*of kings ;* adding, that it was firſt given to the Turkiſh prin­ces Angrolipex and Masgud, about the year 1055: others will have it originally Persian, alleging, in proof hereof, an ancient medal of Coſroe : others derive it *from soldanus, quasi solus dοminus :* others from the Hebrew שלט*,ſchalat* or *Jheleth,* to rule, reign.”

It had its rise under Mahmoud, ſon of Sebecteghin, the firſt emperor of the dynaſty of thc Gaznevides, towards the close of the fourth century of the era of the Hegira : when that prince going to Segeſtan to reduce Kalaf governor of that province, who affected the ſovereignty, Kalaf was no ſooner advertiſed of his coming than he went out to meet him, delivered the keys of his fortreſs, and owned him his sultan, that is, his lord or commander. The title pleaſed Mahmoud ſo well, that he aſſumed it ever afterwards ; and from him it paſſed to his deſcendants, and to other Ma­hometan princes. It is chiefly confined to the Turkiſh and Perſian monarchs.

SULZER (Μ.), a celebrated philoſopher, was born at Winterthun, in the canton of Zurich, October 16. 1720. He was the youngeſt of 25 children. His early education did not promiſe much, tho’ it was by no means neglected, He had little inclination for what is called in the ſchools the ſtudy of *humanity,* and made but a ſmall progreſs in the learned languages, which were to prepare him for the ſtudy of theology, for which profeſſion his parents deſigned him. At the age of 16, when he went to the academical school of Zurich, he had riot the ſmalleſt notion of the ſciences, or of elegant literature, and conſequently no taſte for ſtudy. The firſt incident that developed a hidden germ of philoſo­phical genius, was his meeting with Wolfe’s Metaphyſics : this was the birth of his taſte for ſcience ; but he wanted a guide. The clergyman with whom he lodged was an ig­norant man ; and the academical prelections were, as yet, above the reach of his comprehenſion. On the other hand, a ſedentary life was not the thing he liked, nor to which he had been accuſtomed ; and, moreover, a ſociable turn of mind led him often into company, where he loſt much time in frivolous amuſements, yet without corrupting his morals. Who, that obſerved him at this period, says Mr Formey in his *Eulοgium,* would have thought that Sulzer would one day be numbered among the moſt knowing and wise men of his time ? The learned Geſner was the inſtrument of Pro­vidence that rendered Sulzer’s inclination to ſtudy trium­phant over his passion for amuſement and company. Ani­mated by the counſels and example of this worthy and learn­ed man, he applied himſelf to philoſophy and mathematics with great ardour, and reſumed the purſuit of Grecian lite­rature and the Oriental languages. The contemplation of nature became his noble and favourite paſſion. An ecclesiaſtical ſettlement in a rural ſcene, that exhibited happy ob­jects and occaſions for this delightful ſtudy, began to render his days happy and uſeful ; and he publiſhed, in 1741, *Mo­ral Contemplations of the Works of Nature* ; and the year fol­lowing an Acc*ount* of a journey he had made through the Alps ; which ſhowed, at the ſame time, his knowledge of natural hiſtory, and the taſte and ſenſibility with which he ſurveyed the beauties of nature, and the grandeur and goodneſs of its Author. He afterwards became private tutor to a young gentleman at Magdeburg. This procured him the acquaintance of Messrs Maupertuis, Euler, and Sack, which opened to his merit the path of preferment, and ad­vanced him ſucceſſively to the place of mathematical profeſsor in the King’s College at Berlin, in 1747; and to that of member of the Royal Academy in 1750.

In this laſt quality he diſtinguiſhed himſelf in a very emi­nent manner, enriched the claſs of ſpeculative philoſophy with a great number of excellent memoirs, and was juſtly conſidered as one of the first-rate metaphysicians in Germa­ny. But his genius was not confined to this branch of ſcience. His *Univerſal Theory of the Fine Arts* is a valu­able production. A profound knowledge of the arts and ſciences, and a perfect acquaintance with true taſte, are emi­nently diſplayed in this work, and will ſecure to its author a permanent and diſtinguiſhed rank in the republic of let­ters. The firſt volume of this excellent work was publiſh­ed in 1771, and the ſecond in 1774. We ſhall not here give a catalogue of the writings of Μ. Sulzer; but we can­not help mentioning his *Remarks on the Philoſophical Eſſays* of the late Mr Hume, as a work oſ real merit, which does juſtice to the acuteneſs, while it often detects the ſophiſtry, of the Britiſh Bayle. The moral character of Μ. Sulzer was amiable and virtuous : ſociability and beneficence were its characteriſtical lines ; and his virtues were animated by that ſacred philoſophy that forms the Chriſtian, ennobles man, and is the only ſource of that heart-felt ſerenity and ſedate fortitude which ſupport humanity, when every other object of confidence fails. His dying moments were calm, humble, and ſublime ; and when he expired, the placid and compoſed air of his countenance made his mourning friends doubt, for ſome time, whether it was death or ſleep that had ſuſpended his converſation. He had no enemy ; and his friends were numerous, affectionate, and worthy of the tender re­turns he made them.

The king of Pruſſia diſtinguiſhed him by repeated marks of munificence and favour. We learn, however, that his royal protector had never ſeen him before the end of the year 1777, though he had been member of the academy from the year 1750. The audience, indeed, though late vouchſafed, was honourable to Μ. Sulzer, with whom the monarch converged for a long time with the greateſt affabili­ty and condeſcenſion.

SUM, ſignifies the quantity that ariſes from the addi­tion of two or more magnitudes, numbers, or quantities to­gether.

SUMACH, in botany. See Rhus.

SUMATRA, an iſland of Aſia, the moſt weſtern of the Sunda Iſlands, and conſtituting on that side the boun­dary of the Eaſtern Archipelago. Its general direction is nearly north-weſt and ſouth-eaſt. The equator divides it into almoſt equal parts, the one extremity being in 5. 33. N. and the other in 5. 56. S. Lat. Acheen Head, at the north extremity of the iſland, is in longitude 95. 34. east. It lies expoſed on the ſouth-weſt side to the Indian Ocean ; the north point ſtretches into the bay of Bengal ; to the north-eaſt it is divided from the peninſula of Malacca by the ſtraits of that name ; to the eaſt by the ſtraits of Banca, from the iſland of that name ; to the ſouth-eaſt by the com­mencement of what are called the *Chineſe Seas@@;* and on the ſouth by the ſtraits of Sunda, which ſeparate it from the iſland of Java. It is about 900 miles in length, but from 100 to 150 only in breadth. No account had been given of this iſland by any Engliſhman till the year 1778, when Mr Charles Miller (ſon of the late botanical gardener) pub­liſhed an account of the manners of a particular diſtrict, in the 68th volume of the Philoſophical Transactions. Theſe were the Battas, a people who live in the interior parts, called the *Caſſia Country.* They differ from all the other inhabitants in language, manners, and cuſtoms. They eat the priſoners whom they take in war, and hang up their skulls as trophies in their houſes. He obſerves, however, that human fleſh is eaten by them *in terrorem,* and not as common food, though they prefer it to all others, and ſpeak with peculiar raptures of the ſoles of the feet and palms of the hands. They expressed much ſurpriſe that the white people did not kill, much leſs eat, their priſoners. From

@@@[mu] Brooke's Gazzetteer.