

# GEOGRAPHICAL NOTES.

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## XVI.

### THE OLD STATES IN THE ISLAND OF SUMATRA

BY

**G. SCHLEGEL.**

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#### **I-tsing's Itinerary.**

The first general view of the States in Sumatra is contained in the work of a Chinese buddhistic monk, who stayed there some time before going to his pilgrimage to India <sup>1)</sup>).

This monk, whose monachal name was 釋義淨 *Shih I-tsing*, "the Righteous and Placid Çramâna, but who was a Chinaman, from *Fân-yang*" of *Ts'i-chao*, named *Chang Wen-ming* <sup>2)</sup>), thrice visited the islands in the southern seas. He was born in A.D. 634, and when 37 years old, in A.D. 671, he sailed from Canton in the

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1) A Record of Buddhist religion, translated by I. Takakusu, B. A. Ph. D. Oxford, Clarendon Press, 1896; *Fan-yih Ming-i-tsik*, Chap. III, f. 17 verso; Chavannes, *Voyages des Pèlerins bouddhiques*, p. II seq.

2) 范陽、齊州人、姓張字文明. The date of his birth is uncertain. But it is said that he died in A.D. 713, 79 years old; so he must have been born in 634. Bunyiu Nanjio, *Tripitaka*, pp. 440—441, N<sup>o</sup>. 149.

11th month and arrived in 20 days to *Bodja* (Palembang), where he stayed six months in order to study Sanscrit. The king gave him some support and sent him to the country of *Malayu*, where he stayed 2 months, and then went thence to *Ka-cha* (羯茶)<sup>3</sup>. Here he embarked in the 12th month 672 in a vessel belonging to the king, and after 10 days sailing he came to the country of the Naked People (the Andaman-islands). Starting hence, he reached in half a month's sailing in a north-western direction *Tâmalitti* (Tan-mo-li-ti 耽摩栗底), the southern limit of E. India, where he landed the 8th of the second month, 673.

He remained in India till A.D. 685, when he embarked again from *Tâmalitti* to *Kêdah* (羯茶), mentioning expressly that *Tâmalitti* is the place where people embark when returning to China. Sailing in a south-easterly direction, he reached *Kêdah* in two months. There he stayed till winter, and then started on board a ship for the south, and came after a month to the country of *Malayu*, which is now styled *Bodja*. He stayed there till the middle of summer, and then sailed northward, so that he reached Canton in a month's time<sup>4</sup>), where he arrived the 20th of the 7th month, A.D. 689.

On the first day of the 11th month of that same year, he again went on board a ship and set directly sail for *Bodja*, whence he came back in Midsummer of 695.

We thus see that *I-tsing* did personally not see any other country from all the countries in the southern seas, but Sumatra and the Malay Peninsula, and that all he tells us of the other

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3) This place, also transcribed 吉礁 *kit-ta* and 吉陀 *kit-t'o*, is the town of *Kêdah* or *Quedah* on the west-coast of the Malay Peninsula. It was the great emporium where all the ships coming from or going to India stopped (Cf. Takakusu, p. XXXIV).

4) This voyage was much against *I-tsing's* intentions, as he only wished to send a letter to Canton.

countries is only upon hearsay. Of all the bigoted and ignorant chinese monks who travelled to India, *I-tsing* certainly is the most ignorant. He only cares, not for the doctrine of Buddha itself, but for the minute observance of its tenets.

For the geography and ethnography of the countries he visited, he had no eyes, so that his casual remarks upon this point are nearly valueless, and have to be submitted to the strictest scrutiny.

In his introduction he mentions the following eleven countries in the southern seas, counting them, as he says, from the West <sup>5</sup>):

1. *P'o-lu-sze* (婆魯斯), 2. *Moh-lo-yu* (末羅遊), 3. *Mo-lo-sin* (莫訶信), 4. *Ho-ling* (訶陵), 5. *Toh-toh* (坦坦), 6. *P'un-p'un* (盆盆), 7. *P'o-li* (婆里), 8. *K'uh-lun* (掘倫), 9. *Fo-shih-pu-lo* (佛逝補羅), 10. *O-shan* (阿善) and 11. *Moh-kia-man* (末迦漫).

We shall submit these names to a severe scrutiny and try to identify them; but we must now already state that they are not counted in a geographical sequel, but only at haphazard in connection with the, in his eyes, paramount question, if the population had adopted the *Mûlasarvâstivâdanikâya* or the *Sammûinikâya* tenets.

We propose the following identifications of the names of the countries in the southern seas mentioned by *I-tsing*.

1. 婆魯師, old sounds *Bā-lo-su* = *Bāros*.

This is not the *Bāros* on the western coast of Sumatra, transcribed 婆律, old sounds *Bā-lut* (Groeneveldt's Notes, p. 142), but *Bāros* on the eastern coast of Sumatra, a place which has now disappeared from our modern maps.

On the map published by Isaak Tirion in 1730, to the dutch translation of Salmon's well-known work <sup>6</sup>), *Bāros* is situated upon

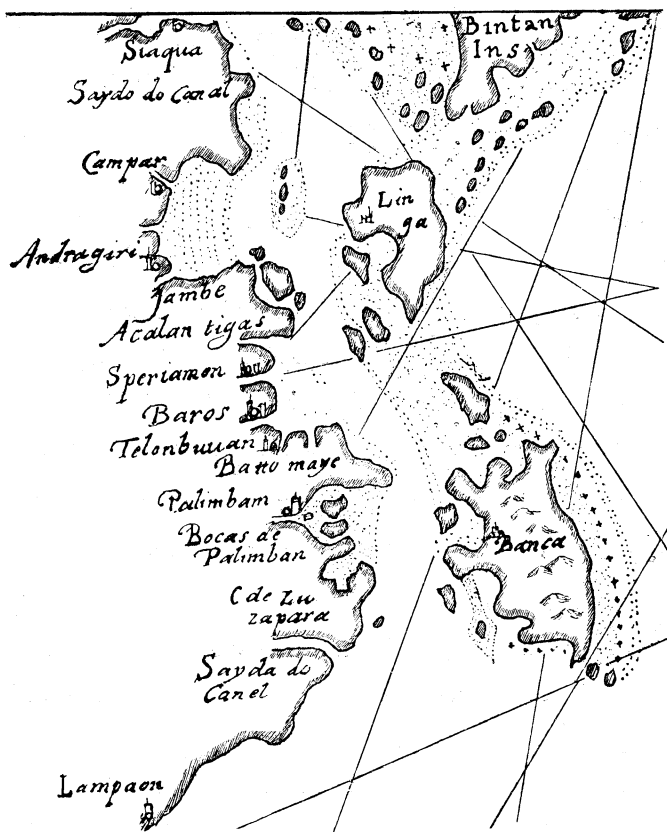
5) When *I-tsing* travelled from Palembang to Kédah, he sailed along the eastern coast of Sumatra, and had thus this island to his left hand, it is to the West.

6) Hedendaagsche Historie of Tegenwoordige staat van alle volkeren, door Tho. Salmon

the east-coast between the mouths of the Djambi and the Palembang rivers, having *Speriamo* to the north and *Telombuan* south of it.

The question was, whence did Tirion draw his authority for his map, and in order to decide it, I applied to the "Geographische Anstalt" of Justus Perthes in Gotha, which, however, did declare itself incompetent to furnish the necessary materials for control.

I let the matter rest, until I got, quite unexpectedly, a letter from my colleague Dr. A. WICHMANN, professor of geology at the Utrecht University, communicating to me the following photograph



en M. van Goch, M.D. 2<sup>e</sup> Druk, Amsterdam 1739, Vol. II, pt. 1. *Speriamo* is still found in Valentijn's Map of Sumatra.

of the east-coast of Sumatra, reproduced from the map of the islands of Java, Sumatra, Borneo, etc., drawn by C. J. J. and J. Th. de Bry, published in Frankfurt, in 1601 <sup>7</sup>).

Dr. Wichmann further wrote me that in the map accompanying the work of J. J. PONTANUS, *Rerum et urbis Amstelodamensium Historia*, 1611, p. 168, the following places are mentioned upon the east-coast of Sumatra, south of the equator: *Andragiri*, **Baros**, *Palimban*, *C. de Lazapara*, *Lampron*. This map belongs to the narrative of the first naval expedition of the Dutch under Cornelis Houtman <sup>8</sup>).

On the map of JAN HUYGEN VAN LINSCHOTEN in his "Reysgeschrift", 1595, the three places *Speriamo*, **Baros** and *Telombuan* are not found; neither on the map of GIR. RUSCELLI of 1561, or in that of GERARDUS DE JODE, *Speculum Orbis Terrarum*; Antwerpen 1578, Tab. VIII. *Tertiae partis Asiae, que modernis Indias orientalis dicitur acurata delineatio. Auctore JACOBI CASTALDE PEDEMONTANO* <sup>9</sup>).

The question was thus to know from which older portuguese map, Willem Lodewijcksz, the probable author of the Map which we have reproduced, copied his map <sup>10</sup>).

I thus applied to Mr. G. P. ROUFFAER, from the Hague, pro-

7) Nova tabula Insularum Javae, Sumatrae, Borneonis et aliarum Mallaccam usque, delineata... C. J. J. et J. Th. de Bry. Tertia pars, Indiae orientalis. Francofurti. 1601.

8) Cf. P. A. Tiele, Mémoire bibliographique sur les Journaux des Navigations Néerlandais, 1867, p. 133.

9) *Ibid.*, p. 5, line 11 from beneath.

10) Cf. P. A. Tiele, Bijdragen tot de Taal-, Land- en Volkenkunde van Ned.-Indië, at the occasion of the Oriental Congress in Leiden, 1883, p. 7. Prof. Wichmann writes me that there exists to the present day a mountain in *Deli*, called *Dëlëng* (mountain) *Baros*. The name *Bāros* (properly *Bārās*) is very common: there are 4 places called so in Bantam, one in Tegal, one in Pëkalongan, one in the Preanger, one in Djokjokerta, all in Java, two on the west-coast of Celebes, as also one in Tërusan on Sumatra, etc. etc. In the 7th century, *Lang Bārās* (郎婆露斯) was the name of the western part of Palembang, as we shall show further on.

bably the best connoisseur of the portuguese literature, and who gave me the following details:

On the map of *Diego Homem* or *Diegus Homē* from 1558 (in the British Museum, London, Ed. Gray Birch) *Baros* is placed upon the west-coast of Sumatra; but in the corrected edition of 1568 (Ed. Rüge, Royal Library in Dresden) the northwest coast of Sumatra has not been reproduced by Dr. Rüge.

On the map of *Linschoten* (1595) *Baros* is not mentioned, but only *Ticos* (*Tico*), *Macopa* (Ménangkabau) and *Biroen* (?). Upon the east-coast *Bocas de Campar* (mouth of the Campar-river), *Andrellas* (Andélas), etc.

On the map of *Willem Lodewijksz* (1601) *Baros* is not mentioned upon the west-coast of Sumatra. But, as we have seen, he places *Baros* upon the east-coast.

On the map in the "Speculum Orientalis Occidentalisque Indicae Navigationum" published in 1619, we find upon the west-coast from S. to N. *Priaman*, great *Pasgeman*, *Bathan* (?) ***Baros*** (*sic!*). Upon the east-coast from N. to S. *Acalantigas*, *Periamon*, ***Baros*** and *Palimbam*.

On the contrary *Baros*, *Tico* and *Priaman* are placed upon the west-coast of Sumatra on the map of *Godinho de Eredia* published in 1613.

We thus see that there is a great confusion in the older maps; or, rather, as we presume, there were two places called *Baros* in Sumatra, one upon the west-coast and one (since disappeared) upon the east-coast, as appears clearly by the mention of both places in the map of the Speculum.

But all these maps do not go further backward than the 17th century, whilst *I-tsing's* itinerary dates from the 7th century. In a thousand years the face of the east-coast of Sumatra can have considerably changed.

As for the two other places *Speriamo* and *Telombuau*, we can only say that the former place is still noted down upon the Map of Valentijn.

We suppose *Telombuan* to be an incorrect spelling of the name of the river *Tulang Bawang*. Barros (Asia, Decade III, p. 510) writes the name *Tulum bavam* and in Kiepert's Map it is spelled *Tulan baung*. It is true that this river lies south of Palembang, and not north as in the old maps; but this geographical confusion, very common in older maps, need not trouble us.

Neither have we to take wonder at the fact that, in modern maps, these names have totally disappeared. The alluvial detritus upon the east-coast of Sumatra is so mighty, that it has submerged a good many places, even in recent times. *Ringat*, the chiefplace of *Indragiri*, in the 17th century still a famous seaport, lies now some 16 to 17 german miles in the interior, and is no longer a seaport.

We do not know which name the modern Baros upon the west-coast of Sumatra has born during the Hindoo period. But in the Arab period it was called *Fansur*, which (as the Arabs have no *p*) represents the Malay name *Pantjur*, water gushing out of a *pantjuran*, a gutter or aqueduct <sup>11</sup>).

At all events *Fansur* or *Pantsur* can be naught but Baros, Marco Polo visited the place and says of it: "In this kingdom of Fansur grows the best Camphor in the world, called *Canfora Fansuri*. It is so fine that it sells for its weight in fine gold <sup>12</sup>).

Yule (Vol. II, p. 244) says that the Camphor called *Fansuri* is celebrated by Arab writers at least as old as the 9th century. It is only when we come to *Garcia de Orta* <sup>13</sup>), that we find the name Camphor of *Barros*.

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11) *Báros* is situated upon a small river, and has a good harbour.

12) Yule, Marco Polo, II, p. 242. Valentijn, Sumatra, Vol. V, p. 21.

13) Physician to the Governor of India, Martin de Sousa (1542—45) and several of his successors. His work *Colloquios dos simples e drogas* appeared in Goa in 1563. In French he is known as *Du Jardin* (communicated to me by Prof. H. Cordier and Mr. Rouffaer).

According to the local traditions collected by Mr. C. M. PLEYTE in his voyage to Sumatra, the name *Báros* was given to this place by a malay tribe from the kampong *Báros* in *Tërusan*, south of Padang, who invaded the place and gave to it the name of its native village<sup>14</sup>). They marched over land from Batu Mundam, passed the Batang torú near Aek pinang, and reached Si-liudung with whose radja they concluded an alliance. Passing through the valley of the same name they came to Bakkara and hence through Pasaribas to Baros, after having contracted friendly relations with the chiefs of these different countries.

This invasion is said to have taken place under the reign of Tuwan Kadir, the son of Radja Gúrú Marsohot; but under the reign of the ninth radja after Tuwan Kadir, *Báros* came under the supremacy of the East India company in 1668. If we take 25 years for each reign, the foundation of *Báros* would remount to 250 years before 1668, so that the name *Báros* can only date since A.D. 1418.

It is thus totally out of the question that *I-tsing* could have meant *Báros* upon the west-coast of Sumatra, 1° because this name did not yet exist in his time and 2° because he never went there.

He must have meant a *Baros* upon the east-coast, and I should not wonder if this were not the *Balus* of *Ibn Khordadbeh*, which M. Sprenger believed to refer to the island Bangka. If the arab traveller obtained his information from the Chinese, he would have heard *Ba-lo-sze* (= *Balus*) as the Chinese pronounce *Baros* or *Barús*.

2. 末羅遊, old sounds *Mat* (= *Mal*) -*la-iu*, is the transcription of the word *Malayu*.

In my Geographical Notes N°. IV (*T'oung-pao*, IX, p. 290), I have shown that *I-tsing's* *Malayu* must have been situated in the

14) Tijds. v. h. Kon. Nederl. Aardrijkskundig Genootschap, p. 21 of the reprint.



modern Asahan <sup>15</sup>), as it lay exactly halfway between *Bodja* (Palembang) and *Kédah*.

The name *malayu* is very common in Sumatra. There is a mountain and a river of that name; there are three villages *Malayu* in the Padang highlands: one in Padang upon the river Palangai Ketjil, one at the Bungus bay, and a tribe *Malayu* in Bencoolen, which is said to descend from Menangkabau and Djambi.

*Barros* makes *Tanah malayu* next, i. e. south of Palembang <sup>16</sup>). But we think *I-tsing's* itinerary indicates clearly enough which of the numerous places *Malayu* he visited.

### 3. 莫訶信, old sounds *Bok-ka-sin*.

This can neither be Bandjermasin, as Mr. Takakusu supposes, nor *Maha-Tsina*, which is the sanskrit name of China; for, as Professor Kern <sup>17</sup>) rightly observes, it would be ridiculous to suppose that *I-tsing* would have given this sanskrit name of China to a place in Sumatra. Besides *Mahâ-tsina* is transcribed by the chinese Buddhists 磨訶至那 *Mo-ho-chi-na*, or, according to the old sounds, *Mahâ Tsina*.

The Amoy-chinese transcribe the name of the town of *Mecca* by 莫加 *Bok-ka*, and, likewise, *I-tsing's* *Bok-ka-sin* would answer to a malay form *Bêkasin* or *Bogas*.

However no such place-name is found in Sumatra, and we must leave it for the present unexplained.

I remark, however, that there is a village called *Boga* <sup>18</sup>) upon the east-coast of Sumatra, in the province of *Batu bara*, situated

<sup>15</sup>) *Asahan* was founded in the end of the XVIIth century by *Abd-el-Djalil* (Stokvis, Manuel de Chronologie, I, p. 355).

<sup>16</sup>) *Asia*, Decade III, Pt. I, pp. 510—511.

<sup>17</sup>) *Tijdschrift voor Nederl. Indië*, May 1897, p. 379.

<sup>18</sup>) *Bōga* (Skt. *Bhoga*) means in Malay enjoyment or lust. Von de Wall, Malay Dict., I, 292.

north of Asahan, at a river of the same name. It is well populated; the interior being inhabited by Battaks, and the coast by Malays. *Batu bara* carries a considerable trade with Pulo Penang and Malacca, and has a fleet of 600 merchantpraus. Articles of export are rattan, salted fish, horses and silk dresses. The female slaves weave, spin and dye dresses of silk, goldthread, etc.

But the identification is doubtful on account of the endsyllable *sin* or the final *s* which can be represented in transcription by *sin*.

4. 訶陵 *Ho-ling*, old sounds *Kaling*.

I have described at length this state upon the Malay Peninsula, in my Geographical Notes N°. III (*T'oung-pao*, IX, p. 273) and I refer the reader to it. The place was situated on the Malayan Peninsula.

5. 𠵼𠵼 *Toh-toh*, old sounds *Tat-tat*.

I cannot understand why Mr. Takakusu reads these characters *Tan-tan* <sup>19</sup>).

They are never so pronounced, but always *Toh*, old sound, as in Amoy, *tat* (當割切 *t(ang + k)at* or *lat*, as in 𠵼達 *lat-tat*, "to stutter").

This is, besides, sufficiently proved by the transcription of *Termed* or *Tirmez* by 𠵼蜜 *tat* (= *tar*) -*mit*, by that of *Tathâgata* 怛他揭多 *Tat-tha-gat-ta*, by that of *Jina putra* 慎那弗 𠵼羅 *Sin-na put-tat-la*.

Sanskrit *uttara* (superior) is transcribed 𠵼𠵼羅 *ut-tat-la*. *Uttara kuru*, "superior continent", is transcribed 𠵼𠵼羅拘羅 *ut-tat-lo ku-lo* or 鬱怛羅究瑠 *Ut-tat-lo kau-lau*.

19) Record of Buddhist religion, p. XLVIII, where M. Takakusu says that Dr. Bretschneider identifies *Tan-tan* with *Natuna*; but this is not exact. Dr. Bretschneider identifies 丹丹 *tan-tan* with the Natuna islands, but not 𠵼𠵼 *Toh-toh*. (On the knowledge possessed by the Ancient Chinese of the Arabs, etc., p. 19).

The name of the town of *Tharaz* is transcribed 恒羅斯 *tat-lo-sze* for *Tar-ra-sz*, etc.

So we see that 旦 and 恒 are used for *tat* or *tar*.

We have thus to look out for a place in Sumatra called *Tat-tat* or something resembling it. Now, as the characters 鞞鞞 or 達達 or 達達爾 *tat-tat* or *tat-tat-rh*, all represent the old word *Tattar* which modern Europeans write *Tatar*, and sometimes, but erroneously, *Tartar*<sup>20</sup>), we must find in or near Sumatra a place called *Tatar* or *Datar* and we have not to seek far, for *Tanah Datar* (the flat land) is the name of one of the four *súkús* among the malay population of *Siak*, upon the east-coast of Sumatra.

The "Aardrijkskundig en statistisch Woordenboek van Nederlandsch Indië" (Vol. III, p. 725 B) calls these four *súkús*: *Tanah Datar*, *Lima pulu*, *Pasisir* and *Kampar*.

The first-named *Súkú* must therefore have immigrated from the well-known *Tanah Datar* in the Padang highlands. It is the native name of the place where now stands "Fort van de Capellen".

The Chinese in the Archipelago transcribe the name 丹那勝礁 *Tanna Lahta*.

6. 盆盆 *P'un-p'un* (which I-tsing also calls *P'u-p'un*, cannot be *Pembuan* in Borneo as Dr. Takakusu hesitatingly suggests.

According to the Amoy-sounds we would get *phun-phun* which may answer to the W. Sumatran Malay *Pumpun*<sup>21</sup>), also *Pupun*, "to assemble", "gather" (Von de Wall, op. cit., II, p. 431 and 447).

20) See about this question "Notes and Queries on China and Japan", Vol. I, pp. 42, 57, 91 and 158, and Vol. II, p. 16. Dr. Hirth's article in the China Branch Royal Asiatic Society, Vol. XXI (1886), p. 223, and my "Secret of the Chinese Method", § 8 and note 12.

21) The Chinese, having no character to represent the syllable *pum* or *sum*, are obliged to take one with the sound *sun* or *pun*, as f. i. Malay *sumpah* (to swear) is transcribed 孫吧 *sunpa*; *Sumur* (well) and *Sēmūt* (ant) are both transcribed 孫物 *sunbut* for *sum-mur* and *sum-mūt*.

As all the countries named by *I-tsing* are countries in Sumatra or the Malay Peninsula, we must look out for some place of this name upon the coast.

Now there is near the Delli-river upon the east-coast of Sumatra an anchorage called *Pompong*; and, besides, a village in Bauka, as also 3 islands in the Linga-archipelago, are called *Pompong*.

7. 婆里 *Po-li*. This, as professor Kern (op. cit., p. 380) rightly observes, cannot be the island of *Bali*, east of Java, where *I-tsing* never went, nor even heard of.

We must look for the place upon the east-coast of Sumatra.

Chinese geographers mention a place called *Po-li*, situated upon an island in the sea south-east of Canton<sup>22)</sup>, and which Groeneveldt (in his Notes, p. 80) has placed upon the northern coast of Sumatra. But, in that case, the sailors would have steered to the south-west and not the south-east from Canton.

There is, to the present day, a village upon the north-eastern coast of Sumatra, in the small principality of *Asahan* (3° N. and 99° 50' E.) called *Pulau Puli*, or the Island of Puli, which strikingly resembles the chinese *Poli*. In the books of the Tang-dynasty it is said that *Poli* lay east of *Kaling* upon the Malay Peninsula<sup>23)</sup>.

I shall treat in a special article of this country, when describing the different states upon the island of Sumatra.

8. 掘倫 *Kut-lun* cannot be Pulo Condore, as this name (or rather its native name *Cónnón*) was transcribed by the Chinese 崑崙 *Kun-lun*<sup>24)</sup> or 崑屯 *Kun-tun* (see the note of professor

22) 婆利國在廣州東南海中洲上. *Pien-i-tien*, Chap. XCIX.

23) See Geogr. Notes, N°. III, *T'oung-pao*, IX, p. 276 and N°. IV, *ibid.*, p. 290—292.

24) *Kun-lun* stands for *Kun-nun* as 檳榔 *pin-lang* stands for *Pin-nang* (isl. of *Penang*).

Chavannes quoted in Dr. Takakusu's Book, p. 11, note 1). *Kut-lun* can represent *Kullun* or *Kurun*, and its language was spoken at *I-tsing's* time over all Sumatra (Takakusu, op. cit., p. L). Thus it was a Malay tongue.

Now the *orang sěmang*, also called *orang hătan* or Bush-men, a wild race in Malacca, which formerly dwelt in *Kědah*, have curled hair and belong to a race of Negritos<sup>25</sup>). Their vocabulary shows that they spoke a language allied to the Malay. They are considered as cannibals<sup>26</sup>). Professor Grünwedel remarks in note 4: "I do not doubt, that in this story of cannibalism some allusion is made to the cannibalism of the Battaks"<sup>27</sup>). Battaks still live in the neighbourhood of *Pèrak*<sup>28</sup>).

The name 掘倫 or 古龍 *Ku-lung* of *I-tsing* is evidently the same as that of 崛龍 *Kut-lung* mentioned in the 海語 *Hai-yü* (A.D. 1537), where it is said that the country of Malacca produced no rice, but that they bought it from *Siam*, *Kutlung* and *Pedir*?<sup>29</sup>) *Ku-lung* or *Kurung* (Siamese *Krong*) was the family-name of the

The second transcription 崑屯 is to be read *Kun-tur*, and is the transcription of the name the Malays gave to this island *Pulau Kundur* or "Pumpkin-island". In modern Chinese transcription 君律 *Kun-lut*, where final *t* stands for final *r* and initial *l* for *d*.

25) Albert Grünwedel, Die wilden Stämme auf Malaka, in Veröffentlichungen aus dem Königl. Museum für Völkerkunde. Berlin, W. Spemann, 1894, Vol. III, p. 99, 127 and 145—168.

26) Ibid. Vol. II, fascicule 3—4, p. 99, and note 4.

27) Es ist mir nicht zweifelhaft, dass in diesen Erzählungen etwas vom Cannibalismus der Batak (Pak-Pak) wiederkehrt. Cf. p. 91

28) Ibid. p. 100, 101 and Map on p. 95.

29) Groeneveldt, "Notes", p. 127. 暹羅、崛龍、陂隄里. Groeneveldt, who does not identify the names of the two last countries, transcribes the 3 last characters by *Po-ti-li*. Read according to the Amoy-dialect we get *Pi-té-li* (*Pideri*) which may represent *Pedir* (also written *Pidir*). We note that, even in Mandarin, 陂 is pronounced *pi* (逋眉切音碑). It is only read *p'o* when used for 阨 in 陂陀 = 阨陀 *p'o-t'o* "uneven". The old sound of 隄 was *té*, as in Amoy.

king of *Fu-nan* (Siam) in A.D. 618—626. We read in the History of the T'ang-dynasty that in the years *Wu-têh* of emperor *Kao-tsu*, the king of *Fu-nan* had the family-name of *Ku-lung*. He was swarthy, had curled hair and went naked (唐高祖武德年扶南王姓古龍。其人黑身、鬃髮、裸行).

9. 佛逝補羅 is not *Bhojapûra*, but *Bodja-pûra*, the City (*pûra*) of lust and enjoyment.

The name *Bodja* is very common in the Archipelago. There are two villages of that name in Java, one in the province of *Banju-mas*, one at the foot of the mountain *Ungaran* in the regency of *Këndal*, in the province of *Samarang*.

There is an island *Bodja*, west on *Sumatra*, north of the island *Massa*, in the *Batu*-group.

We shall discuss this name more at length in our article on *Sëmbodja*.

10. 阿善 *O shen*. Mr. Takakusu <sup>30)</sup> was diffident of identifying *I-tsing's* 阿善, which he reads *O-shan*, with *Atchin* on *Sumatra*. But it is quite right. The old sound of 阿 was *at* <sup>31)</sup>; the character 善 is pronounced *sien* in *Amoy* and *shin* in *Canton*, so that we get the lesson *Atsien* or *Atshin*, which exactly represents the old persian transcription *Atjîn*, so that the corruption of *Atjeh* (亞齊) to *Atjîn*, must be of very old date.

We remark, however, that the character 齊 *tsi* is pronounced *chin* in the name of the 5th son of *Kubilai Khan*, the viceroy of *Yun-nan*, 和克齊 *Ho-ki-tsi* = *Cogacin*, so that 亞齊 represents as well *Atjeh* as *Atjîn*.

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30) Op. cit. p. L.

31) 阿葛切音遏 *K'ang-li* Method § 24.

11. 末迦漫, old sounds *Mat-ka-man* <sup>32</sup>). 末伽 *Mat-ka* stands for *marga* in *marga çiras* 末伽始羅 (*Mat-ka-si-lo*), the third Indian month of autumn.

In Malay *marga* means "tribe" or "district" <sup>33</sup>). It is in common use as a designation of the different tribes of the Battaks. The descendants in the male line of a common ancestor form a *Marga* <sup>34</sup>). We would then get *Marga Man* or the "Man-tribe".

Dr. Snouck Hurgronje <sup>35</sup>) mentions in Atjeh a wild race called *Mante*, which may represent the *Man* mentioned by *I-tsing*.

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We shall now turn to more trustworthy chinese authors for the description of the old states upon Sumatra.

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32) In transcription 末 is always *mat*, as *e.g.* in the name of *Madura* 末流 嘑 *Mat-liu* (for *du*) *la* (for *ra*). *Akshayamati* 阿差末 *at-ts'a-mat*, *Madhuka* 末度迦 *mat-tu-ka*, etc.

33) Von de Wall, Malay Dict., III, p. 139.

34) Encyclopedie van Nederl. Indië, Vol. I, p. 130

35) *De Atjehers*, Vol. I, p. 19 and 51.

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## I.

## Palembang.

The oldest name for this place was, according to the Chinese, *Kan-t'o-li* or *Kin-t'o-li*<sup>1)</sup>, under which name it is mentioned in the Books of the *Sung*-dynasty for the year A.D. 455, in the following entry:

“In autumn, the eight month of the second year of (the eponyme) *Hiao-kien* of Emperor *Hiao-wu*, the state of *Kin-t'o-li* sent envoys who offered natural products of their country”<sup>2)</sup>.

This fact is corroborated by the following notice in the History of India, where it is said that, in the second year of *Hiao-kien* of *Shi-tsu* (A.D. 455), the king of *K'in-t'o-li*, *Shih p'o-lo na-lin-t'o*<sup>3)</sup>, i. e. the warlike (*Bala*) king *Naréndra*<sup>3)</sup>, of the Çakya-family, sent his prime minister *Tu Liu-t'o-k'ip-t'o*<sup>4)</sup> to present precious objects of gold and silver<sup>5)</sup>.

In the Books of the *Liang*-dynasty we read that the state of *Kan-t'o-li* sent an envoy to offer native products in the first year of the period *Tien-kien* (A.D. 502)<sup>6)</sup>.

1) 干陁利 or 斤陁利.

2) 孝武帝孝建二年、秋八月、斤陁利國遣使獻方物。 *Pien-i-tien*, Chap. 98, fol. 1.

3) 那憐陀 *na-lin-t'o*. In the name of the king of Nepal, who reigned in A.D. 651: *Çri Naréndra 尸利那連陀羅*, the syllable *rén* is rendered by the char. 連 *liën*. *T'o-lo* stands in transcription for *dra*.

4) It is: The Hindu *Rudra Gupta*. The king of Siam, who came to the throne in A.D. 514, bore the name of *Rudra Varman* (留陁跋摩). 笈多 stands for *Gupta* in *Dharmagupta* (達摩笈多). *Fan-yih Ming-i*, III, fol. 15 *recto*. Julien, *Méthode*, N<sup>o</sup>. 613.

5) 按天竺傳世祖孝建二年、斤陁利國王釋婆羅那憐陁遣長史竺留陁及多獻金銀寶器。 *Pien-i-tien*, l. c.; Groeneveldt, *Notes*, p. 60.

6) 武帝天監元年干陁利國遣使獻方物。 *Ibid.*



The king who then reigned in *Kan-t'o-li* was called 瞿曇修(脩)跋陁羅, which Groeneveldt (Notes p. 60) only gives in transcription: *Gu-dha-su-po-da-la*. It is to be read *Gāutam(a) Sūbhadra*.

*Gāutama* becomes in Tibetan *Geutam* and in Mongol *Goodam*, the final *a* being dropped. *Sūbhadra* is generally transcribed 蘇跋陀羅 or 須跋陀羅, but the character 修 is used equally for *sū* in *sūtra* (修多羅)<sup>7)</sup>. As, according to *Ma Toan-lin*, this king was a pious adherent of Buddhism, it is no wonder he had chosen a sacred (sanskrit) name: *Gāutama*, the sacerdotal name of the Çākya-family, and *Sūbhadra*, the name of a pious Brabman converted by Çākyamuni shortly before his death. According to the Chinese, *Gāutama* means 地最勝, "the most victorious on earth" and *Sūbhadra* 善賢, "a virtuous sage".

In this entry the first syllable of the name of this State is written 干 *kan* instead of 斤 *kin*, so that the editors of the 日知錄 (Wylie, Notes, p. 130) fancy that there is an error in the first entry<sup>8)</sup>.

But there is no error, for the character 斤, read *kin* in Mandarin and Chang-chau dialect, *kun* in Amoy, is read *kan* in Canton, so that 干 *kan* and 斤 *kin* are homophonous.

None of the two characters occur in Julien's "Méthode" as used for transcription of sanskrit words; but by the Chinese in Java 干 *kan* is used to transcribe the name of the dessa *Kandal* or *Kāndal*, in the province of Sēmarang, in the island of Java; for which we find in a Chinese-Malay Manual 干勝 *kan lah*, wherein *lah* stands for *lat* = *dal* (Comp. *Kēlatan* 加勝珍 *Ka-lah-tin* for *Klatten*, *Kēlatan*).

7) Eitel, Skt.-Chin. Dict., pp. 41 and 133.

8) 宋書孝建二年八月斤陀利國遣使獻方物。以干爲斤、疑誤。 *Pien-i-tien*, Chap. 98, Prt. II end of the article on Sāmbodja.

The malay word *Kěntjang* (tight) is transcribed 干鬚 *Kan-tsang*; *Kěndor* (slack) is transcribed 干律 *Kan-lut*; *Kěntjing* (to pass water) is transcribed 根靜 *Kin-tsing*; *Kěntut* (foul wind) is transcribed 根突 *Kin-tut*; *Kěndi* (waterjar) is transcribed 根里 *Kin-li*: in Amoy-dialect *Kun-tsing*, *Kun-tut* and *Kun-li*.

We thus get the value of *Kandari* or *Kěndəri* for the chinese characters 干(斤)陀利.

Now *Kěndəri* is the malay name for the *Abrus precatorius* or *Glycine abrus*, according to Von de Wall's Malay Dict., Vol. II, p. 552.

It is a creeping plant, called in Tamil *Kunri*, and often in Malay *Kundir*.

As, in the Sunda islands, names of plants and animals are often used as place-names, I should not wonder if the buddhist Malays had named their country after this plant whose beads are used to the present day by chinese Buddhists for chaplet-beads, under the name 梔子, that of the red beans of the *Abrus precatorius*.

The king *Bhadra* having died, his son, named *Vâiçya varma* <sup>9)</sup>, sent, in 519, his prime minister *Vyānavarma* (?) with a letter to the Emperor <sup>10)</sup>; and then intercourse seems to have been interrupted (perhaps by interior troubles in *Kěndəri*) till the 10th century.

Palembang is mentioned again in the Books of the Second *Sung*-dynasty (960—1279), but under a new name: 三佛齊, which we have to read *Sambodja* (*Sěmbodja*) as we shall prove further on.

9) 毗邪跋摩. Comp. 訶黎跋摩 *Harivarma*. *Fan-yih Ming-i*, Chap. II, fol. 23 *recto*; St. Julien, "Méthode", N<sup>o</sup>. 404 and 1466, and 求那跋摩 *Gaṇa Varma*.

10) 跋陁死、子毗邪跋摩立。十七年、遣長史毗員跋摩奉表。 *Pien-i-tien*, 98, I, fol. 1 *verso*; Groeneveldt, Notes, p. 61. *Mā Toan-lin*, Cap. 331, fol. 22 *recto*, writes 子毗針邪跋摩 his son *Vyajana* (?) *varma*. The character 邪 *çya* is sometimes used for 那 *na*.

*Vyajana* means a fan according to Benfey (Sanskrit Dict. p. 911 B).

The "General Topography of Canton" says: "*Sēmbodja* is the old *Kēndērī*; it is situated at five days journey south of Champa <sup>11</sup>), between Cambodja and Java. It rules over 15 provinces, among which are counted: *Tan-ma-ling*, *Ling-ga-sze*, *Pung-fung*, *Teng-ya-nung*, *Silan*, etc. Its king is styled *Djambi* <sup>12</sup>). They first brought tribute in A.D. 455; then intercourse was stopped till the first year of the period *T'ien-yew* of the *T'ang*-dynasty (A.D. 904). They came again in 960, when their king *Sri Uda Haritan* <sup>13</sup>) sent envoys with tribute <sup>14</sup>).

11) *sic!* I have called already attention to this geographical blunder in N<sup>o</sup>. XII of my Geogr. Notes, at the end.

12) According to Groeneveldt (op. cit., p. 63, note 5), a mistake for "He is styled King of Djambi". The same terms occur in the Books of the *Sung*-dynasty, A.D. 960, where we read 其王號詹卑。其國居人多蒲姓, "their king is styled *Chan-pi*, and in his country there are many people whose family-name is *Pu*". *Pu* stands for *Bu*, which is an abbreviation of the common arab and malay appellation *Abu*, "Father". Among the coins of Aden, we find 甫嚕嚙 *pu-luli* and 甫叻斯 *pu kaksze* corresponding to the arab names *Abū lulu* (father of pearls, on account of the rim of the coin ornamented with beads) and *Abū kaus* (father of bows). We may note here that the portuguese name for a dollar *Pataka* is derived from *Abū ũāka* or *Bāũka* (father of the windows), etc. In the Books of the *Ming*-dynasty, end of the period *Kia-ting* (A.D. 1566), it is stated that inferiors addressed their chief by the title of *Chan-pi*, which means "sovereign of the country". Afterwards the place where their great chief lived was called "The state of *Chan-pi*" and the old capital was then removed to *Kukang* (Palembang): 下稱其上曰詹卑。猶國君也。後大西所居即號詹卑國、而故都則改爲舊港。 Cf. Groeneveldt's "Notes", p. 72—73.

But, nonobstant, we think Groeneveldt is right, for in the language of the Orang bēnūa in the Malay peninsula, *djambi* means a betel-leaf and according to Pallegoix's Siamese Dictionary, *djāmpi* is the name of a tree bearing yellow flowers like the *djampa(ka)*, *Michelia champaka*.

Now, in Malay, names of plants are given to countries, but not, or rarely, to persons.

13) We may note here that *Tengku Uda* is the title of the descendants of the Sultan of *Lingga* (Pijnappel, Malay Dict. I, 30 and Von de Wall's Malay Dict. I, 136). *Uda* is an abbreviation of *Muda* and means "the Younger". *Hārat* is the West-Sumatran pronunciation of the malay word *herat*, "firm"; *an* is the common suffix making a word concrete. The title *Sri Uda Haritan* thus means "The August younger Firm one".

14) 三佛齊國古于陀里也。在占城之南、相

Before continuing the relation of the different embassies sent by the kings of Palembang, I shall first try to identify the provinces or countries pertaining to the jurisdiction of that state.

1) *Tan-ma-ling* 單馬令.

The following notice is found about this country in the *San-tsai Tu-hwui*: "When one sets sail from Canton for *Tan-ma-ling*, it takes ten days and nights sailing from Cambodja to reach it. The country has a landlord, but no king. In A.D. 1196 they offered three golden wine-jugs and one gilded parasol" <sup>15</sup>).

The *Pien-i-tien* places this country among the not yet verified countries of the South; but it seems to have been well known by the Chinese, for in Chap. 98 of the same Encyclopedia, in the Appendix to the Description of Sëmbodja, we find mentioned as a product from *Tanmaling* a tree resembling the coir-tree (*Chamaerops excelsa*) of which utensils can be made, and which was called Black-fir tree <sup>16</sup>). This is the *Arenga saccharifera*, called in Sumatra

距五日程。居真臘爪哇之間。所管十五州。其屬國有單馬令、凌牙斯、蓬豐、定牙儂、細蘭等國。其王號詹卑。其人多姓蒲。梁天監元年入貢。後絕。唐天祐初始通中國。宋建隆初其王悉利胡大霞里檀遣使朝貢。 *Pien-i-tien*, l. c., fol. II, *recto*. The Canton topography follows here the mention made in the Great Geography of the Ming (明一統志). *Ibid.*, l. c., fol. 5 *verso*.

<sup>15</sup>) 按三才圖會單馬令國廣州發舶自真臘國起風帆十晝夜可到。其國有地主、無王。宋慶元二年進金壘三枚、金傘一柄。 *Pien-i-tien*, Chap. 107, fol. 40 *recto*.

<sup>16</sup>) 烏楠木。單馬令國出樹似櫻櫚、可爲器用。 Extract from the 明一統志、三佛齊土產考, Great Geography of the Ming-dynasty, Chapter on the products of Sëmbodja.

*Ēnau*, *Gěmuti*, *Këbung*, *Idjuk*, etc., whose long fibres exactly resemble coarse horsehair<sup>17</sup>). This tree is also mentioned among the products of Champa, together with Penangtrees, Sapanwood, white rattan etc.<sup>18</sup>).

It is also mentioned by *Chau Ju-kwah* in his description of *Chen-ching*<sup>19</sup>). Prof. Hirth fancies that the characters 烏楠, pronounced *o boan* in Amoy-dialect<sup>20</sup>), signify "black timber" (das schwarze Bauholz) and mean "ebony", and thinks that *oboan* (*oban*) is the transcription of the Hebrew *eben*, Greek *ἔβενος*, Persian *abnús* etc.

Now, though Ebony is one of the products of Champa, it is always called by the Chinese by its ordinary name 烏木 *o bak* = blackwood.

The *Ying-yai shing-lan* says: "In the woods of *Chen-ching* (Champa) grow a. o. *Myristica iners* and Ebony, which is very glossy and black, and better than any other grown elsewhere"<sup>21</sup>).

*Fei-sin* (費信) says that Ebony and *Myristica iners* were so common in *Chen-ch'ing*, that they were used as fuel<sup>22</sup>).

In Malay Ebony is called *Kāyu ārang*, i. e. charcoal-wood, on account of its black color<sup>23</sup>).

We thus see that the 烏木, "black wood", and the 烏楠木, "black-fir wood", are two different essences having no

17) Marsden, History of Sumatra, p. 88.

18) 土地所出。檳榔、烏楠木、蘇木、白藤。  
Books of the Sung-dynasty. *Pien-i-tien*, Chap. 103, fol. 1 verso.

19) Cf. F. Hirth, "Aus der Ethnographie des Tschau Ju-kua" in Sitzungsberichte der K. Bayer. Akad. d. Wiss. 1898, Heft III, p. 491.

20) And not *o-ban* as Hirth says.

21) 占城山產。降真香、烏木甚潤黑色、勝他國所出者。Vide 瀛涯勝覽。

22) 烏木降香樵之爲薪。Vide 星槎勝覽。

23) Cf. Pijnappel's Malay Dict. Vol. I, p. 6 and Vol. II, p. 77.

botanical connection. Besides, no ebony grows in either Sumatra or Banka <sup>24</sup>).

*Chau Ju-kwah's* notice is a little longer. He says: "The lord of the state of *Tan-ma-ling* is called "Noble Sir". His city is built of palisades, which are 6 to 7 feet broad and more than 20 feet high, strong enough on the top for the purpose of warfare.

The people of the country ride upon oxen, plait their hair <sup>25</sup>) and go barefoot.

All their houses and official dwellings are made of wood; but the houses of the common people are of bamboo, covered with (palm-)leaves and lashed together with rattan.

The country produces yellow wax, *Myristica iners*, *Aquilaria agallocha* (Malay *Kēlambak*), Coirtrees, Camphor, Elephant-tusks and Rhinoceros-horns, which the foreign (i. e. chinese) merchants barter for silken kittysols, umbrellas, silk-organzine <sup>26</sup>) from *Ho-chi* <sup>27</sup>), wine, rice, salt, sugar, earthen-ware platters and bowls and suchlike coarse and heavy articles; they also fabricate platters and saucers of gold and silver, and sell them.

The states of *Jih-lo-ting*, *Jambi*, *Patah* and *Kalahi* do likewise, and our country (China) collects together the golden and silver wares, as also the assortments made by *Jih-lo-ting* and the other countries, and offers them to Sēmbodja <sup>28</sup>).

24) Miquel, *Flora van Nederl. Indië*, Vol. II, p. 1051. Ebony is found in Ceylon, the Moluccos, Tidore, Ternate, Buru, Timor laut, New Guinea and Cochinchina.

25) 打髻 is said by the Amoy-Chinese for plaiting their cue.

26) Cf. Morrison's Chinese commercial guide, 3. Ed. p. 179, no. 46.

27) *Ho-tchi* is the name of a town of the second rank in the departement of *K'ing-yuan fu* in Lat. 24° 42' and Long. 105° 23' 10". But perhaps some other place is designed.

28) 單馬令國地主呼爲相公。以木作柵爲城、廣六七尺、高二丈餘。上堪征戰。國人乘牛、打髻、跣足。屋舍官場用木。民居用竹、障以葉、繫以藤。土產黃蠟、降真香、速香、烏楠

2. *Ling-ga-sze* 凌牙斯.

*Chao Ju-kwah* devotes a special article to this place:

“The country of *Ling-ga-sze* can be reached by sail in six days and nights from *Tan-ma-ling*; but there is also a road by land. The lord of the country wears a sarung and goes barefoot. The natives clip their hair, and also wear a sarong. The country produces Elephant-tusks, Rhinoceros-horns, different sorts of Lignum aloes (*Aquilaria agallocha*)<sup>29)</sup> and Camphor. In their traffic with them the foreign (chinese) traders use wine, rice, twisted silk of *Ho-chi*, earthenware and such-like as articles of barter. These wares are first evaluated in gold and silver, and then bartered. E. g. one *tang*<sup>30)</sup> of wine is equal to one ounce of silver, and worth two mace of gold; two *tang* of rice are worth one ounce of silver, and ten *tang* one ounce of gold, etc.

They pay a yearly tribute to Sëmbodja”<sup>31)</sup>.

木、腦子、象牙、犀角。番商用絹傘、雨傘、荷池纈絹、酒、米、鹽、糖、鼈器盆鉢、麤重等物、及用金銀爲盤盂博易。日囉亭、潛邁、拔沓、加囉希類此。本國以所得金銀器糾集。日囉亭等國類聚、獻入三佛齊國。

29) Cf. Groeneveldt's Notes, p. 142.

30) A *Tanka* is a weight equal to four mashes. Benfey, Skt. Dict., p. 344. In Calicut one chinese pint (升) was called 党憂黎 *Tangala*: 其量法官鑄銅爲升行使。番名党憂黎。As concerns their measures, the magistrates cast copper pints for general use, which are called in the native tongue *Tangala*. Vide 瀛涯勝覽, description of 古里 (Calli or Calicut). *Tangka* was also the name of a silver coin in Bengal: 以銀鑄錢名倘伽. *Ibid.*, Description of Bangala. The root of *tanka* is *taik*; *vilankita* means marked, stamped, as a coin or a measure. It is a name identical in signification with the english word *Bullion* “stamped money” from the latin *bullā*, a seal.

31) 凌牙斯國自單馬令風帆六晝夜可到。亦有陸程。地主纏縵、跣足。國人剪髮、亦纏

In his description of *Puluan* <sup>32)</sup>, *Chao Ju-kwah* adds that this country could be reached in four days more from *Ling-ga-sze*, and could equally be reached by the land-route. . . . Its neighbours were *Pung-fung*, *Teng-ya-nung* and *Ka-k'i-lan-tan* <sup>33)</sup>.

As I think to have demonstrated, *Puluan* was situated in Sumatra, probably at the mouth of the River *Tulang Bawang*, at a distance of four days sailing from Sĕmbodja (Palembang) <sup>34)</sup> and as *Tan-ma-ling* and *Ling-ga-sze* could be reached as well by sea as by land, we have to search for these two places upon the east-coast of Sumatra, as also the countries called *Pung-fung*, *Teng-ga-lang* and *Ka-k'i-lan-tan*, which were neighbours of *Puluan*.

We have to read the name of the first place in the Amoy-dialect as *Tan-bé-ling*, which, by assimilation, becomes *Tambéling*. Now this word occurs under the various forms *Tembalang*, *Temblang*, *Tembling*, *Tambelan*, *Tĕmbĕlan* and *Timbulan*, in several place-names in the archipelago.

We note a. o. the 41 islands of the Natuna-group in the China sea called *Tĕmbĕlan* (better *Timbalan*).

A cape on the island Billiton is called *Tambelan*. *Tamblang* is the name of a district in the island of Banka, upon the strait of that name, just opposite Palembang, etc.

縵。地產象牙犀角、速暫香、生香、腦子。番商與販用酒、米、荷池纈絹、堯器等爲貨。各先以此等物準金銀、然後打博。如酒一罇準銀一兩、準金二錢。米二罇準銀一兩。十罇準金一兩之類。歲貢三佛齊國。

<sup>32)</sup> See *T'oung-pao*, IX, p. 402.

<sup>33)</sup> 佛羅安國自凌牙斯加四日可到。亦可遵陸。 . . . . 其鄰蓬豐、登牙儂、加吉蘭丹云云。

<sup>34)</sup> See *T'oung-pao*, IX, p. 402 and 404.



In the residency of Padang alone we find three places called *Timbulan*: one the chief-place of the district *Seranti*; one the name of a village in the Padang highlands of Sumatra, VII Kotta's; and one as the name of a very fertile valley and river in the Padang highlands, XX Kotta's. All these words have probably the same groundword *timbul*, to rise to the surface of the water, to float, to rise above the horizon, as sun and moon; *batu timbul* is pumice-stone. Hence *timbulan* means a "buoy".

As upon the whole east-coast of Sumatra settlements are only possible at the mouth of the rivers, which settlements float on houses built upon rafts (*rakit*), which rise and fall with the flood and ebb, as to the present day in Palembang<sup>35</sup>), we must look out for the place called *Timbulan* or *Tambĕlan* at one of these rivulets. Of course, the place has since long disappeared from our modern maps, as the whole east-coast of Sumatra gets more and more choked up by the detritus which the rivers carry to the sea-coast, which, thereby, turns into large marshes, inhabitable for man<sup>36</sup>).

It is the same with the following place *Ling-ga-sze*, which represents a malay form *linggas*, *langgas*, *ringas* or *ranggas*, all which occur as place-names in the Archipelago.

There is in Sumatra, in the residency of Palembang, a village called *Lingga*, situated upon the river *Enim*, which may be the remnant of *Chao Ju-kwah's Ling-ga-sze*<sup>37</sup>).

35) See the graphic description of Palembang in the *Ying-yai Sheng-tan*, translated by Groeneveldt (Notes, p. 78).

36) The chief-place of the state of Indragiri, *Ringat*, upon the river of Indragiri, in 0° 21' S. Lat. and 102° 43' E. Long., in the 17th century a renowned seaport, is now distant some 15 to 16 german miles from the seashore, in consequence of the constant alluvions.

37) The malay *lingga* (from the Sanskrit *liṅga*) means a mark, a sign. The island *Lingga* in the Rhio-archipelago was so called because its high peak was a beacon for all skippers.

3. *Pung-fung* 蓬豐.

These two characters are pronounced in Amoy-dialect *pong-hong* or *p'ang-hong*, which, by assimilation, become *pongong* or *pangong*. *Pangong*, also called *Pangon*, is a. o. the name of a village in Sumatra, in the residency of Padang, district *Pau*.

*Pungkon* is the name of a river in Sumatra near the western frontier of the division Tulang Bawang<sup>38</sup>).

4. *Teng-ya-nung* 登牙儂.

These characters are pronounced in Amoy-dialect *Ting-ga-lang*<sup>39</sup>). *Tengalang* is a common place-name in the archipelago. A village in Rembang (Java) is so called, and it is the name of a river on the west-coast of the island Banka, which discharges itself in the bay of Klabat. *Tingalang hayam* is the name of a river in Kutei, east-coast of Borneo, etc. We suppose all these names are derived from the malay verb *těnggēlam*, to sink, to be submerged by water. *Karang tēnggēlam* or *tinggelam* is the malay name of the shallow near the roads of Batavia, called by the Dutch "Pas op" (take heed). The malay words means "sunken or flooded reef".

*Ting-ga-lang* was probably built upon rafts like Palembang, upon a flooded ground; of course, the place has since long disappeared.

5. *Kakilantan* 加吉蘭丹.

There must be here an error in *Chao Ju-kwah*'s text, for there does not exist in the whole archipelago a single name resembling in the least such a word. The state of *Kēlantān*, upon the east-coast of Malacca, is written by the Chinese with exactly the same

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38) This is also the name of the river at which mouth *Fo-lo-an* (Puluan) was situated.

39) 儂 was anciently pronounced *lang*, and is used by the Amoy-chinese to the present day to transcribe their word for "a man" *lang*. See my *Nederlandsch-Chineesch Woordenboek*, s. v. *Mensch* (man).

characters *Chao Ju-kwah* uses: 吉蘭丹 *Ki-lan-tan*. Now the Chang-chow-Chinese also transcribe this name 急蘭丹 *Ki-lan-tan*, 吉連丹 *Ki-lien-tan* and 加蘭丹 *Kä-lan-tan* <sup>40</sup>). *Chao Ju-kwah's* editors <sup>41</sup>) have probably intended to unite both lessons and have written 加 *ka* (or) 吉 *ki* 蘭丹 *lan-tan*. No place called Kêlantan is, however, known in Sumatra in the neighborhood of Palembang, and Kêlantan on the Malay Peninsula is here out of the question.

#### 6. *Si-lan* 細蘭.

This cannot be Ceylan <sup>42</sup>), nor even Junk-ceylon (Jung-seilau, Jun-salan), the proper form of which name is *Udjung Sêlang* "intervening cape", both which islands never were under the jurisdiction of Palembang as they lay too far off.

The *Silan* in Sumatra was one of the four tribes living in the low-lands of Deli upon the east-coast: *Tanah-Djava*, *Siantar*, *Paneih* and *Silan* <sup>43</sup>).

In the Great Geography of the Ming-dynasty, mention is made among the products of Sêmbodja, dependency *Silan*, of a precious

40) See my Geogr. Notes, no. XI, *T'oung-pao*, X, p. 162.

41) *Chao Ju-Kuah's* compilation was made after the oral communications he got, in his quality of 市舶 or Director of the Custom house in *Ch'üan-chow foo*, from indian, arabian, persian and other merchants. It was compiled probably in the beginning of the XIIIth century, but it was only published in 1783 by 李調元. Cf. Hirth, "Die Länder des Islam" in Supplement of Vol. V of the *T'oung-pao*.

42) Ceylon was known at first as *Langkê*; under the Tsin (晉) -dynasty as 師子國, The country of the Lion (Singhala); and as 無憂國, the country of Açôka; under the T'ang-dynasty as 僧伽羅 *Sîmhala*, 新檀 *Sintan*, 婆羅門 *Brahman* and 寶渚 *Ratna dvîpa*. The books of the 元 or Mongol-dynasty do not mention the island. *Chêng-ho* (鄭和), 1405, first calls it *Sih-lan* 錫蘭 = *Ceylon*. *Chao Ju-kuah's* 細蘭 *Si-lan* stands quite isolated, and he only describes it incidentally in his description of *Lamburi* (Cf. Hirth, *Das Reich Malabar*, in *T'oung-pao*, VI, p. 153).

43) *T'oung-pao*, Vol. IX, p. 383. There is also a village in Asahan, called *Silan Maharaja*.

stone, called "cat-eye-stone", which had the lustre and transparency of the pupil of a cat's eye<sup>44</sup>). This stone is well known in the Indian Archipelago and is called by the Malays *Māta Kutj̄ng* or Cat-eye, and sometimes *bidūri* or *baidūri*<sup>45</sup>).

In the article on Cambodja in the *Pien-i-tien*, Chapter "Dress and Ornaments" (服飾), we find mentioned finger-rings enchased with such cat-eye-stones<sup>46</sup>).

### 7. *Fuh-lo-ngan* 佛羅安.

This is probably *Puluan* in the residency of Palembang, as I have tried to prove in my article on "Koan-yin with the Horse-head". (*T'oung-pao*, IX, p. 404).

### 8. *Jih-lo-ting* 日羅亭.

The malay form of this name would be *Djĕlateng* or *Djĕlatang* (Jĕlateng or Jĕlatang)<sup>47</sup>). No such name occurs in Veth's Geographical and Statistical Dict. of Netherl.-India. *Djĕlatang* is the name of a species of nettle (*Urtica ovalifolia*)<sup>48</sup>).

I have never met with this name in other chinese geographical works, and must leave it unidentified.

These is a village called *Djĕluton* upon the east-coast of the

44) 明一統志、三佛齊土產考、猫睛石細蘭國出、瑩潔明透如猫眼睛。 *Pien-i-tien*, Chap. 98, end of Article on Sembodja.

45) Von de Wall, Malay Dict. I, p. 213. Skt. *vāidūrya*, Lapis lazuli.

46) 指環上皆嵌猫兒眼睛石。

47) Cf. 日落 *jit lok*, the chinese transcription of the malay *Jĕruk* (*djĕroek*), the pumalo, citron, orange and such-like fruit; 日必 *jit-pit* = *jĕpit* (*djĕpit*), to pinch, etc. In one single instance *jih* is used for *jok* as in the transcription of *Jokjokerta* 日惹 *jĕ-jia* or 日尿 *jih-jio*, but this is because 日 is also pronounced *jik* (日又而力切音耶, *K'ang-hi*).

48) Von de Wall, Malay Dict. I, p. 474.

island *Banka* in the district *Marawang*. As *Banka* lies opposite of Palembang, perhaps this place is intended to be represented by the chinese *Jih-lo-ting*.

9. *Ts'ien mai* 潛邁.

The old sounds of these characters were *Tsiemba* or *Tsiem-bai* <sup>49)</sup>.

I suppose this is only another transcription for 詹卑 *chanpi*, in Amoy-dialect *tsiampi*, the transcription of *Djambi* upon the east-coast of Sumatra. It was in former times subject to the Sultan of Palembang. After the conquest of the country in 1858 by the Dutch, it remained subordinated to the administration of Palembang.

10. *Pat-tah* 拔沓.

Probably the *Battak's* or *Batta's* in the North of Sumatra.

11. *Ka-la-hi* 加羅希.

The position of this country is clearly indicated in the Books of the Sung-dynasty (A.D. 1116) in the Description of Cambodja. We read there: *Chanda*, also read *Chenda* (Cochinchina), lies south of *Champa*; to the east it borders upon the sea, to the west upon *P'u-kam* <sup>50)</sup>, to the south it reaches to *Kalahi* <sup>51)</sup>.

According to the Great Geography of the Ming-dynasty, Cambodja bordered in the east upon the sea, in the west upon *P'u-kam* (Pegu), in the south it was contiguous with *Kalahi*, and touched upon *Champa* in the North <sup>52)</sup>.

49) 潛慈豐切 *ts(u + )iem*; 邁莫話切 *b(ok + o)a* 或 莫敗切 *b(ok + p)ai*. The flower *Champaca* is transcribed 詹蔔, *tsiēm-pok*.

50) According to the Siamese Dict. of Mgr. Pallegoix, p. 590, *Phūkam* is the name of Pegu. Cf. *T'oung-pao*, IX, p. 89—90.

51) 眞臘國、亦名占臘、其國在占城之南。東際海、西接蒲甘、南抵加羅希。 *Pien-i-tien*, CI, 1, fol. 3 verso.

52) 按明一統志眞臘東際海、西接蒲甘、南連加羅希、北抵占城國。 *Ibid.*, fol. 4 recto.

Consequently *Kalahi* must have been situated near the present cape *Cambodja* with which it was contiguous (連).

But then it was surely not a tributary state of Palembang, as less as Ceylon.

12. *Pa-lim-p'ang* 巴林羣.

There is not the least doubt, but this is Palembang. It is also transcribed 淨淋邦 *Put-lim-pang*, and by the Amoy-Chinese 把林望 *Palimbang* <sup>53</sup>).

13. *Sin t'o* 新拖.

*Chao Ju-kwah* says of this country that it possessed a port, where the water is 60 feet deep, and vessels can go in and out. On both shores live people, who occupy themselves with agriculture. For house-building they use stakes which they plant (into the ground) and cover with the bark of the *Chamaerops excelsa*, a kind of palmtree <sup>54</sup>). The (floor) is covered with planks, and (the houses) are partitioned with rattan- and bamboo splints.

Men and women go naked, and only wrap a piece of cloth, around their loins. They clip their hair short, leaving scarcely half an inch standing.

In their woods grows pepper, small grained, but heavy, and superior to that of *Ta-pan* <sup>55</sup>). The ground produces gourds <sup>56</sup>), sugar-cane, calabashes <sup>57</sup>), beans and eggplants <sup>58</sup>).

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53) According to Prof. Veth, the spelling *Palimbang* is the correct one. The word is Javanese and means "washed ground", because the ground consists of alluvium. The name was given to it by the Javanese when they conquered the place. Geogr. en Stat. Wdb. van N.-I., Vol. II, p. 654.

54) Bretschneider, *Botanicon sinicum*, Vol. II, p. 387.

55) *Tapan* is the name of a district in the residency Padang in Sumatra. The principal village is called *Malabau*. Through this district runs the river *Tapan*, also called *Salaut*, which discharges itself into the river of Indraputra.

In former times Padang and Palembang produced much pepper; but the cultivation

As, however, the country has no regular government, the natives are in the habit of robbing and plundering, so that foreign merchants rarely trade with them <sup>59</sup>).

The description given by our author fits to a certain degree with the description given in dutch authors of the *Kubu's*, a wild race living in the northwestern part of Palembang, in the forests near the rivers Tunkal, Lekoh, Lalau and Rawas. These *Kubu's* only wear a piece of piled bark of tree around their waist; but the half civilized portion dresses like the natives of Palembang.

Their houses are built of rough trunks of trees, branches and leaves, and only contain a very scanty furniture.

They are, however, depicted as a good-natured race; whilst the *Korintji*, who live between Bencoolen and Palembang, are prone to robbery <sup>60</sup>).

The characters 新拖 *sin-t'o* may represent *sindar*, *sindur*, *sintu* or *sindu*.

There is a village *Sindar* in Bencoolen, upon the river *Simpang*; a marga (district) and river *Sindur* in Bencoolen, near *Sindar*; a village *Sintu*, in the highlands of Padang, in the district *Tanah Datar*. Not far from this place are old ruins, which the Malays consider

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of it has nearly been ruined by the bad arrangements made by the dutch government with the sultans of these places.

56) *Benincasa cerifera*, Bretschneider, Bot. sin., II, p. 196.

57) *Lagenaria vulgaris*, *Ibid.*, l. c., p. 198.

58) *Solanum melongena*.

59) 新拖國有港、水深六丈、舟車出入。兩岸皆民居、亦務耕種。架造屋宇悉用木植、覆以櫻櫚皮。藉以木板。障以藤篾。男女裹體。以布纏腰。剪髮僅留半寸。山產胡椒、粒小而重。勝於打板。地產東瓜、甘蔗、匏豆、茄菜。但地無正官。好行剽掠。番商罕至與販。

60) Aardrijksk. en Statist. Wdb. v. N.-I., s. v. *Koeboe* and *Sumatra*, Vol. III, p. 729.

as their most ancient monuments<sup>61</sup>). There is, besides, an island *Sindu* in the Zutphen-group, in strait Sunda. Perhaps it are the islands of *Sindā* (Σινδῆ) of Ptolemy, which Mannert (*Geographie der Griechen und Römer*, V, p. 259) thinks to be parts of Sumatra.

14. *Kien-pi* 監範.

These characters are pronounced in Amoy *Kám-pi*, in Canton *Kám-pei*. They may represent either the island *Kampeï* (also called *Sampa-tuwah*), on the east-coast of Sumatra, in the strait of Malacca, near the coast of *Langkat*, or, what is more likely, *Muara Kompeh* (the bay of *Kompeh*), a village situated in the state of *Djambi*, at the confluence of the rivers *Kompeh* and *Djambi*. It is the principal sea-port of the country, and was declared free harbour by decree of the Governor General of Neth.-India of April 23, 1847, in the hope of outrivaling Singapore. There is still a brisk trade between both places.

15. *Lam-bu-li* 藍無里.

This is without the least doubt *Lanuri* or *Lambri* already described by Groeneveldt in his "Notes" and by Hirth in the *T'oung-pao*, Vol. VI, p. 152 *seq.* We shall return later upon this subject.

(*To be continued.*)

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61) Aardrijksk. en Statist. Wdb. v. N.-I.

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