

GEOGRAPHICAL NOTES.

XVI.

THE OLD STATES IN THE ISLAND OF SUMATRA

BY

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(Continued from page 138.)

Embassies from Palembang.

We shall now give a list of the embassies from Palembang to China during the *Sung*-dynasty, referring our readers for the particulars of them to Mr. Groeneveldt's work.

We have seen above that, in the autumn of the year A.D. 960, the king *Sri Uda haritan* sent an embassy to China. He seems to have died shortly afterwards; for in 961 and 962, 971, 972, 974 and 975, a king, *Sri Uya* (室利烏耶)⁶², sent two ambassadors to bring tribute.

62) Probably a misprint for 室利烏耶 *sit-li ŭ-sia*, i. e. *Sri ushas*, "Glorious dawn".

The characters 邪 and 耶 are constantly confounded in transcription as St. Julien has already shown.

In 980 another king, only qualified by his title *Hadji* (夏池), a word which means in Malay sovereign⁶³, brought tribute.

This same king, now written 遐至 *Ha-tsi* (*Hadji*), sent in 983 an ambassador, named *Bu* (= *Abu*) *Abdallah* (蒲押陁羅, in Amoy-dialect *Po Ap-t'o-lo*), with crystal and other precious articles.

In 988 this same *Abdallah* (here written 押陁黎 *Abdallē*?) brought again presents.

These embassies were repeated in 989 and 992.

In the year 1003, a new king, named *Sri Chūḍa Muni varma Déva*⁶⁴, sent two envoys, called *Li Ka-p'ai* (李加排) and *Wu-t'o-li-nan-pi* (無陁李南悲), to bring tribute and to ask for a name and bells for a buddhist temple he had erected⁶⁵.

The first was probably a Chinaman. The second is certainly a native name *Mudri nambi*?

In the year 1017, another king, named *Sri Mērawei*⁶⁶, sent three envoys, one of whom was called *Mahomed*⁶⁷.

In 1017 the king *Hadji Subhutha bhumi*⁶⁸ sent envoys with a

63) Also pronounced *Adji* and *Atji*, the latter being in West-Sumatra the honorific title of sons of nobles. Cf. the Malay Dictionaries of Von de Wall and Pijnappel i. v.

64) 思離朱囉無尼佛麻調華. In Amoy-dialect Su-li Tsu-lo Bu-ni put-ma tiao hoa; 調 is used for *Déva* in 調達 tiao-tat = *Dêvadatta*. Eitel, op. cit. p. 30 b.

65) *Pien-i-tien*, Chap. 98 1, fol. 3 verso; Groeneveldt, "Notes", p. 65.

66) 思離麻囉皮. Probably *Sri Mērawei*, "the August Banner". *Mērawei* is the name in Sumatra of a small flag or Banner as a token of princely dignity. Von de Wall, Malay Dict., III, p. 135.

67) 麻河勿 *Ma-ho-but*; the two others were called *Li Mi-te* (李眉地) and *Pu Polam* (蒲婆藍), perhaps *Bu* (*Abu*) *Bahram*. *Li Mi-te* was probably a Chinese.

68) 霞遲蘇勿吒蒲迷.

letter in golden characters, and a tribute of pearls, ivory, Sanskrit Sâtras folded between boards ⁶⁹⁾ and slaves of Côn-nôn ⁷⁰⁾.

In 1028 the king *Sri Déva?* ⁷¹⁾ sent an envoy with tribute.

In 1077 the king sent one of his high chiefs, called *Djîva Kâla* ⁷²⁾, to China, where he was most graciously received.

Such embassies were repeated in the years 1078, 1080, 1082, 1083, 1094—1097.

In 1156, the king *Sëri Mahârâdja* (悉利麻霞羅蛇) sent envoys to bring tribute.

In 1178 he again sent envoys to bring tribute; but the Emperor, finding that the presents he used to return for this tribute were rather expensive, told them that they should not come to court any more, but make an establishment at *Ch'ïan-chau* in Fukkien province.

69) 梵夾經. We know that Sanskrit MSS. were kept between boards. Takakusa, Record of Buddhist Religion, p. 163, translates it by bundles, though he adds in note 3, that 夾 means "folded between boards". According to the *Fan-yih Ming-i* (Chap. XV, fol. 1 verso), words of 4 syllables are not translated. It are the sanscrit "compressed" which came from the west. 四音字俱不翻。西來梵夾是也。

Groeneveldt, Notes, p. 65, also translates 梵夾經 by "books folded between boards". Chavannes (*Pèlerins bouddhiques* etc., p. 61—62) translates the phrase 但得初大衆問品一夾 by: "J'ai seulement pu découvrir un livre (volume) sur les questions qui furent posées dans la première synode au sujet des catégories".

70) 崑崙奴, Orang sëmang from the interior of Malacca.

71) 室離疊華. Millies (*Monnaies indigènes*, p. 135) mentions a sultan of Kédah, called *Mahomed Jîva*, which name is written in the letter of captain Light *Mahomed Tewa*. Millies thinks this to be a typographical error; but it is probably right and = *Mahomed Déva*. *Jîva* being a Skt. word, like *Déva*, it is no wonder that if the one enters into an arabian name, the other may just as well.

72) 地華伽羅.

We now come to the period of the *Ming*-dynasty. As was customary with every new dynasty, the Emperor sent in 1370 an envoy to all tributary states, and thus also to Sēmbodja, to summon this state to allegiance; and so its king *Mahārādja Prabū* (馬哈刺札八刺卜) sent the next year envoys with a letter written on a golden leaf and tribute, consisting of black bears, turkeys, peacocks, parrots of various colours, different kinds of perfumes, Pi-cloth ⁷³), cotton cloth ⁷⁴), etc.

In the year 1373, the king *Dharma Sēna Gādja* ⁷⁵) sent envoys to bring tribute and a letter of congratulation for the next new-year. At that time there were three kings in this country ⁷⁶).

In the year 1374, the king *Manahap Polimpang* ⁷⁷) sent envoys to bring tribute.

73) 苾布, also written 華布, 叻布 and 囉布. The second form is translated by "red baize" in the Dictionaries. In the Description of Bengal by *Ma-hoan*, it is said that five or six fine stuffs were woven there, one of which was called 華布, but which the natives called 畢治 *pi-chi* (Sanskrit *picchu*?, cotton), and which was more than 3 feet broad and from 50 to 57 feet long.

74) 兜羅 *to-lo* is the Chinese transcription of the Sanskrit word *tūla* (cotton). In the 星槎勝覽, fol. 23 verso, Description of Bengal, mention is made of 兜羅錦 *tūla-silk* i. e. Cotton-silk.

75) 怛麻沙那阿者 Chang-chau-dialect: *T'at-ma Sä-na-A-chia*. Groeneveldt, op. cit., p. 69, transcribes 怛 as *tan*; but it also has the sound *t'at* (怛又當割切、丁割切、音坦); *Tan* is also read *t(ang+k)at*, *t(ing+k)at*, sound *tat*. K'ang-hi.) In Amoy and Canton *T'at* = *Dhar*. Cf. the transcription of *Tharaz* 怛羅斯 *t'at-ra-sz* and of *Termed* or *Tirmez* 坦蜜 *t'at-mit* for *Tar-mit*. 阿 stands erroneously for 訶, which is pronounced *gā*. Groeneveldt has omitted the last character of the name 者 which stands for *dja*. *Gādja* means elephant.

76) 時其國有三王。

77) 馬那哈寶林邦? The first 3 syllables must indicate a title. Groeneveldt (Notes, p. 69, note 2) thinks *Polimpang* to mean Palembang, though this name is

In 1375 a king, called *Sang Kĕlayuran*⁷⁸⁾, sent tribute.

In the year 1377, the king *Dharma sĕna* died, and his son *Maradja buriĵ*⁷⁹⁾ succeeded him. He sent the next year a tribute, and asked for the investiture of his throne by the Emperor, which was granted to him.

He probably did so, because the king of Java had conquered Sĕmbodja at that time; for when this king heard that the Emperor had invested Maradja with the kingdom of Sĕmbodja, he became furious and sent men who waylaid and killed the imperial envoys. The Emperor was not able to punish this crime⁸⁰⁾ and, since this time, the state of Sĕmbodja became weaker and weaker, and no tribute was brought any more from this country.

Who this king of Java was, is not to be ascertained. It was probably one of the kings of Bantam.

generally transcribed by chinese geographers as 浮淋邦 *Put-lim-pang* or 把林望 *Pa-lim-bang*. Can (as 馬 is pronounced *bū* in Chang-chau-dialect) the title *Bū-da-hap* stand for *Bĕndahār(a)*, Skt. *Bhaṅdagāra*, which was the title of the first minister in Johore and of the princes of Palembang.

78) 僧伽烈宇蘭 *sang-ka-liēt-u-lan*. The ending *an* shows that we have to do with a malay name.

Sang is a common honorific title, us in *Saugōdji*, Lord, Ruler. 伽 is used for the malay prefix *kĕ*; 烈 is *a. o.* used for *leĵer* in *Saleĵer* 沙烈 *sa-liēt*; the Chinese, having no final *r*, placed the *r* of *ur* before the suffix *an* and read *ran*. *Kĕlayuran* or *Kĕlayaran* is the name of the Nautilus i. e. the *Sailor*.

79) 麻那者巫里 *Ma-na-tsia-bu-li*. 那 *na* is to be read here *ra*, as in the transcription of *Sungora* 順姑那. *Marādja*, abbreviation of *Mahārādja* (great king). 無里 stands for *buri* in the transcription of *Lamburi* 南無里 *Lambuli* (Groeneveldt, op. cit., p 30, note 2.) *Bhurij*, means in Sanskrit "the earth". This would be pronounced *Buri* in Malay and, following the malay grammar, *Marādja Buri*, would mean "Great King of the Earth".

80) 天子亦不能問罪。The emperor was powerless to require punishment.

The outlandish Records in the Books of the *Ming*-dynasty (明外史) say, at the date of 1397: "At that time Java had "conquered Sĕmbodja and laid hold of its state. It changed its "name to that of *Kukang* and Sĕmbodja disappeared. Thereupon "there were great disturbances in the realm and Java was not "capable to keep the whole land, for the Chinese, who had immi- "grated thither, repeatedly made a rise and occupied the country.

"There was a man of Namhoi in Canton, called *Leung To-ming*, "who had been long a resident there, where he had been followed "by several thousands of Fuh-kien and Canton men, who had come "by sea. These elected him as their chief to lord over the whole "country" ⁸¹).

I give in a note the complete chinese text of this passage, because my translation differs in some points from that of Groeneveldt (Notes, p. 71).

All European authors have fallen into the trap of translating the chinese characters wherewith the new name *Kukang* was transcribed, viz. 舊港 ⁸²) by "The old river" or "old port".

Now it would be really curious if the king of Java would have given to his newly conquered domain a *Chinese* instead of a *native* name.

⁸¹) 是時爪哇已破三佛齊、據其國。改其名曰舊港。三佛齊遂亡。國中大亂。爪哇亦不能盡有其地。華人流寓者往往起而據之。有梁道明者、廣州南海縣人、久居其國。閩粵軍民泛海從之者數千家。遂推道明爲首、雄視一方。

⁸²) Porter Smith, Vocabulary of Chinese Proper names, p. 24, writes 巨港 *Kukang*, which would mean big river or port.

Kukang is the Mënanckëbau name of the Indian sloth (*Lemur tardigradus*), called in Malay *Kongkang* or *Këmālasan*⁸³). The king of Java probably gave that name to the old Sëmbodja as a sneer for the slowness (inertness) with which the inhabitants had opposed his attack.

It is exceedingly dangerous to trust to chinese transcriptions of foreign names, as they always try to retain the *sound* of the foreign name, whilst giving to it in the mean time a *signification*. Now 舊港 or 巨港, pronounced *Kukang* in the Amoy-dialect, rendered perfectly well the malay word *Kukang*, and gave at the same time a significant name to the river of Palembang: "the old (or big) Port".

Likewise *Singkawang*, in Borneo, is transcribed by the Chinese 山狗王 *San-kaō-ong*, which characters, however, can be translated as "The king of the wild dogs".

Mr. Groeneveldt has himself acknowledged (*T'oung-pao*, Vol. VII, 1896, p. 116) that he had wrongly translated the name 淡洋 *Tam-iang* by "Fresh-water Sea" (Notes, p. 93—94). He even had tried to give a plausible explication of this name; but came afterwards to the conclusion that it was simply the transcription of *Tëmijang*, a dependency of Siak, north of *Langkat*⁸⁴). That the chinese *tam* represents the malay *tëm* is proved by the transcription 淡枋光 *tampangkong* for the native word *Tëmanggung*.

The *Burung* (birds) islands are called by the Chinese 無浪嶼 *bulong su*, which name at the same time gives a transcription and a

83) Pijnappel, op. cit., II, 94; Von de Wall, op. cit., II, 519; Marsden, History of Sumatra, p. 117.

The root *mālas* means lazy, slow. *Këmālasan* means the lazy or slow one.

84) Von de Wall, op. cit., Vol. I, p. 405 and Vol. III, p. 66; Aardrijkskundig en Statistisch Woordenboek van Nederlandsch-Indië, i. v.

signification: "the waveless islands". *Sampan*(*mango*), N.W. point of Borneo, is transcribed 三枋 *sam-pang*, which renders the sound, but means a chinese boat, called by the old China-hands a Sampan. *Saigon*, in Cochinchina, is transcribed 柴棍 *chai-kun*, which renders the sound, but means a "Wooden club", etc. Everybody who has been in China, knows how careful one has to look after the way the Chinese transcribe our european name, so that the characters do not imply, with the *sound*, a *nickname* ⁸⁵).

Etymology of Sěmbodja.

We now arrive at the principal point of our inquiry *viz.* why we read the chinese characters 三佛齊 *San-fuh-thsi* as Sěmbodja ⁸⁶).

Mr. Groeneveldt has taken it for an inaccurate transcription of the Arabian *S-r-b-z* which he reads *Sarbaza* (Notes, p. 62, note 3); but which the editors of the "Merveilles de l'Inde", p. 248—250, read *Serboza*. Professor de Goeje tells me this is the correct reading.

The late Samuel Beal (Merveilles, p. 252) suggested that *Sambhoja* (as he spells it wrongly) would be a sanscrit name: *Sāmbhoja*, "The united Bhojas"; but my colleague Professor Kern tells me that this is a wild shot, such a word not being Sanscrit at all.

It is the same with Mr. Beal's identification of *Çribhoja*, which he accepts, upon the authority of St. Julien (Méthode, etc. N°. 299), as the equivalent of the chinese name 室利佛逝 *Sit-li-but-tsi*. Now this is quite arbitrary, and Julien gave the value of *bhó* to

85) Vide Notes and Queries on China and Japan, Vol. IV, pp. 42—44.

86) 三 is used for *sēm* in the transcription of the malay word *sěmbayang* 三嗎央. Chinese-Malay vocabulary, p. 17.

佛 because he was full well aware that in Skt. there was no word *boja*. Besides his reading: “佛 *Fo* pour *bhó* dans *Çribhódja*” is quite wrong, on account of his ignorance of the old pronunciation of the Chinese characters, and of the law that the Chinese always choose a word whose final consonant was the same as the initial consonant of the next syllable.

Now the old sound of 佛 was *Bud* (in Amoy colloquial *Put*); and thus *Bud-dha* was transcribed 佛陀 *Bud-dha*. The word *Kumârabodhi* was transcribed 鳩摩羅佛地 *Ku-ma-la bud-ti*, wherein 佛 represents *bod*. In the transcription of the word *Vâipulya* 毗佛略 the older pronunciation *Put*, preserved in Amoy, reappears, the word having to be read *Pi(vâi)put* (for *pul*) -*liak*, as it would be read this very day by a Changchau Chinese.

Consequently Mr. *Takakusu's* identification of *I-tsing's* 佛逝補羅洲 with a hypothetical *Bhoja-pûra* is wrong; for in Chinese transcription, the aspirated Sanscrit *b* is rendered by Chinese aspirated *p*, as f. i. in *Sambhóga*, transcribed 三菩伽 *sam-p'o-ka*; in *Subhûti*, transcribed 蘇菩底 *su-p'o-te*, 須菩提 *su-p'o-te* or 蘇浮帝 *su-p'u-te*, etc. (Compare the “Méthode” of St. Julien, p. 31, where the sound *bha* is rendered by 婆 *p'o*). *Adbhuta* (Julien N^o. 205) is transcribed 阿浮達 *At-p'u-tat*⁸⁷); *Kumârabhûta* is transcribed 究磨羅浮多 *ku-ma-la-p'u-ta*, etc. Consequently *I-tsing's* 佛逝補羅 is to be read *Bodja-pûra* and not *Bhoja-pûra*, and means the City of Delight⁸⁸).

87) The old sound of 阿 was *at*: 阿葛切音遏. See *Kanghi*; and the character 浮 is to the present day pronounced *p'u* in the Amoy-dialect.

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

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

In Malay the word *Bôga* (Skt. *bhoga*) means, pleasure, amusement (Von de Wall, op. cit., I, p. 292).

The name is thus to be read *Sēmbodja*, and this is the name of a well-known tree having small white fragrant flowers, the *Plumeria acutifolia* ⁸⁹⁾, which the king of Siam, during his visit at the ruins of *Borobuddhor* in Java, offered to Buddha ⁹⁰⁾, and which is called in Malay *Sēmbodja* or *Kēmbodja* ⁹¹⁾, *s* and *k* being often interchanged in Malay as in *Sēndiri* and *Kēndiri* (self, alone).

Now we know that the latter form *Kēmbodja* or *Kambodja* ⁹²⁾ was given by the Malays to the well-known country between Annam and Siam, and therefore there is no reason why the Malays of Sumatra should not have given the same name of this flower to their country under the form *Sēmbodja*, it being a well-known custom with the Sundanese to give names of trees, plants, flowers or animals to their country, as we have just seen in the name of the island *Tēmijang*.

The name *Tjampaka* (*Michelia Champaka*) is worn by a kampong in Borneo, by a village in Sumatra (Lampongs), by four villages in Java, by one village in the island of Madura, etc.

Of course, the name of *Kēmbodja* was given by the Malays to the country we now call *Cambodja*, for it was called by the natives themselves *Khmer* (吉蔑 *kit-miet*). During the *Sung*-dynasty (5th century) it was called *Chanda* ⁹³⁾ (真臘 or 占臘). In 705 it was divided into two states, the Water-*Chanda* (水真臘), bordering upon the sea, and the Land-*Chanda* (陸真臘), north of it; which were united into one state during the 12th century.

89) Also called *Champaka Kēmbodja* or *Bunga Kēmbodja* and *Champaka Kubur* or *Bunga Kubur*, because the tree is planted by the Malays on burial-grounds.

90) See *T'oung-pao*, Vol. VIII, p. 326.

91) *Filet*, nos. 7180 and 3870.

92) There was a *Kambodja* somewhere in Afghanistan; but Prof. Kern told me this was not a Sanscrit name. Besides, this name is, according to Benfey (*Skt. Dict.* p. 159), a masc. pluralis, and can thus have nothing to do with the Malay *Kambodja*.

93) Cp. 占婆 *Champa*. The character 真 is pronounced *Chan* in the Canton-dialect.

It is only during the *Ming*-dynasty, 14th century, that the names 甘字智 *Kam-put-chi*, 澈浦只 *Kam-po-chi* = *Këmbodji*, which we have adopted in our maps, appear.

The syllables *Këm* and *Sëm* are simple prefixes like *Sën* and *Kën* in *Sëndiri* and *Këndiri*; the root is thus *Bodja* ⁹⁴), which we still find in *Bodja Nagara* in Java, and which explains why *I-tsing* mixes up *Bodja* with *Sribodja*. The prefix *Sri* is very common in Malay to indicate that a thing is uncommonly good or fine or sweet, f. i. the sweet juice in flowers from which the bees make their honey. *Sri-günung* is the fine aspect of a distant mountain; *Sri Kāja* is the name of the Custard-apple (*Annona squamosa*) ⁹⁵); *Sri-múka* is a face glowing with pleasure (also a name of a cake), etc. See the Dictionaries of Von de Wall and Pijnappel *i. v.*

So this epitheton ornans could easily be placed before the root *Bodja* and we shall get *Sri-bodja* (not *Çri-bodja*); for the characters which *I-tsing* uses to transcribe this name ought to be read *Sri-bodja*. They are 室利佛逝 *Sit-li* (= *Sri*) *But-si* and 尸利佛遊 *Si-li But-iu*. Beal believes the latter character erroneous; but it is quite right. *Si* stands for *djé* in *djéta* (逝多) and *iu* (遊) for *djo*; *Sri-Budjé* and *Sri Budjo* both intending to represent the name *Sri Bodja* ⁹⁶).

The character 齊 *tse* in *Sam-bod-tse* represents in Chinese transcription always *tje* as in *Atjeh* 亞齊 *A-tse*; *Gang Tjeho* (Batavia) 昂齊河 *Gang Tseho*, and could thus represent the *dja* in *Sëmbodja*.

94) *Bodja* 佛齊 is named as the birthplace of Avalôkîteçvara of the Southern seas 南海觀音. See De Groot's *Fêtes annuelles*, Vol. I, p. 188—189 and 189 note 6.

95) Known in China as the 番荔枝 or the foreign *Lichi*. See the Supplement of my Dutch-Chinese Dictionary, p. 29, i. v. *Fleschappel* and *Roomappel*.

96) We find in Java two villages called *Bodja*; one island West of Sumatra, among the Batu-islands, called *Bodji* and five *Bodjo*'s as place-names in Java: the *dja*, *dji* and *djo* being rendered in Chinese by 齊, 逝 and 遊.

I find in the "History of the Southern Barbarians" the following notice of *Sri-Bodji*:

"*Sri-Bodji* is situated 2000 chinese miles beyond the Gunturang-mountains ⁹⁷). The country extends itself 1000 miles from East to West, and 4000 miles and more from North to South. It counts 14 cities and is divided into two states. Its whole western part is called *Lang-Baros* (?). It produces much gold, cinnabar and camphor. A gnomon of eight feet high, erected on the day of the summer-solstice, casts its shadow 2 feet and 5 inches towards the South ⁹⁸).

"There are many males in this country, and there is found a kind of camel with spots like a leopard, and horns like a rhinoceros, which animal is used for riding and ploughing. It is called Camel-ox-leopard ⁹⁹).

"There is, besides, an animal resembling a hog, with horns like a wild goat, which is called *Ubah* (or *Ujiok*) ¹⁰⁰). It has a nice taste and yields a savory food.

97) The name may also be read *Kundurang*; but I prefer the first, as we have in Probolingo (Java) a mountain called *Gunturan*. *Guntur* means "thunder" and is applied a. o. to the volcano *Guntur* in the Preanger (Java). This name is also transcribed 軍突弄 *Kun-tut-lang* = *Kunturrang* = *Gunturang*.

98) This would point to a place situated in about 6° 8' Northern latitude. *I-tsing's* remark that in the country of *Sri-bodja*, in the middle of the eighth month (i. e. about the time of the autumnal equinox) the shadow of the sundial does not become long nor short, and that at midday no shadow falls from a man who stands on that day, and that this is the same case on the day of the middle of spring, is much more accurate, and points to a place near the equator, some 2° 5' north of Palembang (Cf. Takakusu, A Record of Buddhist priests, pp. 143—144 and note).

99) This is evidently the *Bos bubalus*, var. *Sondaica*, or the common ox, descendant of the Zebu, imported from India, which has a hump like a camel. The Sumatran rhinoceros has two horns.

100) This animal is well-known in Natural History as the Hogdeer (*Sus Babirusa*). In Malay *Babi* (hog) and *russa* (deer); in Dutch *Hertzwijs*; in German *Hirscheber*.

PÖPPIG (Illustr. Naturgeschichte, I, p. 187—188, fig. 721—724) gives an excellent description and figure of this curious animal, which was first discovered in the Moluccos, but has since been found in Java and many other places in the Archipelago. It was noticed by Marsden in his "History of Sumatra", 3d ed., p. 117, as occurring in Sumatra.

Its king, called *Amita* (?), repeatedly sent envoys between the periods *Hien-king* to *K'ai-yuen* (A.D. 670—740)" ¹⁰¹).

From all this it is clear that the Arabs could never have derived their form *Serboza* (pronounce *Serboja*) from *Sembodja*, but that they formed it from the above-named *Sri-bodja* ¹⁰²).

A last proof for the existence of the name of *Sembodja* given to Sumatra, I find in the *Babad tanah djawi*, quoted by the editors of the "Merveilles de l'Inde" on page 250, note 1, wherein mention is made of a certain *Kjahi* (venerable) *Sam-bo-dja*, qualified as a servant of a king of *Balambangan* (East Java, end of 14th century). Ought we to believe, say the editors, that this name indicates that this man came from *Sambodja* or Palembang? I confidently answer in the affirmative to this question, for Mr. Groeneveldt (p. 73) has sufficiently proved that *Sambodja* and *Kukang* are the old names

In the Chinese Encyclopedia *Kih-chi King-yuen* (Chap. 89, fol. 6 verso, Article 諸獸) the same animal is mentioned; the characters 雚肉 are there marked to the right with circlets 雚 ○ indicating that these two characters are the name of the beast (cf. *T'oung-pao*, VII, p. 119).

The lesson *u-djiok* does not give any sense in Malay; but that of *úbah* (*oobah*) would answer to the Malay word *úbah* which means *arming, arms, fortifications* (Von de Wall, Mal. Dict. I, p. 157).

101) 按南蠻傳室利佛逝一曰尸利佛逝過軍徒弄山二千里。地東西千里、南北四千里而遠。有城十四。以二國分。總西曰耶婆露斯。多金汞砂龍腦。夏至立八尺表。影在表南二尺五寸。國多男子。有橐駝、豹文而犀角。以乘且耕。名曰駝牛豹。又有獸類豕。角如山羊。名曰雚肉。味美以饋膳。其王號曷蜜多。咸亨至開元間、數遣使者朝。(Pien-i-tien, Chap. CII.)

102) Perhaps the miserable village *Serbajadi*, east-coast of Sumatra, upon the R. *Mangkudu*, counting scarcely a hundred inhabitants, recalls the name of the once flourishing state of *Serboja* (*Sri-boja*).

of the modern Palembang, transcribed 浚淋邦 *Put* (= *Pul*)-*lim-pang* or 把林望 *Pa-lim-bang* in the Amoy-dialect.

We think that the mystery of the name of *Sěmbodja* is sufficiently cleared up by our discussion, and that we have given the further elucidation of this question desired by Professor Kern at the end of his review of the translations of the pilgrimage of *I-tsing* by Professor Chavannes and by Dr. Takakusu ¹⁰³).

Palembang under Chinese authority.

After the partial conquest of Palembang by the king of Java, this state was broken up into at least two Chinese districts, one governed by *Leung To-ming* (梁道明), and his confederate *Ching Po-k'o* (鄭伯可), whilst the other was governed by a certain *Ch'in Tsu-i* (陳祖義). As Groeneveldt (op. cit., p. 71, note 4) has suggested that, on that account, *Sěmbodja* and *Kukang* were two different places, the one governed by *Leung To-ming*, and the other by *Ch'in Tsu-i*, we will give an extract from the General Topography of Canton upon the same subject, which shows that this was not the case, because this book names the district governed by *Leung To-ming* equally *Kukang*.

We read there that "in the first month of the third year of *Yung-loh* (A.D. 1405) the Emperor ordered the envoys *T'an Shing-shau* with the native Colonel ¹⁰⁴) *Yang-sin* and others to go to *Kukang*, in order to pacify the emigrants from Canton: *Leung To-ming*. *Shing-shan* was a man from the southern seas "That H. M. sent *Shing-shan* and Colonel *Yang-sin* c. s. to *Kukang*

103) "Mogen verdere nasporingen over dit punt meer licht verspreiden!" (Tijdschrift voor Nederl. Indië, Mei, 1897, p. 383).

104) 千戶 "headman over a thousand families". Cf. Mayers, *The Chinese Government*, N°. 335.

“in order to pacify the immigrants in the southern seas, *Leung To-ming* c. s., was because *Shing-shan* was his country man”¹⁰⁵).

Here *Sēmbodja* is twice called *Kukang*, so that the places are identical. The only difference being that the **明外史** quoted the passage translated by Groeneveldt from the “History of *Sēmbodja*” (**三佛齊傳**), whilst the Topography of Canton calls the place by its new name *Kukang*.

Ch'in Tzu-i was only a rival chief in the same country. Besides this *Tzu-i*, though he sent tribute to China, carried on piracy at the same time. He was captured in 1407 by *Ching-ho* (**鄭和**) on account of a treacherous attack made upon him, was brought to the capital and executed there. (Groeneveldt, op. cit., p. 71.)

Shi Tsin-king (**施進卿**)¹⁰⁶), who had apprized *Ching-ho* of the planned treachery of *Tzu-i*, was made in recompense “Pacificator of *Kukang*” (**舊港宣慰使司**)¹⁰⁷).

But *Kukang* was still tributary to Java, and that portion over which *Tsin-king* ruled was narrow and small and not to be compared to the ancient *Sēmbodja*¹⁰⁸). This last passage proves again

105) 按廣東通志永樂三年正月遣行人譚勝受、千戶楊信等往舊港招撫廣東逃民梁道明。勝受南海人。役以事降行人。至是遣勝受及千戶楊信等往舊港招撫南海逃民梁道明等、以勝受乃其同鄉故也。

106) Groeneveldt, p. 71, note 5, has erroneously 鄉 *hiang* instead of 卿 *k'ing*.

107) Mayers, *The Chinese Government*, N^o. 331. There is a misprint in Groeneveldt's note on page 71, viz.: 宜慰司 *i-wei-sze*. The General Topography of Canton correctly writes 宣慰使司 *Süan-wei shi-sze*.

108) 進卿猶服屬爪哇。其地狹小。非故時三佛齊比也。Vide **明外史**。

that *Sembodja* and *Kukang* were the same place, only the glory of it had waned by the conquest of Java, and the rivalities of the Chinese chiefs, so that merchant-ships rarely came there ¹⁰⁹).

One of them, a certain *Chang-liën* (張璉), had a great factory at *Kukang* and was master of all the native craft. He had under his orders a great many men from *Chang-chau* and *Chüan-chau*, and he was like a Superintendent of trade in China ¹¹⁰). But, at the same time, he was a ruthless pirate.

Groeneveldt gives us (Notes, p. 73) a translation of the notice on *Kukang* by *Ma-hoan* in the *Ying-yai Shing-lan* (published in 1416), to which we refer our readers.

¹⁰⁹) 舊港初本富饒。自爪哇破滅、後漸致蕭索。商舶亦鮮至。

¹¹⁰) 猶中國市舶官。

(To be continued.)
