceed on their voyage; for the Cape appears to be about half way. The Chinese of Batavia, who engage on board the vessels as sailors, on their arrival at this place are exchanged for Europeans; from whence, after a short residence, they return to Batavia by other opportunities; as they are not permitted to proceed to Europe. The voyage between Batavia and Holland is said to be three months outward-bound, and five months homeward-bound; because, in coming, the winds and tides are favourable, and only three months are required; but in going, both are contrary, hence the necessity of a five months' passage. It is also said, that somewhere near the end of the voyage there is a dark part of the sea, where neither sun nor moon can be seen; but after proceeding onward three or four days, these again appear: for in this world there are many wonderful things which cannot be accounted for.

MANGALORE (LANG)

This country is situated in the north-western ocean, it is a very extensive region, and all the nations of Europe trade there, so that vessels are incessantly coming and going, and merchandize is abundant. The hundred kinds of barbarians flock thither in crowds, and it is truly a great emporium of commerce. But the Chinese have not yet travelled thither.

CEYLON (SAY-LANG)

It is situated in the corner of the north-western ocean, and is widely-

MISCELLANEOUS MATTERS

CLIMATE AND SEASONS

In the south-eastern regions, the climate and seasons differ very largely from our own. In the spring (October), the days and nights are of nearly equal length, and the rise and fall of tides, are the most regular, throughout the year. In the spring there is much rain, and in the summer, drought; every year it is the same. The wind in the northern hemisphere blows from the south and in the autumn from the north (1), of which voyagers take advantage. At night all the stars north of the great bear are invisible, while those in the southern hemisphere are doubly bright. Two moons do not disturb the new and full moons, nor do they supply their calary months. The four seasons and eight terms are in Batavia all alike, but ten days after the winter solstice, they reckon the new year to begin. In this respect they make no variations for hundreds and thousands of years.

WATER-SPOUTS OR THE DRAGON DRAWING WATER.

On the wide ocean, when storms occur in the dusk of evening, a line of black clouds, like a needle, is sometimes seen to descend, gradually coming lower and lower, until it reaches the spot when the water, thereby thrown into commotion, forms a violent eddy. Those who are at a distance experience no heavy injury; but should the phenomenon approach, then it is impossible to drive away the terrors, and let off oracles to disperse it; while great care must be taken to cover the water-casks and reservoirs on board with cotton or cloths, otherwise the water in them would be drawn up into the clouds. The taste of the sea-water is naturally salt, but when thus drawn up and formed into rain it becomes fresh. This is one of the inscrutable ways of Providence, whereby human life is preserved.

THE CHINESE RAINBOW, AND NINE FIGHTING

At sea, the rainbow appears to those at a distance as a semicircle; but on approaching near, it will be found to be a complete circle, without a break.

When I first heard the people of Batavia say, that their Chinese love fighting was plain, I would not believe it; but on my voyage to Japan, I passed by Chinese Java, and that evening I observed that the heavens were not red, but of a deep blue colour, and the light of it was prodigiously diffused, and not in a straight. (2) The poet truly says, "

(1) Alluding to the land and sea breezes.

(2) The south coast of Borneo is very much impregnated with sulphurets of antimony, which perhaps attracts the lightning, and produces the lurid appearance above referred to.

extended region. The Dutch, English, French, and natives of Manilla (Bûn-nê-lâ) live together there. The productions are gold, silver, and precious stones of all colours, so brilliant that they dazzle the eyes. The country is subject to the authority of the Dutch, who banish thither all persons meriting transportation in Batavia. Some of the Chinese have been banished thither, but those who are not criminals are not allowed to go.

COCHIN (KOO-CHENG)

Lies on the shores of the north-western ocean, not far distant from Mangalore (Lang), and Ceylon (Say-lang). The territory is large, and colonized by the Dutch. There is also a dense population of natives, not inferior in numbers to those of Batavia; but the Chinese have not yet visited it.

BENGAL (BENG-KA-LÂ)

This place is situated to the north-west of Bencoolen, and is a very extensive country, inhabited by Dutch, Serenis (Sek-a-nê) or Portuguese, and English; besides various descriptions of natives who collect thither in crowds for trade, in addition to many natives of the Coromandel coast (Ko-cha), as well as the inhabitants of Padang, Bencoolen, and other neighbouring countries to the west. All kinds of merchandise are to be met with there, and wealth is abundant. The productions are woollens, camlets, and long-ells (pit-che). The Chinese do not trade thither.

SUPPLEMENTARY REMARKS

The dependent countries of Europe are intermixed and connected without end; some of these places can be visited by ships, when they become a little known; and some are held in subjection by the Dutch, and governed by them. The rest live in hollow trees and caves of the earth, not knowing the use of fire, and wander about naked, or in strange and uncouth attire; they cannot all by fully known, nor are there any means of inquiring about them. We have heard of such names as English (Eng-lêy), Pegu (Pok-gnô), Bussorah (But-sa), with Key-lap, and Ek-sim, but we have no opportunity of knowing any thing of their manners and customs.

PERPUSTAKAAN NASIONAL

ENCOUNTERINGS WEATHER

CLIMATE AND SEASONS

In the south-eastern regions, the climate and seasons differ very remarkably from our own. In the spring (Ostinn), the days and nights, are the same length of time, and the rise and fall of tides, are the same as in the summer, throughout; every year it is the same. The wind in the north-eastern side blows from the south; and in the autumn from the north (1), or within a few points of it. It rises and falls with the sun, and is generally moderate, and variable, while those in the southern hemisphere are doubly strong. At night all the stars north of the great bear are not distinguished the new and full moons, nor do they supply their place by others. The four seasons and eight tides are in harmony all alike, but ten days after the winter solstice, they reckon the new year to begin. In this respect they make no variations for hundreds and thousands of years.

WATER-SPOUTS OR THE DRAGON INHALING WATER.

On the wide ocean, when storms occur in the dusk of evening, a line of black clouds, like a needle, is sometimes seen to descend, gradually coming lower and lower, until it touches the sea; when the water, thereby thrown into commotion, forms a violent eddy. Those who are at a distance experience no heavy injury; but should the phenomenon approach, then it is necessary to burn towels feathers, and let off tobacco to disperse it; while great care must be taken to cover the water-casks and reservoirs on board with cotton or cloth, otherwise the water in them would be drawn up into the clouds. The taste of the sea-water is naturally salt, but when thus drawn up and formed into rain it becomes fresh. This is one of the inscrutable ways of Providence, whereby human life is preserved.

THE CHOSHIWA RAINBOW, AND ITS FIGHTING

At sea, the rainbow appears to those at a distance as a semicircle; but on approaching near, it will be found to be a complete circle, without a break.

When I first heard the people of Matavia say, that their Curious lava, the lightning was blue, I could not believe it; but on my voyage to Tamaraki, I passed by Curious lava, and that evening I observed that the lightning was not red, but of a deep blue colour; and the light of it was proudly diffused, and not in a streak. (2) The poet truly says, "

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(1) Alluding to the land and sea breezes.

(2) The south coast of Borabora abounds the lightning, and produces the hurtful substance above referred to.

MISCELLANEOUS MATTERS

CLIMATE AND SEASONS

In the south-western regions, the climate and seasons differ; the length of the days and nights, with the rise and fall of tides, are the very reverse of our inner land (China). In the spring there is much rain, and in the summer, drought; every year it is the same. The wind in the morning blows from the south; and in the evening from the north (1), of which voyagers take advantage. At night all the stars north of the great bear are invisible, while those in the southern hemisphere are doubly bright. Europeans do not distinguish the new and full moons, nor do they supply intercalary months. The four seasons and eight terms are in Batavia all alike, but ten days after the winter solstice, they reckon the new year to begin. In this respect they make no variations for hundreds and thousands of years.

WATER-SPOUTS OR THE DRAGON INHALING WATER.

On the wide ocean, when storms occur in the dusk of evening, a line of black clouds, like a needle, is sometimes seen to descend, gradually coming lower and lower, until it reaches the sea; when the water, thereby thrown into commotion, forms a violent eddy. Those who are at a distance experience no injury; but should the phenomenon approach, then it is necessary to burn fowl's feathers, and let off crackers to disperse it; while great care must be taken to cover the water-casks and reservoirs on board with cotton or cloths, otherwise the water in them would be drawn up into the clouds. The taste of the sea-water is naturally salt, but when thus drawn up and formed into rain it becomes fresh. This is one of the inscrutable ways of Providence, whereby human life is preserved.

THE CIRCULAR RAINBOW, AND BLUE LIGHTNING

At sea, the rainbow appears to those at a distance as a semicircle; but on approaching near, it will be found to be a complete circle, without a break.

When I first heard the people of Batavia say, that near Carimon Java, the lightning was blue, I would not believe it; but on my voyage to Benjarmasin, I passed by Carimon Java, and that evening I observed that the lightning was not red, but of a deep blue colour; and the light of it was broadly diffused, and not in streaks. (2) The poet truly says, "

(1) Alluding to the land and sea breezes.

(2) The south coast of Borneo in very much impregnated with sulphuret of antimony, which perhaps attracts the lightning, and produces the lurid appearance above referred to.

THE MAKING HASH , AN ELK

This elk is called Se-ip-pan, and is said to abound in Sepone, but in Setavia there are none; we have heard of the name, but have never fallen in with it: those who have met with it say, that it is like a native woman, differing from the common class of Malays, and dwelling in the deep jungle. Here eye has no pupil, and she can see in the dark; at night she is said to fly about, with nothing but her head, and entering into people's houses devours their entrails. But she very much dislikes sour things, coming into contact with which she cannot open her eyes. She devours men, and that the way to distinguish her apart is to take the juice of a lemon, and sprinkle it upon her, when she dares not approach. (1)

THE BOUNCE-EATING FAIRS

There is a tribe of people at Sepharantin, who are much addicted to praying every evening, they worship towards the setting sun, and recite charms till the sun goes down. They do not set the flash of dogs or pigs, and when their friends die, they pull out their hair, draw their teeth, and strike into the world with them, so when they die they should not carry them away. This is one of the cruelties of false religions.

THE SEA-NUISE

This is rather an unusual phenomenon at sea; when it appears it is taken for a storm. It is like that of a sun, with a round iron exhaust or a storm. The Malays call it Sepeng along, and is called the seaor to sail on seeing people it jumps along, and is called the seaprize. Those who meet with it, know that it is an intellectual ocean, and exhaust a storm. They say, that when it appears, the waves soon become tolerable and disappear anew.

(1) This elk is much believed in by the Malays, and is called Sentimax. Those which it consists of a human head, with fifteen eyes, and does much mischief. [illegible] and several other matters, the author has [illegible] by [illegible].

If you want to see wonders, you must just go to sea."

THE SOUTHERN OCEAN

The Dutch, wishing to extend their territories and enlarge their colonies, once despatched four ships, with three years provisions on board, to go towards the southern ocean, in search of new countries. Thus they sailed towards the south, and proceeded to the limits of all known regions, until they saw no more land; and after having been out a year and more, they came to a very dark place, where fogs enveloped their ships, so that they could not distinguish the sea from the sky. Poisonous fishes and strange birds then came about them, without shewing the least sign of fear. The sun and moon afforded no light; while the days were shortened to five or six hours, and the nights rendered proportionably long. Terrified and alarmed they returned, and arrived at Batavia: but of the four vessels belonging to the expedition, only two came safe to port. (1)

MECCA (BOK-KA), CALLED ALSO THE RESIDENCE OF BUDDHA.

On the shores of the western sea; is the residence of the true Buddha: the hills are extremely high, and the whole ground is replenished with yellow gold and beautiful gems; which are guarded by a hundred genii, so that the treasures cannot be taken away. The true cultivators of virtue may ascend to Mecca, and worship the real Buddha, when after several year's fasting they return, and receive the title of dukun (lo-kwun), or doctor; they can then bring down spirits, and subdue monstors, drive away noxious influences, and behead demons. These dukuns carry rosaries in their hands and are very compassionate; so that all who see them acknowledge their virtue. (2)

VOLCANOES, OR FIRE AND SMOKE HILLS

These volcanoes are some scores of miles to the south-west of Batavia; they are extremely lofty, and seldom trodden by human feet; from their summits smoke issues as from a furnace, pouring forth night and day; in fair weather there is less smoke, but after a storm the eruptions increase. Some times there is a noise like the firing of cannon, when a shower of ashes

(1) This refers probably to the expidition of Van Dieman.
(2) Our author has here confounded the birth place of Mohammed with the residence of Buddha, and fails to speak according to his usual good sense when misled by superstition.

THE MAKING-HEAD, AN ELF

This elf is called Se-ip-pân, and is said to abound in Sepoyne, but in Tenevris there are none; we have heard of the name, but have never fallen in with the elf those who have met with it say, that it is like a native woman, differing from the common class of Malays, and dwelling in the deep jungle. Here are its pupil, and she can see in the dark; at night she is said to fly about, with nothing but her head, and entering into people's houses devours their entrails. But she very much dislikes sour things, coming into contact with which she cannot open her eyes. The reason why, that the way to distinguish her again is to face the juice of a lemon, and sprinkle it upon her, when she draws not approach. (1)

THE SOMNIFEROUS BIRDS

There is a tribe of people at Semkanmeh, who are much addicted to praying every evening, they worship towards the setting sun, and recite charms till the sun goes down. They do not eat the flesh of dogs or pigs, and when their friends die, they pull out their hair, draw their teeth, and strip them of their clothes; saying, that as they did not bring these things into the world with them, so when they die they should not carry them away. This is one of the curselves of false religions.

THE SEA-PRIEST

This is rather an unusual phenomenon at best when it appears it is seen and discovered by the fishermen and sailors chiefly. They say, that when it appears, the waves soon become tolerable and glassy. Those who most with it, know that it is an intellectual thing, and subsist principally on the water by evaporation.

(1) This elf is much believed in by the Malays, and is called Pontianak. Some think that it consists of a human head, with dishevelled hair and entrails hanging from it, and several other matters, the author has never seen it described by eye-witnesses.

es descends, the taste of which is like sulphur. Some suppose that it is the place where the influences of the southern ocean find a vent. We merely record this opinion, however, and leave the determination of the point to the natural philosopher.

THE LOADSTONE SEA

To the eastward of Banyuwangi, amongst the vallies and ravines, there are many loadstones, the nature of which is to attract iron: vessels visiting that place, therefore, all make use of bamboo pegs, and do not dare to use iron nails. Ships passing by, think it necessary to make all sail, and give the spot a wide berth; while those which are driven by adverse winds, and unfortunately approach too near, are drawn by an irresistible force, and cannot extricate themselves. (1)

THE CAVES OF EDIBLE BIRD's-NESTS

On the pricipitous shores of the sea, and in rocky and rugged places, there are many caverns; where sea swallows, in flocks of hundreds and thousands, make their nests. Bantam, Batavia, Samarang, Grissee, and Banyuwangi, as also Banjarmasin, Bali, Pasir, and many places besides, produce the edible bird's-nests; almost all of these caves are in the hands of some influential Dutchman, who lets them out at an annual rent; the larger ones for several thousand reals, and the smaller ones for several hundred; while our rich merchants and great traders pay considerable sums to be allowed to collect the nests. These bird's-nests are made by swallows, which feed on glutinous sea-weed, and voiding it out therewith form their nests. They are gathered in the winter and summer, only twice year, and then not to an excess; just like the honey of bees, which would fail were too much collected. Whenever people wish to take the nests, they build a shed near the place, and having selected a lucky day, they offer a sacrifice, and call the dancing-girls or ronggengs (long-gêng), to sing and dance on the occasion. This done, the natives in companies of ten or hundred, provided with a score of bamboo ladders, and bags tied to the ends of poles, proceed to take the nests. Should they obtain many, their profits are incalculable; but in bad seasons they lose money. Perhaps this also depends on the conduct of the individual.

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(1) The author has here probably confounded some natural whirlpool with the fable account of a magnetic mountain, which he probably heard from some European, who might be detailing the stories of the Arabian nights. It is a fact, however, that the natives of the eastern islands fasten their vessels together by means of bamboo pegs.

THE SITTING HEAD, AN ELK

This elk is called Se-lô-pân, and is said to abound in Ke-boyne, but in Tabavia there are none; we have heard of the name, but have never fallen in with it: those who have met with it say, that it is like a native woman, differing from the common class of Malays, and dwelling in the deep jungle. Here eye has no pupil, and she can see in the dark; at night she is said to fly about, with nothing but her head, and entering houses to people's houses devours their entrails. But she very much dislikes sour things, coming into contact with which she cannot open her eyes. The reason why, that the way to disclose her sight is to face the juice of a lemon, and sprinkle it upon her, when she dares not approach. (1)

THE DOUBLE-BEATING SWINE

There is a tribe of people at Bentamantin, who are much addicted to praying every evening, they worship towards the setting sun, and recite charms till the sun goes down. They do not eat the flesh of dogs or pigs, and when their teeth, and strip them to their clothes; saying, that as they did not bring these things into the world with them, so when they die they should not carry them away. This is one of the curselves of false religions.

THE SEA-PRIEST

This is rather an unusual phenomenon at sea; when it appears it is reckoned a storm. The form is like that of a man, with a mouth from ear to ear on seeing people it leaps along, and is called the sea-priest. Those who meet with it, know that it is an infallible token of storm and disastrous events.

(1) This elk is much believed in by the Malays, and is called Sentimek. Some think that it conducts at night, and does much mischief. Others, that they entrails, and several other matters, the author has allowed himself to be misled by superstition.

THE MONKEY MARKET

To the south of Grissee (Kĕet-lek-sek), at a place called Sidayu (Chĭ-tá-yĕw), in the midst of wild ravines and deep forests, the monkeys are very numerous; and there is a market at that place, where monkeys and men mix together, without being shy of each other. The monkeys have two caves, the inmates of which frequently fight together; each clan has its chief, as big as a little boy, who on going abroad, is followed by all his clan; and on sitting down, is surrounded by them, as if he were some great personage; if they get any fine fruit, they put it on their heads and present it first to their chief, after which they retire. How strange ! that brutes should be thus accomplished, and know the difference between superiors and inferiors !

THE SEA-HORSE

This animal is found in Macassar, where it frequently comes on shore to seek after its mate; on which occasion it is sometimes caught. Its hair is of a fine black colour and very sleek; its tail is long and sweeps the ground; on shore it walks about like other horses, is very tractable, and will go several hundred miles in a day; but you must not attempt to bathe it in the river; for no sooner does it see water, than its former nature revives, and darting into the stream, it swims away; and as its strength is great, is not to be caught again. (1)

THE SEA - MAN

Is found on the shores of the southern ocean; its body is about three or four cubits long, in appearance not very unlike that of a man; its colour is yellow, and from the navel proceeds a stalk several hundred feet in length, which is attached to the rocks at the bottom of the sea. Whenever it is produced, male and female appear together, so that there are no solitary persons among them. The Dutch who are very desirous of collecting all sorts of curious things, pays the fishermen to catch these, but when the root is severed they die; they are however, put into spirits and preserved. Whenever Europeans hear of a strange and unusual animal, they spare no expense to procure it, in order to gratify their curiosity; after which, they put it into a bottle with spirits, and arrange it in a cabinet, where they have all sorts of wonderful birds and uncouth beasts, poisonous snakes and ugly fishes; and every thing else that you can think of.

(1) In this and the following account, the Chinese writer has allowed himself to be misled by the fabulous relations of others.

THE SEA-SNAKE

This is rather an unusual phenomenon as one; when it appears it is
taboo and disappears again.

Those who most walk it, know that it is an intelligent sea-snake, and
prefer. Those who don't walk it, look upon it as a mythical monster,
expect a storm. They say, that when it appears, the waves soon become pole-

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(1) This silk is much believed in by the Malays, and is called Pantiwax.
It is said that it constant of a human head, with disheveled hair,
and does much mischief. A description of it is related by Wanderlust.

THE BOOMERANG-SHAPED FISH

There is a tribe of people at Pantiwantih, who are much addicted to
praying every evening, they worship towards the setting sun, and recite
charms till the sun rose down. They do not eat the flesh of dogs or pigs,
and when their friends die, they pull out their hair, draw their teeth, and
strip them of their clothes; saying, that as they did not bring those
things into the world with them, so when they die they should not carry
them away. This is one of the curselves of false religions.

THE SOUL-EXPECTING TRIBE

There is a tribe of people who worship the Sun, and believe that the
Sun is a large person, when she draws not aproach. (1)

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(1) This is called Pantiwax, and is said to abound in Sa-
poyne, but in Pantavia there are none; we have heard of the name, but have
never fallen in with it: those who have met with it say, that it is like a
native woman, differing from the common class of natives, and dwelling in
the deep jungle. Here eye has no pupil, and she can see in the dark; at
night she is said to fly about, with nothing but her head, and emitting in-
to people's houses devours their entrails. But she very much dislikes sou
thing, coming into contact with which she cannot open her eyes. The re-
medy is, that the way to disclose her spell is to face the juice of a
lemon, and sprinkle it upon her, when she draws not aproach. (1)

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(1) This silk is much believed in by the Malays, and is called Pantiwax.
It is said that it consists of a human head, with dishevelled hair,
and does much mischief. A description of it is related by Wanderlust.

THE INK MONKEY

Is common in the northern regions and is about four of five inches long; it is endowed with an unusual instinct; its eyes are like carnelian stones, and its hair is jet black, sleek and flexible, as soft as a pillow. It is very fond of eating thick Chinese ink, and whenever people write, it sits with folded hands and crossed legs, waiting till the writing is finished, when it drinks up the remainder of the ink; which done, it squats down as before; and does not frisk about unnecessarily. Ong-té-hoê used to keep one at the head of his ink-stone, or in the middle of his seal-box.

THE BIRD OF PARADISE

Is found about Banda and Amboyna; its appearance is like a variegated pheasant; it remains among the clouds, drinking fog and eating mist, and never sets foot on the earth, until it dies, when it falls to the ground (1). Its feathers are very light and loose, soft and pliable; at the end of the wings are two beautiful feathers, more than a foot long; its tail is like that of the swallow, which it trails in a graceful manner, and when borne along by the wind, it soars irresistibly away.

CASSOWARY OR THE STAG BIRD

Is found in the hills of Amboyna; in appearance it is like a large stork, only twice the size; its coat resembles a deer's skin; its tail is short and it has no wings; its voice is like that of a drake; the foot has only three toes, and no spur behind; its food is coarse, consisting of the leaves of trees, fruit, grain, &c.

BOA CONSTRICTOR, OR ELEPHANT-SUSPENDING SNAKE

In the country of Palembang (Kang-k'sou), there are many elephants, which are used in war. Formerly an old elephant was killed by a snake, and the elephant-keeper having traced him into the jungle, found

(1) The Chinese writer has probably been led to form this opinion from the circumstance of the birds of paradise being generally brought to Batavia for sale in the dead state. They have, however, frequently been preserved alive for years.

THE SCREAMING HEAD, AN ELK

This elk is called Te-ip-pan, and is said to abound in Lepaya, but in Tatavia there are none; we have heard of the name, but have never fallen in with it: those who have met with it say, that it is like a native woman, differing from the common class of Malays, and dwelling in the deep jungle. Here eye has no pupil, and she can see in the dark; at night she is said to fly about, with nothing but her head, and entering houses to people's houses devours their entrails. But she very much dislikes sour things, coming into contact with which she cannot open her eyes. She never eats, that the way to distinguish her apart is to face the juice of a lemon, and sprinkle it upon her, when she dares not approach. (1)

THE SOUND-SEEKING FISH

There is a tribe of people at Benkemulih, who are much addicted to praying every evening, they worship towards the setting sun, and recite charms till the sun goes down. They do not eat the flesh of dogs or pigs, and when their friends die, they pull out their hair, draw their teeth, and strip them into the world with them, so when they die they should not carry them away. This is one of the cruelties of false religions.

THE SEA-PRIEST

This is rather an unusual phenomenon at sea; when it appears it is expect a storm. They say, that when it appears, the seams soon become tarons and disappear again.

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(1) This elk is much believed in by the Malays, and is called Pontianak. They think that it constants of a human head, with dishevelled hair, and does much mischief; making strange noises, and several other matters, the author has also heard of a description.

him suspended to a tree, with several folds twined round his body. The keeper attempted to sever these with his sword, but the weapon made no impression. An old woodman, hearing of the circumstance, said, "This is the elephant-suspending snake; in the interior of Siam there are many such, but I did not expect to find them here. Neither axes nor saws will affect them; but they are afraid of fire. On applying fire, therefore, the snake fell to pieces, and died; having collected the joints and measured them, they found the animal to be upwards of a hundred feet in length.
Ong-té-hôw, attended by several others, once went to see one of these.

THE RHINOCEROS

This animal in form resembles a buffalo, but is much larger. Its skin is rough like the hide of the le-che fruit, (dimocarpus litchi); every protuberance is about the size of a copper cash; there is a mark across its back, something like a horse's saddle, which also covers its neck; the feet are thick and clumsy, like those of the elephant; its head resembles that of a rat, with a mouth like that of a tortoise. It is fond of roaming throught the thorny bushes, and delights in eating the shoots of the young bamboos. It has one horn on the bridge of its nose, but the common representation of the animal with a horn on the forehead is incorrect. This animal I have seen with my own eyes. Whenever it retreats into the deep forests, and buts against the trees, they are immediately thrown down; on its approach all birds and beasts flee away.

IGUANA; OR THE FOUR-FOOTED SNAKE

In shape it resembles a lizard; its tail is three-cornered and very large; its skin is like that of the variegated snake; it flees away on the approach of men, and does not attempt to injure them. The large ones are several feet long; it is as amphibious as the otter, and is valued as an antidote against poison: on this account, whenever taken, it is reserved for medecine. The oil extracted from it is excellent, which should be fried out and put by; in all cases of boils ulcers, and sores, you have only to apply it, and the cure is immediate.

THE GECKO

Is of the lizard species, with a large head and a broad tail; it is nearly a foot long, and its colour is green, variegated with brown streaks, interspersed with red spots. It is altogether an ugly beast, and nestles on the beams and rafters of houses, or in old broken walls. At night it comes out, attracted by the lights, to devour the insects which abound. People say that its bite is mortal, but I never heard of any one having

THE SCREAMING MEAD, AN ELF

This elf is called Se-lô-hân, and is said to abound in Sepoya, but in Tarkavia there are none; we have heard of the name, but have never fallen in with it: those who have met with it say, that it is like a native woman, differing from the common class of natives, and dwelling in the deep jungle. Here eye has no pupil, and she can see in the dark; at night she is said to fly about, with nothing but her head, and entering into people's houses devours their entrails. But she very much dislikes sour things, coming into combat with which she cannot open her eyes. The reason why, that the way to distinguish her sight is to face the juice of a lemon, and sprinkle it upon her, when she dares not approach. (1)

THE DOUBLE-BREASTED SWINE

There is a tribe of people at Sepharmain, who are much addicted to praying every evening, they worship towards the setting sun, and recite charms till the sun rose down. They do not eat the flesh of dogs or hogs, and when their friends die, they pull out their hair, draw their teeth, and strip them of their clothes; saying, that as they did not bring them into the world with them, so when they die they should not carry them away. This is one of the cruelties of false religions.

THE SEA-PRIEST

This is rather an unusual phenomenon at sea; when it appears it is expect a storm. They say, that when it appears, the waves soon become tempestuous and dangerous.

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(1) This elf is much believed in by the Malays, and is called Pontianak. They think that it constants of a human head, with dishevelled hair, and does much mischief. [illegible] and several other matters, the author has allowed himself to be misled by superstitions.

died by it. Whenever it makes a noise, people count the number of its cries, in order to divine their future fortunes. Thus five, seven, or nine cries are considered lucky; but two, four, and six, unlucky. How ridiculous !

THE CHAMELEON

Is also of the lizard tribe, about five or six inches in length, with a high ridge along its back: its tail is long, and its scales small, while its motions are very rapid. When found among leaves, the colour of its body is green; when it walks over ashes, it assumes a whitish hue; but should it fall on charcoal, it immediately turns black. Thus its body changes colour according to the substance on which it rests. This is a most strange and singular property, which we cannot account for.

CROWNED PIGEON OR THE NEW GUINEA FOWL

This bird is shaped like a dove, and a little larger than the domestic fowl; its body is about six inches high, and its head is crowned with a bunch of feathers like diverging rays. Its colour is a deep slate blue, and its plumage very soft and sleek, vying with the peacock in beauty, like which bird it spreads its feathers when meeting with people. It is said, that when domesticated, it will drive away noxious influences, prevent the calamity of fire, and exterminate white ants. The Dutch and the Chinese Captains are fond of breeding them in their parks and gardens.

TORTOISE - SHELL

The form of the animal from whence this substance is taken is like that of the common tortoise, having on its back twelve plates; which are detached in the following manner. The tortoise is suspended with its head downwards, its back is moistened with vinegar, and fire is applied, when the plates of the tortoise-shell fall off. The plates first detached are esteemed of prime quality, and fetch a high price. Should the animal now be let go into the sea, in a year's time the shell will be reproduced, when if taken it must be scorched again, but the plates will be thinner and softer, and are thus called second sort, fetching a lower price in the market. Those pieces of tortoise-shell in which the black spots are fewest are considered the best, while those which are clear and white are very valuable; but the latter are rare, and seldom obtained.

THE BOATMEN HEAD , AN ELF

This elf is called Se-lô-pân, and is said to abound in Java, but in Sarawak there are none; we have heard of the name, but have never fallen in with it: those who have met with it say, that it is like a native woman, differing from the common class of natives, and dwelling in the deep jungle. Here's one to puzzle, and she can see in the dark; at night she is said to fly about, with nothing but her head, and entering houses to people's houses devours their entrails. But she very much dislikes sour things, coming into contact with which she cannot open her eyes. She never, that the way to discover her spell is to take the juice of a lemon, and sprinkle it upon her, when she dares not approach. (1)

THE SOMERSAULTING FAIRIES

There is a tribe of people at Sambawalin, who are much addicted to praying every evening, they worship towards the setting sun, and recite charms till the sun goes down. They do not eat the flesh of dogs or pigs, and when their friends die, they pull out their hair, draw their teeth, and strip them of their clothes; saying, that as they did not bring them into the world with them, so when they die they should not carry them away. This is one of the ceremonies of false religions.

THE SEA-PRIEST

This is rather an unusual phenomenon at sea; when it appears it is expect a storm. It is like that of a man, with a mouth from which issues a great quantity of water, and several other matters, the author has observed himself. It is related by superstitious people, that when it appears, the waves soon become tempestuous and dangerous.

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(1) This elf is much believed in by the Malays, and is called Pontianak. They think that it constantly walks about at night, and does much mischief. The Malay authority, and several other matters, the author has observed himself. It is related by superstitious people, that when it appears, the waves soon become tempestuous and dangerous.

TRIPANG, OR BECHE DE MER.

Tripang is a slug found in the sea, of an oblong shape; when first caught it is nearly a foot long, and as soft as cotton; but boiled in a solution of alum, and afterwards dried in the sun, it contracts to about two or three inches in length. It is found in deep water, among rocks; and the deeper the water, the finer and more plentiful the tripang. There is a large variety of this species, having different names and forms, but the best are the prickly tripang, and the crape tripang.

THE SUCKING FISH, OR SIGNET FISH

Resembles a mud-fish in form, with something on its forehead like a pig's snout; when caught and brought on board of ship, it will adhere with its forehead to the planks of the vessel, and should it stick to any one's arms or legs, it is with difficulty seperated. People out off the sucker and preserve it, saying that it is good in cases of difficult labour. Sometimes also there are two little fishes adhering to the cheeks of the first, which accompany it wherever it goes; as a certain sea fish is attended by shrimps. When the larger fish is taken, the little fellows will not separate, but stick the faster, which may be regarded as an instance of faithful attachment among the finny tribe.

THE SHARK, OR SAND-FISH

Is of various kinds, some large and others small, differing slightly in form, but as they have all a sandy skin, filled with tubercles, they are called sand-fish; some call them dog-fish. There is one species with a large belly, and a cavity about the navel, where the young swim in and out in groups, as it were making their nest in the mother's navel. Is not this strange !

THE FLYING FISH, OR SWALLOW FISH

Has a skin as black as ink; it is without scales, but is provided with fins, about six inches long, and a tail divided into two parts, like a swallow's tail; the fish is more than a foot in length, and can fly out of water, but not very high. When the winds and waves are boisterous, it flies against the wind, and darts along like an arrow.

THE ALLIGATOR

Is of the lizard tribe, but large, being from ten to twenty feet in length. Its head resembles a pig's snout: it has a mouth, but no tongue; its back is rugged, and its eyes are slanting; its tail tapers to a point, and its claws are very sharp; it climbs on shore without causing awave,

THE BOUNCE-BACKING BIRDS

There is a tribe of people at Benjamenoh, who are much addicted to playing every evening, they worship towards the setting sun, and recite charms till the sun goes down. They do not eat the flesh of dogs or rats, and when their friends die, they pull out their hair, draw their teeth, and strip them of their clothes; saying, that as they did not bring them into the world with them, so when they die they should not carry them away. This is one of the cruellies of false religions.

THE SEA-PRIEST

This is rather an unusual phenomenon at sea; when it appears it is expect a storm. It is like that of a man, with a mouth like pelican and distasteful manners.

Those who meet with it, know that it is an infallible omen. and ar to sail on seeing people it lunge along, and is called the sea- indicative of a storm.

PERPUSTAKAAN NEGARA MALAYSIA

THE BOWING HEAD, AN ELK

This elk is called Te-ih-pan, and is said to abound in Japan, but in Tartary there are none; we have heard of the name, but have never fallen in with it: those who have met with it say, that it is like a native woman, differing from the common class of beings, and dwelling in the deep jungle. Here eye has no pupil, and she can see in the dark; at night she is said to fly about, with nothing but her head, and entering into people's houses devours their entrails. But she very much dislikes sour things, coming into contact with which she cannot open her eyes. She never, that the way to distinguish her again is to face the juice of a lemon, and sprinkle it upon her, when she dares not approach. (1)

(1) This elk is much believed in by the Malays, and is called Pontianak. They think that it commands at night, and does much mischief. [illegible] and several other matters, the author has allowed himself to be misled by superstition.

and dives into the water without leaving a wake. Whenever it devours men, people call a native doctor, or dukun (lo-kwun) who recites charms, and throws some silken threads into the river, keeping hold of the ends, when in a little time the alligator gets entangled in the threads and is brought out. These doctors seem really to have some mysterious power, and are note mere pretenders.

THE FLYING HEAD, AN ELF

This elf is called Se-lô-bân, and is said to abound in Amboyna, but in Batevia there are none; we have heard of its name, but have never fallen in with it; those who have met with it say, that it is like a native woman, differing from the common class of Malays, and dwelling in the deep jungle. Here eye has no pupil, and she can see in the dark; at night she is said to fly about, with nothing but her head, and entering into people's houses devours their entrails. But she very much dislikes sour things, coming into contact with which she cannot open her eyes. The natives say, that the way to dissolve her spell is to take the juice of a lemon, and sprinke it upon her, when she dares not approach. (1)

THE TOOTH-EXTRACTING TRIBE

There is a tribe of people at Benjarmasin, who are much addicted to praying every evening, they worship towards the setting sun, and recite charms till the sun goes down. They do not eat the flesh of dogs or pigs, and when their friends die, they pull out their hair, draw their teeth, and strip them of their clothes; saying, that as they did not bring these things into the world with them, so when they die they should not carry them away. This is one of the cruelties of false religions.

THE SEA-PRIEST

This is rather an unusual phenomenon at sea; when it appears it is indicative of a storm. Its form is like that of a man, with a mouth from ear to ear; on seeing people it laughs aloud, and is called the sea-priest. Those who meet with it, know that it is an infelicitous omen, and expect a storm. They say, that when it appears, the waves soon become boisterous and disasters ensue.

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(1) This elf is much believed in by the Malays, and is called Pontianak. They think that it consists of a human head, with dishevelled hair and flowing entrails, which flies about at night, and does much mischief. In describing this, and several other matters, the author has allowed himself to be misled by superstitions.

THE BOUNCE-BACKING BIRDS

There is a tribe of people at Tembesenin, who are much addicted to praying every evening, they worship towards the setting sun, and recite charms till the sun goes down. They do not eat the flesh of dogs or rats, and when their friends die, they pull out their hair, draw their teeth, and strip them of their clothes; saying, that as they did not bring them into the world with them, so when they die they should not carry them away. This is one of the ceremonies of false religions.

THE SEA-PRIEST

This is rather an unusual phenomenon at sea; when it appears it is taken for a storm. It looks like that of a man, with a mouth from ear to ear; on seeing people it lunges along, and is called the sea-priest. Those who meet with it, know that it is an infallible omen, and expect a storm. They say, that when it appears, the waves soon become tempestuous and disturbance ensue.

(1) This silk is much believed in by the Malays, and is called Pertimax.

PERPUSTAKAAN

THE BOUNCE-BACKING BIRDS

This elf is called Se-ib-pan, and is said to abound in Sumatra, but in Batavia there are none; we have heard of the name, but have never fallen in with it: those who have met with it say, that it is like a native woman, differing from the common class of natives, and dwelling in the deep jungle. Here eye has no pupil, and she can see in the dark; at night she is said to fly about, with nothing but her head, and entering into people's houses devours their entrails. But she very much dislikes sour things, coming into contact with which she cannot open her eyes. The manner way, that the way to disclose her spell is to face the juice of a lemon, and sprinkle it upon her, when she flees not appreciation. (1)

SAVAGES WITH TAILS

There is a tribe of Dayaks (Li-bâ-joĉ), dwelling among the hills, with ugly faces, and tattooed bodies, who have tails about five or six inches long, at the end of which there are several bristles, about an inch or two in length; these savages frequently engage themselves as sailors, and come to Batavia, but on being suspected, they run and hide themselves; should any insist on inspecting them, they change countenance and resist stoutly.

ORANG OUTAN OR MOUNTAIN STRANGERS

These are wild men, of the ape species, found in the deep forest jungle. The face resembles the human countenance, but the body approaches nearer to that of the ape: they have hair one or two inches long, and are like drums; they are not fond of sporting about; whenever they look up or down they strike on their bellies, and on meeting people cover themselves, as though they had some sense of shame. How strange ! that even the orang outan should display a degree of modesty.

THE FLYING FOX

The bats of the western ocean are all large, their wings extending several feet, while the body weighs two or three pounds. Their eyes are dark by day and clear by night; they fly about at the dusk of evening in flocks, like red birds; for their wings are flesh-coloured, and as they fly in the air, they appear red. They frequently make their nests in cocoa-nut trees, where they eat the nuts; they are also fond of all other kinds of fruit. Their claws are like hooks; when on the ground they cannot rise, but are obliged to crawl up a tree, where they let themselves fall down, and then get on the wing. They devour the fruits of the gardens, on which account the natives hunt them with their poles, or pierce their wings with bamboos, when they fall to the ground. The body is like that of a large rat; when deprived of their legs and wings, and boiled, the taste is like that of a field rat, but much fatter and finer. I have heard it said, that in three thousand years they become white, and then if you eat one you will attain to immortality: but I have not seen anything of the kind.

OTHER THINGS WORTHY OF OBSERVATION

THE QUADRANT OR HEAVEN-MEASURING RULE

When Europeans navigate the ocean, they do not depend solely on the compass, but make use of a quadrant, to measure the heavens, by which they

PERPUSTAKAAN NASIONAL

THE BUZZING HEAD, AN ELK

This elk is called Se-lô-lêk, and is said to abound in Keyne, but is natives there are none; we have heard of the name, but have never fallen in with it: those who have met with it say, that it is like a native woman, differing from the common class of beings, and dwelling in the deep jungle. Here eye has no pupil, and she can see in the dark: at night she is said to fly about, with nothing but her head, and entering into people's houses devours their entrails. But she very much dislikes sour things, coming into contact with which she cannot open her eyes. She never eat, that the way to distinguish her again is to take the juice of a lemon, and sprinkle it upon her, when she dares not approach. (1)

THE SOMERSAULTING BEING

There is a tribe of people at Sentsenuin, who are much addicted to praying every evening, they worship towards the setting sun, and recite charms till the sun goes down. They do not eat the flesh of dogs or pigs, and when their friends die, they pull out their hair, draw their teeth, and strip them of their clothes; saying, that as they did not bring them into the world with them, so when they die they should not carry them away. This is one of the cruelties of false religions.

THE SEA-MIXER

This is rather an unusual phenomenon at sea; when it appears it is ingly of a stone. It is like that of a man, with a mouth from ear to ear; on seeing people it leaps along, and is called the sea-puller. Those who meet with it, know that it is an intellectual one, and expect a storm. They say, that when it appears, the water soon becomes tempestuous and disastrous.

(1) This elk is much believed in by the Malays, and is called Pontianak. They think that it consists of a human head, with dishevelled hair, and does much mischief. It is described by Marsden, and several other writers, the author has also dreamed about it.

know how far the vessel has sailed. They can also, by the inspection of maps, know what ground they have, whether sand, rocks, or mud, without the least failure. The form of the quadrant is something like a fan, when opened out; it has a horizontal rule and an oblique one; the former is divided into degrees and minutes, on which some European letters are written. Whenever they measure the heavens, they do it exactly at noon, when the sun is in the meridian. The horizontal rule remains fixed, and by moving the slanting one backwards and forwards they ascertain the distance they have sailed, together with the depth of water. The principle of this is rather abstruse. Some Chinese have endeavoured to acquire the knowledge of it, but have not succeeded.

BAROMETER OR TUBE FOR ASCERTAINING THE WEATHER

Of this there are two kinds, one about the size of a quill, and the other several feet in length; the inside is filled with quicksilver, and it is fixed in a case, on the side of which some European characters are written. In this tube the quicksilver rises and falls. Generally speaking, in fair weather the mercury rises, but in gloomy dark weather it falls; the exact height of its rise and fall is seen by the marks on the side, by which may be predicted wind or rain, fair or foul weather; it has never been known to fail. (1)

THE TIME-FIXING BELL

Each day of twelve Chinese hours, is divided by the Europeans into twenty-four hours. The first hour after midnight they call one o'clock, going on till noon, which they call twelve o'clock; after this they begin reckoning one o'clock again, until midnight, when it is again twelve; thus dividing the natural day into twice twelve hours. The clocks are some large and some small; the smaller ones are not more than an inch in diameter, and the larger ones are several feet high. After the clock has struck, there are some smaller bells that play, producing various notes, all of which may be distinctly heard. These are called repeaters.

THE BALLOON, OR CELESTIAL BOAT

This boat is short and small, resembling a dome-shaped pavilion, capable of containing ten men: attached to it there is a pair of bellows, or air pump, of exquisite workmanship, in shape like a globe; several people work this with all their might, and the boat flies up extremely high, where it is borne about by the winds; but if they wish to give it any particular direction they spread their sails, and make use of the quadrant to measure their distance: when they arrive at the destined place, they take in their sails, and let the boat descend. It has been reported that these boats have been burnt and injured by the sun's rays, while persons

(1) It is not clear whether the Chinese writer means to refer to the barometer or thermometer; he seems to have had both in his mind.

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venturing in them have been scorched to death, therefore people do not dare to continue their use. (1)

THE AIR GUN

This resembles in some respects a common gun, having a handle that may be pulled up and down; when used this handle must be worked, and the bullet put in; the sound of the explosion is not loud. This instrument is capable of doing injury, and the laws of the Dutch strictly prohibit its use; should any of the people offend against this prohibition they are soon discovered, hence no one dares to purchase them.

THE MARINER'S COMPASS, OR SOUTH-POINTING CARRIAGE

In the mariner's compass met with on board of Dutch ships they do not use a needle, but a flat piece of steel, broad in the middle, and tapering towards each end, resembling a shuttle; in the centre is a small hollow place, which fits on to a pin fixed underneath; thus it appears like an umbrella,(2) that can turn round; on the surface are writen certain European characters, with sixteen points, called east, west, south and north; also south-east and north-east, south-west and north-west; they further speak of the right and left of the south-east, and north-east, south-west and north-west; thus forming a complete scheme. When Chinese mariners wish to proceed any where, they turn the characters of the compass, to accomodate it to the position of the vessel; but when European sailors want to go towards any quarter, they turn the vessel, in the direction of the compass, still it is one and the same principle: only the instrument is of a different construction. (3)

NATIVE DANCING GIRLS, OR BONGGEWOS

Native actresses are called *bonggewos*, and some of them are tolerably handsome; they let their hair fall loose, and are dressed in embroidered garments, adorned with golden flowers; the upper part of the body is however naked, and the feet bare; they flourish a paper fan, sing native songs, and perform savage dances, shaking their heads and glancing their eyes, standing like storks and walking like cranes, they act and sing, and play pantomime, occasionally with improper gestures. Sometimes two women perform together, at other times three or four females go through

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(1) This account of the balloon is evidently taken from the reports of some partially-informed Europeans, who have attempted to describe it to our author; as, however, balloons have never been seen in the east, it is hardly to be expected that a Chinese should succeed in giving a correct account of them.

(2) The Chinese paper umbrellas are nearly flat when opened out.

(3) The fact is, that in a European mariner's compass the card is attached to the needle, and in a Chinese compass the needle is free, so that in the latter case the compass must be continually turned to accommodate it to the play of the needle.

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the dance. Bystanders may also, if they choose, dance with them; which is called sporting with the ronggengs. After the performance the young women are rewarded with presents of money. Listening to those songs at a distance, on a clear evening, the sounds seems languid and melancholy, verifying the proverb, that the music of foreign parts induces sorrowful feeling. When the performers wear masks, they are called topengs (to-pèng); the songs and gambols of these are something like those of the ronggenge, but mixed up with more indecent and improper expressions. The natives in their villages are very fond of such, and call them to dance night and day; but wherever the Chinese reside, they are not allowed to come into the town. There are also puppets, or shadowy representations, called leathern monkeys (from their being made of buffalo hide), which are intended to depict the fabulous relations of the old Javanese : these puppets are fairy-like forms, made either to fly or dive, and the tales regarding them are like the lying and unfounded stories contained in romance; pieces of bamboo and wood are occasionally introduced, and the performance is coarse and vulgar in the extreme, in fact not worth looking at.

EUROPEAN BALLS CALLED TANDAK, (TAN-LAK)

When Europeans make an entertainment, they set out a long table, at which scores of people sit down, which is called a feast or festa (pe-sit-tat), and when the stringed instruments play up, men and women stand opposite each other and dance, which is called dancing or tandak (tan-lak). When a young woman is marriageable, she is allowed to select her own partner, who is called her lover or sooka (soo-kak). If they are fond of each other, they dance together, in order to settle the match. Amongst their instruments of music, some are long like the guitar, the sound of which is clear and loud: some are as a tall as a man which are played standing, emitting a broad deep tone; and some are shaped like a harp, the sound of which is tinkling and pleasant: altogether they produce an elegant air, and the instruments themselves are minutely wrought and skilfully finished: a set of the best may be worth about a thousand reals.

BAMBOO RAFTS

In foreign parts, when people wish to cross a river, they do not use ferry-boats, but rather rafts, formed of several scores of split bamboos, entwined together. Neither do they make use of oars to propel these, but a long piece of ground rattan, several hundred feet in length, is drawn across the river, from one bank to the other, and fastened either to a post or the trunk of some tree; after which several smaller rattans are tied to the raft, and then made fast to a ring that runs along the larger rattan. Whilst crossing, several persons take hold of the rattan, and push themselves over the stream.

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TIAN MUKEN

The tricon bugs are white, and not equal in those of China in freedom- ner; indeed the freedoms of all the Javanese flowers belie the short of those in China. For in the rest people of China there is a nuisance and a freedomess, while in those of restless countries there is a beautiful and a cleanliness, which is perhaps occasioned by the soil, otherwise no reason accounts for it.

THE CHRYSANTHEMUM - TIAN MUKEN - MOONEYED-DAY-IRON FLOWER

This is called the flower of perpetual bloom, because its tokenne nearly Tadeal; but in these regions the flower is white; just as the orange- mouth of the Yang-ze-kiang, it transplanted to a place north of that ri- ver, becomes sour, on account of the difference of soil and climate. So en- tirely do the old people of Javasia, they all read, all think of reads it through bitter from China have their red blossoms turned white, and their white flowers changed into red ones; which is to be accribed to the strange variation of the soil, and the eccentricity of the seasons.

TIN

MERIUM ORIENTEUM AND TIN

IASCONIA ANONICEWA

The merium oleander is originally a red flower, and yet in Javasia there are some white specimens; the Javaconia scorizons is generally white, and yet there is sometimes a red one; which are instances of the contrarie- ties of the vegetable world. The Javaconia also occurs of a deep red, a light red, a dull yellow, and variegated; so that there are altogether four or five kinds; they flower in all seasons, and are never out of bloom.

CHARCOAL SUMMER

The Dutch in their gardens make use of the casuarina as a hedge, round their terraces. They let it grow as high as the house and about a foot in thickness, cutting it below to three thick a month, and turning or commo- dating it to a prescribed rule; the ashes and coarses not being so much out of order, so that it looks like a wall, while the foliage is very thick and beautiful.

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RATTAN BRIDGES

When two hills are opposite to each other, with a river between, the water of which is both deep and rapid, so that it would be impossible to construct a common bridge - when also the trees on each bank are very lofty, with branches intertwining together - the natives join the two banks by a bamboo platform firlmy fastened, about sever or eight feet in breadth, and upwards of a hundred in length; on each side of which they make use of rattans in order to suspend the bridge to the branches of the trees, so that it assumes the form of a half-moon, raised up in the air, and very tottering. When a person first meets with such a bridge he is alarmed, but the natives go over it as if walking on level ground. When I was travelling from Samarang (Lang), to Pakalongan (Long), I came to such a bridge, and having no resource, I descended from my conveyance, and cautioning the natives not to cross at the same time, being afraid to look down, I strove to proceed, but the motion became intolerable; I therefore crouched and sat down. The natives seeing me afraid, wished to come forward to my assistence; but this alarmed me the more, and I hastily stopped them. After waiting a little the motion ceased, when I got up, and with trembling steps, crossed over to the other side. Oh the dangerous roads in foreign parts ! of which this is an instance.

EUROPEAN VESSELS, OR PAPALS (KAP-PAN)

At the mouth of the Batavian river there is the ship island, (Onrust) so called because the Dutch repair their vessels there. European vessels are generally broken up every twenty-five years; this is the fixed limit. The timbers which can be used are employed again, and those which cannot be used are burned: while the iron and nails are taken care of. The timbers of square-rigged vessels are about a foot thick, and along the transverse beams they use iron plates, to fasten them together on either side. Outside the vessel's planks they use copper or zinc plates, which are spread along all over the bottom. The masts are in three places; the sails are made of cloth, of which there are 48, of all sizes; the rigging on each side is fastened with iron and copper; hence the vessels are firm and strong, and seldom meet with accidents. The bulwarks of the vessel are about the height of a perapet wall, along which are arranged a number of great guns. Large ships have two tiers of cannon, and small vessels one tier. Each man among the crew has a particular business assigned him; and though the night be dark, the rain pouring down, and the wind raging, they dare not neglect their duty. The regulations on board of ship are exceedingly sever; for heavy offences instant death is the punishment, of which the Captain alone is the judge. Hence pirates do not dare to approach European vessels. Looking at our Chinese junks from Amoy, slightly formed, and fastened with straw, they seem merely like children's playthings; on this account they are frequently attacked by robbers.

THE TELESCOPE, OR THOUSAND LE MIRROR

That by this instrument distant objects should be seen, is not so much a matter of wonder; but that there should be some with crooked tubes, for surveying the sides and corners of buildings, and the most retires parts

& being afraid of the successive motion, took a gentle and light step. I advanced; but when I had got half way,

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of rooms, in short every nook is matter of great surprise. The best of these are worth thousands of reals. They are used in warfare, for by means of these one can look into the camp of an enemy and know his real situation; penetrating within the embrasures, and behind the screens, to see whether the troops be few or many, all which can be thoroughly surveyed.

truly it is the cunning invention of supernatural agents.

SKY-ROCKETS OR BOMBS

Europeans, in attacking their foes, make great use of bombs, and the skill of the English in this respect, compared with that of the Dutch, is much superior. For firing off these bombs they make use of brazen mortars. According to the measure of each mortar, in length and circumference, so is its capacity for carrying far or near; for this there is a fixed calculation. Suppose, for instance, the enemy's camp were at a certain distance, they would measure it by the quadrant, and survey it by the telescope, when they elevate their mortar and exactly hit the spot, without erring a foot or an inch; but the mortar must be pointed upwards, in the direction of the spot, and then the ball will descend, booming and rolling all along. Because the shot comes down from the sky, these bombs are called sky-rockets.

THE GAMING-TABLE

This, at Batavia, is under the superintendence of the Captain China, who pays a yearly tribute to the Dutch, amounting to one tenth of the stakes; every day plays are performed before the gaming-house, (1) the whole year without intermission, by which means gamesters are collected in crowds. On the lamps that are suspended before the gambling-house is written, in large characters, " national impost"; whilst on the curtain that is hung up round the gaming-table is inscribed, "

of all the pleasures in the world, there is nothing like gambling", or " true pleasure is to be found here". There are a certain number of persons who go round to inspect the gaming-tables, in order to see that nothing escapes the net; and even parents and elder brethren, when they come into such a place, are not allowed to control their children or juniors. Should the inspectors hear of their attempting it, they immediately seize such superior relatives, and take them before the Captain China, who says, "

. If you want to teach your young people, you can do that at home; but this is the office of the national tribute, how can you think of talking at random, and misleading people; thus perverting men's minds, and causing the National Tribute to suffer; such conduct is not to be forgiven." Upon this the parties are immediately thrown into prison. In a distant colony like this, there are many such instances of perversion and error, which cannot be particularly specified. This is re-

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(1) For this purpose, the Captain China and some of the rich men purchase and train a number of slave girls, who are taught by musicians from Cheang-chew or Chwân-chew, (in China), in order to make profit thereby. They speak the mandarin dialect, with which they confusedly mix the brogue of the southern regions; the dresses and the musical instruments are all brought from China.

THE ROSE

The roses here are white, and not equal to those of Obina in fragrance; indeed the fragrance of all the Javanese flowers falls far short of those in China. For in the sweet aroma of China there is a pureness and a freshness, while in those of Javanese there is a grossness and a disagreeableness, which is perhaps occasioned by the soil, otherwise so fragrant account for it.

THE CHRYSANTHEMUM - CHRYSANTHEMUM-INDICUM

This is called the flower of perpetual bloom, because its rotundness nearly reaches that in those regions the flower is white; just as the orange, bearing four, or five-fold, it transplanted to a place north of that river, becomes sour, on account of the difference of soil and climate. On entering Nitsee from China have their red blossoms turned white, and their white flowers changed into red ones; which is to be ascribed to the strength of the soil, and the contrariety of the seasons.

THE
NERIUM OLEANDER AND THE
IASMONIA ARBORESCENS

The nerium oleander is originally a red flower, and yet in Batavia there are some white specimens; the Jasmonia arborescens is generally white, and yet there is sometimes a red one; which are instances of the contrariety of the vegetable world. The Jasmonia also consists of a deep red, a light red, a dull yellow, and variegated; so that there are altogether four or five kinds; they flower in all seasons, and are never out of bloom.

CHAMPACA SILVESTRE

The Dutch in their gardens make use of the champaca as a hedge, round their terraces, they let it grow as high as the house and about a foot in thickness, cutting it twice or three times a month, and turning or commanding it according to a prescribed rule; the stems and corners not being so fine as according to order, so that it looks like a wall, while the foliage is very thick and beautiful.

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corded, just to expose the matter to deserved reproach.

THE MONKEY BEZOAR

Monkeys, when wounded by the sword or gun of the huntsmen, but not mortally, know of themselves how to employ vegetable medicines, which they pluck and apply to the sore place, when it heals and forms a cicatrix. Should they afterwards be caught, you may cut out of the cicatrix something like a stone, round, clear, transparent, and smooth, which is called "monkey bezoar". This is used as medicine; its nature is cooling, and it is an antidote against poison. For monkeys have these calculi as cows have their bezoar.

THE PARASITE, OR CANCER BERNHARDUS

On the sea shore, amongst the sand and gravel, there are many old shells, of the different species of cockles, which the little crabs on perceiving get into, in order to hide themselves; after a time their tails are produced and conformed to the murex-shell, when they run about with the shell attached to them, just like a living murex animal; if you take it up and examine it, you wil find, however, that though the shell is a murex, the flesh is like that of a small crab. This kind is good to look at as a curiosity, but not to eat. The common name of it is a parasite.

LARGE AND SMALL EGGS

The sea goose (1) is double the size of the common goose, and the eggs it produces are about five or six inches in diameter, and two or three pounds in weight; the shell is hard, and if let fall on the ground it will not break. Some people from foreign parts having brought home, to China, one or two mis of these, have pretended that they were mare's eggs, in order to excite wonder, but they are all the eggs of the bird mentioned above. IN Batavia, the cock of the domestic fowl sometimes lays eggs, but they are small like comfits, and when broken are found to contain only a white substance, without any yolk. This is however to be considered as a departure from the usual order of things, and is a bad omen; those families in which such fowls are domesticated are sure to meet with some misfortune. We have known several instances of this.

CARRIAGES

The four-wheeled carriages are drawn by two horses, and the two-wheeled vehicles by one horse. In the four-wheeled carriages the front wheels are

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(1) The author probably alludes to the ostrich, as the producer of his large eggs; and in his account of the small eggs is again misled by superstition.

THE ROSE

The roses here are white, and not equal to those of Qbina in fragrance; indeed the fragrance of all the Javanese flowers falls far short of those in China. For in the sweet scents of China there is a richness and a refinement, while in those of Java there is a grossness and a clumsiness, which is perhaps occasioned by the soil, otherwise so fragrant scented for it.

[illegible] - [illegible] - [illegible]

This is called the flower of perpetual bloom, because its rudeness nearly fades; but in those regions the flower is white; just as the orange's scent, become sour, or [illegible]-like, it transplanted to a place north of that river, becomes sour, on account of the difference of soil and climate. On the contrary these people of Batavia, they all have, all kinds of seeds it brought hither from China have their red blossoms turned white, and their white flowers changed into red ones; which is to be ascribed to the strange variation of the soil, and the contrariety of the seasons.

[illegible] MERLIN DICKINSON AND [illegible]

[illegible] ANADIOMENE

The merlin oleander is originally a red flower, and yet in Batavia there are some white specimens; the lavonia scorleana is generally white, and yet there is sometimes a red one; which are instances of the contrariety of the vegetable world. The lavonia also occurs of a deep red, a light red, a dull yellow, and variegated; so that there are altogether four or five kinds; they flower in all seasons, and are never out of bloom.

[illegible] [illegible]

The Dutch in their gardens make use of the casuarina as a hedge, round their parterres; they let it grow as high as the house and about a foot in thickness, cutting it twice or three times a month, and turning or compressing it so as to present rain; the ashes and coarser not being so fine it accounting so - that it looks like a wall, while the foliage is very much out of order, so that it looks like a wall, while the foliage is very thick and beautiful.

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small, and the hind wheels large; they are made of wood, and bound round with iron; the form of the carriages is like that of a small pavilion. The large ones will hold three or four persons, and the smaller conveyances one or two. They are carved and painted, and cost each several hundred reals. That in which the governor rides is gilded; other officers of government, and the Captain China, ride in ornamented carriages, and the common people in plain varnished vehicles. The seat is provided with cushions, and covered with broad-cloth or velvet, very handsomely and elegantly fitted up.

WONDERFUL CONTRIVANCES

These are wind-saws, and water-saws, wind-mills and water-mills, draw-bridges, (1) cranes or thousand-pound-lifters, (2) microscopes or glasses for displaying minute objects, clocks or bells that strike of themselves, birds and beasts that can both move and sing, automatons or wooden images apparently endowed with life; and a variety of other things which cannot be enumerated.

WRITING OR TOOLIS, (TOO-LE)

The native word for writing is toolis (too-le). The Dutch in writing use a goose's quill, cut to a point, and formed into a pen; this is dipped in ink, with which they write across the paper, from left to right: the English, Dutch, Portuguese, and all other European nations use the same mode. The Javanese, Malays, and Islams use pieces of reed cut to a point for pens; they also write across the paper, but from right to left. The Buginese, the Balinese, persons from Passir, on Borneo, with the Dayaks, have each a separate mode of writing. We have heard, also, that there is a description of foreigners, who write from bottom to top, but these seldom come to Batavia, and we have not seen them.

A LARGE FISH BONE

Walking once through a native village, I saw a large stone mortar, capable of holding five pecks; and being struck with its unusual form, I asked about it, and was told that it was one of the vertibrae of a large fish, and not a stone mortar. Upon this I was struck with wonder, and exclaimed, a vertebral bone as big as a mortar, how long and how large must the fish have been ! It is said by some, that there are fishes able to swallow ships: looking at the size of this bone, I should think that in the great ocean there may be such things !

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(1) Draw-bridges, the Chinese writer says, are placed at the city gates; they are several thousand pounds in weight, and are opened and shut every morning and evening; one man, however, can pull them up.

(2) The form of these is like a tube made of iron, within which there is a screw, one man can turn it, and even houses and ships, when the screw is applied, may be lifted up or moved.

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SOCIETIES, OR CAMPONGS KAM-KONG

Kam-Kong is the name of a religious sect, or secret society, like those of the white lotus, or the strange river (Chinese free-masons); it is not the name of a country. The Javanese, Malays, and Dayaks, are frequently in the habit of joining such a society, reciting charms and incantations until the completion of their initiation, when they become invulnerable, or (as the Chinese writer expresses it) get a brazen body and iron bones, so that neither sword nor spear will injure them; but they dread both dogs and pigs; so that if you rub your weapon with pig's fat or dog's blood and attack them, you will find them vulnerable.

THE MANUFACTURE OF POISON

All the tribes of bare-footed savages (1) are able to compound poisons, which they do in the wilderness and solitary places. They make use of the fat of venomous snakes and noxious beasts, mixed with various drugs, which they rub on their swords and spears. After it has been compounded a long time, the poison becomes more powerful, and if man or beast be wounded by a weapon, impregnated with it, so as to draw blood, the individual dies. In a short time afterwards the flesh rots away, and nothing is left but the bones.

NEW GUINEA SMOKE

The land of New Guinea is rather extensive, and the productions of the country are abundant; but foreign vessels do not dare to trade thither, on account of the manners of the people, who are so crafty and deceitful, that they are just like demons and elves. What is most to be dreaded is their smoke: we do not know what drugs they use, but when they make a fire to windward, on some high place, all who inhale the smoke die. It is on this account that their productions are so little sought after, vessels seldom going thither, and the natives being obliged to export their own merchandize.

DUTCH DOCTORS

Ong-choo-seng had an ulcer on his back, which turned into a gangrene, and he was about to die. Previous to this, some one had recommended a Dutch doctor; but, Choo-seng, knowing that these gentlemen were fond of using the knife very freely, was afraid and refused to employ one. Afterwards his pain became excessive and insupportable, and when the Chine-

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(1) The European nations, to the north-west, all wear stockings and shoes, and put on hats, hence they are called the three-corned-hat race; but the tribes to the south-west wear neither hats nor shoes, and are therefore called bare-footed savages.

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se surgeons had all given him up, having no resource, he sent for a European practitioner. The doctor on entering the house, as soon as he saw the patient, said, These is a very dangerous ulcer, why did not you apply to me sooner, and not throw your life away in this manner ? He then asked the bystanders to provide him with a pig that had recently been killed, and sending his servant to the carriage for a small box, he took out a bottle of tincture, and pouring some into a glass said, drink this, and it will render you insensible to pain. Then taking out a silver knife, he cut away the gangrenous part of the ulcer, as large as a plate; and having tied up the pig in the hall, he took a portion of the flesh, of the same size with the wound, and mixing it up with some drugs, applied it to the part affected. After a time, he allowed them to remove the pig's flesh, which had become black and intolerably offensive, for it had drawn out all the poison. This operation he repeated thrice, and then said, It will do. After this he applied some salve, and desired that the patient should refrain from indulgence, and abstain from wine and flesh, for a whole month. After three days, the patient was improving. Our Chinese surgeons have no such contrivance as this, and even Hwa-tô and P'hsen-sek, (those celebrated practitioners of antiquity) could not surpass this.

DOLLARS , OR ROUND-CAKED SILVER COIN

Europeans coin their silver in the shape of little round cakes; on some is stamped the image of a foreigner on horseback, holding a sword, hence called the horse-sword coin (ducatoons). Some are half this size, called half sword coins (half ducatoons). Some coins are smaller and thicker, inscribed with European characters, which are called mô-tün (rupees): the half of these are called small tüns (or half rupees). Some are still smaller and thinner, having a European vessel stamped on them; these are called tat-lè (talis, or quarter rupees). Some are made of yellow gold, bearing the figure of a foreigner, in a standing posture, which are called golden fansms; so also the ducatoons, half ducatoons, and large and small rupees are all occasionally made of gold; in which case an ounce of one goes for a pound of the other, and every gold coin is worth sixteen of its like in silver. Some coins, again, are made of copper, bearing a rampant tiger (lion); these are called lüy (duits or doits) and are used as copper cash. The English nation is poor, not producing the precious metals, hence they have no coinage (1). The French (Prussians) make a round kind of silver coin, on which is stamped a double eagle, called the double eagle coin. There are also the halves of these. Another small coin, very thin, having foreign characters on it, is called a fang, (fansm), ten of which go to a rupee. The kingdom of Kan-se-lap (Spain) is very rich, producing much silver and gold; where also silver coin is made, bearing the image of the sovereign, and called foreign money (dollars). There is also the half dollar, two of which go for one dollar; there are some four to a dollar, and eight, sixteen, or thirty-two to a dollar; the latter bearing a small flower, but this kind is seldom seen. There is another kind of coin made of copper, with a cross on them, called Kwa, which are used for cash.

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(1) A very small quantity of English coin finds its way to Batavia. Trans?

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MILITARY TACTICS

In foreign countries to the south-west, all the people learn military exercises. The Bugis, in particular, admire bravery, and when their skill in the use of weapons is great, they are praised by their parents, and respected by their townsmen, being honoured with the title of gustee (goô-sit-tey), holy, or honourable. Throughout the whole region, every one submits to those who are skilled in military tactics, hence both men and women, from their 10th year upwards, accustom themselves to the use of sword and spear, and are acquainted with the method of jumping and springing on the foe. For the sword and spear exercise they have masters, who hand down their secret methods, the names of which are various: such as the great grandfather's method, the universally honoured mode, the monkey's pugilism, and the stork's posture, &c. Hence it is that the western nations are particularly skilled in military manoeuvres. I had once a slave-girl, called Chang-choo, who accompanied me to Bamarmasin; on the way we fell in with pirates, when I was very much alarmed, and lost command of myself. The crew of the vessel also said, Few against many, what can we do ? The slave-girl said, Since it is come to this, we must exert our strength. However I did not know what to do: when the girl cried out, Never fear; and grasping a spear she went forth, and mounted guard at the companion, without moving. When the thieves came on board, they rushed aft, but the maid brandishing her spear wounded several of them. The pirates fell back, and said to each other, How it is that she has got the Bugguese mode of brandishing the spear. On which the slave-girl bawled out, I also am a Bugguese, come and let us have another round. The thieves were however alarmed, and retreated in confusion.

ON FRUITS AND FLOWERS

THE SAN-TAN (IXORA)

Of the Santan flower some are of a deep red, others of a light red, and others again white; these latter are somewhat fragrant. The branches of the tree are weak, and hang down to the ground, while the leaves are lanceolated and flexible; each kind opens out in all seasons, and the tree is never without a bloom. I set sail from Amoy in the close of the year, and in the first month of the next year I arrived at Batavia; when I saw everywhere, in all the gardens, the hibiscus, and chrysanthemum, the holly-hocks, geraniums, jasmines, balsams and epidendrums, all beautifully in flower. On first observing it, I was astonished; and enquiring of the people of Batavia, they all said, that continually throughout the year, these flowers successively blossom without any cessation.

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THE ROSE

The roses here are white, and not equal to those of China in fragrance; indeed the fragrance of all the Javanese flowers falls far short of those in China. For in the sweet scents of China there is a pureness and a freshness, while in those of maritime countries there is a heaviness and a sickliness, which is perhaps occasioned by the soil, otherwise we cannot account for it.

THE GOMPHRENA GLOBOSA THOUSAND-DAY-RED FLOWER

This is called the flower of perpetual bloom, because its redness rarely fades; but in these regions the flower is white; just as the oranges south of the Yâng-tsê-kiâng, if transplanted to a place north of that river, become sour, on account of the difference of soil and climate. On enquiring of the old people of Batavia, they all said, all kinds of seeds if brought hither from China have their red blossoms turned white, and their white flowers changed into red ones; which is to be ascribed to the strange variation of the soil, and the contrariety of the seasons.

THE NERIUM OLEANDER AND THE LAWSONIA AMERICANA

The nerium oleander is originally a red flower, and yet in Batavia there are some white specimens; the lawsonia americana is generally white, and yet there it assumes a red hue; which are instances of the contrarieties of the vegetable world. The lawsonia also occurs of a deep red, a light red, a dull yellow, and variagated; so that there are altogether four or five kinds; they flower in all seasons, and are never out of bloom.

CANUNIUM SINENSE

The Dutch in their gardens make use of the canunium as a hedge, round their parterres; they let it grow as high as the knees and about a foot in thickness, cutting it twice or three times a month, and turning or connecting it according to a prescribed rule; the sides and corners not being an inch out of order, so that it looks like a wall, while the foliage is very thick and beautiful.

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NATIVE FLOWERS

The flowers peculiar to Batavia are the champaka (chêm-ché-kak), michelia champaka, L. The tree on which these grow is as large as the ficus indicus, and the form of the flower when unopened is something like a wooden pencil flower, but smaller; the colour is yellow, and of a dull or sickly smell. There is another, called the bwat-lâte, (malatti, nyctanthes sambac, L.) The tree on which this grows, is like a pear tree, the flower is white, and the form like the unopened buds of the jasmine; the scent is agreeable. Another is called kwun-lang-bang, (cananga, uvaria cananga, L.) It grows on a tall straight tree, the flowers are yellow, like the magnolia pumila, but longer; the smell is rather sickly. Another kind is denominated tó-mô (tanjong, mimusops elengi, L.) which comes originally from Ceylon, called the oles fragrans of Ceylon; the tree is like the loquat, and the flowers are produced underneath the leaves, something like the camunium; the flower resembles the le-noô flower, and isusually strung on threads by the natives; the scent is greasable and perceptible at some distance. These are the principal flowers indigenous to Batavia.

THE COCOA-NUT

The native name for the cocoa-nut is Calapa, and because of the number of cocoa-nuts in Batavia, the Chinese call the place Kat-la-pa. The cocoa-nut is a species of palm, of a large kind; its leaves are like those of the fan-leaf tree, but larger. The use of the cocoa-nut is very extensive; it may be used for food, or it can be boiled into oil, or distilled into wine; each nut also contains about a pint of water, but principally when in the green state, the taste of which is like the juice of the sugar-cane, good for slaking the thirst, or allaying the heat; the shell may be used for ladles, being both convenient and light; the husk is like that of the coir palm, and can be made into ropes, or used for the soles of shoes: in short every part of the tree is useful, and nothing to be thrown away.

THE MANGO

The natives call this fruit mangga (bang-ka) but the Chinese call it swae. The mangoes of Batavia are far superior to those Canton and Fokien, being uncommonly sweet and fragrant, of a mellow taste, and not stringy. There are more than ten sorts, such as ka-yit (m. ayer), to-tun (m. dodul), kwey-nê, (m. quini), sek-lam and A-mé; the names of the rest I did not learn. Some of them are half a foot in length: some are long and thin, and others round and short; some are oblong like the nelumbium root, and others fragrant like the papaya. It would be difficult to enumerate all their qualities, but the mangga dodul is reckoned the best.

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THE PLANTAIN

The plantain is called p'he-sang; some are upwards of a foot in length, and others scarcely an inch long; some are square like a paper parcel, others are round like fowl's eggs; some have red skins, and others white; some have small seeds in them, and others are short and diminutive like one's finger, having thin skins, and of a yellow colour; these are called golden plantains, and are very sweet and fragrant; of all plantains these are the best. There are together twenty or thirty different kinds, all of which it would be difficult to enumerate.

THE ORANGE

Large and small oranges, together with pumelos, are all called by the natives geruk (jit-lok). The Chinese, however, who cannot forget their native country, call them according to their original names. Thus there are fragrant oranges, sweet oranges, sour oranges, & names of which I do not fully know. The four seasons are alike luxuriant, while flowers and fruits never cease: which suggested to me the following couplet :

The scarlet hibiscus droops not nor dies,
And oranges many the garden supplies.

THE SUGAR-CANE

Sugar-cane is by the natives called tĕbu (tit-boō), of which there are various kinds: red, white, black, and green, as well as striped, like the striped bamboo. It puts forth a flower, like the reed, or rush: and the cane-fields present an extensive prospect very pleasant to behold.

JAMBU (JEM-BOO) OR THE ROSE-APPLE (EUGENIA)

The tree which bears the jambu resembles the mulberry-tree; it yields fruit during the months of September and October; the form of the fruit is like a bobbin, pointed above and rounded off below; the hole at the end is angular; some sorts have seeds, and others none; some are as large as the peach, and others as small as a bean; some are of a deep red, others of a light red, and others of a snowy white colour: the taste is very pure and sweet, and it may be ranked among the best fruits of foreign countries. There is also a European species, in shape like an egg, the taste of which is sour. Altogether there are twenty or thirty kinds, which we are not fully acquainted with.

& and typical oranges, more than a score of kinds, the

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RAMBOOTAN, (ANG-MO-TAN)

This fruit, the nephelium echinatum, is as red as a fresh Litchi; some however are white and yellow, but the taste of every kind is like that of the Litchi. Some are called Achsen (A-chêy), which is the name of a country near Quidah (Kit-tak), and they are thus named, because the seed was originally brought from Achêen. The pulp of this species can be easily separated from the seed, and it is much esteemed.

NAM-NAM , (CYNOMETRA CAULIFLORA)

The namnam, vulgarly called puki-and jing (p'hoo-kè-an-chêng), is produced on a large tree, and grows on the stem, or about the roots. It bears some resemblance to the peach in shape, but not in flavour; it is variously marked and indented, has a yellow colour, and a sourish taste, very serviceable in correcting the effects of wine. Women are fond of it.

MANGOSTIN (BANG-GIT), GARCINIA MANGOSTANA

The tree producing this fruit is umbrageous, and the form of the fruit resembles the pomegranate; the rind is black, and the pulp white, the taste is very sweet and juicy, good for quenching the thirst, while the rind can be used in dyeing cloth.

SIRIKAYA , (SI-LI-KAE) THE CUSTARD-APPLE

The custard-apple tree is like the guava, and the form of its fruit resembles the cone of the fir-tree. The pulp is white and juicy, the seeds are like black beans, and the sweetness of the fruit surpasses the preparations of the confectioner. Amongst foreign fruits it is reckoned insipid, but I no sooner tasted it than I admired it.

SALAK (SA-LAK), CALAMUS ZALACCA

The salak tree resembles the edible fern, but is of a larger size; the stem is very thorny, and the fruit, which is cone-shaped, is produced near the roots of the tree, in bunches of dozens together. In shape it resembles a peach, but the rind is of a darkish red, and scaly like the skin of a snake. The pulp is yellow, and surrounds several seeds; the taste is rough and unpleasant; but the Dutch are very fond of it.

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DURIAN (LEW-LEEN), DURIO ZIBETHINUS, L.

The shape of the durian is ovate, about the size of the pumelo; on dividing it, the pulpy kernels are found disposed in regular order, shaped like eggs, of a whitish colour, and each inclosing a seed; the smell is very strong, and to a stranger intolerable, but the native women are excessively fond of it. It is reported to be very strengthening: many of our ex countrymen cannot touch it, but at the very sight of it, stop their noses and try to escape.

A-TAP, OR LEAF OF THE COCOA-NIPA PALM

The atap tree resembles the areca palm; the flowers and fruit grow in large bunches, hanging down like willow branches. The leaves are similar to those of the cocoa-nut, but broader, and can be used for thatching houses, to which purpose they are extensively applied. On opening one of the fruit, we find it to contain a seed, which boiled down with sugar constitutes a confectionary, much esteemed at the tea-table.

A-LEEN, (THE AREN PALM)

The aren palm bears some resemblance to the cocoa-nut: the heart of it is like a plantain, and the flowers hang down; if you cut these, and attach a bamboo vessel, the next morning you will find it full of juice: this boiled down becomes sugar, which is commonly called Javanese sugar.

BOO-KOO, (BUAH BUKU)

The buku tree resembles the loquat, and the shape of the fruit is like a plum, and about the same size; the skin is yellow, and the taste sweet, it grows in bunches, like the grape, and is truly a fine fruit. There is another kind called Lanseh (Langsat), growing on a similar tree; the colour of this latter fruit is red and the size smaller, but the taste is exceedingly sour, so that a stranger cannot bear it in his mouth. The price, however, is moderate; and the natives are very fond of it.

SOME ACCOUNT OF MANILLA, OR LUZON

BY WUING-GAY-HEEN

Manilla or Luzon (Leù-sòng) is a dependant state of Spain or Castile (Kan-se-lap). Spain is situated on the north-west corner of the ocean; we know nothing of the origin of this country, or when it was first established; but it produces much gold and silver, with other precious things; and is on spar with Holland, France, and England. The usual name of

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it among the Chinese is Sòng-á; it is also denominated Spain (Sit-pan-gêw). The appearance of the people is not unlike that of the Chinese; they wear high-cornered caps, and narrow sleeves, while their food and furniture are both similar to those used by the Hollanders. The silver-caked money (dollar), current in Canton and Fokien, is stamped with the images of their sovereign.

Manilla, or Luzon (Leù-sòng), is situated in the south-eastern ocean, about three hundred miles off. On the east it is bordered by the sea of Banda (Bān-lân) and Ternate (Kan-a-tè); on the west by the sea, that washes the coast of Canton and Fokien; on the south by the Sooloo (Soe-lok) archipelago, and on the north by the great sea where the waves perpetually flow to the eastward. We should reckon that the country is about 300 miles in length. The eastern and western, as well as the northern and southern shores, are distant from the centre of the country several hundred miles, and the opposite coasts are about 300 miles apart. The situation of the capital is fronting the west. There are several large lakes, about thirty miles in extent; and the natives are not less than 100,000. In gold and pearls, tortoise-shell, camphor, edible birds'nests, tripang, sapan-wood, and ebony, together with salt fish, this place surpasses all others beyond the seas.

Formerly, in the time of the Pêng dynasty, the Spaniards occupied Manilla, and built their capital city of Koo-toe, near the external lake, (bay of Manilla), on the shore of the western sea; they fortified the island of Kang-yit, on the west of the town, in order to control and subjugate all both far and near.

It is the custom of the country highly to venerate the foreign priests, setting up monasteries for the padris (pa-léys), and keeping up the ceremony day (Sunday). These pa-léys are foreign priests. They lay great stress on the sprinkling of water (baptism), and in their services turn night into day. Every monastery strikes its bell, in order to fix the time. At mid-day and mid-night they commence reckoning their hours, going on to twelve respectively. They venerate the cross (ko-yit) and do not sacrifice to their ancestors, while they worship no other spiritual being than Deus (Leuk-se). There is something still more extraordinary, the padris (pa-léy) forgive people's sins, and are very much honoured. The ordinance of baptism is thus administered; the corpse of the chief padri (pa-léy-ông) having been boiled down to an ointment, one of the instructors takes charge of it, and when any wish to enter their religion, they make them swear that their whole persons are derived from Deus (Leuk-se), after which the padri (pa-léy) takes the ointment with water, and drops it on the head, hence it is called water sprinkling.

The ceremony of marriage is performed by holding each other hands; in addition to which , on the day of the nuptials, the minister throws a chain (or garland) around the necks of the bride and bridegroom. Every seventh day they go to church, and ask the padri (pa-léy) to forgive their sins; which is called going to mass (k'han-me-sa); old and young believe and attend to this. There are also nunneries, where they collect monies for the public service; the nunnery is locked up very closely, all the males being excluded; the building is high and imposing; daily necessaries are hoisted in by a basket over the wall; and all those females who wish to enter the cloister and devote themselves to the practice of piety are admitted. Whence the chief padri (pa-lé-ông) meets the abbot, the usual ceremony is to smell (or kiss) hishands; but when common people pay their respects to him, it is done by kissing his foot. The reason of this ceremony cannot be ascertained.

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The ships built by the Spaniards are very large, the sails and masts being particularly strong; their spears and guns are all ready, so that pirates do not dare to approach them. In the voyage to and from Spain they make use of the quadrant, and the mirror for reflecting the water; by means of which rocks and shoals, deeps and shallows are instantly discernible; this invention is even more wonderful than that of the mariner's compass. The Chinese who sojourn in Manilla are delighted with the swiftness of their vessels, and pleased with the skilfulness of their arrangements. European ships, in coming to Manilla, are about three months on their passage; but when they wish to return home, the currents are different, and they require five months for the voyage. The Chinese have been in the habit of trading backwards and forwards to Manilla for several hundred years. In the time of the emperor Kĕen-lûng, of the present dynasty, the red-haired English (Eng-lêy), a race of foreigners from the north-west corner of the ocean, came suddenly, with about a dozen sail of vessels, and made an attack on Manilla, wishing to get possession of the place. The inhabitants, together with the padris, offered a large sum to be exempted from the incursion, when the English retired: and up to this time there has been general tranquillity, peace, and joy in the regions beyond sea. We humbly conceive that it is the instruction diffused by our sacred government, which overawes these insulated foreigners, soaking into their flesh and moistening their marrow, so that even the most distent submit themselves. Having myself traded to Manilla, I have been enabled to record this narration.

THE FOLLOWING IS AN ACCOUNT OF WUI-GAY-HEEN

BY ONG-TAE-HAE

Gāy-hēn's family resided at Hoo-soe, in the prefecture of Cheang-chew, in the province of Fŏkien. He was the elder brother of Lap-yem the imperial adviser. He was naturally a very strict and upright man, diligent and economical; in instructing his sons and nephews he urged them on to the study of the odes and classics; and in associating with his friends and companions, he won their confidence by his fidelity and rectitude. In his native village he was respected by everybody. When he was fifteen years of age, he accompanied his father's uncle in his travels to Bûn-lâê; after which he went to Siam (Sĕĕm-lô), the Sooloo archipelago (Soe-lok), Manilla or Luzon (Lè-song); subsequently he sojourned in Formosa (Taê-wân) several years; again he dwelt at Amoy for some time; so that of all the most important places beyond sea he left none without a thorough inspection. He had made his observations for a considerable period, and paid much attention to the recording of what happened. In the winter of 1804, I was a fellow-lodger with Gĕ Chong-teaou, the eldest son of Gāy-hĕn at Goâ-bûn, when an intimate friendship arose between us. Having seen my observations, he produced his account of Manilla: on perusing which, I became deeply sensible of his accurate knowledge, and ability to express himself, feeling ashamed of myself that there were so many things with which I was still unacquainted.

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SOME ACCOUNT OF FORMOSA (TAE-WAN)

Taê-wân was the ancient Pe-sêa-yâ country, and is inhabited by a race of Dayaks (Lé-bâ-joê), who bore large holes in their ears; and tattoo their bodies, living in the deep jungles, without cooking their food. These are commonly called raw savages; while those in the plain, who trade with us, are denominated the friendly foreigners. The Dutch once occupied a territory on the sea-coast, near to the port of Lok-jé, where they built a small city to dwell in. Because the hair of that people was red, therefore they were commonly called the red-haired nation, and their city was named the red-haired city, but in reality they were Dutchmen. Towards the close of the Pêng dynasty the pirate Têng (Coxinga) roved about the seas, plundering merchant-vessels; the imperial troops having seized and exterminated many of them, they had no fixed residence and the people of Cheang-chew and Chwân-chew, in Fokien, suffered much from their incursions; afterwards they gradually increased and grew, until they collected several hundred pirate vessels, and plundered Cha-poo, Tsung-ming, and other places; then they entered the Yâng-tsze-kiang, and invested Nanking; but here being defeated by the imperial troops, they fled, and having no further shelter, they went to attack and take Formosa, as a place of repose. The Dutch, though well-skilled in the use of cannon and musquetry, yet having only a solitary citadel without aid, were defeated and retired to Batavia. The ruler of their country in Europe was angry at this, and ordered the general who had returned to be executed on one of the towers of the fort of Batavia. They Dutch in Batavia to this day quietly relate these particulars. During the reign of K'hang-he, of the present dynasty, the pirate having been persuaded to surrender, Formosa was brought under imperial rule, and constituted part of the Chinese territory, being erected into a prefecture with four districts. The name of the prefecture is Taê-wân, and the four districts are Taê-wân, Hong-san, Cheang-hwâ, and Choo-lô, which latter has been changed to Kay-gê. Since that time the transmarine regions have been peaceful and tranquil, monstrous devourers of men have ceased, and bedewed by the gracious influence of our august government, the people of Taê-wân have become rich and prosperous.

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