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Kerintji documents

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## KERINTJI DOCUMENTS

*A preliminary list of pusaka documents with notes,  
and a transliteration by the late Dr. Poerbátjaraka  
of the lontar-manuscript of Mendapo Hiang.*

**K**erintji, in the course of history, has had political and cultural connections with the Minangkabau area to the north and with Djambi to the east. It is now again part of Djambi. Because of its South-Sumatran affinities it was included in the comprehensive bibliography on South-Sumatra compiled by Helfrich and Wellan and published by the former Zuid-Sumatra Instituut.

In the field of written literature, a striking difference between Minangkabau and Kerintji is that in Kerintji many documents in the *rèntjong* (Ker. *intjung*) script, which was used before Arabic-Malay writing was introduced together with Islam, are preserved as heirlooms (Mal. *pusaka*, Ker. *pusěko*), whereas in the Minangkabau area there are none. The Kerintji writing is characteristically different from the *rèntjong* script of the Rědjang and Middle-Malay<sup>1</sup> areas.

In 1834 Marsden<sup>2</sup> published a Kerintji alphabet. In the course of the 19th century the documents written in this script became sacred heirlooms. The script fell into disuse and the last experts who could read and write it died.

In 1903 Kerintji submitted to the Dutch colonial government. On October 8th, 1904, the Civil Service Officer Controleur H. K. Manupassa at Indrapura on Sumatra's West Coast wrote to the Batavia Society of Arts and Letters<sup>3</sup> 'that, during his stay in Kerintji from June to November 1903, he had brought together a collection of objects

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<sup>1</sup> For the term *Middle Malay*, see P. Voorhoeve, *Critical Survey of Studies on the Languages of Sumatra*, Bibliographical Series No. 1, published by the Koninklijk Instituut, The Hague 1955, p. 18. See the postscript.

<sup>2</sup> Marsden, W., *Miscellaneous Works*, 1834, Pl. 1, opp. p. 116; reproduced in P. Voorhoeve, o.c., opp. p. 40.

<sup>3</sup> Notulen Bataviaasch Genootschap, 1904, p. 107.

and a few manuscripts in order to offer them to the Society.' Some of the objects were sent at the same time as the letter, and the remainder would follow afterwards.

The Board of the Batavia Society thanked Mr. Manupassa for his gift and answered that they would be glad to receive the rest of the collection for the Museum. They also asked whether the manuscripts written on goat's horn, on bamboo and fragments of lontar leaves were meant by the chieftains to become the Society's property, or were sent on loan.

Furthermore, the Board decided to ask the Assistant-Resident of Kerintji to procure, if possible, copies of piagems and other documents held by Kerintji chieftains for the Society's library, if there were objections to the originals' being sent to Batavia for a short period, so that they could be photographed or otherwise copied.

As a result of this request, one original Kerintji *rèntjong* manuscript written on paper and copies of some documents in Arabic characters were acquired for the Society. Further particulars on the Djakarta manuscripts are given in Appendix III.

In 1916 E. Jacobson visited Kerintji and copied a number of *rèntjong* inscriptions written on buffalo horns, as well as a few on paper. Although he could not read the script, his copies were so clear that his friend L. C. Westenek, at that time Resident of Bengkulu, succeeded in deciphering them. He published a facsimile and a Dutch translation of one text, written on two buffalo horns, in the journal of the Batavia Society (TBG 61, 1922, pp. 95-110). Jacobson's copies and Westenek's notes and transliterations are now in the Leiden University Library, listed as Cod. Or. 6662.

When the owners of the Kerintji documents learned that they could be read, the interest in their contents became stronger than the fear of evil consequences that might result from showing them to outsiders. B. J. O. Schrieke saw some of the *pusaka* writings about 1929. It seemed at last possible to make a complete survey of *pusaka* objects in Kerintji. With this purpose I visited the country twice in 1941. My visit had been carefully prepared by the Civil Service Officer *Controleur* H. Veldkamp who also gave valuable advice and help during my investigations.

During my first visit (5th—12th April, 1941) I made a list of 183 items. A copy of this list was sent to the Royal Batavia Society of Arts and Letters, where I found it after the war. An English translation is printed below.

During my second visit (1st—17th July, 1941) I had the help of my wife and of our friend Miss N. Coster, who had both mastered the Kerintji alphabet. They copied or transliterated many texts.

For the first few days we stayed in the capital, Sungaipenuh, but then we moved to the government resthouse (*pasanggrahan*) in Sanggaran Agung near the place where the Merangin River flows eastward from Lake Kerintji. All the districts (*mendapo*) where horn inscriptions and other documents were kept were visited again, some several times. All the horn inscriptions were copied or transliterated; documents written on paper were photographed and letters written on lontar palm leaves in a type of Javanese script which I could not read straight away were copied meticulously. Again Controleur Veldkamp arranged everything to our satisfaction. Toward the end of our stay in Sanggaran Agung I even received permission to decipher some texts at night in the *pasanggrahan* under the careful scrutiny of a representative of their keepers. Many manuscripts which I had not seen in April were brought to us now. A new list was made, comprising 252 items, some only a few lines of text, but some numbering many foolscap pages in transliteration. The primary school teacher Abdulhamid from the school 'Kota Pajang I' accompanied us to Kabandjahe, where he helped to complete and type the transliterations. In the middle of August he returned to Kerintji, taking with him the new list and completed transliterations of about half the inscriptions. By the time I was called up for military service on 8th December, I had completed nearly all the transliterations and my secretary was typing them. He made 6 copies, 2 of which were sent to Kerintji, one for the Controleur's office and one to be given to the keeper of the original document. I do not know whether these copies ever reached their destination before the Japanese invasion; those sent to Batavia certainly did not arrive there. Not a single copy of these transliterations was found after the war. (Cf., however, no. 6 in the list below.) Also no copy of the second list has been preserved; therefore I can now only publish the preliminary list made in April 1941. I found some of the photographs of paper, palm leaf and bark documents taken in Kerintji and a few copies made by hand. These are now in the MSS. collection of the Royal Institute at Leiden (Or. 414, photocopies, and Or. 415, hand-made copies etc.). Only a few photographs are clearly legible, some may be read with much patience, and some are not legible at all. The photographs were taken during my second visit, so there may be reproductions of documents that are not in the first list. My notes on the photographs are

lost. In my notes to the list I refer to the photographs only in those cases where I am sure of the identity of a document.

Outside Indonesia I know of only one Kerintji rëntjong MS., which is in the collection of the Royal Institute of Linguistics and Anthropology in Leiden. Its transliteration is published in Appendix II.

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**Check-list of documents and other objects kept as heirlooms (t a m b o, p i a g a m) in Kerintji as tokens of certain hereditary ranks and titles (Mal. g e l a r). Made in Kerintji 7th—9th April, 1941.<sup>1</sup>**

A. MENDAPO LIMO DUSUN.

(*Objects brought to the Civil Service Office at Sungai Penuh, 7/4/1941.*)

- I. Datuk Tjaja Depati Kodrat, Dusun Baru Sungai Penuh.
1. A horn with rëntjong inscription beginning: *Basamilah mudjur dangar tutur (ni)nik kami (di) Kuta Pandan.*
- II. Datuk Singarapi Sulah, dusun Ampeh Sungai Penuh.
2. A horn with rëntjong inscription beginning: *Ini alah surat tutuw tamba nini kami di kuta pandun.*
  3. A horn with rëntjong inscription beginning: *Basamilah mudjur dangar tutur nini(k) kami di Kuta Pandin.*
- III. Datuk Singarapi Gogok, Dusun Baru Sungai Penuh.
4. A horn with rëntjong inscription, very difficult to read. The letter *k* has the same form as in Middle-Malay rëntjong script.
  5. A horn with rëntjong inscription, equally difficult to read, beginning: *Ini surat anak saja (?)*.
  6. A horn with rëntjong inscription beginning: *Ini surat tutur ninik Padjinak di tanah Samurut.*  
A transliteration of this inscription was given to Prof. Jaspán some years ago by Guru Ahmad Diradjo in Kerintji. He spells Gagak in stead of Gogok.
  7. A horn with rëntjong inscription, very difficult to read.
- IV. Rio Mangku Bumi, dusun Berenèk, Sungai Penuh.

<sup>1</sup> The only change I have made in the list is that I now write *u* where I wrote *oe* in 1941. Otherwise the list as published here is a literal translation of the preliminary list made in April, 1941. Notes added recently are printed in small type.

8. A horn with rëntjong inscription, much damaged, beginning: *Ini surat tutur ninik tiga badik.*

V. Datuk Singarapi Putih, dusun L. Darat, Sungai Penuh.

9. A flat, somewhat twisted horn with rëntjong inscriptions. There are two interlaced texts, one with larger and one with smaller writing. The larger writing begins: *Ini alah surat tutur kami basuwa dingan atjik turit.*

Jacobson's copy no. 1.

10. A horn with rëntjong inscription beginning: *Ini tutur tambana ninik pujang.*

Jacobson's copy no. 7.

11/12. Two horns with a rëntjong inscription. This is the text published by L. C. Westenenk in *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* vol. LXI (1922) pp. 95 sqq.

Jacobson's copies nos. 17 and 8.

#### B. MENDAPO RAWANG.

(Objects brought to the Mendapo Office, 8/4/1941.)

I. Budjang Pandiang Alam Lapang, dusun Kuto Bento.

13. A large horn with a rëntjong inscription on one side, beginning: *Ini tutur ninik manunggu Bu(ngka?)n Pandan saulu sailir.*

14. A horn, damaged in many places, with a rëntjong inscription beginning: *Ini surat tutur takala masa daulu (tu)run di Kuta Ba(r)ingin.*

15. A small horn with rëntjong inscription; it has a large hole so that part of the writing is lost; the last part of the inscription is quite clearly written. Beginning: *Ini surat (u)rang manunggu Kuta Baringin.*

16. A small horn from which the point has been cut. It is inscribed with rëntjong characters that are scarcely legible.

17. A thin silver stamp with an inscription in Arabic characters.

II. Tamai Njato Negeri, dusun Kuto Lolo.

18. A large horn with two rëntjong inscriptions, the first beginning: *Ini surat tutur budjang panijam dipanti sarata pamangku*; and the second beginning: *Ini surat tutur budjang panijam sarata djadi dingan dapati sarata pamangku sarata datuk tjaja dapati.*

19. A smaller horn, damaged, with a rëntjong inscription beginning: *Ini surat.* The words *karabaj* (according to the people present = *kerbau*) and *padi* are repeatedly used in the text.

20. A broken horn with a rëntjong inscription beginning: *Ini surat tutur Kuta Bar(ingin).*

III. Singaradja Pait, Dusun Tengah Kuto Lolo.

21. A horn with a rëntjong inscription in which the letter *d* has an uncommon form. Beginning: *Ini surat tutur ninik Singaradja.*

22. A horn with a rëntjong inscription beginning: *Bissamilah mudjur batuwah.*

IV. Riau Bungkan Pandan, dusun Kuto Dian.

23. A bamboo container with a rëntjong inscription, with a scroll of old-fashioned paper on which a rëntjong text is written with ink. The inscription on the bamboo is:

*Mak dangari dari dawasa liri kau pantun, sarindit tabang bakumpal, djatuh bakumpal damalam padi, sadikit ada manasul, idak di mulut dalak ati, etc.*

It seems that the scroll also had pantuns inscribed on it, as one may surmise from the use of such expressions as: *manik putus tali.*

The sign for the vowel *i* is a dot on the bamboo, a small circle on the scroll.

Guru Ahmad Diradjo (see no. 6) gives the following transliteration of the pantun on the bamboo container:

*Mak dendei dari dewasa / Lirik kau pantun sarindi / Tabung djatuh bakumpul dimalan / Padi sadikit ada manasul / Idak dimudik dalak tjari.*

V. Depati Sungai Lago, dusun Kuto Baringin.

24. A horn with rëntjong inscription beginning: *Ini tutur urang data(ng) bukit parijang padang pandjang puti undut pinang masak.*

Jacobson's copy no. 11.

25—27. Three horns of the same kind, probably containing the continuation of the story that begins on no. 24. The inscriptions begin:

*Maka balik ka kuta baru rija di balan ...*

*Muka ada malim suka ...*

*Muka sudah manibalung manibadju maka balar ...*

Jacobson's copies nos. 9, 10 and 12.

28. A bamboo box containing documents in Arabic characters.

VI. Depati Kuta Keras Pandjang Rambut, dusun Kuta Keras.

29. A horn incised with signs that resemble rëntjong writing but are not.

VII. Depati Kemalo Radjo, dusun Kuta Keras.

30. A horn with signs like those on no. 29, but even less like real rëntjong script.

31. A *piagam* written on paper in Arabic characters.

VIII. Depati Niak, dusun Kuta Keras.

32. A *tumbak* (i.e., a lance).

IX. Depati Setio Njato, dusun Kuta Keras.

33—35. Three horns covered with illegible scribble.

36. A paper scroll with Arabic writing.

37. A *pajung* (umbrella) with a bamboo handle. On the handle are signs which are believed to be writing but are probably not.

X. Depati Njato Negaro, Kuta Renah.

38. A *piagam* written on paper in Arabic script, given by Pangeran Karto Nagaro to Depati Mandaro.

XI. Depati Kuta Keras Tuo Pandjang Rambut, dusun Kuta Keras.

39. A piece of paper with stamps and indistinct Arabic writing.

40. A *piagam* written on paper in Arabic script.

41. A *tumbak*.

XII. Depati Kemalo Radjo, Kuta Keras.

42. A *tumbak*.

XIII. Depati Mudo Depati Nanggalo, dusun Kampung Dalam.

43—44. Two *surat piagam* written on paper in Arabic characters. (A copy of these was given to me.)

The copy was not found after the war.

45. A horn without inscription.

46. *Mangkuk karistia* (i.e., *keras setia*), used in taking oaths. An enamelled brass plate with a broad rim with eight round hollows in it. The enamel on the upper side has many-coloured figures of flowers and fruit; on the underside there is, beside other figures, a white border with blue designs which superficially seen looks like porcelain.

XIV. Depati Setio Mendaro, dusun Dusun di Ilir.

47. A round bamboo two internodes long on which pantuns are written in *rentjong* script. Beginning: *Basamilah batuawah . . . . aku mangarang surat itjung djawa palimbang.*

48. A scroll of some old kind of paper. At first I thought the material was beaten tree bark (*tapa*), but on closer scrutiny this seemed improbable, as the scroll consists of loose leaves glued together. The inside is covered with old *rentjong* writing in a very regular hand; on the outer side of the scroll the writing is less regular. Somewhere in the middle of the text a new paragraph begins: *Aku sapatang ini*



*ladanga pada samang tabungi dadatas gunung*. This reminds one of the lovers' complaints such as the Lampung *hiwang*, also often written on scrolls of paper.

Jacobson's copy no. 22. There are legible photographs of this scroll in MS. KITLV Or. 414.

49/50. Two flat horns with fairly legible *rèntjong* inscriptions.

Jacobson's copies nos. 3 and 4.

51/52. Two scrolls like no. 48; no. 52 somewhat narrower than no. 51.

No. 51 is the original of Jacobson's copy no. 23. There are legible photographs of both scrolls in MS. KITLV Or. 414.

XV. Depati Pundjo Depati Lindo, dusun Kuto Baru.

53—56. Four *piagams* written on paper in Arabic characters.

XVI. Depati Awang Depati Djanggut, dusun Sungai Liuk.

57. A horn with a *rèntjong* inscription arranged in columns. The writing is fairly legible, but it is difficult to find how the lines fit together.

XVII. Datuk Nadjo Suko Diano Depati Meradjo, dusun Kuto Duo.

58. A horn that is somewhat damaged, with a *rèntjong* inscription beginning: *Ini surat tutur . . . . . pujang Kuta Baringin*.

59. A horn with a *rèntjong* inscription, much damaged and difficult to read.

60. Pieces from an old Dutch book printed in Gothic characters; a strip cut from a woodcut with the subscription: *Grave van Egmont*; and pieces of a French newspaper (?).

61. Print of a stamp of Mohammad Sjah of Indrapura on a piece of paper.

XVIII. Datuk Kitang, dusun Kampung di Ilir.

62. A small horn with a *rèntjong* inscription beginning: *Ini ninik tanah Kubang Salih Sati surang Djaga Sati surang*.

XIX. Mangku Suka Rami Itam Bandar Indopuro, dusun Kt. Teluk Sungai Deras.

63. A horn, somewhat damaged, with a *rèntjong* inscription beginning: *Abap(?) tatkala masa itu manusuk utan*.

Jacobson's copy no. 5.

64. A document from Indrapura in Arabic characters dated 1888.

Photocopy: KITLV Or. 414 no. 16.

65. A letter from Indrapura dated H. 1305.  
Photocopy: KITLV Or. 414 no. 46b.
66. Stamp of Tuanku Sultan Firman Sjah of Indrapura on paper (1290?).
67. A piece of cloth with at one corner an English uniform button with an anchor. On the back of the button: 'Treble gilt standard colour W & R Smith'.
68. A large light brown horn with *rèntjong* inscription. It appeared almost wholly legible. Dusun Hiang is mentioned in the text.  
Jacobson's copy no. 15.
- XX. Datuk Tjajo Dipati Tuo Tjajo Radja Singarapi, dusun Meliki.
69. Two paper scrolls on which Arabic *do'a* are written. These are still recited on *hari raja Hadji*.

## C. MENDAPO DEPATI TUDJUH.

(Objects brought to the Mendapo Office, 8/4/1941.)

## I. Depati Kuning Koderat, dusun Kuto Tua.

70. *Kain selempuri tanaga tjendai*.
71. A brass *sirih* set of three pieces, one called *tjelak*, the other two together called *piagam*.
72. A wooden bowl with a foot, called *tjerano mas*.
73. A wooden box adorned with beautiful carving, in which no. 71 is kept.
74. A horn with a *rèntjong* inscription that is almost completely worn off.
75. *Keris tjundai melelo alus*, with a handle in the shape of an image.
76. *Badek panikam benda panombak*, a knife with a wooden sheath adorned with carving.

See plate 2.

## II. Depati Kuning Njato Negaro, dusun Tebat Idjuk (keeper of the following objects, which he has in joint possession with Depati Mudo Awan Malélo, Sutan Depati Kubilo(?) Radjo and Depati Kuning Tuo).

77. A horn, much damaged, with a *rèntjong* inscription in a style that differs from most of the other inscriptions. It begins: *Ini tambo*. The part of the inscription that is unimpaired is fairly legible.
78. A horn, much damaged, with *rèntjong* inscription.
79. A large horn without writing.
80. A large horn with a *rèntjong* inscription beginning: *Ini surat tamba ninik datang dari kuta Raja*.

81. A Malay *ketika* in Arabic characters on bark.  
 82. A similar *ketika*, almost wholly illegible.
- III. Depati Kuning Alam Negeri, Depati Muda Terawang Lidah, Depati Semurup Tua, Depati Kuning Tua, dusun Beluwi.  
 83. A horn without writing.  
 84. A bamboo of two internodes with a rëntjong inscription that is rather worn, but probably still legible.
- IV. Depati Sekungkung Putih, dusun Kuto Lanang.  
 85. A *piagam* in Arabic characters on paper, kept in a bamboo box with beautiful carving.
- V. Depati Sekungkung Gedang, dusun Kuto Lanang.  
 86. A flat brass plate without foot, adorned with stamped figures.  
 Photograph: KITLV Or. 414 no. 12c.
- VI. Depati Sekungkung Djinang Putih, dusun Kuto Pajang.  
 87. A sheet of paper with a drawing showing a *keris* with an inscription in Arabic writing.  
 Photocopy: KITLV Or. 414 no. 14a.  
 88. A *piagam* written on paper in Arabic characters, mentioning the boundaries of forest areas.  
 Photocopy: KITLV Or. 414 no. 14b.
- VII. Datuk Penghulu Rio Dunin Depati Kubang, dusun Kuto Simpai.  
 89. A small horn, somewhat damaged, with a rëntjong inscription beginning: *Ini tamba ninik Imam Mahamat*.  
 90. A horn object in the shape of a cup. On the surface a few lines of rëntjong script are still dimly visible.  
 91/92. Two large sheets of paper with a Malay text in Arabic characters. It seems that the subject is *tambo*.
- VIII. Depati Mangumi Medan Alam, dusun Sekungkung.  
 93. A small scroll of paper with an inscription in Arabic characters. It is probably a copy from an older document; the stamp has been cut from the original and pasted on the copy.  
 Photocopy: KITLV Or. 414 no. 12b.
94. A brass lime-box.  
 95. A small brass cup.  
 96. A very small porcelain bowl.  
 97. A small piece of green cloth in a bamboo box.
- IX. Depati Saliman and Depati Gajung, dusun Kuto Pandjang.

98. A thin horn with an inscription in minute rëntjong writing beginning: *Ini surat tamba depati* . . . . .

Read *dapati* or *dipati*; there is no *e* in Kerintji rëntjong script.

X. Depati Kubang Tua, (dusun Kuto Pandjang?).

99. A small horn with a rëntjong inscription beginning: *Ini ninik tanah Kubang Salih Sati surang bagalar Djaga Sati surang Salih Ambung*.

XI. Mangku Agung Muntjak Alam, dusun Kubang Gedang.

100. A *tumbak*.

101. A horn with rëntjong inscription, fairly legible. A text on boundaries. The titles Depati Sekungkung and Mangku Agung are mentioned.

XII. Mangku Agung Tuo, dusun Kubang Gedang.

102. A horn with a rëntjong inscription in which I found: *Tutur Mangku Agung* . . . . . *tanah Djawa* . . . . .

#### D. MENDAPO KEMANTAN.<sup>2</sup>

(*Objects brought to the Mendapo Office, 8/4/1941.*)

I. Depati Anum Muntjak Alam, dusun Sungai Medang.

103. A round bamboo of five internodes with rëntjong inscription; the writing on the last two internodes is only partly legible. The text seems to be a creation myth, e.g.: *Muka diambik tanah itu ulih Djibarain muka dibuw(?) at gumi ampat mandarap mendjadi saparati bajang-bajang*.

104. A small piece of half round bamboo with a rëntjong inscription. Notes on debts: *bagi pamajir sijak pangulu*, etc.

105. Notes on debts in rëntjong characters, written on a small flat piece of bamboo: *Ini surat Rija Lurah*, etc.

106. A horn with a worn rëntjong inscription.

II. Depati Suko Badju Tuo, dusun Kuto Mandjidin.

107. A small round piece of bamboo with a rëntjong text on Djibrail and Nabi Adam and the creation of the world, in which a dove (*dara-pati*) plays a role.

108. A piece of bamboo with notes in rëntjong writing on payments, beginning: *Ini surat parudi kami kaduwa-duwa*.

<sup>2</sup> A copy of a *piagam Indrapura* kept in this *mendapo* is in the Djakarta MSS. collection. See Appendix III.

109. A piece of bamboo with a rëntjong inscription that is nearly effaced; the only words that are still legible are: *Inilah surat tamba anak ninik.*
110. A small remainder of what once was a horn with rëntjong inscription. It seems that in this alphabet a rhomb represents the letter *r* (?).
- III. Depati Riang Lantur Kuning, dusun Sungai Tutung.
111. A horn with rëntjong inscription: a genealogy, fairly clear, in an unusual spelling.
112. A horn with a rëntjong inscription that is mostly effaced, beginning: *Ini surat djandji.* The *dj* is written as in the Middle-Malay rëntjong script, but with a vertical line joined to the left upper corner.
113. Piece of a horn with fairly clear rëntjong script. The name Depati Lantur Kuning is found in the text.
114. A small piece of bamboo with the following rëntjong inscription: *Barapa utang saupih limpah sapauh pandjang nam.*
115. A round piece of bamboo with a short note on debts in rëntjong script beginning: *Ini pamajir.*
116. Notes on the payment of debts, written on bamboo in rëntjong script.

#### E. MENDAPO SEMURUP.

(Objects brought to the Mendapo Office, 8/4/1941.)

#### I. Depati Simpan Bumi Tuo, dusun Balai.

117. A long twisted horn with a rëntjong inscription which consists only of proper names, mostly beginning with Radja or Paduka.  
Jacobson's copy no. 6.

#### II. Depati Sigumi Puti Koderat, dusun Balai.

118. A lontar manuscript, 59 leaves c. 20 x 3½ cm and two wooden covers, threaded on a string that goes through holes in the middle of the pages. Old Javanese writing. Most leaves written on both sides. The owner called the material *kelupak betung* (bamboo sheath).

During my second visit to Kerintji this MS. was brought to the pasangrahan, where I tried to photograph it, but as the writing is not blackened the letters do not show clearly in the photographs (KITLV Or. 414 nos. 75—82) and the text is not legible. I also remember having read at least portions of the text, and I am almost sure that it was a version of the text published in O. L. Helfrich's *Lampongsche teksten* no. XXIX. Although I had called the alphabet Old Javanese in my first list I thought when I studied the MS. afterwards that it was one of the main links between the rëntjong script and the Old Javanese script used in Sumatra.

III. Sutan Depati Pangga Bumi Tuo, dusun Balai.

119. A horn with a *rèntjong* inscription containing a genealogy. Fairly legible.

IV. Depati Sigumi Puti Meradja Bonsu, dusun Kuto Gedang.

120. A very long horn; only the pointed end has a *rèntjong* inscription containing genealogies.

V. Mangku Agung Tuo, dusun Pundung Semurup.

121. A small horn full of holes, with a *rèntjong* inscription.

122. A twisted flat horn with a *rèntjong* inscription that is worn off.  
Some notes on nos. 121 and 122 are found in Jacobson's papers no. 13.

VI. Radja Simpan Bumi Tuo, dusun Kuto Duo.

123. A horn with a *rèntjong* inscription, worn, but perhaps with great effort still partly legible.

124. A *piagam* on paper, very clearly written in Arabic characters.  
Photocopy: KITLV Or. 414 no. 17.

VII. Depati Mudo, dusun Kuto Tengah.

125. A horn, one half of which has a *rèntjong* inscription, 2/3 of which may still be legible.

126. A small horn, completely covered with *rèntjong* writing; severely damaged.

127. A bark manuscript in *rèntjong* script, torn and for the most part illegible. There are some drawings. The name Baginda Ali is mentioned in the text.

128. A collection of papers: 6 small pages of *undang-undang* in Arabic script.

A small piece of paper with an *adjimat* (?); among other figures we find here the drawing that is called *bindu matoga* by the Bataks.

A small scroll, almost totally decayed.

A letter in Arabic script.

A decayed scroll (*piagam*), accompanied by a modern copy of the text.

VIII. Depati Mangku Bumi Tuo Sutan Nanggalo, dusun Siulak Gedang.

129. A *piagam* copied on ruled paper.

130. A *piagam* without a date.

131. A decayed copy of a *piagam*.

IX. (There is a difference of opinion on to whom this document belongs to), dusun Siulak Mukai.

132. A *piagam* dated H. 1116, given to Depati Intan Kemala Bumi. Original and copy.

X. Depati Intan Muaro Masumai, dusun Siulak Mukai.

133. Fragments of a *piagam*.

134. Copy of a letter from the Pangeran.

135. A document written on leather with blue ink in Arabic characters. Jacobson's copies nos. 18—20 are from originals in Koto Tua, Mendapo Semurup. In 1915 the keeper was Depati Imam. Perhaps the originals are nos. 125—127 of this list.

#### F. MENDAPO HIANG.

(Documents brought to the Mendapo Office, 9/4/1941.)

I. Mangku Singado Gumi, dusun Kuto Baru Hiang.

136. The lontar MS. that was sent to Batavia by Controleur H. H. Morison for examination some years ago.

In 1936 the manuscript was photographed in Batavia and transliterated by Dr. Poerbatjaraka (See *Jaarboek KBG* 1937 p. 70). One incantation from this text was published in C. Hooykaas, *Perintis Sastra*, 2nd ed., 1953, the plate facing p. 65. The complete transliteration is printed in Appendix I. Photocopy: KITLV Or. 414 nos. 67—74.

II. Mbang Gumi, dusun Pendung.

137. A rectangular piece of a horny substance, according to the keeper an elephant's sole (*tapak gadjah*). Both sides have inscriptions in rëntjong script, on one side fairly legible, on the other side very dim. The beginning of the legible text is: *Ja surat djadjah ditinggankanna anak sijah*. A small circle is used for the vowel *i*, a rhomb with prolonged sides (i.e., a *p* with another *p* written upside down through the first one) for *w*; *dj* and *k* as in Middle-Malay rëntjong writing.

138. A horn with a rëntjong inscription that is so worn that scarcely anything is still legible.

III. Rio Gagah Sabit, dusun Semérah.

139. A flat piece of bamboo with broken edges. It has a rëntjong inscription, probably on boundaries. The same kind of writing as no. 137.

140. A small piece of bamboo with four lines of rëntjong script: *ak alar kabalur / inang alah kun lalu sari / bun tidur sidur / tidur akun*.

141. A half round bamboo with a rëntjong inscription that begins with the word *mantara*. The words *gadis* and *batunang* are found in it. It is difficult to read because of the unusual spelling.

142. A very small fragment of a bamboo with rëntjong writing.

143. I forgot to note the material of this document; probably it is bamboo. I transliterated the following from the text in rëntjong script: *Ini surat tamba bimbar radja dingan rija gagah takala balijaw bulas urang sasih datang di barang sabap balijaw bulas urang ilir balijaw dibunuh urang kambing mudik urang dibunuh kambing.*

144. A horn with fine decoration, with 7 lines of large and 3 lines of small rëntjong writing.

IV. Depati Atur Bumi, dusun Hiang Tinggi.

145. A large horn with a rëntjong inscription, that in some places is worn. It seems that the text is a dirge.

Jacobson's copy no. 14.

146. A smaller horn with two rëntjong inscriptions beginning: *Ini surat batas Pamangku Malin Déman*, and: *Ini surat Dipati Tiga Lurah manjurit bangun.*

Jacobson's copy no. 16.

147. A small flat piece of bamboo with several (business?) letters in rëntjong script, some deleted.

Jacobson's copy no. 21.

148. A smaller kind of horn, according to the keeper a goat's horn, with an ornamented projecting part at the lower end. The rëntjong inscription is difficult to read because of scratches and holes. Beginning: *Ini surat tambo.*

Jacobson's copy no. 2?

149. A scroll of antique paper with a Malay inscription in Arabic characters with vowel signs, difficult to read.

150. A letter in Malay with Arabic characters on a more modern kind of paper, from Tuanku Indrapura to Depati Empat Pemangku Lima in Kerintji to ask for help against his enemies.

#### G. MENDAPO SELÉMAN.

(*Objects brought to the Mendapo Office, 9/4/1941.*)

I. Depati Serah Bumi Serah Mato, dusun Seléman.

151. It is said that a round yellow bamboo with rëntjong inscription was taken in 1904 by the first Civil Service Officer, the Ambonese Mr. Manupassa, in order to send it to Batavia for inspection, with the promise that it would be returned; it never came back.

See above, p. 370. Apparently the bamboo was returned to Sumatra for, unlike the goat's horn and the fragments of lontar leaves, it is not recorded in the Batavia Society's files. I do not know what became of it.



152. Fragment of a folded lontar leaf with an inscription in Old Javanese writing.

My pencil copy in MS. KITLV Or. 415 shows 13 fragments.

153. A letter in Arabic characters to the Depati Empat.

154. Another Malay letter with the same stamp.

155. Arabic words and magical drawings on a piece of cloth that in this case is not paper but beaten bark (*tapa*).

156. Small pieces of paper with stamps of the Pangeran of Djambi.

II. Depati Sirah Bumi Putih, dusun Tjupak.

157. A horn with a specification of boundaries in Arabic writing.

158. A *piagam* dated H. 1206, given to Depati Serah Bumi (the name has been changed afterwards).

159. A document in Arabic characters setting forth how the three Depatis: D. Serah Gumi, D. Suko Beradjo and D. Mangku Bumi should keep the *piagam* by turns.

Copies of some documents in Arabic writing kept in Mendapo Seléman and fragments of letters written in Kerintji rëntjong script are in the Djakarta MSS. collection. See Appendix III.

(Objects shown to me on the bridge near the mosque  
in the dusun Tandjung Tanah, 9/4/1941.)

III. Depati Talam, dusun Tandjung Tanah.

160. A small booklet, written on *deluwang*, sewn at the back with thread. Two pages of rëntjong writing, the other pages Old Javanese writing. The rëntjong script is much nearer to the Middle-Malay rëntjong than in other Kerintji MSS.

See plate 1.

In my report on the first visit to Kerintji I wrote on this MS.: 'A small codex in Old Javanese writing could for the most part be read by Dr. Poerbatjaraka from photographs taken by Mr. Veldkamp. It was found that the text is a Malay version of the book of laws *Sārasamucchaya*.' These photographs, taken by Mr. Veldkamp between my two visits, are in MS. KITLV 414 nos. 29—37. A copy of Dr. Poerbatjaraka's transliteration may still be among the papers he left at his death. (I cannot remember whether he sent me a typed or a handwritten transliteration). After he had seen a first, very imperfect photograph of a page from this MS. Dr. Poerbatjaraka wrote to me (26/4/'41): 'A MS. written on *daluwang* ('Javanese paper') can be preserved for a long time if it is handled with care. In the Museum's collection there is such a MS. in the type of writing that was used in Demak, and the Ménak-Kartasura MS. is dated A.J. 1621 = A.D. 1699 (According to *Jaarboek KBG* I p. 239 the date is A.J. 1639). The writing of this small codex reminds me of the script of the Pieter Erbevêlt inscription in Lower Batavia.' Though Mr. Veldkamp's photographs were much better than mine they were far from perfect. The circumstances in

Tandjung Tanah, on the covered bridge with a large crowd surrounding the operations, were picturesque but not ideal for photography. Apparently the apparatus could not be held absolutely parallel to the pages. Thereby the ends of all the lines of writing are somewhat out of focus. These ends are also less clear than the first parts of the lines because this side of the MS. was damaged by moisture. Because of this unhappy state of affairs there is scarcely a line of writing of which the last part can be read with absolute certainty in the photographs. I suppose that during our second visit to Tandjung Tanah I collated Dr. Poerbatjaraka's transliteration with the original, but I cannot recall whether I succeeded in deciphering the complete text. However, it seems highly probable that, if the original has survived the vicissitudes of war and revolution, it will some time be possible to read almost every word of it. As far as I remember most of the text consists of lists of fines. One thing I recollect quite clearly is that the name Dharmāśraya is mentioned in this text. This is the place where in Śaka 1208 (A.D. 1286) a statue of Amoghapāśa, sent to its king by his Javanese suzerain, was erected.<sup>3</sup>

161. *Undang-undang* from Radin Temanggung, Malay text in Arabic characters that fills part of a booklet.
162. *Piagam* Depati Karto Gumi Njato Negara.
163. A folded lontar leaf with an inscription in Old Javanese writing. A clay seal is attached to it.  
According to Dr. Poerbatjaraka the letter was originally rolled, not folded.
164. *Idem*.
165. *Idem*, without seal, three complete leaves and some fragments. There are copies of lontar letters from Tandjung Tanah in MS. KITLV Or. 415.
166. Small pieces of cloth.
167. A genealogy written in Arabic characters. This is not kept together with the holy pusaka objects, but the owner carries it in his pocket.
168. *Tungkat* with an iron point of a peculiar shape.

#### H. MENDAPO KELILING DANAU.

(*Objects brought to the Sub-district Office of Kerintji Ilir at Sanggaran Agung, 9/4/1941.*)

- I. (I forgot to note the titles of the keeper of these objects; I think he was the former chief of the Mendapo Sanggaran Agung. According to a memorandum dated 1929 of which I was given a copy his title

<sup>3</sup> See L. C. Westenenk, *De Hindoe-Javanen in Midden- en Zuid-Sumatra*, in *Handelingen van het Eerste Congres voor de taal-, land- en volkenkunde van Java*, Weltevreden 1921, the map facing p. 15; N. J. Krom, *Hindoe-Javaansche geschiedenis*, 2nd ed., 1931, p. 336, 416.

was then Depati (formerly *Patih*) Sanggaran Agung and this title always remained in the same family in succession from father to son.)  
 169. *Tumbak belang*, a lance with an (iron) point beautifully encrusted with silver.

See plate 3.

170. *Pajung ramandu*, a paper umbrella with a long handle.

171. *Kain tudjuh helai*, small pieces of cloth.

172. *Tanah sebingkah*, i.e. a clay seal like those in nos. 163/164; the inscription of the seal is worn. Together with this seal there are some fragments of lontar leaves with Old Javanese writing and one small piece that has rëntjong writing on one side.

There is a copy of the Javanese writing in MS. KITLV Or. 415.

173. *Buluh mansat*, to my eyes an ordinary, small piece of bamboo.

174. A number of *piagams* in Arabic script, nearly totally decayed. Still legible is a communication from Pangeran Ratu Negara, saying that his father Pangeran Temenggung Mangku Negara had died in H. 119., *tahun Dal Awal*. In these documents the name of the place is spelt Sanggaran Agung, not Sandaran Agung.

Copies of 4 piagams are in Djakarta. See Appendix III. In the copy the year is H. 1119, *tahun Djim Awal*. Photocopies of 3 piagams: KITLV Or. 414 nos. 1a, 9a and 15b.

N.B. The pusakas *Kuluk Katai* and *Tanduk Kidjang*, mentioned in the memorandum, are said to have been seized by the Government. The large gong mentioned in Morison's book was still there, but it was not shown to me.

#### I. MENDAPO TANAH KAMPUNG.

(*Objects brought to the Mendapo Office, 9/4/1941.*)

I. Depati Ketjik, dusun Kuto Tengah.

175. A horn with a rëntjong inscription beginning: *Ini tutur takala pa?a?nananggik manapat Maudun Sati.*

176. A piece of a horn with an ornamented projecting part like no. 148. Only a few syllables are legible: *Ini surat nini . . . . . di tanah kuning . . . . .*

177. A strip of tree bark with a kind of *mantera* in square rëntjong script.

178. A piece of bamboo with the following rëntjong inscription: *Asan timah kalakapa arasa alah dari mana kalawakapa amani alah dimana banda ka pagi.* Perhaps an amulet against bullets?

179. A scroll of old paper with a *rèntjong* inscription. It is a *mantera* to make people *gila*.
180. A list of Malay words in Arabic characters, written in three or four columns, perhaps a divination table.
181. A scroll of old paper with curious magical drawings.
182. A *djimat* with drawings and Arabic writing on paper.
183. A *djimat* like no. 182.

Apart from 25 *pusakas* without writing (lances, etc.) there are in this list:

72 horns, of which 63 with *rèntjong* inscriptions, 5 with fake *rèntjong* script, 1 with Arabic writing and 3 blank. The contents of the texts are mostly genealogies and the circumscription of the boundaries of forest areas. Though I have not found two horns that belong together I think that the tradition which says that these documents were written on the horns of a buffalo slaughtered on the occasion of a ceremonial treaty, and that each of the contracting parties kept one of the horns, may in many cases be correct.

20 *rèntjong* inscriptions on bamboo, some of them business 'papers', some literary texts such as *pantuns* (love songs).

2 *rèntjong* inscriptions on bark and one on an 'elephant's sole'.

5 *rèntjong* texts on paper. Among these the long paper scrolls, carefully adorned with ornaments at the beginning and along the edges, and containing literary, poetical texts, are most remarkable.

8 documents written in various alphabets which I have called 'Old Javanese' in the list.

51 documents in the Malay-Arabic script. Among these the *piagam*, royal charters given by the ruler of Djambi or one of his representatives (and at a later date by the sultan of Indrapura on the West Coast) to chieftains in Kerintji, are most interesting. I especially remember one rather old *piagam* in which the sultan of Djambi forbids his Kerintji vassals to practise such features of their old religion as the playing of drums at funerals and the veneration of trees.

I do not remember that among the 69 items that were added to this list during my second visit to Kerintji there was anything essentially different from these categories of documents. I am sure there were no more long texts in the 'Old Javanese' alphabets.

Dr. Poerbatjaraka's transliteration of the lontar MS. from Mendapo Hiang (Appendix I) was made from the original when this was in

Batavia. The photographs made at that time are not very clear but good enough to reconstruct the alphabet. The same can be said of the Tandjung Tanah *deluwang* manuscript, but it is a pity that this is not so for the lontar manuscript from dusun Balai. There is a complete set of photographs of this MS. too, but we did not dare, or were not allowed, to blacken the letters. As a substitute we tried to whiten them with talcum powder, which did not add much to the legibility of the photographs. When I studied the original I thought this MS. might be the most important link between the 'Old Javanese' alphabets and the Sumatran scripts: Batak, Kerintji rëntjong, Middle-Malay/Redjang rëntjong and Lampung. One of the main characteristics of these alphabets is that they have no *pasangans*, i.e., the second of a cluster of two consonants is not written under the first one but *tanda bunuh* (Jav. *patèn*, Skt. *virāma*) is used after the first consonant. It is true that in rëntjong script (but not in Batak and Lampung) there are special signs for nasal plus muta or media, but these are of later origin, the sign for *ngk* being derived from *k*, *ngg* from *g*, etc. In the Tandjung Tanah manuscript *pasangans* are used throughout, e.g. in *hayam Dipati* (a chicken belonging to a Depati, stealing which is fined half the amount of stealing a Radja's chicken) the *d* is written under the *m*. I think that already in the Hiang manuscript, where the alphabet is still quite closely related to that of the Tandjung Tanah codex, no *pasangans* are used except *ra* and *ya*. A *kṣa* with pasangan *ṣa*, read by Dr. Poerbatjaraka, makes no sense and should probably be read *kū*; the syllable *tṭi*, which is found in my transliteration in Perintis Sastra (with pasangan *ta*) is erroneous. (What I thought was a pasangan *ta* is a vowel sign belonging to the next line.) In the very dim photographs of the lontar MS. of dusun Balai I cannot see any *pasangans* and it would not be possible to reconstruct the alphabet from these photographs, but at the time when I studied the original I thought the characters were a link between the Hiang and the rëntjong scripts.

The lontar letters sent by the Djambi court to the Depatis in Kerintji are rare specimens of ancient Javanese royal letters written on a narrow strip of lontar leaf that was rolled when it was still supple and sealed with a clay seal. I have two photographs of parts of these letters, but not of the seals, and only a few syllables are legible. I also have pencil copies of most of the letters and fragments, made by my wife and myself without our being able to read the script at that time. Dr. Poerbatjaraka deciphered some sentences and found that some of the texts are in Javanese, and some in a mixture of Malay and



Plate 1.

Plate 1.

The *deluwang* manuscript (no. 160) of Tandjung Tanah is brought to the covered bridge in the village. It is carried by an old woman enveloped in a large shawl, shaded by two umbrellas.

Plate 2.

Pusakas kept by Depati Kuning Koderat, dusun Kuto Tua, menda-po Depati Tudjuh, nos. 70-76 in the list. I do not see the horn in the photograph and I am not sure about the *kain*.

Plate 3.

This is probably the former chief of Sanggaran Agung with (faintly visible in the photograph) the *tumbak belang* (no. 169).

Plate 2.



Plate 3.



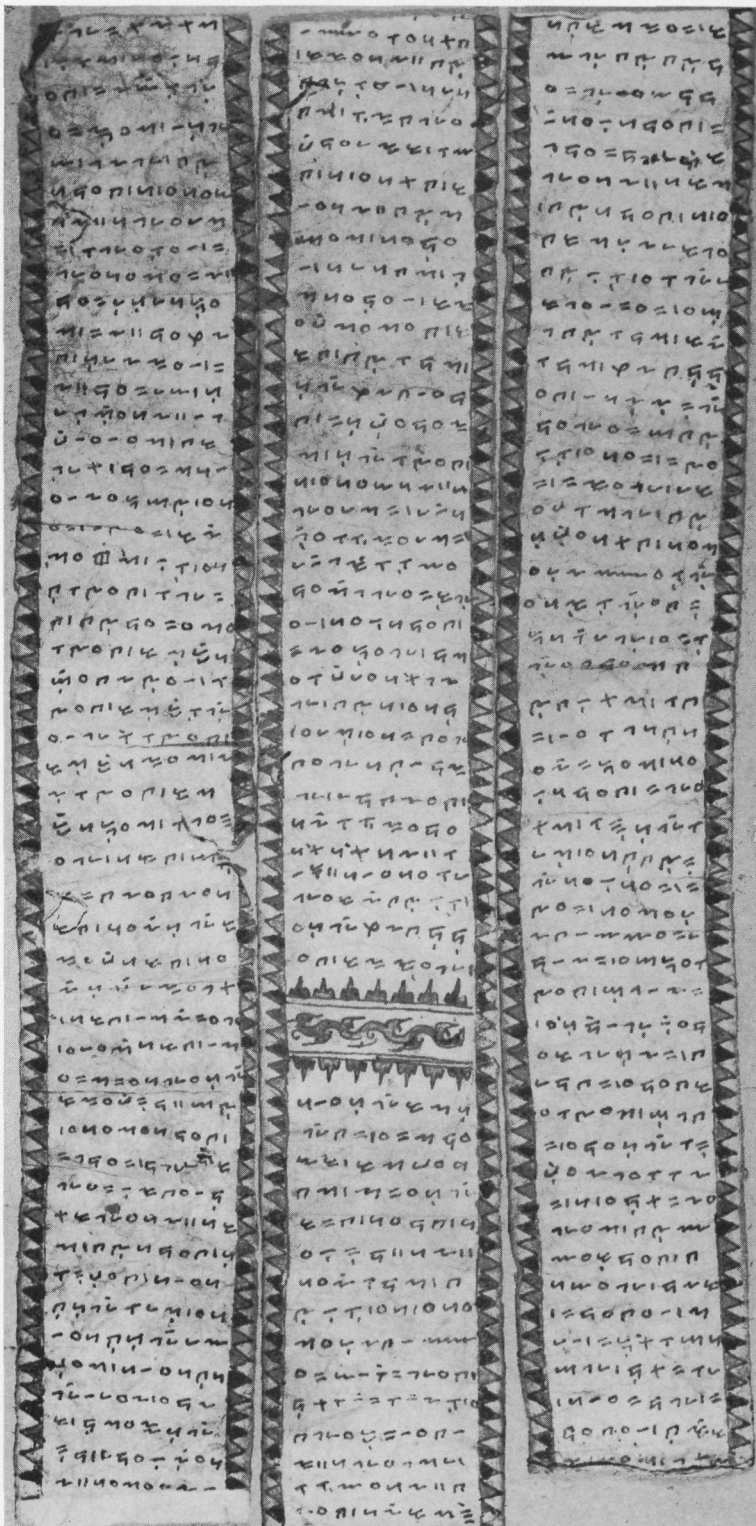


Plate 4.

Javanese, though the script is Javanese. *Pasangans* are used somewhat sparingly. One of the sentences I could understand is: *kalawan pasang-grahannisun djangan tidak sudah sundapeti apan tiga bulan lagi isun . . . . . keritji*, i.e., 'and I shall by all means find the resthouse ready for me, for in three months' time I (shall come to) Kerintji'. Horses and elephants are also mentioned in the text; presumably these too were to be kept ready for the noble visitors.

Dr. Poerbatjaraka wrote to me that in the collection of the Royal Batavia Society there was one rolled royal letter, from a Susuhunan of Mataram to a nobleman in Sumedang, but it had no seal.

Dr. Th. Pigeaud estimates the date of the Javanese script at mid-18th century or somewhat later, i.e. the same period in which most of the piagams in Arabic characters were written. I was wrong in calling all the Javanese script in Kerintji documents 'Old Javanese'. Schrieke had already remarked in 1929 that the Javanese writing found in Kerintji belongs to two different types. An older type is used in the Tandjung Tanah Code of Laws (no. 160) and in the Hiang Book of Incantations (no. 136), both clearly pre-Islamic texts. The text of the Dusun Balai lontar MS. (no. 118) is Islamic; the script may be a link between Old Javanese and rëntjong writing.

The Kerintji documents are not written in the spoken language of the area but in a literary language that is essentially Malay. Knowledge of spoken Kerintji may help to explain many peculiarities of spelling and idiom in the documents, but I do not have such knowledge. All my time in Kerintji and afterwards in the short period I could work on this subject before the outbreak of war was spent on the inscriptions. In my *Critical Survey of Studies on the Languages of Sumatra* (1955), p. 18 I wrote: 'Whether (the Kerinchi dialect) is a strongly Malayicised language with an originally non-Malay core, or whether it is simply a Malay dialect I have to leave undecided for the present'. I now think that the possibility that it was originally a Redjang dialect should not be excluded. There certainly are some remarkable similarities between Kerintji and Redjang in which they differ from the surrounding languages. The name Kerintji contains two of these: it is pronounced Kintjai, with original *r* disappearing, and original final *-i* becoming *-ai*. Another feature in which Kerintji and Redjang agree is the non-use of the suffix *-an*, e.g., in the name Pënětai, = Mal. *pěnitian*, the place on the road to Djambi where one *měniti*, i.e., crosses the river on a narrow bridge (it was a steel cable in 1941 and may have been rattan in earlier times).



As the last item of my collection of materials on Kerintji I may mention a few photographs of the crowds that accompanied the pageants in which the pusakas were brought to the place where I could inspect them.

P. VOORHOEVE

APPENDIX I

TRANSLITERATION OF THE LONTAR MS. OF HIANG  
BY DR. POERBATJARAKA.

Morison<sup>1</sup> says about this MS.: 'A *tambo* consisting of a few dozen lontar leaves threaded on a string was at one time sent to Batavia. There it was found that the writing is Old Javanese, the language Old Malay. The keeper of the MS. thought that it was a history of Hiang, but in Batavia it was found that the *tambo* contains a series of *mantras*. It was not possible to give a complete translation of the text.' The expert who examined the manuscript in Djakarta was Dr. Poerbatjaraka. When the MS. was sent to Djakarta it was accompanied by a handwritten copy on paper with the title: 'SALINAN. T a m b o doesoen Hiang Tinggi Mendaporaad Hiang (K E R I N T J I).' The *gelar* of the keeper was not mentioned. In 1941 the keeper was one of the depatis of Kota Baru Hiang, not of Hiang Tinggi. As Hiang Tinggi is considered the 'centre and origin' of the mendapo Hiang,<sup>2</sup> and the *tambo* was thought to contain its history, I think that the title of the copy means that the manuscript originally came from Hiang Tinggi.

Dr. Poerbatjaraka transliterated the text in the order in which he found the leaves threaded on the string. The only change he made was that in some cases he put the verso before the recto, because it was clear that the text of the verso was continued on the recto. A further examination shows that all the leaves should be re-arranged. By doing this I got at least one complete *mantra*, the one published in *Perintis Sastra*, and some long fragments, but a number of leaves still remain isolated, without apparent connexion with the text of another leaf. The division of the text into words as made by Dr. Poerbatjaraka is only tentative. In the one complete *mantra* I have reconstructed some corrections were necessary in this respect.<sup>3</sup>

<sup>1</sup> Morison, H. H., *De mendapo Hiang in het district Korintji. Adatrechtelijke verhandelingen*. Proefschrift Batavia, 1940, p. 40.

<sup>2</sup> *ibid.*, p. 26.

<sup>3</sup> In Dr. Poerbatjaraka's transliteration *j* is used for *dj*, *c* for *tj*, *y* for *j* and *n* for *ng*. *ø* means a letter struck out.

(3 r and 3 v) blank

A.

- (5 r) // huñ, saŋga bukit saŋga prati/bi saŋgakan hati hañ/kara tahan naku si tida(n)  
 (5 v) mati lih lawanku dituhuñ / aku çalah diparañ aku / salah dibalado aku  
 (2 v) çalah aku anak si layañ / ø layañ ma(n)di kū(?)<sup>4</sup> ma(n)di / tidañ baçah hi(n)gap di ra  
 (2 r) (n)tiñ tidañ patah tujuh talu/k tujuh ra(n)to tujuh / talaga, tahan naku çi[n]  
 (1 r) tuhuñ lalu ka kiri ka ka/nanku tahan na/ku çi kilat lalu ka pina  
 (1 v) kahidupku

B.

- (4 v) // huñ çi tuhuñ nama nañ kujur / si kuribañ nama wurit / çi tabat nama balado tu  
 (4 r) juh dapa tujuh rambur ø ni pa / na kayit mabayañ bayañ / ku tahan naku, çi galumu  
 (6 v) (? connexion uncertain) / r talu talatuhan diam / pa gajah siribu maha / rik batakutti sarba  
 (6 r) sartuñku tahan naku tuku/t pratibi li ø ø yu / kkan naku, kayu kayu  
 (8 v) wan liñgañkan naku prati / bi kilat kilat na / ma kakiku bayañ bayañ ø na  
 (8 r) ma tu ø buhku patam kami / nama nañ tañanku ja / ka kuhuñ tirlabuh<sup>5</sup> mahu çi

C.

- (7 v) // huñ siña. ja(n)tan kukanan / kan baruwañ ja(n)tan kuki / rikan çina nidañ di  
 (7 r) kapalaku buruñ raya sañ gapi / ta çi malu çi layañ layañ gu / (n)tur patir çi galap tuha

D.

- (9 r) di aku labuh tahan na / ku ø gumi gimpa ra / ya ka pinahidupku //  
 (9 v) // huñ turun batara aguñ / agañ dañan liñga ba / na batamu di hutan la  
 (10 v) (? connexion uncertain) ø yayir aguñ agañ dañan la/uttan batamu di / hut lamah lapur dañan kayu  
 (10 r) kayuwan bamu di halaman lammah / lapur dañan tanam tanamma / n batamu di rumah lampur [da]  
 (11 r) dañan tihañ sañ hyañ naga palutar sa / rtuñku mahusir di aku<sup>6</sup> / bagra ikur bagra taliña bagra  
 (11 v) kapala mahusir diyaku labuh jaka ku / usir labuh tahan naku gumi / gampa raya ligañ pratibi ka pi  
 (12 r) nahidupku // huñ siyah si / yah çi buruñ putih çi / buruñ hitam akan  
 (12 v) lalu damakkan sutiñku / çiligikan çugi / ku, panah datañ di pada a  
 (13 r) ku tanah mula martimu, mata ga<sup>7</sup> / lah datañ di aku salah / kiri salah kanan siyahka

<sup>4</sup> P.: kça.

<sup>5</sup> for ... huñ tir ..., read *husir*?

<sup>6</sup> P.: hiku.

<sup>7</sup> P.: ta.

- (13v) n naku tutuñ<sup>8</sup> braja sanja / ta çarba çartuñku ja / ka kada datañ di aku  
 (15r) siyah kiri çiyah kananku / jaka datañ tu(n)tuñ curi / kña çiyahkan naku  
 tu(n)tuñ  
 (15v) kariçña jaka datañ tu(n)tuñ ka / riçña çiyahkan na / ku tu(n)tuñ tu(m)-  
 bakña jaka  
 (14v) datañ tu(n)tuñ tu(m)bakña [jaka / datañ tutuñ tubakña] / çiyahkan naku  
 tu(n)tuñ ghalah  
 (14r) ña jaka datañ tu(n)tuñ galahña / çiyahkan naku tu(n)tuñ / piso rautña  
 jaka  
 (22v) [jaka] datañ tu(n)tuñ piso ra / utña siyahkan na / ku tu(n)tuñ ø gadiñña  
 jaka da  
 (22r, not transliterated by P.) tañ tu(n)tuñ gadiñña siyahkan / naku tu(n)tuñ  
 katarina / jaka datañ tu(n)tuñ ø katarina  
 (21v) siyahkan naku tu(n)tuñ bita / laña jaka datañ tu(n)tuñ / ø ø ø bitalaña  
 siyah  
 (21r) kan naku tu(n)tuñ tawakña / jaka datañ tu(n)tuñ (ta)wak / ña salah kiri  
 salah kanan

## E.

- (16r) dari malayañ ka pinahidu / pku jaka kada datañ di / aku anak dara basubañ  
 (16v) gadiñ ka pinahidupku ja / ka curik datañ di a / ku ikur tilan mañilat

## F.

- (17r) siyahkan naku tu(n)tuñ braja ta / han naku si lañkil / ran çiyahkan si  
 mabañ la  
 (17v) lu anak anak çì bañka na(n?)<sup>9</sup> ja / ti ka pinakahidup / ku anak anak  
 bidyaya

## G.

- (18v) lan pinahidupku jaka / galah ø datañ di aku / si ular ayir pinakahi  
 (18r) dupku jaka gadiñ datañ / di aku putri baju / lañ ka pinakahidupku ja  
 (34r) ka bitala datañ di aku / sañga banu ka pina / hidupku jaka gadiñ da  
 (34v) tañ di a(ku) çì tala putuhu / r ka pinahidupku

## H.

- (19v) na garañgañ tah(an) naku siku / sandi sarba çartuñku siga / lambay  
 mamatah jari taña  
 (19r) n ø çiku sandi sarba sa / rtuñku jaka ku di hu / sir labuh jaka ku mahu  
 (20r) ø çir labuh tahan naku si ka / riput pama(?)<sup>10</sup> tah çandi / ka pinahidupku //  
 (20v) blank

## I.

- (23r) ka pinahidupku jaka ta / wak datañ di aku ba / ga mahampañ maniña ka  
 pañ<sup>11</sup>  
 (23v) nahidupku jaka curik / tu(n)duk datañ di aku / bariñin lalay ka pina  
 (24v) hidupku jaka katari / datañ di aku tahan na / ku çì kra(m)bil gugul  
 (24r) pinakahidupku piso / raut datañ di aku / tahan naku çì anak ba

<sup>8</sup> P. = tuntuñ.

<sup>9</sup> P.: naka.

<sup>10</sup> P.: pna (?).

<sup>11</sup> read pi.

## J.

(25v) n si jinjin ka çi bujañ bi / ma ka pinahidupku  
 (25r) // huñ karañ karañ baju karrañ di / tañan siku çandi / çarba çartuñku  
 turun sañ hyañ

(26—30) blank

31—33: These leaves contain a text in a different writing. Dr. Poerbatjaraka could only read the followings words:

..... pagi sadyanna i tuha tibakan tadi guha ra sañ ghana ituñña .....

34 (see above in fragment G.)

35—37 are again in the second kind of writing. Dr. Poerbatjaraka could read the following text:

(35r) ..... turun ka çi tabar kâla / na sumpa da dura dragan<sup>12</sup> dragan<sup>12</sup> tija  
 datañ ..... / ..... di guluñ- / na mañguluñ kilat di-guluñ kilat mañgu- /  
 luñ guruh di-guluñ guruh mañguluñ bukit

(35v) di-guluñ bukit mañguluñ bukit mañguluñ / batu di-guluñ batu mañguluñ  
 ayir di-gu- / luñ pratiwi di-guluñ pratiwi mañguluñ ø ha- / lilintar pawana  
 di-palluk lapar ma- / paluk lapar di-jawat lapar ma-

(36r) njawat lapar di-tikam dra<sup>12</sup> ku salah / di-sumpit dra<sup>12</sup> ku salah tahan  
 naku / si labu hanut pinakahidup / ku ksa sa bhyan han te<sup>13</sup>

(37r) na sa la batuhun naga guluñ naga / mañguluñ naga hallañ di kapa- / laku  
 da ha ne hu ta dra<sup>12</sup> ha na ku // (?) / tahu aku mula batu jadi tana

(37v) dupmu jadi // palis si kapas / si batu hampa salah ka k(i)ri ka / mari  
 jañan datañ dra<sup>12</sup> ku dra<sup>12</sup> nak ba ø ø / tara gu(ru) (?) salah swaha //

(38—41) blank

*A tentative translation of mantra A.*

OM! Lord of mountains, Lord of the earth!<sup>1</sup> Tame savage hearts.  
 I resist, I cannot be killed by my opponent. If he stabs me with a lance<sup>2</sup>  
 it will miss me; if he cuts me with a chopper it will miss me; if he  
 stabs me with a dagger it will miss me. I am the son of the bathing

<sup>12</sup> dra, read a?

<sup>13</sup> Skt.: kṣantavyo'ham te, = forgiveness be given to me by you (P.).

<sup>1</sup> *Sangga bukit, sangga pratibi*, cf. Batak Sanggabunuh, Sanggapati, tamer of murder, tamer of death as names of *paṅgulubalangs*, mighty ghosts who help the magician.

<sup>2</sup> The word *tuhung* is explained on fol. 4 verso: *si tuhung nama nang kudjur*, *tuhung* is the name of the lance.

swallow<sup>3</sup> who does not get wet in bathing.<sup>4</sup> If he sits on a thin twig it does not break. (He flies?) seven bays, seven reaches, seven lakes (far). I hold out against a lance that passes to my left side, to my right side; I hold out against lightning that strikes at the source of my life.

## APPENDIX II

## TRANSLITERATION OF MS. KITLV Or. 239 (Plate 4).

Kerintji rëntjong writing on a scroll of paper. Fragment. The beginning had been glued to a preceding part of the scroll that is now lost. This can be seen clearly at the back. There are also a few lines of less careful writing at the back.

In the transliteration *ui* means that the (closed) syllable has the signs for both *u* and *i*. See the postscript.

*At the back of the paper:*

..... sakalini ja / hadik salajang buruing da / ngar lah njanji hu / rang tabuwang hini

*Front (inner) side of the scroll (first column in Plate 4):*

barasawa lawan / tu<sup>1</sup> lun<sup>2</sup> hitu had- / ik salajang buruing / sangguin tahura- / j galar ka'u / hadik hih hija / halah hari pana- / s baribuit sa / ri hini salah / disapu hupa hambui- / n salah ditjala- / k hupa langit sa / lah disapaj hu / pa gunuing halah paga / ntang titin kama / raw disana hap- / i talimba dja'uiah

<sup>3</sup> *lajang-lajang mandi*, the bathing swallow, i.e. the swallow that skims over the surface of the water, is a symbol of swiftness and gracefulness in South-Sumatran literature. In Batak mythology, where the word *mandi* is no longer understood and has become a proper name, Leang-leang Mandi is a messenger of the gods.

<sup>4</sup> The syllable before *mandi* was read as *kṣa* by Dr. Poerbatjaraka, but this gives no sense. There is another instance of the syllable *kṣa* (or *kṣa*?) in fol. 36 recto, but there it is used in a traditional corrupted Sanskrit formula. Otherwise in this text only the *pasangans ra* and *ya* are used regularly; in other consonant clusters the *tanda bumuh* is used. The sign written under the *k* is not the vowel *u*, but it may perhaps be an *ū*, though this is not found elsewhere in the text. According to Dr. Poerbatjaraka *ā* is used in the word *kāla* (35 recto), so the long vowels were probably not unknown to the copyist. If the reading *kū* is correct I take it to mean the syllable that is often used in Middle-Malay *andai-andai* (metrical epic tales) to fill up a line that is too short.

Though the names *Batara Guru* (37 verso) and *Bima* (25 verso) do not prove that a text in which they are used is pre-Islamic, I think that in this case, where not a single Arabic word is used in the text, we have a genuine relic of pre-Islamic Malay literature.

<sup>1</sup> or *pu*?

<sup>2</sup> or *'um*? One would, however, expect *ui* in a closed syllable. Therefore, the *u* is probably a mistake, and the word is either *tulan* or *pulan* or *tu'an* or *pu'an*.

h- / is sa'is malang / nijan tubuih ha / ku ba'ik barasa- / k ka'u disini / ba'ik manumpang ha / djuing ka la'uit ba / 'ik manumpang buruing / tarabang ba'ik / manumpang hangin la / lu ba'ik man(u) / mpang hambuin bagings- / ir hamak dja('uih) / sakali kali ha / mak hilang hurang ma / ngintang hamak hi / lang hurang pangigaw / hamak tanalang sir- / ih pinang hamak tan- / isa nasi hari hurang / mangintang sudah dja / 'uih hini hadik / sagadis dara pa(?)dang(?) ma / ri satunda kita du / wa mari halah hama- / n ka'u hadik hu / basuntuik hati ha / ku hurang bapanuih ha / ti haku hurang panja / ntuin hati haku h(u) / rang tapilih dala- / m dunija hurang / sudah dituluing ha / lah hini pula ka

(second column in Plate 4):

ta njanji bihawak / mandi halah ka'u / karubuit hapa ha / kan bunga kari / ntang di pandam banja- / k hih hawak ma / ti halah ka'u na / djin hidui- / t hapa hakan gu / na hiduit mangi / ntang ninik ma / mak ka'u badan / hurang tjalaka tida- / k sahuntuing dinga- / n hurang ba'ik / hih hija halah ha / ri panas patang ha / guing babungi panas / patang gandang babunji / di nanggari samuru- / it hitu hadik / salimbuir dan- / i bantang pihawang gala- / r ka'u hih hadu- / ih panuih hasa kira / kira haku tadanga- / r pada kalik / halang babungi di / hawang hawang halah ba / tambah hati hiba pa / ri malang ka'u tubuih / hurang tjalaka dudu- / ik manganduir

.....  
(decorative border)  
.....

hati hurang mana hu / rang kasih sana di / jam mananti ha / kan nasi hurang / masak hidak h- / itu sudah halah / hilang badan ka / 'u tubuih hih hi / ni pula kata njanji- / i saja tabang sarik / duwa batang sabatang labuih / karimpu sapi kata / ngah hari ganap / babunji halah ka / lik halang manjungsang

third column in Plate 4:

haku manangis ma / njaru ka'u ka'u di / saru tijada da / tang hitu hadik sa / gadis<sup>3</sup> dara padang(?) ma / ri halah haman / ka'u hadik hih / kamana pula pamagi / ka'u tubuih barang pa / magi tasisih dju / ga ka'u badan malang / badan tjalaka dudu- / ik tahalulu surang / diri sadja ka'u / tubuih his sa'- / s sandir pam- / inta banar ka'u / huntuing hawak hin- / i pula njanji buruing / handu buruing kasu / mba habang paruuh sabu / ruing gadin ka / 'u ka tuwan baka- / s tibaga haku h- / ilang sambin hi / tu hadik sari / wan bangsu hurang ba / panuih haku ka'u su / rang hitu his sa / 'is hini pu / la kata njanji sapa / da talasih djambi ba / 'ik djuga talas- / ih hudang tarutuing d- / i mara hulasa ka / pada kasih di kam- / i ba'ik djuga ka / sih di hurang basu / ntuung lagi babala- / s hih duwa sali / rin ka'u nja / nji mudik ka / hajir dalam / sadikit na / pat sambuwang badjaha / djar duwa sabap / hati sadar sa / dikit kundang ma / .....in da(?)tang dj(u)? (incomplete letters)

This is a lament addressed by a lover to his sweetheart (*adik*). Apparently she lived in Semurup, for his sadness is awakened by hearing the drums in that village. 'I am weeping, calling you; though called, you do not come' (*aku menangis menjeru kau, kau diseru tiada datang*). He cites some pantuns, which are called *njanji*. The language

<sup>3</sup> the *tanda bumuh* is missing.

is Malay, but the influence of the local language is apparent in such words as *hupa* (probably pronounced *upa*) for *rupa* and the consistent use of *ui* for *u* in closed syllables. Though some sentences are easily understood it is not easy to divide the whole text into metrical units, let alone translate it.

### APPENDIX III

#### NOTES ON KERINTJI MANUSCRIPTS IN DJAKARTA.

1. MS. E 79. A goat's horn with Kerintji *rèntjong* inscription. Sent by H. K. Manupassa, 1904. See above, p. 370. The horn was missing after the war, but my pre-war transliteration of it is preserved in MS. Djakarta Malay 482.

1 hini surat hambuk / 2 kalingan hanak batina / 3 dipati hijang kalawan hana / 4 k samana kalu (r?)ija manda / 5 ra lagi barasabut mangata / 6 kan kihan muda hadik baha / 7 dik hurang batjapak bagantang ti / 8 dak lagi dulu sudah kini / 9 sudah radin tamanggung manji / 10 kan sihapa mangu(ngk?)it / 11 gawaj sudah kana kutuk / 12 pangiran batu / 13 sahapa manjurit sarintang / 14 kalawan dipati puntjak / 15 kurintji

2. MS. E 80. Small fragments of two letters written on lontar leaves in Kerintji *rèntjong* script. From Mendapo Seléman. Sent by H. K. Manupassa, 1904. From my pre-war transliteration preserved in MS. Djakarta Malay 482 it appears that the language is Malay.

3. MS. E 81. Small fragments of four letters written on lontar leaves in Kerintji *rèntjong* script. From Sanggaran Agung. Sent by H. K. Manupassa, 1904. My pre-war transliteration is preserved in MS. Djakarta Malay 482. The language is Malay, but the Javanese pronoun *ingsun* (spelt *hisun*) is used for the first person singular. I have not seen the manuscript after the war, but according to a note in my transcription there are 6 syllables in Javanese script on one of the fragments.

4. MS. E 91. A narrow paper scroll. The outside has no text but only decorative drawings, part of which is composed of signs from the Kerintji *rèntjong* syllabary. The inner side has two decorative endings. At each end a *rèntjong* text of five lines starts; where the two texts meet in the middle of the scroll the two strips of paper of which the scroll is made up are glued together. According to the inventory of the Djakarta MSS. collection, this small scroll was found in MS. KBG Mal. 396 (See below no. 6).

Transliterated from an indistinct photograph which I took in Djakarta, in February 1969.

A. 1 hini halah surat pamandin muda dari bangsu djanga(ng?) ha / 2 ku dibari malu hija guru hini pantu haku sapatah hanak muranak / 3 hanak muraj hahanak muba harabah kupanggang hadjah halah hapa / 4 hadjah mulin sampi panjudah djangang kita bakasat hapi hija guru tijada(?) / 5 salah himang badantang dingan ninak haku salah kuni hurang saraga hamak kulu

B. 1 hini surat pamandjin guru tuwa haku djudjuing djangang sija dibari ma / 2 lu haku niti banang salambang haku manalampuh kulit ha (or hu?) jar ka haku sarata ramping / 3 muda haku sarampak dingang kilap hini surat pamandjin bapa rimandjang(?) / 4 ra(?) bari selamat haku pamanjandang sati ninak pujan datu lama djadjak gum... / 5 ni baganggang harih baluing karasi baluing samat samata baluing hada baruing s...

It seems that these are short letters written by a beginner to his master (*guru*). He asks not to be put to shame (*djangan aku diberi malu*), probably by criticism of his imperfect writing. If we may trust his spelling, final nasals are rather weak in the Kerintji language, for he spells *djangang* (= Mal. *djangan*), *himang* (= *iman?*), *pujan* (= *pujang*), *baluing* (= *belum* or *belun*). Some mistakes may be his (certainly *ninak* should be *ninik*), but most are presumably mine.

5. MS. E 92. A small bamboo box containing a piece of paper on which an amulet is written in Arabic characters. The box itself has an inscription in Kerintji rëntjong script. Acquired for the Museum in 1929 by B. J. O. Schrieke (see TBG 1929 p. 166).

Copied and transliterated from the original in Djakarta, February 1969.

1 hini tuwah tu(?)'ih sisih pandjang ma / 2 ra'uin hanak kaki sisik ka / 3 tjikat (l. katjik?) kara'ang kaki sirat djala halanggu- / 4 ir djang (l. dja?)la hikan bakilat kalam / 5 djala X hini tuwah kurik sisik / 6 katjik kara'ang kaki balurah sisik / 7 sisik pandjang manisir rumu haning haka- / 8 n tuwah hajir dalam tabing bakawak / 9 hadjuing lala kula tumpat X hini tuwah biring / 10 pasak kuku pandjang djaruin tjina pandja'it tj- / 11 ina hakan pama....t hadjuing tjina / 12 t tja hih hini hina

A short text on *tuwah ajam*, lucky signs on fighting cocks. The box may originally have been used as a receptacle for cock's spurs.

Here again we find *-n* for *-m* in *djaruin* = *djarum*, and initial *h* (perhaps not pronounced) for *r* in *hadjuing* = *redjung* (Middle Malay = Mal. *djong*, sea-going ship).

6. MS. Mal. 396. This volume contains copies of documents in Arabic writing sent by the Assistant-Resident of Kerintji to the Batavia Society soon after November 1904. It is mentioned in Ph. S. van Ronkel's Catalogue of Malay manuscripts in the Batavia Museum



(VBG 57, 1909) under nos. CDVI, DCCCLVII, CDXXI and CDXXII. There is a photocopy of it in the Leiden University Library, Cod. Or. 12.326. A Dutch list of contents in the volume mentions the following items:

1 kitab Undang-undang Minangkabau from kuta Madjidin (Karamanten), i.e. mendapo Kemantan. See Van Ronkel CDVI; the title should be: Undang-undang luhak nan tiga laras nan dua.

4 copies of piagams from Djambi. The originals are held by the Depati of Sandaran Agung (i.e. Sanggaran Agung). See no. 174 of the list. Van Ronkel CDXXI erroneously mentions 3 copies from Sanggaran Agung (and 4 instead of 3 from Seléman). As mentioned above, there are photocopies of 3 of these piagams in MS. KITLV Or. 414, but not of the fourth, but this too was still there in 1941 and I noted in the list that it was sent by Pangéran Ratu Negara. The copy has only the letters R.t. for the word Ratu and it seems possible that is the remainder of a partly legible word Sukarta. In the introduction the sender states that his father died in H. 1119 (A.D. 1707) and that he has succeeded him in his office. If they still remember the ruler of Kedipan (*djikalau lagi ingat kepada radja ditamah Kedipan*) the Depati Sanggaran Agung, the four Depatis and 'Depati selapan helai kain' should inform the people of the country (*tamah*) Sanggaran Agung of the Pangéran's death. Kedipan is also mentioned in other letters from Djambi; perhaps it is the name of the Pangéran's apanage. The new Pangéran especially mentions that he will take over his father's task to enforce the tenets of Islam (*mendirikan sara<sup>c</sup>*). At this point the original was decayed and there is a lacuna in the copy. The text continues:

djikalau ada seorang depati<sup>2</sup> mendirikan seperti t-alif-w-h nj-alif-t tepuk tari sabung djudi minum makan tua' dan ara' d-j-n-h r-alif-n-j menjembah batang batu segala berhala dan mengara' djenazah dengan gendang serunai (dan barang) sebeginja daripada larangan sara<sup>c</sup> hubaja<sup>2</sup>lah djangan kamu kerdjakan

i.e. if one of the depatis organizes . . . ,<sup>1</sup> a dancing feast, a cockfight and gambling, a banquet at which palmwine and toddy is drunk, . . . , paying homage to stone images of pagan gods,<sup>2</sup> escorting a corpse with the playing of drums and the hobo and the firing of guns, and all

<sup>1</sup> perhaps *tau* (or *tahu*) *njanji*, a dance accompanied by singing; cf. Klerks in TBG 39 p. 86: Ker. *betahu* = Mal. *menari*; in Selapan Helai Kain this *betahu* is accompanied by singing.

<sup>2</sup> Cf. p. 387. Apparently in another piagam I found *batang kaju*, trees, instead of *batang batu*.

such things forbidden by religious law, (remember that) you should by no means do such things.

The depatis to whom the piagam is given should punish transgressors of these rules; if they fail to do so they will be fined by the Pangéran. The Pangéran's representative who brings this letter is Sidi 'Abdulmu'min.

Another letter from Pangéran Sukarta Negara (KITLV Or. 414 no. 9a) is addressed to Kiai Depati Sanggaran Agung, the four, seven and (one word missing) depatis, and all the depatis in the country ('alam) of Kurintji. The Pangéran asks them to spread the tenets of Islam (*Pangéran minta' kembangkan kepada kamu sekalian sara-Rasulullah*); they should confer with the religious teachers in Kurintji to enforce the religion of God's Messenger (*mupakatlak kamu dengan sekalian mu'allim jang ada dalam 'alam Kurintji mendirikan agama Rasulullah*). Pagan funerals with drums, hobo and gongs should be forbidden, for the world is in its last days; according to Holy Tradition in 8 years' time the Imam Mahdi will appear. The letter is dated on Tuesday, 25 Djumadilachir, but the year is not mentioned.

3 copies of piagams from Djambi held by the Depati of Seléman. Van Ronkel CDXXI. Perhaps the stamps no. 156 in the list are from these piagams. I cannot identify them among my photographs.

2 copies of letters (from Djambi?) held by the Depati of Seléman. Van Ronkel DCCCLVII. The two letters have almost the same text, dealing with the greatness of the ruler of Minangkabau; they came obviously from that country and not from Djambi.

1 copy of a document from Indrapura held by the Depati of Karamanten (Kemantan). Van Ronkel CDXXII. The first part was published by E. A. Klerks in TBG 39 p. 115-117. This copy had an addition dated H. 1246.

#### Postscript:

'Middle Malay' as a translation of Dutch 'Midden-Maleis' is the name of the Malay dialects spoken in the centre of the Malay speaking area of Sumatra; it does not refer to a stage in the development of the language between old and modern Malay.

The vowel in a closed syllable that has both *u* and *i* in Kerintji réntjong script is probably not *ui* but *o*. In Middle-Malay réntjong script a combination of *é* and *u* is used for *o*; as there is no sign for *é* in the Kerintji script I suppose that *i* is used instead of *é* in this combination. So *buruing* should probably be pronounced *burong*, etc.