

GEOGRAPHICAL NOTES.



XVI.

THE OLD STATES IN THE ISLAND OF SUMATRA

BY

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(Continued from page 182.)

II.

Po-li 婆利 Pulau Puli

A.D. 518—523.

This state was situated to the south-east of Canton, upon an island in the sea, at a distance of two months travelling. From east to west the country is 50 days travelling and from south to north 20 days. It contains 136 settlements. The climate is hot like in high-summer in China. There are two harvests in the year, and plants and trees are always flourishing. The sea produces veined conches and purple shells. There is too a kind of stone, called *Han-peï-lo*¹¹¹⁾, which is soft and mellow when first gathered. Figures are carved from it which, when dry, become very hard and strong.

111) 蚌貝羅. *Ma Toan-lin* writes 埧貝羅 *Kam-peï-lo*. It is the Skt. *Kambala*, "a kind of stone", according to Benfey's Dict., p. 159. In Malay it is called *Napal*; it is a species of marl, which is very soft at first, but becomes, under water, so smooth and hard, that sometimes the anchors do not hold upon it. Cf. von de Wall, Malay Dict., III, 203; Marsden, History of Sumatra, p. 28.

The natives of this country wear cotton as headkerchiefs and also make turbans of it ¹¹²). Its king wears a cloth of flowered silk which he fastens with a girdle of precious stones around his body. Upon his head he wears a golden bonnet more than a span high, in shape resembling a (chinese) helmet, and adorned with the *sapta ratna* (seven precious stones). He carries a sword ornamented with gold, and lies inclined upon a high golden seat, whilst his feet are supported by a silver footstool. His female attendants are adorned with golden flowers, and all sorts of jewels; some of them holding chowries of white feathers ¹¹³) or fans of peacock-feathers. When the king goes out, he does so in a carriage drawn by an elephant; his carriage is made of different kinds of fragrant wood and has on the top a canopy of feathers, and curtains adorned with beads. His escort before and behind him blows conches and beats drums.

The king's name is *Kâuṇḍinya* ¹¹⁴), and he never before had any intercourse with China; but, asked after his ancestors and the time

112) See note at the end of my article on *Lang-ga-siu*. Geogr. Notes no II. *T'oung-pao*, IX, p. 199.

113) Hindustani *chaiwar*, *chauiri* and *chauiri*, from the Skt. *Chamara* and *chámara*. Cf. Yule, Hobson Jobson, p. 165; my "Loi du Parallélisme", etc., p. 117 and my Dutch-Chinese Dict., i. v. *Kwispel*: 白毳拂二枚, "two chowries of white feathers", exactly as in our text. Cf. Kern, *Geschiedenis van het Buddhisme in Indië*, II, p. 38, quoted by De Groot, *le Code du Mahâyána en Chine*, p. 138. Originally they served as fly-flaps and were made of the tail of the yak, of palm-fibres or of peacock-feathers. The Chinese transcribe the word *chamara* by 苦末羅, in Amoy-dialect *Tsiam-boat-lo* for *Cham-ma-ra*, the *boat* becoming, by assimilation, *m* on account of the end-consonant *m* of *Tsiam*. The car. 末 is pronounced *mat* (= *mar*) in Canton-dialect; in Malay *chamara* has become *tjēmārā* (*chēmārā*), and is used to design the tuft of false hair of women, as also the ornamental tufts on lances, flags, masts, swords, etc. Cf. Von de Wall, Malay Dict., II, p. 30.

114) In Chinese 橋陳如. Eitel, Skt.-Chin. Dict., p. 55.

elapsed, he could not state this; but said that the wife of *Çuddhó-dana* ¹¹⁵⁾ was a daughter of his country.

In the year 518 the king sent envoys with a letter ¹¹⁶⁾.

In A.D. 523, the king *Kalaviṃka* ¹¹⁷⁾ sent again an envoy called *Chu pati* who offered as a tribute white cockatoos, green caterpillars ¹¹⁸⁾, helmets, crystal wares, cotton, drinking-horns of conches, different kinds of spices and drugs etc., — in all some ten sorts" ¹¹⁹⁾.

115) 白淨王. *Kaṇḍinya* was the maternal uncle of *Çuddhódana*, the father of Buddha. Eitel, op. cit., p. 135.

This would indicate that *Poli* was occupied by some immigrants of India; for, as we shall presently see, the natives of *Poli* were barbarous Battaks, whose customs and habits totally differed from those of their king.

116) This letter, which Groeneveldt has entirely translated, may be safely left out, as it was probably fabricated by the Chinese official who had to introduce the ambassadors of *Poli* at the court of the Emperor.

117) Eitel, op. cit., p. 48. The Chinese historian has omitted the word *Kala* 迦陵, and only names him *Viṃka* 頻伽. Cf. Julien, Méthode, no. 1010.

118) Probably the big green caterpillar called in Malay *Sēntādu*, *Sintadu*, *Tjēntādu*, *Tjintādu* and *Tēntādu*, living upon some sorts of *Caladium*. It is called *Antatadu* in Batavia and *Sitataru* in Sundanese. Cf. the dictionaries of Von de Wall, II, pp. 35 and 288 and of Pijnappel, I, p. 33 and II, p. 33.

The *Bonellia viridis*, belonging to the family of the *Sipunculi*, is eaten in China. Pöppig, Illustrirte Naturgeschichte, Insecten, p. 134.

119) 按梁書婆利本傳、婆利國在廣州東南海中洲上。去廣州二月日行。國界東西五十日行、南北二十日行。有一百三十六聚。土氣暑熱如中國之盛夏。穀一歲再熟。草木嘗榮。海出文螺紫貝。有石名蚶貝羅。初採之柔軟。及刻削爲物。乾之、遂大堅彊。其國人披吉貝如屨、及爲都纓。王乃用班絲布、以瓔珞繞身。頭著金冠、高尺餘、形如弁、綴以七寶之飾。帶金裝劍。偏坐金高坐。以銀蹬支足。侍

The next notice on Poli is found in the Books of the Sui-dynasty for the year A.D. 616, where we find the following entry:

“When one sets sail from *Kiao-chi* (*Hanoi*) and goes southward by sea, one passes the red soil (Siam) and *Tantan* ¹²⁰), and next comes to *Poli*. From east to west the country is four months travelling and from south to north 45 days ¹²¹).

The king's family-name is *Ts'at-li-ya-ka* ¹²²) and his personal name *Hu-lan-na-po* ¹²³). His officers are called *Tuh-kha-ya-na* ¹²⁴) and the lower ones *Tuh-kha-si-na* ¹²⁵).

The natives of this country are very skilled in throwing discus-swords of the size of a (chinese) mirror, having in the centre a hole, whilst the outer rim is indented like a saw. When they throw it

女皆爲金花雜寶之飾。或持白毳拂及孔雀扇。王出以象駕輿。輿以雜香爲之。上施羽蓋珠簾。其遵從吹螺擊鼓。王姓僑陳如。自古未通中國。問其先及年數、不能記焉、而言白淨王夫人卽其國女也。天監十六年遣使奉表曰○○○○○○○○○○普通三年其王頻伽復遣使珠貝智貢白鸚鵡、青蟲、兜鍪、琉璃器、吉貝、螺杯、雜香藥等數十種。 *Pien-i-tien*, Chap. 99, fol. 4 verso.

120) 丹丹 or 單單 *Tan-tan* or *Dan-dan*. See Geogr. Notes, No. XIII.

121) This differs much from the statement in the Books of the Liang-dynasty, where the distance from E. to W. is given as 50 days and that from S. to N. as 20 days.

122) 刹利邪伽; the first two characters represent the Skt. title *Kshatriya*, the caste of warriors and kings. *Yaka* probably stands for *Nāyaka*, a chief, commander, general.

123) 護濫那婆, Pāli *Huramabho*? In the Books of the T'ang-dynasty he is called 護路那婆 *Hu-lu-na po*, *Gurunabha*?

124) 獨訶邪拏 *tokayana*?

125) 獨訶氏拏 *tokajina*?

from afar at a man, they are sure to hit him ¹²⁶). Their other arms are about the same as those in China.

Their customs resemble those of Cambodja, and the products of their country are the same as those of *Lin-yih* (Champa).

Murderers and thieves are punished by cutting off their hands. Adulterers are chained at their feet for the period of a year, when they are released ¹²⁷).

Their sacrifices take place when the moon is dark, and consist of wine and meat placed upon a platter which they let float along the stream. In the eleventh month they always offer a great sacrifice.

The sea produces coral. There is also a bird called *Çári* ¹²⁸) which understands human speech.

In the year 616 they sent envoys to bring tribute, but they ceased to do so afterwards. At that time also, the states of *Tandan* ¹²⁹) and *Panpan* ¹³⁰) in the southern wildernesses, also came to offer tribute. Their customs and products are in general like (those of Poli)" ¹³¹).

126) This, evidently, indicates the indian *Chakra*, a circular disc with spokes, in Chinese 輪, 'a wheel', as in our text. Cf. Eitel, Skt.-Chin. Dict., p. 142 a. The use of this arm has totally disappeared in the Archipelago, though its name has remained in the malay language. Cf. the Dictionaries of Von de Wall, II, 24 and of Pijnappel, I, 112.

127) Mutilation of criminals is still in use in Atchin. Marsden (Hist. of Sumatra, 3d ed., p. 404) says: "Petty theft is punished..... by cutting off a finger, a hand, or leg, according to the nature of the theft".

128) *Gracula javanensis*.

129) See note 120.

130) See *T'oung-pao*, IX, p. 195, Geogr. Notes II.

131) 婆利國自交阯浮海、南過赤土、丹丹、乃至其國。國界東西四月行。南北四十五日行。王姓刹刹邪伽、名護濫那婆。官曰獨訶邪拏。次曰獨訶氏拏。國人善投輪刀。其大如鏡。中有竅。外鋒如鋸。遠以投人、無不中。其餘兵器與中國略同。俗類真臘。物產同于

The new books of the T'ang-dynasty give some more information upon this country, in their chapter on the southern barbarians:

"*Poli* lies south-east of *Van-vúang* ¹³²) (Champa). When one sets sail from *Kiao-chow* (Tongking) and passes along *Siam*, *Tan-dan* and other countries, one reaches it. This country is a large tract of land, where are many horses. It is also called *Ma-li*, and is several thousand miles in extent. There are found many carbuncles, the biggest of them having the size of a hen's egg; they are round and white and shine to a distance of several feet; when one holds such a pearl at midday over some tinder, the fire immediately springs from it ¹³³).

The country produces tortoise-shell, spotted conches, and petrified clams ¹³⁴). When first gathered, they are soft and may be worked; but when they have been carved, they harden.

There is a bird called *Çári* (*gracula javanensis*) which understands human speech.

The common people have swarthy bodies and red, frizzled hair; they have nails like hawks and beast-like teeth.

They perforate their ears and put rings (pendants) into them. They wind a piece of cotton (*kupei*) around their loins. *Ku-pei* is

林邑。其殺人及盜截其手。姦者鑱其足、期年而止。祭祀必以月晦。槃貯酒肴、浮之流水。每十一月必設大祭。海出珊瑚。有鳥名奢利、解人語。大業十二年遣使朝貢。後遂絕。于時南荒有丹丹盤盤二國亦夾貢方物。其風俗物產大抵相類云。 *Pien-i-tien*, Chap. 99, fol. 5 *recto*.

¹³²) Cf. Geogr. Notes, No. IV, note 3. *T'oung-pao* IX, p. 291, where we have explained already this passage.

¹³³) Cf. Geogr. Notes, No. I. *T'oung-pao* IX, p. 178.

¹³⁴) 石蚶. This is a correction the author of the Books of the T'ang-dynasty has allowed himself as he did not understand the passage in the Books of the Liang-dynasty 有石名蚶貝羅, "there is a stone called *Kambala*. See above, note 111.

a plant, whose flowers are spun to cloth. The coarser sorts are called *Pei* and the finer sorts *T'ieh* ¹³⁵).

Their fairs are held at night, and with veiled faces.

The king's family-name is *Ts'at-li Ya-ka*, and his personal name *Hu-lu-na-p'o*; his dignity is hereditary. He is wrapped in a piece of flowered cotton-silk, ornamented with beads ¹³⁶) which are sown upon it. He sits upon a golden bench, and on both sides white chowries and fans of peacock-feathers are held.

When he goes out, he sits in a carriage drawn by an elephant, which carriage has a canopy of feathers and pearly curtains.

They make music by sounding gongs, beating drums and blowing conches.

East (read *west*) of this country live the *Rākshas* ¹³⁷) (Nicobars), whose customs are the same as those in Poli" ¹³⁸).

When the reader compares my translation with that of Groeneveldt, he shall find a great divergence. He translates: "There is "also a bird called *šāri*, which understands human speech; its body "is black, its head red, and it has claws like a hawk. They carry "the teeth of wild beasts in their ears and wrap a piece of cotton "round their loins".

Now a Chinaman would never say of a bird that it has *red hair*, for he would have written *red feathers*. Besides, the *béo* has a uniform blue or green-black plumage with a white patch upon the

135) This is the cottonplant, called *Karpāsa* in Skt., and *Kāpas* in Malay, from the Pāli *Kappaso*.

136) The Battaks are fond of adorning their dress, and especially the scarf over the shoulders, with strings and tassels of beads. Marsden, *History of Sumatra*, 3d ed. p. 377.

137) Geogr. Notes, No. 1, *T'oung-pao* IX, p. 177.

138) 按唐書南蠻傳婆利者直環王東南。自交州汎海、歷赤土丹丹諸國乃至。地大洲、多馬。亦號馬禮。袤長數千里。多火珠、大者如雞卵。圓白照數尺。日中以艾藉珠輒火出。產

wings; and any one who ever saw a *béo*, will admit that their tiny claws do not resemble at all hawk-claws¹³⁹).

Our reading is confirmed by the description of the Nicobarians, or the tribe of the Rákshas, west of Poli: 其人極陋。朱髮、黑身、獸牙、鷹爪, "the natives are very ugly; they have red hair, black bodies, beast-like teeth and hawk-like claws"¹⁴⁰). Colonel Man says of the Nicobarians that "they are a most savage-looking set, with remarkably long arms, and *very projecting eye-teeth*"¹⁴¹).

In the description of *Fu-nan* (Siam) we read: 人皆醜黑、拳髮、裸身、跣行, "the people are all ugly and black, have frizzled hair, go naked and walk barefoot".

MARSDEN¹⁴²) mentions the boring of the ears (*bētendé*) and the

瑇瑁、文螺、石蚶。初取柔可治。既鏤刻即堅。有舍利鳥、通人言。俗黑身、朱髮而拳^a。鷹爪。獸牙。穿耳傳璫^b。以古貝橫一福繚于腰。古貝草也。緝其花爲布。麤曰貝、精曰疊。俗以夜爲市、自掩其面。王姓利利邪伽、名護路那婆。世居位。繚班絲貝、綴珠爲飾。坐金榻。左右持白拂孔雀翼。出以象駕車、羽蓋珠箔。鳴金、擊鼓、歛蠡爲樂。其東即羅刹也。與婆利同俗。

^a 卷 stands for 捲 or 鬢, to frizzle.

^b In the old Books of the T'ang-dynasty (Chap. 197, fol. 2 *recto*) this passage runs: 其人皆黑色、穿耳附璫, "the people are all black; they perforate their ears, and put rings (pendants) into them". Further on we read: 男子皆拳髮。被古貝布橫幅以繞腰, "the men have all frizzled hair and wrap a piece of cotton cloth around their loins". This piece of cotton is called *Abiz* by the Battaks.

139) Encyclopedie van Nederlandsch Indië, Vol. I, p. 598.

140) *Pien-i-tien*, Chap. 101.

141) Yule, Marco Polo, II, p. 250.

142) History of Sumatra, 3d ed., p. 53 and 47.

ear-rings, as also the long nails worn by the upper classes, not only at the hands, but also at the feet.

As I already have explained in no. IV of my Geogr. Notes ¹⁴³), Poli must have been the old name of the state of *Asahan* ¹⁴⁴), upon the east-coast of Sumatra, a country inhabited by Malays mixed with Battaks, exporting a. o. horses; and of which the village *Pulau Puli*, or island of *Puli* — in Chinese 婆利洲 — seems to be the only remnant ¹⁴⁵).

III.

The State of Samūdra.

There was in the 14th century of our era another mighty state in the island of Sumatra, known by the name of *Sumundara*, which we have corrupted to Sumatra. *Dūr Samund*, a corrupted form of *Dvāra Samudra*, "Gate of the sea", was the name of the capital of the *Balālās*, a mediæval dynasty in S. India. This name was corrupted by the Arabs to *Dūrū Samundūr*, *Dūr Samun* and *Dhūr Samund*, and, by the Anglo-Indians, to *Doorsummund*. The Chinese transcriptions answer to these arab forms 蘇門搭喇 or 蘇門答刺 *Su-mun-tah-la*, sometimes written 須文達那 *Su-bun-tat-ra* ¹⁴⁶), and, in the account of the mongol expedition to Java in 1292, 速木都刺 *Suh-muh-tu-lah* = *Sumu'ra*.

143) *T'oung-pao*, Vol. IX, p. 290.

144) *Asahan*, under this name, was only founded about the end of the XVIIth century, by *Abd el-Djalil*, son of a sultan of Atchin and of a daughter of *Rāja Halib*, second prince of Pinangawan. (Stokvis, Manuel de Chronologie, I, 355.)

145) Encyclopedie van Nederl. Indië, Vol. I, p. 39. In note 2 on p. 290 of Vol. IX of the *T'oung-pao*, stands, erroneously, p. 47, which please correct.

146) According to the Amoy-dialect. 那 stands for *ra* in *Sungora* 順姑那. Geogr. Notes XII; *T'oung-pao*, X, p. 299, note; *tat-ra* becomes *tarra=tra*, by assimilation.

All which remains at the present day of this great state which extended itself between *Pasei* and cape Diamond, on the north-coast of Sumatra, is a miserable village named *Samúdra* near *Pasei* ¹⁴⁷).

Mr. Groeneveldt has given all what he has found about that state in his "Notes", so that we need not repeat them here; but I want to point out the confusion the Chinese have made between the *Tadjik* of Persia and the *Tadjik* of Sumatra, i. e. of the present Acheen where many persian and arab traders went, which has given rise to not very delectable disputes between Sinologues. This makes that the *Pien-i-tien* places both *Tadjik* and Sumatra among the countries of the West, and gives as synonyms of *Tadjik*: *Samundara* (蘇門答刺), *Su-bun-ta-na* (須文達那), *Tadjik Merbat* (大食勿拔), *Tadjikberbera* (大食彌琶羅) and *Tadjikmosul* (大食勿斯離).

The notices in the books of the *T'ang*- and *Sung*-dynasties can all be applied to Persia; for, according to the ambassadors which had come to China, they embarked in *Tsiuen-chow* and reached *Lamli* (Lambri on Sumatra) in some 40 odd days. There they waited for the monsoon, and sailed the next year home to their country, which took again some 60 odd days ¹⁴⁸).

The confusion begins in the Ming-dynasty (14th century), when we find a statement that Sumatra was the old country of the *Tadjik* ¹⁴⁹); and a long entry about Arabia is introduced, in which it is said: "Later on they were divided into the tribes of *Mosul*, "*Berbera*, *Merbat*, etc. *Sumatra* is the country which yields Ambergris;

147) *Merveilles de l'Inde*, p. 234.

148) 自泉州舟行四十餘日至藍里。次年乘風颿又六十餘日、始達其國。 *Pien-i-tien*, Chap. 78, fol. 6 verso.

149) 按廣東通志蘇門答刺古大食國也。 Cf. *Djavâ*, note 4.

“*Nakur*¹⁵⁰) that which produces sulphur. There is still another “state in the southern seas, named *Sandan*, whose capital is 20 “miles distant from the sea. In 1071 it first brought tribute. With “a fair wind they had a sea-passage of 160 days, and passing along “*Bassein*, *Kulin* (Coilan) and *Sěmbodja* (Palembang), they arrived at “Canton.

“The king of this country was called *Amîr Amram*¹⁵¹), and his “house had possessed this country for ten generations, during a “period of 500 years. The language of its population resembles “that of the Tadjik. The country is warm in spring and winter. “The rich people wear turbans of fine lineu¹⁵²), and dress in “flowery silk and white cotton. When they go out, they ride upon “elephants, and the horses enjoy appointments. According to their “laws, light offenses are punished by bastinado, and heavy crimes “with the penalty of death. Among the cereals, they have rice and “wheat. For food they have fish. Of beasts they have sheep, wild “goats, saundcows¹⁵³), buffaloes, camels, horses, rhinoceroses and “elephants. Of medicinal preparations they have *Costus amarus*¹⁵⁴) “(putchuk), Dragon’s blood, Myrrh, Borax, *Asa foetida*, *Olibanum*¹⁵⁵).

150) Upon the north-coast of Sumatra. The character 近 has been omitted before 布 *po*: 近布那姑兒 “near it is situated *Nakur*”. See the article on *Nakur*.

151) *Amîr* means “Prince”, *Amran* is an arabian name. From 1051—1085 a certain king *Vijayapāla* is said to have reigned in the Indian peninsula (Stokvis, *Manuel d’histoire, de généalogie et de chronologie*, Vol. I, p. 257).

152) Cf. Hirth, *die Länder des Islam*, p. 42 and De Goeje’s remark on p. 61.

153) The *Pei-wen-yun-fu* quotes the same passage (Chap. XXVI 上, fol. 89 *verso*) without explaining the term 沙牛. I suppose it means the common ox in distinction of the waterox 水牛 or buffalo. Or is the *Zebu* meant? In Amoydialect 沙牛 is pronounced *Sü-gu*).

154) It is curious to state that Abulfeda (French translation, II, 2, p. 119) says: “*Sindân* est le pays du *Costus*”.

155) The 薰陸 *Hium-luh* is reported to come from *Ta-tshin* in K’ang-hi’s Dictionary. According to the *Pen-ts’ao*, this is the same perfume as the 乳香, *Olibanum*, according to Dr. William’s Commercial guide; *Sandarach* according to Dr. Tatarinov’s Catalogus

"The country produces pearls, crystal, and three sorts of Wine ¹⁵⁶).
 "For exchange they use money, which is cast by the authorities.
 "The alloy is triple: an equal part of gold and copper and one of
 "silver. It is forbidden to the people to cast it privately.

"The first embassy of this people came to China in A.D. 1071,
 "and a second came again in 1083" ¹⁵⁷).

My colleague, Dr. De Goeje, professor of Arabic at the Leiden University, to whom I am indebted for the identification of these place-names, writes to me that Tsang-tan is probably *Sandān* upon the gulf of *Cambay*, west coast of India, in 22°20 N. and 72° E.

勿巡 (Amoy *But-sun*) becomes, by assimilation, *Bussun* which

medicamentorum sinensium. Bretschneider, *Botanicon sinicum*, Vol. III, N° 312, page 462, has shown that the 薰陸香 is indeed Frankincense or Olibanum. The arabian name for Olibanum, Prof. de Goeje tells me, is *kondor* (Greek *χονδρος*). According to Prof. Hirth (*China and the Roman Orient*, p. 267), the turkish name for Olibaum is *Ghyunluk*. This answers to *kun-lok* the old sounds of *hiun-tuk*.

156) Comp. Hirth, *op. cit.* p. 24, note 1.

157) 其後分部領爲勿斯離、弼琶囉、勿跋等國。蘇門答刺則出龍涎香者也。[近]布那姑兒，則產硫磺者也。又有層檀國。按層檀本傳、層檀國在南海旁。城距海二十里。熙寧四年始入貢。海道使風行百六十日。經勿巡、古林、三佛齊國、乃至廣州。其王名亞美羅亞眉蘭。傳國五百年。十世矣。人語音如大食。地春冬暖。貴人以越布纏頭。服花錦白疊布。出入乘象。馬有奉祿。其法輕罪杖、重罪死。穀有稻粟麥。食有魚。畜有綿羊、山羊、沙牛、水牛、橐駝、馬、犀、象。藥有木香、血竭、沒藥、礪砂、阿魏、薰陸。產真珠、玻璃、密沙華三酒。交易用錢、官自鑄、三分其齊、金銅相半、而銀居一分。禁民私鑄。元豐六年使保順郎將層伽尼再至。 *Pien-i tien*, Chap. CIV and LXXVIII.

can easily be identified with *Bassein* near Bombay. 古林 *Ku-lin* (Amoy *Ko-lim*, Cantou *Ku-lam*) can represent *Koulan*, *Koulon* or *Quilon*, which, however, is generally transcribed 葛蘭 *Koh-lan* or 具藍 *Ku-lam*, the well known emporium also for Chinese traders.

With regard to the name of *Sandān*, as it ought to be written according to Jakout, Dr. De Goeje remarks that Abulfeda writes this name *Sindān*, which agrees with the Amoy-pronunciation *Tsing-tan*.

The English have even corrupted this name to St. John, misled by the Portuguese name *San Gens* (pr. *Sanjen*)¹⁵⁸. The actual *Sanjan* is a village of 300 to 400 houses, which has no longer any port; but small craft of 80 tuns can enter with the tide into the river of *Sanjan*. There are, however, traditions that it was formerly a rich emporium.

As to the Arab sovereign of that time, professor De Goeje tells me he has no means to ascertain.

The passage where it is said that the horses receive salary, we think has to be read 馬兵有奉祿, "The cavalry receives appointments". According to the Moslim regulations, a mounted soldier gets double the salary of a foot-soldier, which explains the passage. The character 馬, "horse", however, also means "cavalry".

The confusion of the Tadjik of Persia and the Tadjik on Sumatra goes on in the most deplorable way in the Chinese historians.

In the 16th year of *Hung-wu* (A.D. 1383) we find the following entry (not given by Groeneveldt):

"Subuntahra. Formerly it was unknown which country this was. "But in 1383, its king *Sultan Malik Ghadhanfar*¹⁵⁹) sent his envoy

158) Merveilles de l'Inde, p. 225—226.

159) 兀達盼, Canton *ngat-tat-fan*, Amoy *gut (ut) t'at-hun*.

Professor de Goeje tells me that this is the Arabic *Ghadhanfar*, *Ghudhāfir* or *Udhāfir*, meaning all three a "Lion". A very known *Ghadhanfar* was one of the Hamdanides, lords of Aleppo. As the *Ghadhanfar* of our text reigned in 1383, he must have been the successor of

"Ambar to court offering two horses, fifteen pieces of fine *Pih*-cloth ¹⁶⁰), "2 pieces of *Kih-chu* ¹⁶¹)-cloth and of *Jihtihlih* ¹⁶²)-cloth, two *Chihti*'s ¹⁶³) "of *Hoa-muan*, two *Chihti*'s of outlandish pongee, two pounds of "*tûla-silk* ¹⁶⁴), two pieces of *Sallabar* (?), one piece of fine *Lai-kih-chu* (?), "one piece of *Sah-ha-lah* ¹⁶⁵), and, besides, Rosewater, Kiang-perfume ¹⁶⁶), Aloes ¹⁶⁷), Suh-perfume ¹⁶⁸), and such-like articles". The report then tells us what presents the Emperor gave to the envoys, and adds: "Some say that *Su-bun-tah-ra* is the same as "*Sumuntahra*, and that the name was so changed in the reign of "*Hung-wu* (1368—1398); but their articles of tribute and the name "of its king are quite different. This is not to be explained" ¹⁶⁹).

But *Subuntahra* is only another transcription of Samûdra.

al Malik at-Thâhir (the victorious king) who reigned in Samûdra when Ibn Batuta called there in 1346—47. Cf. Yule, *Marco Polo*, II, p. 232.

160) *T'oung-pao*, 1891, p. 170, note 73.

161) Probably Sanskrit *keça* (hair).

162) Chitra, chintz.

163) Malay *tjâta* (chintz) from the Pâli *chitta* = Skt. *chitra*.

164) 兜羅 is Sanscrit *tûla* or Cotton.

165) Elsewhere written 撒哈喇喇 *sah-hah-lah-li*, in which transcription *li* stands for final *l*. It is the arabian word *shal*, which we pronounce *shawl*.

166) Also called 降真香 Kiang-chin-perfume, "Perfumes which make the Gods come down". *Myristica iners*, called in Malay *Kayu labû*.

167) Wood of *Aquilaria agollacha*.

168) This is also the name of the Lignum aloes when it is prepared in another way. Cf. Groeneveldt's "Notes", p. 142.

169) 按明外史蘇門答刺傳。須文達那古不知何國。洪武十六年其國王殊旦麻勒兀達盼使俺八兒來朝、貢馬二匹。幼苾布十五匹。隔著布、入的力布各二匹。花滿直地二。番綿紬直地二。兜羅綿二斤。撒刺八二箇。幼賴草著一箇。撒哈喇一箇。及薔薇水、降香、沉香、速香、諸物。○○○○○。或言須文達那即蘇門答刺。洪武時所更。然其貢物與王之名皆不同。無可考。 *Pien-i-tien*, Chap. LXXVIII.

The next entry is that of 1403, where we read that "Samûdra "lies west of Malacca, and can be reached with a fair wind in nine "days and nights. Some say that it is the *Tiao-chi* (Tadjik) of the "Hau-dynasty and the *Po-sze* (Persia) of the T'ang-dynasty: two "countries of the Tadjik and an important gathering-place in the "West. When the eunuch *Yin-ch'ing* was sent to Java, he "was sent again to this country, as it lay upon his route" ¹⁷⁰).

Now follows an entry of 1405, relating an embassy of the Eunuch *Ching Ho* to Samûdra [translated by Groeneveldt, op. cit., p. 89], in response to an embassy sent by the Ruler of Samûdra *Na-li-a-pit-ting* who came together with the afore mentioned Eunuch *Yin-k'ing* ¹⁷¹). The Emperor gave to this "Ruler" the title of "King of Samûdra" (封爲蘇門答刺國王), a title he had not before.

The *Pien-i-tien* (Chap. 78, I, fol. 8 *recto*) now gives the following extract from the great geography of the Ming-dynasty:

170) 按明外史蘇門答刺在滿刺加之西。順風九晝夜可至。或言卽漢條枝、唐波斯。大食二國地。西洋要會也。○○○○中官尹慶使爪哇、便道復使其國。 Cf. Groeneveldt's "Notes", p. 88.

171) 永樂三年曾長宰奴里阿必丁隨中官尹慶朝貢。 *Pien-i-tien*, Chap. 78, I, fol. 7 *verso*.

In the Books of the Ming-dynasty this passage runs: 和未至、其曾宰奴里阿必丁、已遣使、隨慶入朝 which I translate: "Before (Ching) Ho had arrived there, the ruler (曾宰) *Nu-li-a-pit-ting* had already (已) sent an envoy in company with (Yin) Ch'ing to present tribute". Groeneveldt, who did not see the first passage, has taken 已 *i* (already) to be part of the name, and reads: "before Chêng Ho arrived there, the chief *Tsai-nu-li-a-pi-ting-ki* had sent envoys with *Yin Ch'ing*", etc. The word 未 "before", in the beginning of this phrase, requires the 已 *i*, "already", in the next phrase. The name *Nu-li-a-pit-ting* probably represents *Nur Ab'eddin* or *Nur el-abidin*. Cp. Stokvis, *Manuel de Chronologie*, I, p. 307: *Nur eddin*, p. 357: *Zein el-abidin*, Sultan of Acheen.

“During the former dynasties this country has not been investigated; but during the period *Yung-loh* of our reigning dynasty “(1403—1424), the king of this state, Sultan *Han-nan Apittin* ¹⁷²⁾ “sent his minister *Ali* to the court, to offer products of his country, “which tribute was then uninterruptedly brought.

“Its territory is stony and produces little corn. Men and women “wear a cotton petticoat, tuck up their hair into a knot and wrap “a red cloth around it.

“Their chieftain kills men and bathes himself in their blood. “This chieftain is tall of stature and changes during every day “three times of colour, sometimes black and then again red. Every “year he kills more than ten men, and washes himself with their “natural blood, that he may not get pustules during the whole year. “For that reason the people all are in awe of him and submit “to him” ¹⁷³⁾.

According to the General Topography of Canton, the above mentioned embassy took place in the 5th year of *Yung-loh* (A.D. 1407) and the country is referred to Sumatra.

Its chief was a former slave, whose history is detailed at length in the Outlandish History of the Ming-dynasty, translated by Groeneveldt (“Notes”, p. 90 *seq.*).

According to *Valentijn* (Sumatra, Vol. V, p. 24), this slave was the father in law of the king of Atjeh, who reigned in A.D. 1512.

¹⁷²⁾ *Haram Ab'eddin* ?

¹⁷³⁾ 按明一統志前代無考。本朝永樂中、國王鎖丹罕難阿必鎮遣其臣阿里來朝并貢方物。自是修貢不絕。其地田磽、穀少。男女繫布縵。推髻、繫紅布。酋長殺人取血浴身。其酋長人物修長。一日之間必三變色、或黑、或赤。每歲必殺十餘人。取自然血浴之。則四時不生疾疹。故民皆畏服焉。

In the History of the Ming-dynasty, the entry about the bathing in blood is referred to the period *Wan-li* (1573 – 1619). (cf. Groeneveldt, "Notes", p. 91), or about 200 years later than the date given by the General Topography of Canton.

So I suppose the outlandish history of the Ming has inserted the passage of blood-bathing into the history of Sumatra, of which it can not be said that it was not explored or known formerly.

Besides, the mention that the ground was *stony* (其地田礮)¹⁷⁴ can hardly be applied to the fertile soil of Sumatra, where they "had rice which ripened twice a year" 禾一歲二稔 (cf. Groeneveldt, op. cit., p. 92).

I am inclined to think the Chinese have here again confounded Sumatra with Persia of which it is said in the books of the T'ang-dynasty (History of the Western regions) that the soil is "stony and unfit for cultivation"¹⁷⁵.

IV.

Li-tai (Amoy Li-tē) 黎代 Lide (De Barros).

A.D. 1416.

According to the *Ying-yai Shing-lan* of Ma-hoan, the state of *Li-tē* was situated to the West (read East) of the frontiers of *Nakur*. South of this place are big mountains; to the North is borders upon the sea, and on the West it has the state of *Lambri* as frontier. The population of this state counts one or two thousand families, who have chosen one of them as a king to administer their affairs. They are under the supremacy of the state of *Samūdra*. The country does not produce much. Their speech and customs

¹⁷⁴) 礮與堦同、石地。 *K'aag-hi*.

¹⁷⁵) 按西域傳大食本波斯地○○○○土礮礮不可耕。 *Pien-i-'ien*, Chap. 78, I, fol. 1 *recto*.

are the same as those of Samûdra. There are in the forests immense quantities of wild rhinoceroses, which the king lets catch by men. They came together with Samûdra to bring tribute to China ¹⁷⁶).

In the corrected edition of the above work by 張昇 *Chang-shing* we read:

“*Li-tē* is a small state, bordering to the South upon large mountains and to the North upon the sea. To the West it is near Lambri, and to the South-east it is connected with the state of Nakur. There are one or two thousand resident families, who have chosen one of them as a king. They are under the control ¹⁷⁷ of Samûdra to which they have to obey in every thing. Their language and usages are the same as those of (Samû)dra. In the forests are a great many wild rhinoceroses” ¹⁷⁸).

In the Outlandish History of the Ming-dynasty (A.D. 1403—1424) it is said that *Li-tē* lies West (read East) of Nakur, has big mountains to the South, and the ocean (strait of Malacca) to the North; to the West it borders upon *Lambri*. There are one or two thousand families residing there, who have chosen one of them as a king; but they

176) 黎代國在那孤兒地界之西。此處南是大山。北臨大海。西連南浮里國爲界。國人一二千家。自推一人爲王以王事。屬蘇門答刺國所轄。土無所產。言語行用與蘇門答刺同。山有野犀牛至多。王亦差人捕獲。隨同蘇門答刺國進貢中國。

177) For 操舍, *lit.* “to hold and reject”, to rule arbitrarily, see the *Pei-wen-yun-fu*, Chap. LI, fol. 109 *recto*, and Legge’s *Mencius*, p. 285.

178) 黎代小國也。南連大山。北際海。西距南浮里國。東南連那孤兒國。居民有一二千家。乃推一人爲王。隸蘇門答刺國操舍。一聽之。言語服用與答刺同。山產野犀甚多。

are under the supremacy of Samūdra. Their speech and customs are for the greater part identical with the latter. During the period *Yung-loh* (1403—1424) they have accompanied the (latter country's) ambassador to bring their tribute ¹⁷⁹).

In the latter book, the name of this state is called *Li-fah* (黎伐); but this is a misprint as Groeneveldt (Notes, p. 98) has already suggested. But every doubt upon this question is removed, as we find in the list given by Barros of the states of Sumatra from Daya, upon the west-coast of Sumatra, along the whole east-coast, and rounding the south-coast again up to the west-coast, a state which he calls *Lide*, which is undoubtedly the chinese *Li-tē*, and which was situated between *Pedir* and *Pacem* (*Pase* or *Pasir*), or rather between *Pedir* and *Piradà*, which lay west of *Pacem*. Groeneveldt, who does not seem to have seen this list of Barros, yet has approximatively correct placed *Li-tē* upon the map joined to his "Notes".

Of course, this *Li-tē* or *Lide* has entirely disappeared from our later european maps, together with 13 other names of the 29 mentioned by Barros.

It would seem that our modern map-makers entirely disregard historical geography; for it is no excuse not to reproduce names of localities from older maps for no other reason but that they do no longer exist in the present day. This neglect makes the researches of the exact position of these older localities extremely difficult, nay often impossible.

We have to correct a mistake in the *Ying-yai Shing-lan* and

179) 黎伐在那孤兒之西。南大山。北大海。西接南渤利。居民一二千家。推一人爲主。隸蘇門答刺。聲音風俗多與之同。永樂中嘗隨其使臣入貢。 *Pien-i-tien*, Chap. 86, I.

in the History of the Ming, which both place *Li-tē* to the "West" of Nakur; this is evidently wrong, because it lay *East* of Nakur. In both books the western frontier is twice repeated, whilst no eastern frontier is given. The corrected edition of the *Ying-yai Shing-lan* rightly says that *Li-tē* lay "south-east" of Nakur.

V.

Nakur 那孤兒 Necuran.

A.D. 1416.

According to the Accounts of Nakur in the Outlandish Histories of the Ming-dynasty, Nakur lies west of *Samūdra*, touching upon its frontiers. The country is narrow and counts only about a thousand families. The male population tattoos their faces with ink with figures of flowers and animals, on account of which, their country is also called "The country of the **Tattooed Faces**".

They have ape's faces and naked bodies.

The males only wrap a single cloth around their loins; but they have pure morals.

The strong do not encroach upon the weak; the rich do not oppress the poor. From the highest to the lowest, each tills the ground for his sustenance. There are no robbers or thieves. During the reign of *Yung-loh*, *Ching-ho* was sent to their country, and their chiefs continually brought local products as a tribute¹⁸⁰).

180) 按明外史、那孤兒傳。那孤兒在蘇門答刺之西。壤相接。地狹、止千餘家。男子皆以墨刺面爲花獸之狀。故又名花面國。獠頭、裸體。男子止單布圍腰。然俗淳。強不侵弱。富不驕貧。上下悉自耕而食。無寇盜。永樂中鄭和使其國。其酋長常入貢方物。

This account is only an abridgment of the original reports of *Ma-hoan* in his "Yiug-yai Shing-lan" and of *Fei-sin* in his "Sing-ch'a Shing-lan" ¹⁸¹).

Ma-hoan says that the king of *Nakur* is also called the king of the Tattooed Faces. His country is situated to the west of *Su-mandara* upon which it borders, and only consists of one large mountain-village. The people under his authority all tattoo upon their faces triangular blue figures as a distinctive mark. For that reason he is called the king of the Tattooed Faces.

The country is not broad, and counts only about a thousand families.

The fields are only few, and the population is scanty. They till the dry land for their sustenance; but crops and victuals are scarce and few.

Pigs, goats, fowls and ducks are all found there. Their language and manners are the same as those in the state of *Samûdra*.

The ground does not produce anything for export, as it is only a small state" ¹⁸²).

The revised edition of *Ma-hoan's* work is little different. We give it, however, for completeness' sake:

"The king of *Nakur* is also called the king of the Tattooed Faces. His country is situated west of *Samûdra*; it is small, hardly to

¹⁸¹) Cp. Groeneveldt's Notes, p. VII.

¹⁸²) 按瀛涯勝覽那孤王又名花面王。在蘇門答刺西。地連。止有一大山村。但所管人民皆於面上刺三尖青花爲號。所以稱爲花面王。地方不廣。人民止有千餘家。田少、人多。以耕陸爲生。水糧稀少。猪羊雞鴨皆有。言語動靜與蘇門答刺國相同。土無出產。乃小國也。

be compared to a big village. The whole of the population tattoos its faces, on account of which they are called Tattooed Faces. There are about a thousand families. They have only a few fields, and rare crops. They possess pigs, goats, fowls and ducks. Their dressing, customs and language is the same as in Samûdra"¹⁸³).

Fei-sin says: "The country of *Nakur* borders on the frontiers of Samûdra and is near to the sea of Lambri. It is situated along the mountains, but their arable ground produces rice in sufficient quantity.

The climate is variable; the customs of the people are honest and kind. The males all tattoo their faces with ink in the form of flowers and animals. They have ape's faces and naked bodies, wrapping a single cloth around their loins. The women gird themselves with a piece of coloured cloth, and wear a kerchief. Their hair is tucked up in a knot behind the nape.

The country produces many cows and goats, fowls and ducks and Lo-cloth.

The strong do not fleece the weak, and high and low till themselves the ground for their sustenance. The rich are not proud, and the poor do not steal; so that it may be called a righteous country.

The land produces (different kinds of) perfumes, as also blue (green?) lotusses¹⁸⁴).

In the neighbourhood is situated the mountain of *Nakur*, which yields sulphur.

¹⁸³) 按瀛涯勝覽集那孤王一名花面王。在蘇門答刺之西。國小、僅比大村。人皆刺面。故號花面。祇千餘家。少田、稻稀。有猪羊鷄鴨。服用風俗、語言、與蘇門答刺同。Cp. Groeneveldt, Notes, p. 96; *Pien-i-tien*, Chap. 86.

¹⁸⁴) This essence must remain unidentified, as even Bretschneider does not mention it in his *Botanicon Sinicum*.

While our ships were stationed at Samûdra, men and ships were sent to this mountain, to collect the sulphur, which they bartered for silks and earthen-wares.

Their chiefs, grateful for the presents they received (from the Emperor), have ever since sent local products as a tribute''¹⁸⁵).

There can hardly be any doubt about the name of this country which Marco Polo calls *Necuran*, *Necouran* or *Gauenispola*.

Odoric de Pordenone, p. 201, calls it *Vacumeran*, alias *Nychoneran*.

Vanni writes the name *Nicuueran*.

Farsetti writes *Nichovera*, Palatine *Nichoverra*, Ramusio *Nicouerra*, Domenichelli *Nicuvera*, Civerra *Nicimeram*, M. Behaim *Neucuram*.

Seduced by the similarity of sound with Nancoury, one of the Nicobar islands, *Necuran* has been identified with these islands, though, as professor Cordier has remarked, there is nothing characteristic of the natives of these islands in Odoric, except that the natives go naked¹⁸⁶), though he adds that they wore a piece of cloth (*touaille*)¹⁸⁷).

Odoric says that the natives had dog's faces, like the Chinese said they had ape's faces.

185) 按星槎勝覽花面國與蘇門答刺鄰境。傍南無里洋。逶迤山。地田足稻禾。氣候不常。風俗淳厚。男子皆以墨刺面、爲花獸之狀、獠頭、裸體。單布圍腰。婦女圍色布、披手巾、椎髻腦後。地多出牛羊、雞鴨、羅布。強不奪弱。上下自耕而食。富不驕、貧不盜。可謂善地矣。地產香味、青蓮花。近布那姑兒一山。產硫黃。我朝船駐札蘇門答刺、差人船於其山採取硫黃。貨用段帛磁器之屬。其酋長感慕恩賜、常貢方物。

¹⁸⁶) Odoric de Pordenone, p. 203 (1).

¹⁸⁷) *Ibid.*, p. 202.

Besides, Odoric tells us that the natives adored an ox as their divinity.

This shows that they were converts of Hindooism, where the ox is sacred, and the natives of the Nicobar-isles certainly were no Hindoos.

The king wore a chaplet of pearls by which he counted his prayers, of which he recited daily more than three hundred.

Certainly, the Nicobarians were heathens and no brahmans, as the inhabitants of Nakur appear to have been.

As for the name *Gauenispola*, the turkish author of the *Mohit* calls it *Jámisfulah* ¹⁸⁸). The last part *pola*, *fulah*, evidently represents the Malay word *pulau*, which means as well an island as a country ¹⁸⁹).

In the *Neptune Oriental*, Paris 1775, it is called *Pulo Gommès*; Alexander Hamilton calls it *Pulo Gomuis*.

Linschoten, describing the course from Cochin to Malacca, says: "You take your course towards the small Isles of *Gamespola*, which are in 6°, near the corner of Achin in the island of Sumatra" ¹⁹⁰).

It is evident from all this that the name *Nakur* of the native state on the extreme north-western part of Sumatra, has later been applied to the adjacent isles, for in 1416, *Nakur* bordered upon the confines of Samúdra on the mainland.

188) Yule, Marco Polo, 1st Edit., p. 249.

189) Compare Geogr. Notes II, *Pulau Puli*, p. 329.

190) Marco Polo, II, p. 249, 1st Edit. *Gomes*, *Jámis* probably represent the arabic *Chamis* (*Xamis*) or *Chumdsi* (*Xumdsi*), consisting of five — "the five islands"?

VI.

Lam-put-li 南淳利 Lâmeri

or

Lam-bu-li 南巫利 Lambri

A.D. 1416.

When one sails from *Samûdra* due west, one arrives, with a fair wind, in three days and nights, at this country. The population living upon the coast only counts somewhat more than a thousand families, which are all Mahomedans and are honest and sincere people. To the East the country borders upon the frontiers of the king of *Lide*; to the North-West it is bordered by the ocean; and when one goes southward to the South of this country, one reaches again the Ocean.

The king of this state is also a Mahomedan. At the place where is the dwelling of the king, large pillars, forty feet in length, rise up like a loft. The underpart of this loft is not barred off, and cows, goats and other domestic animals run about there at liberty. Above, the loft is partitioned on the four sides very neatly by boards. His places for sitting, sleeping and dining are all in that upperpart.

The dwellings of the people are identical with those of the state of *Samûdra*.

In this place, cows, buffaloes, goats, fowls, ducks and vegetables are all scarce; but fish and shrimps are very cheap.

Rice and corn is (also) scarce.

They use copper cash; the mountains produce *Myristica iners*, which is very excellent in that place and is called Lotus-myristica.

Besides there are rhinoceroses.

In the sea, to the north-west, is the lofty mountain of Peaceful

Foreboding ¹⁹¹⁾, which can be reached in half a day, and is called Hat Island (Pulau Sombreiro) ¹⁹¹⁾. The ocean west of it, is in fact the western ocean, called the ocean of *Naburi* ¹⁹²⁾. Ships crossing this sea coming from the West, all look out for this island as a landmark.

For about 20 feet off the side of this island, grow in shallow water sea-trees ¹⁹³⁾, which are gathered by the people, and sold as a very precious article, it being a coral. The highest of such trees is three feet high; its stem is as thick as a thumb, of a deep ink-black colour, and glossy as jade-stone. The branches at the extremity are very flourishing and lovely, and of the biggest part of the top of the stem cap-buttons and other articles can be cut ¹⁹⁴⁾.

At the foot of Hat Island live some 20 to 30 families, every man of whom calls himself a king; if you ask a man for his name, he replies "*Aku rāja*", which means (in Malay) "I am a king".

If you ask another man, he (likewise) says "*Aku rāja*", "I, also, am a king", which is very astonishing.

This place is under the supremacy of the state of Lambri.

The king of Lambri always loads (?) a precious vessel with *Myristica iners* and such-like articles, which he sends as a tribute to China ¹⁹⁵⁾.

191) See *T'oung-pao*, 1898, Vol. IX, p. 179, note 10.

192) *Ibid.*, p. 180, note 11.

193) *Akar bañr*, sea-root; *Plezaura antipathes*. *Ibid.*, p. 181.

194) *Ibid.*, p. 181.

195) 自蘇門答刺往正西、好風行三晝夜以到其國。邊海人民止有千家之餘。皆是回回人、甚是朴實。地方東接黎代王界。西北皆臨大海。南去是山之南、又是大海。國王亦是回回人。王居屋處、用大木高四丈如樓起造。樓下俱無裝折。縱放牛羊牲畜在下。樓

The *Pien-i-tien* (Chap. 106) gives the following account, according to the revised edition of the *Ying-yai Shing-lan*, which we give here in extenso, because it explains some rather obscure passages in the above account.

“According to *Ma-hoan*’s “*Ying-yai Shing-lan*”, the state of *Lámeri* borders upon the sea. To the East it touches upon the state of *Lide*, and to the North-west upon the sea. In the South it is connected with a large (chain of) mountains, and the south of these mountains borders upon the sea.

There are scarcely one thousand families, which are all mahomedans. Their manners and customs are very simple and honest. The dwelling of the king is like a tower, 40 feet high, and walled

上四邊以板折落甚潔。坐臥食處皆在其上。民居之屋與蘇門答刺國同。其處黃牛、水牛、山羊、雞鴨、蔬菜皆少。魚蝦甚賤。米穀少。使用銅錢。山產降真香、此處至好、曰蓮花降。并有犀牛。國之西北海內有一太平預峻山、半日可到、名帽山。之西大海正是西洋也、名那沒嚙洋。西來過洋船隻俱雙 (read 望) 此山爲准。其山邊二丈上下、淺水內、生海樹。彼人撈取爲寶物貨賣。卽珊瑚也。其樹大者高三尺。根頭有一大拇指大。根如墨之沉黑。如玉石之溫潤。梢上極枝婆娑 (read 婆娑) 可愛。根頭大處可碾爲帽珠器物。

其帽山脚下亦有居民二三十家、各自稱爲王。若問其姓名、則曰阿菰喇楂。我便是王之荅。或問次、曰、阿菰喇楂。我亦是王。甚可嘆也。其國屬南浮里國所轄。其南浮王常根 (裝?) 寶船、將降真香等物貢於中國。

Vide *Ying-yai Shing-lan*, and cp. Groeneveldt's Notes, p. 98 of the separate reprints.

off all around with planks, making it majestic, retired and neat. Underneath are no walls; and cows, goats, etc., are kept there. The dwellings of the people are the same as in (*Samú*)*dra*. In the markets they use copper cash. They produce cows, goats, fowls and ducks. Rice is scarce, vegetables and fruits are abundant. Fish and shrimps ¹⁹⁶), and very fine *Myristica iners*, which is called Lotus-myristica. They (also) have rhinoceroses. In the ocean to the north-west is a flat-topped big mountain, which can be reached in half a day, and which is called Hat-island. The sea (there) is the Indian ocean, called *Naburi*. All the ships take this mountain as their compass.

At the foot of this mountain, in shallow water, are trees, i. e. coral-trees. The biggest are 2 to 3 feet high, and branched in a flourishing and most lovely way, and of whose roots cap-buttons and other articles can be made. Along this mountain live 20 to 30 families, each of whom calls himself a king.

When one asks them what they are, they say *Aku rája*, I have the title of king. The interrogated persons all give this answer which is very queer and ridiculous.

They are subordinate to the state of (Lam)bri. From *Samúdra* it can be reached by ship in three days and nights" ¹⁹⁷).

196) add: "are very cheap". Cp. Note 195.

197) 南渤里國際海。東距黎伐 (read 代) 國。西北距海。南連大山。山南際海。僅千餘家、皆回回人也。風俗樸實。王居類樓。高四丈、周圍板蔽、亦嚴整幽潔。下則無壁。牧放牛羊之類。民居與荅刺同。市用銅錢。厥產牛羊鷄鴨。粟粒少。蔬果豐。魚蝦 [甚賤] 降真香甚妙。曰蓮花降真。有犀牛。西北大海中有平頂巨山、半日可至、曰帽山。海乃西洋也、

In the Books of the Ming-dynasty we find the following account:

"In the 10th year of *Ching-tsu Yung-loh* (A.D. 1412), Lambri sent an envoy to bring tribute.

"According to the Outlandish History of the Ming-dynasty, Account of Lambri, Lambri lies west of Samundara, and can be reached, with a fair wind, in three days and nights. Its king and the people are all Mahomedans, and it counts scarcely a thousand families. Their customs are simple and honest. The country has little grain; and the inhabitants live chiefly upon fish and shrimps.

"In the sea to the North-west is a very high and big mountain, called Hat-mountain (Hat Island). West of it is again an ocean called *Naburi*. The sea-ships coming from the West all look out for this mountain as a mark. Near this mountain, grow, in shallow water, coral-trees, of which the tallest are about three feet high.

"In 1412, their king, *Mahama shah*¹⁹⁸, sent an envoy, in company with an envoy of Samûdra, to bring tribute. (His Majesty) bestowed upon them court-dresses, and to the king a seal and an investiture, as also different kinds of silks; whilst *Ching Ho* was commissioned to transmit H. M.'s instructions to his country. Till the end of the reign of *Ching-tsu*, they sent every year tribute.

日那沒黎。船皆以此山爲指南。山下淺水有樹、乃珊瑚也。大者高二三尺。分枝婆婆可愛。根可爲帽珠器皿。依山有居人二三十家。人各稱王。有問其爲誰、曰。阿孤[喇]檀。我蓋王號也。問者輒以是對。殊可駭笑。隸[南]淳里國。自蘇門答刺國舟行三晝夜可至。

198) The king who reigned in Malacca in 1481 was called *Mahmud* (=Mahomed) *Shah* 馬哈木沙. *T'oung-pao*, X, p. 478 and p. 476, note 19.

Groeneveldt, Notes, p. 99 of the Reprint, writes 馬合刺沙 and reads *Ma-ha ra-sa*, which could be read *Mahā rāja*; but it is not likely that an Arab prince would bear a Sanskrit title.

"The son of the king, *Sha Che-han* (*Shah Djohan?*)¹⁹⁹, also sent an envoy to present tribute"²⁰⁰).

"In the 5th year of *Siu-en-teh* (A.D. 1430), when *Ching Ho* brought presents to all countries, Lambri also got its part".

In the *Ming-Hoei-tian* it is stated that the ambassadors of Lambri who brought tribute, had a voyage of 10 days, and that every five men offered one goat, one goose and one fowl, ten jars of wine, five peck of rice, 16 pounds of flour, four sorts of fruit, as also vegetables and kitchen-necessaries²⁰¹).

199) The title *Shah* is often placed before the name, as in *Shah Alem*, prince of Ternate in 1332.

者 (*Amoy tsia*) is used for *djo* in *Modjopait* 滿者白夷, *Amoy Moí-tsiá-pah-i*, and in *Karakhodjo* 哈刺火者.

In A.D. 1205 Acheen was founded by a certain *Djohan Shah*, which a German savant thinks to be read *Djehán Shah*, "Lord of the World" (Cf. Millies, *Recherches sur les monnaies des Indigènes*, etc., p. 70). The Chinese characters 者罕 can be read as well *che-han* (*Jehán*) as *Djohan*. Malay dates are very uncertain, and it may just be that this *Djohan Shah* only came to the throne in 1416.

200) 成祖永樂十年南渤利遣使入貢。

按明外史南渤利傳、南渤利在蘇門答刺西。順風三日夜可至。王及居民皆回回人。僅千餘家。俗樸實。地少穀、人多食魚鰕。西北海中有山甚高大、曰帽山。其西復大海、名那沒黎洋。西來洋船俱望此山爲準。近山淺水內生珊瑚樹。高者三尺許。

永樂十年其王馬哈麻沙遣使、附蘇門答刺使入貢。賜其使襲衣。賜王印誥、錦綺、羅紗、綵幣。遣鄭和撫諭其國。終成祖時比年入貢。其王子沙者罕亦遣使入貢。

201) 宣德五年鄭和遍賜諸國、南渤利亦與焉。

按明會典南勃里貢使下程十日。每五人羊鵝各一隻。酒十瓶。米五斗、麩十六斤。果子四色。蔬菜廚料。

The Outlandish History of the Ming mentions, under a special heading, another state *Lam-bu-li* 南巫里, situated in the south-western sea, and to which a seal and letter were sent in 1405. In 1408, the eunuch *Ching Ho* was again sent to this country; whilst in 1411 and 1416, *Lam-bu-li* sent an envoy with tribute which envoy was sent back to his country in company with *Ching Ho*.

We think that is the same as 南渤利 *Lam-put-li* = *Lambri*, only transcribed by other characters. The ambassador of *Lambri* in 1411 coming together with those of *Kélantán* (急蘭丹), *Cail* (加異勒) and other countries²⁰²).

Compare also Groeneveldt's Notes, page 30 of the separate reprint, where *Lambri* (南巫里) and *Sumúdra* (速木都刺) are mentioned consecutively.

There is not the least doubt, but the Chinese *Lam-puh-li* or *Lam-bu-li* is the same country as that of *Lâmeri* in the *Adjaib*, as the editors of the "Merveilles de l'Inde", pp. 233—237, have pointed out. Its exact position is determined between *Samúdra* and *Litê*, which is the *Lide* of Barros.

The *Adjaib* name *Lâmeri* and *Fansur* in one breath. Now *Fansur* is the arab pronunciation of the Malay *pantjur*, the old name of *Baros* upon the west-coast of Sumatra²⁰³).

Captain M. J. C. Lucardie mentions a village called *Lamreh*, near *Acheen*, in the XXVI *Mukims*, which the authors think may be the remains of the once so prosperous country *Lâmeri*²⁰⁴) or, rather *Lambri* as it occurs in the Malay chronicle, in the account of the first Mahomedan mission to convert the natives²⁰⁵). Barros also calls it by this name *Lambrij*²⁰⁶).

202) *Pien-i-tien*, Chap. 105, I, fol. 12 verso of the Shanghai edition.

203) *T'oung-pao*, 1901, p. 113.

204) *Merveilles de l'Inde*, p. 235.

205) Yule, *Marco Polo*, II, 243 and 245. (1st Edit.)

206) *Ibid.*, p. 243.

VII.

A-lu 啞魯 or 阿魯 Aru

1416—1431.

When setting sail from the state of Malacca, one may arrive to this state in four days and nights. There is a harbour called the Freshwaterharbour; and, entering this harbour, one reaches this state.

South of this country are large mountains, on the North is the ocean, on the West it is connected with the frontiers of the state of Samûdra, whilst to the East is flat land, where dry ricefields may be cultivated. The rice is of a very small grain, but there is enough for consumption.

The people live from agriculture and fishing. Their customs are pure and simple, and their nuptial and funeral rites are similar to those in Djao-wa and Malacca. They use slazy and small pieces of cotton, called *k'ao-ni*²⁰⁷), as a currency. Along with rice and corn, they have plenty of cattle, goats, fowls and ducks, and they sell much milk.

The king of this state, as also its inhabitants, are all Mahomedans.

In the woods of the mountaineers is found a kind of flying tiger, as big as a cat. Its whole body is covered with hair of an

207) Amoy-dialect *k'o-ni*, probably *gûni*, a kind of linen made of the fibres of the *Corchorus capsularis*. This kind of currency is, or was, in use at Booton in Celebes, and consisted of small pieces of coarse cotton, about 5 inches long and 3 inches broad, dyed blue or red, and called *Bida* or *Kampuwa*. Cf. Netscher and Van der Chijs, "De Munten van Nederlandach Indië", pp. 186 and 189, and "Catalogus der Numismatische verzameling van het Bataviaasch Genootschap van Kunsten en Wetenschappen", p. 76, No. 175. In the time of *Shin-nung*, emperor of China in B.C. 2737, squares of linen (布 or 貨布) were used as a currency (*Vide* 欽定錢錄). In the *Chow li*, the chief of the exterior magazine (外府) administrated the issue and entry of the linen of the state 掌邦布之出入, which Biot (*Le Tcheou-li*, Vol. I, p. 128) has correctly translated: "Il préside à l'entrée et à la sortie des monnaies de l'état". A survival of this usage is found in the title of the provincial treasurer in China, the 布政司, "Administrator of the linen".

ashy colour, and it has fleshy wings like those of a bat. But the wings of the fore-feet are connected with those of the hind-feet, so that they can not fly far. Sometimes they are caught by people, but they do not eat prepared food and die ²⁰⁸).

The country produces a sort of *Hoang-lien* ²⁰⁹) and such-like perfumes; but it is a small state ²¹⁰).

In the corrected edition of the *Ying-yai Shing-lan*, *Aru* is described in the following words:

“*Aru* is connected on the South with large mountains; on the North it borders upon the ocean; and on the West upon *Samūdra*.

208) This is evidently the flying Maki (*Galeopithecus variegatus*) living in Malacca, Sumatra, Banka, Java, Borneo and the Philippines.

My father, the late Director of the Natural History Museum in Leiden, says of this curious animal, that it nearly attains to the size of a cat, and that it has a large, hairy, fleshy membrane connecting the fore and hind legs, extending itself between the toes, and sometimes till the sides of the throat (H. Schlegel, *De Dierentuin van het Koninklijk Zoologisch Genootschap Natura Artis Magistra* te Amsterdam, 1872, Part II, Mammals, p. 29). As appears from the above, the description tallies exactly with that given by our Chinese informant.

209) *Coptis teeta* or *anemonaefolia* (S. et Z.). Bretschneider, *Botanicon sinicum*, III, p. 70, No. 26.

210) 自滿刺加國開船行四晝夜可到其國。有港名淡水港一條、入港到國。南是大山、北是大海、西連蘇門答刺國界。東有平地、堪種旱稻。米粒細小。糧食頗有。民以耕漁爲業。風俗淳朴。其國內婚喪等皆與爪哇滿刺加國相同。貨用稀棉布、名考泥。并米穀牛羊雞鴨甚廣、乳駱多有賣者。其國王國人皆是回回。山人林中出一等飛虎如貓大、變(讀遍)身毛灰色。有肉翅如蝙蝠一般。但前足肉翅生連後足。能飛不遠。人或有獲得者、不服家食、卽死。土產黃連香之類。乃小國也。 Vide *Ying-yai Shing-lan* and the *Pien-i-tien*, Chap. 86.

Going by water from Malacca, it can be reached in four days and nights. There is a fresh water harbour. On the East it is connected with a broad wilderness.

"The ground is fit for dry ricefields. The rice is small-grained. The people live by agriculture and fishing; their customs are pure and simple, whilst their nuptial and funeral rites are the same as those in Djao-wa and Malacca. For mercantile transactions they use small pieces of cotton, called *k'au-ni*²¹¹). They have plenty of rice and grain, cattle, goats, fowls and ducks, as also much milk.

"The whole state is mahomedan.

"There is found a flying tiger of the size of a cat, with long hair of an ashy colour, and with fleshy wings like a bat. It can not fly far. They have perfumes like the *Coptis teeta* and *Lonicera chinensis*"²¹²).

Fei-sin gives the following account of *Aru*:

211) Comp. 市易用鐵錢, for mercantile transactions they use iron money.

Pien-i-tien, Chap. 106, description of 白葛達. Ferdinand Verbiest, who wrote, in about 1670, a small geographical work for the Chinese, says, speaking of Samundara (Samûdra): "They do not make use of money, but use pepper and pieces of cloth as commodities" 不用錢。以胡椒及布爲貨幣。Vide 坤輿圖說, apud *Pien-i-tien*, Chap. 97, end of the description of Java. Marsden, *History of Sumatra*, 3d Ed., p. 380, says of the Battaks: "Having no coin, all value is estimated among them by certain commodities".

212) Bretschneider, op. cit., p. 338, no. 191.

啞魯國南連大山。北距海。西距蘇門答刺。自滿刺加水行四晝夜可至。有淡水港。東連曠野。地宜旱稻。其粒小。民業耕漁。風俗淳朴。婚喪禮與爪哇滿刺加同。市易用小棉布曰栲泥。米穀牛羊雞鴨甚豐。乳酪亦多。國皆回回人也。厥產飛虎如貓大。長毛灰色。肉翅如蝙蝠。飛亦不遠。有黃連香金銀香之類。
Yung-yai Shing-lan Tsih and the *Pien-i-tien*, Chap. 86.

“Aru is situated opposite the Nine Islands and can be reached from Malacca, with a fair wind, in three days and nights.

“The customs of the people and the climate are almost the same as those of Samûdra. Their soil is barren, and harvest scarce, so they cultivate chiefly banians and cocoanuts, upon which they live.

“Men and women go naked, and only wear a triangular piece of cloth (covering the natural parts). They are in the habit of mounting boats made of the trunk of a tree, wherewith they put to sea to catch fish.

“They also go in the woods to gather camphor, perfumes and such things for their living. Every man carries poisoned arrows and a bow in order to protect himself.

“The country produces Buceros-heads and camphor which they sell to (foreign) merchant-ships. In exchange they take coloured silks, earthenware, glass-beads and such-like wares”²¹³).

According to the Outlandish History in the Books of the Ming-dynasty (Book 325), *Aru* lies near Malacca, and can be reached, with a fair wind, in three days and nights.

“The customs of the people and the climate are about the same as in Samûdra.

“The fields are poor and the harvest is scanty; but they cultivate plenty of banians and cocoanuts upon which they live.

²¹³) 阿魯國與九州山相望。自滿刺加順風三晝夜可至其國。風俗氣候與蘇門答刺大同小異。田瘠少收。盛種芭蕉椰子爲食。男女裸體。闍梢布。常駕獨木舟入海捕魚。入山採米腦香物爲生。各持藥鏃弩防身。地產雀(讀鶴)頂、片米糖腦、以售商舶。貨用色段色絹、磁器、燒珠之屬。Vide 星槎勝覽。Groeneveldt's Notes, p. 95.

"Men and women go naked, and only wrap a piece of cloth around their loins.

"In the 9th year of *Yung-loh* (A.D. 1411) their king, *Sultan Hussein*, sent envoys to bring tribute, together with those of Calicut and other countries.

"The envoys were presented with caps, girdles, coloured silks, and costly gauzes ²¹⁴). For their king, presents were also given.

"In 1412, Ching Ho visited their country as an imperial envoy.

"In 1419, the son of the king of Aru, *Tuwan Alá' shah* ²¹⁵), sent envoys to bring tribute, which was repeated in 1421 and 1423.

"In 1431, when *Ching Ho* went to the different foreign countries, *Aru* also got presents, but afterwards their tribute-bearers came no more" ²¹⁶).

214) For 鈔 read 紗, "gauze", "thin silk".

Groeneveldt translates money and papermoney; but what should the natives of Aru do with chinese money and paper-money which had no currency in Aru?

In the *Ming hui-tien* stands, correctly, 紗. See note 217.

215) Abbreviation of *Alá' ud-dín shah*. The king of Acheen in 1587—1602 bore this title. Cf. Millies, *Monnaies indigènes*, pp. 73—76.

216) 按明外史、阿魯傳、阿魯、一名啞魯、近滿刺加。順風三晝夜可達。風俗氣候大類蘇門答刺。田瘠少收。盛藝芭蕉椰子以爲食。男女皆裸體、以布圍腰。永樂九年王速魯唐忽先遣使、附古里諸國、入貢。賜其使冠帶、綵幣、寶鈔 (read 紗)。其王亦有賜。

永樂十年鄭和使阿魯國。

永樂十七年阿魯國王子段阿刺沙遣使入貢。

永樂十九年阿魯國入貢。

永樂二十一年阿魯國再入貢。宣宗宣德五年鄭和使諸蕃、阿魯亦有賜。其後貢使不至。 *Pien-i-tien*, Chap. 86.

The great Geography of the Ming mentions an embassy of *Aru*, which came in 1407, in company of the ambassadors of Calicut and other states, to bring tribute from their king *Sultan Hussein*.

Their tribute consisted of Ivory and Camphor. A eunuch was sent to present their chief with silks and gauzes, together 10 pieces ²¹⁷).

The state of *Aru* has since long disappeared from our maps, and only survives in the name of the *Aru Islands*.

Groeneveldt (Notes, p. 96) says that when the Portuguese arrived in these parts, *Aru* still existed as a separate kingdom.

De Barros (Asia, Decade III, Pt. I, pp. 510—511) names *Aru* as the 10th state from *Daya*, under the form *Daru*, which is to be read *d'Aru*, exactly as the name of Mount Ely has been written *d'Ely*, for *Cavo de Eli*, in Fra Mauro's map ²¹⁸).

In the list of De Barros, *Daru (Aru)* is placed between *Bara* (Ferlec) and *Arcat*.

In the *Sedjarah Malayu* the place is called *Haru* ²¹⁹).

VIII.

Tam-iang 淡洋 Témiang

1436.

We only take note of this place of little historical importance, in order to point out the bad etymology, made by the Chinese, of its name, which has, at first, even misled such a good Sinologue

217) 按明會典、永樂五年、阿魯王速魯唐忽先遣使附古里諸國朝貢。貢物牙象 (read 象牙) 熟腦。差中官給賜頭目紵絲、紗羅共十匹。*Ibid.*, l. c. Cp. note 213.

218) Yule, Marco Polo, II, p. 321. 1st Edit.

219) *Ibid.*, l. c., p. 245.

as Mr. Groeneveldt is to adopt it. He himself has acknowledged it later on in an article published in the *T'oung-pao* for 1896, p. 116.

It is described in the following words in the *Sing-ch'a Shing-lan* by *Fei-sin*:

"*Tamiang* is connected with the territory of *Aru*, and is three days sailing distant from Malacca. It is surrounded every where by mountains, and possesses a harbour leading to a large inland stream, surgy and boisterous for a thousand miles, which rushes into the sea. It is pure and fresh and has a sweet taste. The skippers, who pass there and draw from it, call it the "Fresh-water sea" (*sic!*).

"The ground is fertile and the rice abundant. The rice-grains are pointed and small, but when cooked very fragrant.

"The country yields perfumes.

"The customs of the people are pretty pure, and the temperature is always hot.

"Men and women tuck up their hair into a knot and wear a small cloth around their loins.

"Of our wares they use golden, silver and iron wares, earthen wares, and such-like" ²²⁰).

Tamiang (*Těmiang*) exists to the present day, and is situated on the N.E. coast of Sumatra, between *Acheen* and *Deli*, in N. Lat. 4°22' and E. Long. 98°20', north-east of *Langkat*. The original po-

²²⁰) 淡洋與阿魯山地連接。去滿刺加三日程。山遶周圍。有港、內通大溪、汪洋千里、奔流出海。清淡味甘。舟人過往汲之、名曰淡洋。田肥禾盛。米粒尖小。炊飯甚香。地產香。民俗頗淳。氣候常熱。男女椎髻。腰圍梢布。貨用金銀鐵器磁器之屬。Vide 星槎勝覽, and cp. Groeneveldt's Notes, p. 93—94.

pulation is Acheenese; and it was only in 1865, that they were constrained by the Dutch to acknowledge the supremacy of Siak.

From cape Tamiang a reef extends itself into the sea, where always rages a strong surf ²²¹).

IX.

A-tse 亞齊 Atjeh (Acheen)

A.D. 1618.

We have no earlier account of this state but from 1618, so that its foundation can not be traced back much earlier. The Acheenese probably made themselves master of the old state of Samûdra, which they incorporated with their own state; for the *Tung-si-yang-k'ao* distinctly says that *A-tse* is *Samûdra* (*Samundara*) also called *Sabundara*; that it was an important gathering-place of western trade. That the king's style of dressing resembled that of Malacca; and that he had a complete staff of functionaries; that he had more than a hundred inner eunuchs, of all which things nothing is said in other states.

"The customs of the people", the author continues, "are said to be rather honest, and their way of speaking is blandishing. Only their chief likes murdering, and kills people whose blood he takes in order to bathe his own body".

The author here quotes as his authority the Chronicles of the barbarian isles ²²²), which relate, that the chief is of a tall stature, and that he changes every day at least thrice of colour, sometimes black and sometimes red. That he yearly kills more than ten people,

221) Aardrijkskundig en Statistisch Woordenboek van Nederlandsch Indië, i. v. *Tamiang*.

222) See Wylie, Notes on Chinese Literature, p. 47.

whose natural blood he uses to wash himself with, so that he may not have any pustules during the whole year. For that reason the population is in awe of him and submits to him.

“The soil”, continues the author, “is stony and produces little; but the merchantships which frequent (the country) are crammed with treasures and goods. They are politely said to have plenty of riches ²²³).

The poor people catch fish for their sustenance. In the morning they mount a boat made of a single trunk of a tree, on which they hoist a sail and cleave the waves.

They only come home when evening is nigh.

The state levies duties in order to defray ordinary expenses.

Formerly it was the country of the Tadjik, i. e. the western frontiers of Persia.

In the year *Ta-yeh* of the *Sui*-dynasty (A.D. 605—616), a shepherd found a stone with an inscription in a cave which he falsely pretended to be a portent. He then assembled a multitude before the king and stabbed him ²²⁴), whereupon he became king of this country”.

It is evident that allusion is here made to the legend of the Prophet, the holy stone of the Kaaba, etc., as Dr. Bretschneider has justly suggested in his paper on the Knowledge possessed by the ancient Chinese of the Arabs and Arabian Colonies, etc., p. 7 of the separate reprints ²²⁵). The chinese author has again confounded here the Tadjiks of Persia, or the Arabs, with those of Acheen.

223) In the description of the Moluccos, it is said that it is called a somewhat rich country. 頗稱饒富.

224) The text has 影略, to paint and to plan, which gives no sense; but 影 stands for 剽, to stab, and 略 for 掠, to rob with violence.

225) London, Trübner & Co., 1871. Cf. Cordier, Bibliotheca Sinica, Column 885.

The *Tung-si Yang-k'ao* then goes on to tell us, that the Tadjik repeatedly sent envoys to the Chinese court since the years *Yung-hwei* of the T'ang-dynasty (A.D. 650—655).

All this and the following passages refer to the Arabs, and have nothing to do with Sumatra.

Next the author tells us that it was during the Ming-dynasty (A.D. 1368—1628) that they were called for the first time *Su-mun-ta-la* (*Sumundara*, *Samúdra*). He then extracts from the Annals of that dynasty the story of the war of *Samúdra* with the king of the "Tattooed Faces" (*Nakur*) etc., already translated by Groeneveldt (*Notes*, p. 89—91), to which we refer our readers²²⁶).

The confusion made by the author of the *Tung-si Yang-k'ao* between Persia, Araby and Acheen is so great, that I dare not say that his concluding chapter on the trade (交易), translated by Groeneveldt (*op. cit.*, p. 93), is to be referred to Acheen or to Arabia. We copy here the chinese text of the passages translated by us:

啞齊卽蘇門答刺國。一名蘇文達那。西洋之要會也。王裝束類滿刺加。官屬畢具。宮有內閣百餘。蓋他國所無云。相傳風俗頗淳。語言和媚。惟酋長好殺。殺人、輒取血浴身。[島夷志曰。酋長人物修長。一日之間必三變色。或黑或赤。每歲殺十餘人。取自然血浴之。則四時不生疾疹。故民畏服焉。]

田穰、少熟。然賈舶還往財物充牣。雅稱富饒。貧民捕魚爲生活。朝駕獨木舟、張帆破浪。抵暮卻回。國徵其賦以爲常。其先爲大食國。蓋波斯西境也。隋大業中有牧者探

²²⁶) We only add to it the name of the son of the king, who came to the throne in 1434, 阿卜寨, which Groeneveldt only gives in transcription *A-pu-sai* (p. 90) and which is to be read *Abu Said*.

穴得文石。詭言應瑞。當王聚衆夥略。遂王其地。唐永徽以來屢使朝貢云云。入明始稱蘇門答刺。²²⁷⁾

The last island near Acheen, mentioned by the Chinese, is **Ambergris-Island**, 龍延嶼. Groeneveldt has given a translation of the chinese account of this island in his Notes on the Malay archipelago, p. 100 of the separate reprint, to which we refer our readers. It offers no geographical or historical material for our purpose.

X.

Kiu-chow shan 九州山 The Island of the nine Districts.

A.D. 1436.

Groeneveldt who, in the first edition of his "Notes", had identified this country with the *Pulau Sēmbilan* (nine islands) opposite the coast of Pèrak, has since abandoned this identification, and refers them to the *Pulau Sēmbilan* in the present Aru-bay²²⁸⁾, which better agrees with the chinese statement that these islands were near Malacca²²⁹⁾, which can not be said of the *Pulau Sēmbilan* on the coast opposite Pèrak. The chinese name *Kiu chow shan* rather means "The islands (*shan*) of the nine (*kiu*) districts (*chow*)", in Malai *Palau Nēgēri Sēmbilan*.

Now there exists upon the main-land of Malacca itself, a *Nēgēri Sēmbilan*, founded in the XIIth century by a malay colony

227) 東西洋考, Chap. IV, fol. 3 verso—8 verso. See also Chap. IX, fol. 7 recto, in the itinerary from Malacca to Acheen.

228) *T'oung-pao*, VII, 116: "It is quite sure now, that the Sembilan-islands on the coast of Perak are not meant here".

229) 九州山與滿刺加近。Vide 星槎勝覽.

from *Ménangkabau* in Sumatra, by a certain *Tu-Patair*, which colony formed nine states. Mr. Stokvis has given in his *Manuel de Chronologie, etc.* (Vol. I, p. 347—348) the names of these nine states and those of the *Panghulus* which governed them.

As *Fei-sin* says that this country chiefly produced *Lignum Aloes* of different qualities, and was covered with dense forests ²³⁰), into which the soldiers of *Ching Ho* entered to gather this incense, of which they got pieces 8 to 9 feet in diameter and 60 to 70 feet long ²³¹), we should rather be inclined to place these Nine districts upon the main land of Malacca, than upon the islands in the *Aru Bay*.

 XI.

Lam-pang 覽邦 Lampong

A.D. 1367—1426.

According to the Account of Lampong in the *Outlandish History of the Books of the Ming-dynasty*, *Lampong* is situated in the south-western sea. In the 9th year of *Hung-wu* (A.D. 1376), its king, *Sri Mahâ Râdja Dirâdja* ²³²), sent an envoy presenting a letter and bringing tribute.

By decree, its king was gifted with gold-embroidered silks, and his envoy was feasted and entertained according to the regulations.

According to the same authority, *Lampong* often came to bring tribute, in company with other neighbouring states, during the years

230) 林木叢生。 *Ibid.*, l. c.

231) 鄭和等差官兵入山、採香。得徑有八九尺、長六七丈者。 *Ibid.*, l. c.

232) *Dirâdja* is curtailed *Adirâdja*, a malay title meaning Sovereign above other sovereigns. The whole title can be translated "The August Great King, the Supreme King". Cf. Von de Wall's Malay Dictionary, Vol. I, p. 21 i. v. *Adi*. In Sanskrit the title is *Adhirâja*, but the curtailed form *di* 的 shows that we have to do here with a malay title.

1403—1426. This country is stony, and, except Hemp and Wheat, no other essences are grown, so that merchants rarely go there.

Along the hills and plains no peaks are met with, and the waters are shallow and turbid. The people love Buddha and worship him fervently.

Their tribute consisted in peacocks, horses, sandalwood, myristiciners, pepper and sapan²³³).

For mercantile transactions they use cash²³⁴).

The name *Lampang* occurs on a tin bilinguous coin, bearing on the obverse the siamese inscription: *Sākkārāt 1245* (the year 1245 of the Era) and the place-name *Phätta-Lüng*, provincial capital near *Ligor*, in the Malayan Peninsula, and on the reverse the chinese inscription: 南邦通寶 *Lam-pang T'ung-pao*, or "Current coin of Lampang".

But the situation of *Ligor* does not agree with the geographical indication given in the books of the Ming-dynasty, that *Lampang* was situated in the *south-western sea*.

We thus suppose that the country in question are the Lampongs in south Sumatra, which name is transcribed by modern chinese (Amoy) geographers with the characters 南房 *lam pong*, Colloquial *lam-pang*. In Canton-dialect, the character 邦 is pronounced *pong*.

233) All special products of Sumatra.

234) 按明外史、覽邦傳、覽邦在西南海中。洪武九年其王昔里馬哈刺札的刺札使奉表來貢。詔賜其王織金文綺紗羅。使者宴賜如制。永樂宣德中嘗附鄰國朝貢。其地多砂礫。麻麥之外、無他種。商賈鮮至。山坦迤無峯巒。水亦淺濁。俗好佛。勤賽祀。厥貢孔雀、馬、檀香、降香、胡椒、蘇木。交易用錢。 *Vide Pien-i-tien*, Chap. CV, II.

Before leaving the island of Sumatra, we have to give a notice of two islands east of it, bearing the names of *Bangka* and *Blitung* or *Billiton*.

XII.

Pang-ka 彭家 Bangka

A.D. 1416.

It is only incidentally mentioned under that name by *Mu Hoan* in his description of Palembang:

“*Ku-kang* is the country formerly called *Sembodja*. Palembang is a tributary state of Java. To the east it borders upon Java; to the west (*sic!*) upon the frontiers of Malacca; to the south are big mountains and to the north it lies near the great ocean.

“From whatever place ships come, they first arrive at *Tam-kang*²³⁵), and then enter the Strait of *Bangka*, where they anchor at a place where many pagodas built of bricks are erected on the shore. They then enter the port in smaller craft, and so arrive at this state”²³⁶).

In the revised edition of the *Ying-yai Shing-lan*, the following version is given:

“*Ku-kang* was in ancient times called *Sembodja*, called (now) *Palembang*. It belongs to Java, upon which it borders to the East. On the west it borders upon Malacca (*sic!*). To the south are big mountains and to the north-west it borders upon the sea. The sea-ships enter *Tam-kang*²³⁵) and next the (strait) of *Bangka* where they

235) The fresh-water estuary.

236) 舊港即古名三佛齊國是也。淳淋邦。屬爪哇國所轄。東接爪哇、西接滿刺加國界、南大山、北臨大海。諸處船來、先至淡港、入彭家門裏、繫船。岸多磚塔。用小船入港、則至其國。 Vide *Ying-yai Shing-lan* and Cp. Groeneveldt's "Notes", p. 73 of the separate reprint, and my remarks in Geogr. Notes, No. XII, p. 303 (p. 57 of the reprints), note 201.

halt, and, changing for lighter craft, they enter the port and reach this state" ²³⁷).

Chang-shing does not mention the brick pagodas of which *Ma Hoan* speaks; but he mentions them in his description of Champa, where he notices a seaport, called the channel of *Sin-chow*, upon whose shores a stone pagoda was erected as a beacon ²³⁸).

Ma Hoan mentions it equally ²³⁹).

I do not find it mentioned in European descriptions of Palembang. They only mention a pavilion of the Sultan, erected upon one of the branches of the river, in Long. 122°24' and Lat. 2°48'.

In the great Geography of the Governor of Fuh-kien, published in 1853 ²⁴⁰), Chap. II, fol. 27, the island is named *Bangkah* 岡甲 ²⁴¹), and by the Amoy-Chinese in Netherlands India 彭加山 *Pang-ka san*, 蚊加 *Bun-ka* and 蚊甲 *Bun-kah*.

XIII.

Kao lan 勾欄。枸欄山。校欄。交欄 Billiton, Blitung?
A.D. 1293.

The first mention we find of Blitung, under the name *Kao-lan*, dates from the time of the expedition, made by order of *Kubilai Khan* to summon Java to allegiance ²⁴²).

²³⁷) 舊港古號三佛齊、曰淳淋邦。隸爪哇。東距爪哇。西距滿刺加。南距大山卜 (read 丘)。西北濱海。船入淡港、入彭家裏舍。易小舟入港、達其國。 Vide *Ying-yai Shing-lan Tsih* by 張昇。

²³⁸) 有海口、曰新洲港者。港岸立石塔爲標。
Ibid.

²³⁹) 有一海口、名新洲港。岸有一石塔爲記。
Ying-yai Shing-lan, 占城。

²⁴⁰) Cp. Wylie, Notes on Chinese Literature, p. 53.

²⁴¹) See Geographical Notes, No. VI, p. 378.

²⁴²) See Groeneveldt's "Notes", pp. 22 and 25.

In the account of *Su-pit*, the itinerary from China to Java is as follows:

Ch'uan-chow (泉州), the *Paracels Islands* (七洲洋), *Macclesfield Bank* (萬里石塘), *Hanoi* (交趾), *Champa*, *Middle Anamba?* (東董山), *North Anamba?* (西董山), the sea of *Pulau Condor* (混沌大洋), the *Olive Islands* (橄欖嶼, *Pulau Kanari*), *Karimata* 假里馬荅), *Blitung?* (勾蘭) and hence to *Java* (爪哇)²⁴³).

Fei-sin, in his Itinerary, equally names *Kao-lan* after the *Karimata*-reefs²⁴⁴).

The latter author is the only one of the expedition who gives a description of the island in the following terms:

"When setting out from the Sacred Mountain²⁴⁵) in *Champa*, one can reach, with a fair wind, the island of *Kao-lan* in ten days and nights.

"The island is high and covered with forests. Rattan, Bamboo, Rudder-helms, masts and yards, leaves for plaiting sails, etc., are all to be found here.

"When, in the time of the Mongols, the generals *Kao-hing* and *Su-pit* were ordered to take the command over an army and to embark in large vessels in order to attack Java, they were driven by a storm to the island of *Kao-lan* and many of their ships were damaged. They then landed upon this island and constructed a hundred ships, after which they continued their expedition against Java, captured its chief (or their chiefs) and returned (to China).

"Till the present day there live, intermixed among the population, Chinamen; for, at that time, more than a hundred sick soldiers

243) *Ibid.*, p. 25—26.

244) Geographical Notes, No. VI.

245) Probably *Núi-trà Odu*, a single mountain in South-Champa, 10°35' N., 108°0 E.

were left behind who settled down there (*viz* Java) and did not return. Afterwards they procreated themselves in this place.

"The climate is always hot, and there is little rice; the people living from hunting.

"Males and females tuck up their hair into a knot and wear a short jacket, girding themselves with a *Bu-lun* ²⁴⁶) cloth.

"The country yields skins of leopards, bears and deer, as also tortoise-shell; articles of import are rice, coloured beads, blue cloth, copper wares, green porcelain, etc." ²⁴⁷).

In the Outlandish History of the Ming-dynasty, the entry runs:

"The island of *Kao-lan* is very high and broad, and abounds in bamboo and trees. When (according to) the mongol (Annals), *Su-pit* and *Kao-hing* attacked Java, they were driven by a storm to this island.

246) Groeneveldt, "Notes", p. 78, translates 巫崙 by *Sarong*. If the word is Malay, it can represent the word *Booron*, name of a tree (*Maranta dicholoma*), also called *Bambang*, growing in Java and Macassar. Of the fibres of its bark all kinds of plaited work are fabricated (See Filet's botan. Dict., nos. 792 and 1229).

247) 自占城、靈山起程、順風十晝夜可至[交欄山]。其山高而叢林。藤竹、舵桿、桅檣、篷箬、無所不備。胡元時命將高興史弼領兵萬衆、駕巨船、征闍婆*)。因遭風至交欄山下、其船多損。乃登此山。造船百號。復征闍婆*)。擒其酋長而歸。至今居民有中國人雜處。蓋此時病卒百餘留養不歸。遂傳育於此。

氣候常暑。少米穀。以射獵爲業。男女椎髻。穿短衫、繫巫崙布。

地產豹熊鹿皮、玳瑁。貨用米穀、五色珠、青布、銅器、青碗之屬。 Vide *Sing-ch'a Shing-lan*.

*) It is curious that *Fei-sin* transcribes here Java by the characters 闍婆 *Djapa*, whilst in his description of the island of Java he transcribes this name by the characters 爪哇 *djao-wa*.

As many of their ships were damaged, they went ashore to fell trees to repair them, and then conquered Java. More than a hundred of their soldiers were left behind there, (*viz* in Java) and did not return (to China). Later on they increased, and for that reason there are many Chinese in this country" ²⁴⁸).

Except the name ²⁴⁹), this description answers pretty well to the island of *Blitung*, where tigercats, deer and tortoiseshell are found; but no bears. It is covered with fine timbertrees, so that the Dutch Government lets cruisers be built there.

²⁴⁸) 按明外史交欄山甚高廣。饒竹木。元史弼高興伐爪哇、遭風至此山下。舟多壞、乃登山伐木、重造。遂破爪哇。其病卒百餘留養不歸。後益蕃衍。故其地多華人。

²⁴⁹) Its actual name with the Chinese Geographers is 麻里東 *Ma-li-tong* and 勿里洞 *but-li* (= *bul-li*)-*tong*. We must leave the name *kao-lan* unexplained. It can hardly be a malay name.

Correction.

In note 12 on page 125 (25 of the reprint), I have taken 蒲 *Pu*, to be an abbreviation of the Arab *Abu* (father). Professor Kern tells me that it rather represents the common Malayo-polynesian word *Pu*, a title meaning "Lord, Master, Sir".

The notice is, however, from the year A.D. 960, when it is probable that Arabs had already come to Sumatra.

E r r a t a.



By a slip of the pen some errata have crept into our Chinese Calendar for 1899, 1900 and 1901 with respect to the years of the reign of the Emperor:

For 1899 read 24th and 25th year.

For 1900 „ 25th and 26th year.

For 1901 „ 26th and 27th year.

P. 292, line 5 from beneath *for* Literatuesr *read* Literatures.

P. 294, line 13 from beneath *for* Tsai tsou *read* Tsai tseu.

P. 345, line 6 from beneath of the text *for* to the North *is* borders,
read *it* borders.

