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EDITED BY  
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OF MARSEILLES.

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"It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science, in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta; it will languish, if such communications shall be long intermitted; and will die away, if they shall entirely cease."

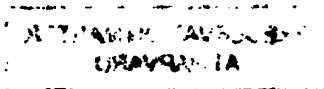
SIR WM. JONES.

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I.—*Sketch of the four Menangkabowe States, in the interior of the Malayan Peninsula.* By Lieut. J. T. NEWBOLD, 23rd Regt. Madras Native Infantry.

[See Proceedings of the Asiatic Society, 11th March, 1835.]

THE inhabitants of the states in the interior of the southerly part of the Malayan Peninsula, particularly those of *Súngie-újong*, or *Stmú-jong*, *Rambowe*, *Johole*, and *Sríminánti*, derive their origin from the parent empire of *Menangkabowe*, in Sumatra, more directly, than the natives of the neighbouring states. This peculiarity, with respect to *Rambowe* alone, has been cursorily noticed by Mr. MARSDEN and Sir STAMFORD RAFFLES. The former, quoting the Transactions of the Batavian Society, observes, that the interior boundaries of the Malacca territory are “the mountains of *Rambowe*, inhabited by a Malayan people named *Menangkabowe*; and Mount Ophir, called by the natives *Ganong Ledáng*. These limits, say they, it is impracticable for an European to pass; the whole coast for some leagues from the sea being either a morass or impenetrable forest; and these natural difficulties are aggravated by the treacherous and blood-thirsty character of the natives.” If we give the author of this unpropitious account due credit for veracity, we must, in justice to the *Menangkabowes*, and the tract they inhabit, acknowledge at the same time that the progress of civilization has been rapid, and the change in the face of their country corresponding.

The forests are, at the present time, certainly thick, and some of the morasses deep; but during a recent ascent to the summit of Mount Ophir, and a journey along the foot of the *Rambowe* mountains, I found neither the one nor the other impenetrable or impracticable, and experienced nothing but kindness and hospitality from the natives.

H H

Sir S. RAFFLES, in a letter to Mr. MARSDEN, thus notices the state of Rambowe: "Inland of Malacca, about sixty miles, is situated the Malay kingdom of Rambowe, whose Sultán, and all the principal officers of state, hold their authority immediately from Menangkabowe, and have written commissions for their respective offices. This shews the extent of that ancient power, even now reduced as it must be in common with that of the Malay people in general. I had many opportunities of communicating with the natives of Rambowe, and they have clearly a peculiar dialect, resembling exactly what you mention of substituting the final *o* for *a*, as in the word *Ambo* for *Amba*. In fact, the dialect is called by the Malacca people the language of Menangkabowe."

The foregoing remarks apply equally to the three vicinal states, Súngie-újong, Johole, and Sríminánti, and as has been already observed, to Náning. It is also worthy of remark, that in the ancient records of the Dutch, preserved in the archives of Malacca, the natives of Rambowe and Náning are invariably styled "Menangkabowes."

The period when these colonies, from the heart of Sumatra, settled in the interior of the peninsula, is unknown. It is generally admitted, that Singapore and the extremity of the Peninsula were peopled by a colony from Sumatra in the middle of the twelfth century, by the descendants of which Malacca was founded nearly a century subsequent; as well as other places on the sea-coast, as Perak, Quedah, Pahang, Tringano, &c.

Antecedent to this, according to the best native information, the coasts of the peninsula and adjacent islands were inhabited, though thinly, by a savage race, still known under the name of *Ráyet Laut*, (subjects of the sea,) the Ichthyophagi of the ancients, and termed by VALENTYN, probably from their situation, "Cellátes." The interior was peopled by those singular aborigines, the *Ráyet Ulan*, (subjects of the forest,) of whom there are various tribes. Those that have hitherto fallen under my observation have all borne the Mongol stamp on their features; though the *Sémang* in the interior of Quedah is said to be characterized by the woolly hair and thick lips, &c. of the Papúan.

Tradition ascribes the peopling of the interior of the peninsula by the Menangkabowes to a more recent and direct emigration from Sumatra than the one above alluded to. In absence of all historical information, the following story, as current among the better informed descendants of this colony, may perhaps not be out of place.

"After SRI ISCANDEER SHAH had fled from Singhapura to Malacca, in the seventh century of the Hejira, a Menangkabowe chief, named *Tú Pattair*, came over to Malacca attended by a numerous retinue.

He ascended the river to Naning, where he found no other inhabitants than the Jacoons, (a tribe of the *Ráyet Utan*), and settled at Taboo and took to wife one of the Jacoon damsels; an example speedily followed by his vassals. This little colony gradually spread itself over Súngie-újong, Rambowe, Johole, and other places, chiefly inhabited by the aborigines, (who gradually betook themselves to the woods and mountains, as the intruders encroached,) viz. Jompole, Sérling, Jellabú, Sríminánti, and Teráchi.

In course, of time, Tu Pattair died, and was buried at Lúbo Kopping, in Náning, where his tomb is to this day venerated as a *Krámet*. From these accounts then it would appear, that the present inhabitants of the interior of the part of the peninsula here spoken of, are chiefly descendants from the Menáungkábowes and Jacoons; and those on its coasts, from the Malays who fled from Singhapura, and the *Ráyet Laut*.

The new settlers, rapidly increasing in numbers, divided themselves into nine petty states, under as many *Panghúlus* or chiefs, feudal to the Malayan Sultáns of Malacca, and after their expulsion by European powers, to those of Johore, by whom they were consolidated under the name of the *Négri Sambílan*, or the nine territories.

The names of these states, and the titles bestowed on their chiefs by the Sultáns of Johore, are as follow, viz. Segámet, under ORANG KAYU MU'DA; Johole, JOHAN LE'LAH PERCASSEH; Náning, MAHÁRÁJÁ LE'LAH; Súngie-újong, KLANA PU'TRA; Jellabú, AKHIR ZEMA'N; Rambowe, LE'LAH MAHÁRÁJÁ; Cálang or Salengore, TU'NKU CALANG, Ulu Paháng, including Serting and Jompole, RÁJÁ ANDRA SEKA'RA, and Jellye, under MAHÁRÁJÁ PU'RA.

These titles were hereditary, and their possessors used to present themselves (Mengádap) once a year at the court of Johore.

In a manuscript collection of treaties made by the Dutch in the east, are found contracts principally of a friendly and commercial character, with Rambowe and the *Négri Sambílan*, from 1646 down to 1759. Prior to this period, the Dutch had assumed considerable influence over the nine *Négris*: and, with the formal consent of the king of Johore, Sultán ABDUL JALIL SHAH elected a Bugis prince, named DYEN CAMBODIA, as chief over the whole nine. Náning had long fallen into the hands of the European Government at Malacca, and Sríminánti rising into importanoe, tacitly assumed its place among the nine *Négris*.

The Menáungkábowes, disgusted with the arbitrary proceedings of their Bugis ruler, invited over one of the princes of the blood royal of Menáungkábowe from Sumatra, named RÁJÁ MALATWAR. The *Panghúlus* of Súngie-újong, Rambowe, Johole, and Sríminánti espoused

the cause of the latter, whilst the five remaining states took up arms in favor of the former.

The Dutch, it would appear from an official communication addressed to the Panghúlu of Náning, in answer to a requisition made by that chief for ammunition to defend himself against the Bugis, did not take any active part in these disturbances, but pithily advised the *Panghálu* to observe a state of neutrality, and in no case whatever to intermeddle with such intestine commotions; and refusing the supply of ammunition solicited, informed him that, being a subject of the *Mátschappy*, he had not the slightest cause for fear.

In the event, the Menangkábowe claimant, Rájá MALAYWAR, was successful, and DYEN CAMBODIA retired to Rbio, where he died about 1773.

The *Panghúlus* of the four states, which had espoused his cause, with the assent of the Sultán of Johore, and the government at Malacca, elected Rájá MALAYWAR as their sovereign, under the title of *Eang depertúan Besár\**, renouncing at the same time their allegiance to Johore.

Rájá MALAYWAR was the first prince of the Menangkábowe dynasty in the interior.

The five other states remained as before, feudal to Johore.

The following stipulations, a copy of which is said to be in possession of the chief of Sríminánti, were then agreed on: viz. that the Menangkábowe sovereign, on all affairs of state, should assemble the four *Panghúlus*, and should submit to a majority; that his maintenance should be supplied equally by the inhabitants of the four states, each house contributing annually one gantam of rice, two cocoa-nuts, and one *síku*.

The *Panghúlus* bound themselves to furnish a certain complement of men, arms, ammunition, and provisions, in case of a war; also on occasions of deaths, marriages, circumcision, &c. in the royal family, to send, each of them, three head of buffaloes, and to distribute a certain sum in *sadkeh* (alms).

The instalment of the *Eang depertúan Besár* devolved upon the four *Panghúlus*, hence termed *Punghúlu Defíntyé*.

To them also, on the decease of their sovereign, fell the duty of transmitting the news of the event by letter to the Rájá of Menangkábowe, who on its receipt deputed one of the princes of his house, with pompous credentials†, viâ Siac, Malacca, and Náning, to Ram-

\* The title assumed by Menangkábowe princes of the blood.

† A translation of these credentials is annexed: they bear a strong resemblance to the Menangkábowe document published by Mr. MARSDEN.

bowe, where he was met and crowned in state by the four *Panghulu Defantye*. Hence Rambowe is termed *tánah kréjan*.

From thence the newly elected prince proceeded to his *astánah*, or palace, at Sríminánti, which is the royal burial place, and also called *tánah mengándong*.

Peculiar *Báleis* are elected by the *Panghulus* in their respective territories, for the reception of their feudal chief, the shape and fashion of which it would be deemed high treason, *Angkára Mahárijá Lélak*, to alter.

That at Sungie-újong is called *Bálei Meléndong*, from the circumstance of its being built at right angles with the river; and that at Johole, *Bálei Bertínkat*, having two stories.

The revenue of the four *Panghulus* is derived from the power they possess in the states under their sway, of inflicting fines and levying discretionary contributions, enforcing gratuitous labour, &c. The levying of the tenth on the crops is not in general usage.

The real power is monopolized by them, that possessed by the *Eang departúan Besar*, being only nominal, and depending on opinion.

On the decease of the first deputed prince, from Menáangkábowe, Rájá MALAYWAR, Rájá ADIL was nominated by his father, the reigning sovereign in Menangkabowe, as his successor; and having arrived at Rambowe, was there duly installed.

Rájá ADIL died in 1795 or 6, leaving three children, Rájá ASSIL, Rájá SABUN, and TUANKU PUTRI, a daughter. He was succeeded by Rájá ITAM, also deputed from Menáangkábowe; and Rájá ASSIL, eldest son of the deceased Rájá ADIL, became the first *Eang departúan Múda*. This innovation was made with the concurrence of the four *Panghulus*.

Rájá ITAM died in 1808, succeeded by Rájá LI'NGANG LAUT, who was the fourth deputed prince from Menáangkábowe.

In 1812, Rájá HADJI, one of the sons of the *Eang departúan Múda*, Rájá ASSIL, carried off by force his sister-in-law, in consequence of the *Panghulu* of Rambowe's refusing his consent to their marriage on the ground of its illegality. A war ensued, in which the *Eang departúan Múda*, Rájá ASSIL, who had sheltered the fugitive couple at Sríminánti, took an active and decided part in their defence against the *Panghulu* and *Ampat Súka* of Rambowe. The latter then sent to request the co-operation of Rájá ALI\*. This notorious chief, whose life

\* Rájá ALI is about 50 years of age, low in stature, dark in complexion, of a forbidding and rather ferocious aspect; negligent in dress and person; grossly ignorant and superstitious: though, for a full enjoyment of the drug opium, he would willingly relinquish his hopes of the *Jannat al Firdous*, in the seventh hea-

has been passed in feuds and bloodshed, and whose ambition has since elevated him to the dignity of the *Eang depertúan Besár*, was the son of the wife of the Menangkábowe prince Rájá ITAM, by her former husband, Rájá HAMAN, brother of Sultán IBRAHIM, late Rájá of Salengore. Rájá ALI's mother is the daughter of the second deputed prince from Menangkábowe.

Rájá ALI, who had fled to a place called Súngie Nípah, beyond Cape Rachado in Salengore, lent a ready ear to this proposition, and repaired to Rambowe, accompanied and supported by the *Dattu Múda* of Lingie. His weight turned the scale of events, and the *Eang depertúan Múda*, Rájá ASSIL, after some fruitful efforts at negotiation, retired to Náning (1813), and eventually to Malacca (1814), where he appealed to the then British Resident, Colonel FARQUHAR; nothing however favorable to his cause resulted.

Having obtained a private loan of 2,000 dollars in Malacca, he again proceeded to Rambowe, but failing, retreated to Náning, where he died shortly afterwards (1814-15); and was interred at the green kuoll on which stood the mosque of Búkit Tútu, near Alor Gájeh.

He left four sons and two daughters.

Rájá ALI, this obstacle being removed, was elected as *Eang depertúan Múda*, under the *Eang depertúan Besár* LINGANG LAUT who died in 1824, leaving two sons, Rájá RADIN, of *Sríminánti* and Rájá U'JONG; both by his wife, the daughter of the Rájá of Jillabú.

In consequence of intrigues and dissensions among the four elective chiefs, artfully fomented by Rájá ALI, a successor was not appointed until 1826, when Rájá LABU, a son of the Rájá of Menangkábowe, bearing the ancient credentials from his father, and a letter from the chief of Siac, arrived.

He was preceded by an adherent named Rájá KRÉ'JAN, and having presented his documents at Malacca, went up to Náning. From thence, escorted by the chief of that place, the present *ex-Panghúlu*, he repaired to Rambowe, where he was installed according to custom. He married with TUANKU ITAM, daughter of the late *Túan Múda*, Rájá ASSIL, and proceeded to his *astánah* in *Sríminánti*.

ven, with all its black-eyed houris. In disposition, he is crafty and determined; taciturn and deliberate in council; but prompt and decided in action—qualities of which I had opportunities of judging during a recent struggle between the Rambowe and Lingie chiefs. These, added to his high connexions, which however were not sufficient to give him a lawful title to the eminence which he has attained, mainly contributed to his success.

In 1830, in consequence of his countenancing the licentious proceedings of his follower, Rájá KRE'JAN, and the intrigues of his wife; and above all from the ambitious machinations of Rájá ALI, he was compelled to quit Sríminánti, but shortly afterwards, having gained over to his cause three out of the four elective *Panghulus*, viz. those of Johole, Sríminánti, and Súngie-újong, as also the chief of Jompole, besieged Rájá ALI, in his mud fort of Bander in Rambowe.

Rájá ALI held out resolutely against the formidable confederacy; till at length, through the pacific mediation of the *Panghulu* of Naning, after having lost one of their principal leaders, who was killed by a cannon shot from one of the old iron guns on the fort, they withdrew their vassals, and retired to their respective states.

Rájá ALI, his son-in-law, SYED SABAN, and Rájá RADIN, of Sríminánti, shortly after this seized on an opportunity afforded them by the absence of the *Eang depertúan Besar* at Súngie-újong, of surprising Sríminánti, and repossessing themselves of the guns which Rájá LABU had formerly taken from RADIN, under the pretext of their forming part of his regalia (*Kabesáran*.)

When tidings of this reached Rájá LABU, he marched, supported by the *Panghulu* of Súngie-újong, KLANA KAWAL, against Rambowe; but in consequence, it is said, of some horrid cruelties perpetrated upon a female by some of their followers, they were deserted nearly to a man.

Rájá LABU did not advance further than Náning: whence, after a short stay, he went down to Malacca, and finally, in 1832, recrossed the Straits to Sumatra. His adherent, Rájá KRE'JAN, fled to Paháng, and thence to Múar, and finally, to Johole, where he is now engaged in fruitless intrigues.

He assisted the *ex-Panghulu* of Naning during his rebellion against Government.

Such is the origin and decline of the Menángkábowe dynasty in the interior of the peninsula.

Rájá ALI was elected as the *Eang depertúan Besar* over the four states, and his son-in-law, SHERIF SYED SAABAN, as *Eang depertúan Muda* of Rambowe at Bander, on the 13th September, 1832.

The question of succession still remains unsettled: among the elective *Panghulus*, great discordance of opinion prevails, arising principally from the premature and impolitic revival of old but contested rights appertaining to their titles by Rájá ALI and SYED SAABAN. This has led to rebellion, and the strangulation of the tin trade in Súngie-újong; and to bloodshed and disturbances on the banks of the Lingie river, unadjusted at the present moment.

An innate antipathy to innovation, and a secret wish to revert to the Menangkábowe dynasty, prevails more or less throughout the four states, and in case of the demise of Rájá ALI, if not previously, a severe struggle may be expected between the partizans of the *Eang departúan Múda*, SYAD SAABAN, on the one hand, and the advocates for the *addat dhaulú*, or ancient custom, on the other.

SYED SAABAN, by no means insensible that in this case, the best way to secure an advantageous peace is to prepare betimes and vigorously for war, has been for some time past actively engaged in strengthening Sémpang, a post advantageously situated on the apex of the delta, formed by the junction of the Lingie and Rambowe streams, and about six miles from their debouchément into the sea. Here he has lately been joined by a chief from Sumatra, with a numerous train of followers.

## APPENDIX.

*Translation of the Credentials called the Tromba Menangkábowe* تورمبا مننگابو  
brought over from Sumatra by the last deputed prince Rájá LAB'U.

The seals at the top are placed from the right to left, according to the order of precedence of the princes whose titles they bear; all feudal to Menangkábowe.

According to the etiquette of Malay letter writing, the "place of honour," for the impression of the seal, is about the commencement of the epistle, to its extreme right, and on the highest *Mistar*. In letters from a subject to a sovereign, the impression is made near the foot.

6	5	4	3	2	1
Sultán Rájá Magat, from Rogum, son of the Eang de- partúan of Paggaru- yong.	Sultán Berkumbah Puteh, from Sungie Pa- ku, the son of, &c.	Sultán of Indraghiri, Sulta'n Sri Kahil, son of, &c.	Sulta'n of Jambie, entitled Bag- hinda Tuan, son of, &c.	Sultán of Palembang, son of Sulta'n Indra Rahim, son of, &c.	The firm in faith, by the grace of Alla'h, the great Sul- ta'n Mahars'a' dhiraja, son of the deceased, Sulta'n Abdul Jaili Mu'a'- sem.
11	10	9	8	7	6
Sulta'n Tuanku of Sinc, son of, &c.	Sulta'n of Bintan, entitled Sulta'n Mohikat, son of, &c.	Sulta'n of Achin, entitled Sri Paduka Berpa- kat Rahim, son of, &c.	Sulta'n of Priamah, entitled Ma- ha raja' son of, &c.	Sulta'n of Indra'pu- ra, entitled Sul- ta'n Mahomed Shah, son of, &c.	The firm in faith, by the grace of Alla'h, the great Sul- ta'n Mahars'a' dhiraja, son of the deceased, Sulta'n Abdul Jaili Mu'a'- sem.

2. Sultán Indrá Rahim was the first monarch of Palembang, and grand-father of the Eang departúan Makat Denam, brother of Baghinda Abras.

3. Baghinda Tuan was the founder of the dynasty of Jambie, which extends to Chi Jambie, of nine districts.

4. Sultán Sri Kahil was the founder of the dynasty of Indraghiri, which extends to the sea.

5. Sultán Berkumpa Puteh was the founder of the dynasty of Sungie Pakú, which extends to Bandar Sapuloh.

6. Rájá Magat was the founder of the dynasty of Rogum, which extends to Kúri, in the Mampawa territory.

7. Sultán Mahomed Sháh was the founder of the dynasty of Indrápurá, which extends to Moco Moco.

8. Sultán Maharájá was the founder of the dynasty of Priáman, which extends to Tiko and Kakanuli.

9. Sri Paduka Berpakat was the founder of the dynasty of Achin, which extends to Telabu and Battu Barra.

10. Sultán Mohíkat was the founder of the dynasty of Bintan, extending to Batavia.

11. Sultán Suanku was the founder of the dynasty of Siac, which extends to Patta Pahan, to Pulo Sawan, and Kasang Bunga.

“ Oh God, look down upon the greatest of Sultáns, prince of great men, the shadow of Allah in this world, renowned among Arabs and barbarians inhabiting this material world, (created for) the children of Adam : Oh Lord of the kings of the earth, it hath been declared in the Korán that every day and night is to be accounted as void of light, until the dawning of the true faith in the appearance of MUHAMMED SEYD-AL-MURSALIN, the last of the prophets. Amin ! Oh God of worlds.

The Almighty hath caused this firman to appear in the Korán in respect to princes, viz. “ I have created man infinitely superior to the angels, the sun and the moon. I have given him sovereignty on earth. I have created genii and mankind, in order that they may worship me.”

The Almighty caused the dry land called Púlo Langkáwi to descend between Palémbang and Jambie, as the place of residence for the original sovereigns of the world, viz. the descendants of Sultan HIDAYET ALLAH TA-ALA, whom he had brought down from the clouds.

Among these descendants was Rájá ISCANDER zer Alkurnein, whose country is Srang, and who is possessor of the iron lock intensely green ; sometimes assuming a red, sometimes a yellow, and sometimes a white hue ; and, in short, possessing all colours so vividly as to dazzle the eye of the beholder ; this forms part of the *kabesáran* (regalia) of the three royal brothers, who scatter profusely their justice and munificence to all the slaves of Allah, and to all princes who are feudal to them and derive favor and advancement from the beloved of Allah, MUHAMMED. These three Sultáns were very wise and faithful protectors of all the slaves of Allah.

It hath been declared that the fountain in paradise, *Jannat unnahim*, causes the young shoots to spring up from within the earth ; in like manner, the slaves of Allah exist by inhaling the fragrant odours emanating from the glorious *Bálie* (a sort of hall of audience) of their prince.

Odoriferous as ambergris and musk are the prosperity and power of the three royal brothers, viz. the Sultán of Rúm, Sri Maharájá

ALIF, the Sultán of China, Sri Mahárájá DEFANG, and the Sultán of the Golden Island, in the territory of Menangkabowe, Sri Mahárájá dhi Rájá BERDOULT. Amin, Oh God of worlds!

Whereas the following are declared to compose the *kabesdran* (regalia) of his majesty the lord of the state of Menangkabowe, viz. the diadem of the prophet SOLOMON: the web called *Songsang kála*, which weaves itself, a thread every year, until the completion of the duration of the world. The wood *Káyu Gámet*, which is divided into three portions, one of which is in the possession of the King of Rám, the other in that of the King of China, while the third remains with the King of Menangkabowe. The ratan termed *Manno ghiri*, which erects itself. The *Párang* (chopper) of gold. The *Chongka Chongkye* (a tray with a pedestal). The mass\* of gold, *Kédah Allah*, (lit. the tinder box of Allah,) resembling a man in shape. The gold *Jittah Jattí*, to be suspended across his shoulder. The tree *Naga† Tatin*, studded over with precious stones and rubies. The *Sépit‡ Pinang*, (betel-cutter,) *Kapála bára*, which performs its office spontaneously. The *Choie Siméndang ghiri§*, with one hundred and ninety notches, occasioned by the wounds it inflicted on the serpent *Sicatimána*. The mountain *Bongsyé*, from whence the Sultán ascends to the fiery mountain, and by whose supernatural influence the rivers which flow from it possess rocks of gold, and waters emitting odours delicious as those of flowers. The lance whose shaft is of the *Sággar sántan*. The spear called *Sambárah*, with a sheath of *Gárda* wood, on which is inscribed a passage from the Korán. The kus *Allang bára*. The mat composed of *Sálang* leaves, which is worn as an ornament to the head by Mahá RA'TE, but forbidden by Mahá RUNJUT, who were cotemporary with the origin of this country.

The elephant *Sacte*. The fresh-water sea extending a day's sail. The mountain emitting flames of its own accord, where grow the plaintive bambus, which entrap wild birds by the fascination of their melody. The petrified cotton. The *Gándang Valigúri* (a sort of drum). The *Gong jejátan*. The *Gong semándrang*, the sound of which reaches to the clouds.

\* This mass of gold, according to the information of a native of Manangkabowe, was what remained after the making of the crown of one of the ancient princes of that empire.

† The *Nága Tatin* is supposed to be a tree transmuted into gold.

‡ This instrument is said to be endowed with the faculty of ascending the *Ároca* trees, and cutting the nut without human assistance.

§ Vide Sejára Maláyu for an account of the combat which terminated by the serpent's being cut into three parts by the invincible sword of Sangsapurba, traditionally the descendant of ALEXANDER the Great, and founder of the dynasty of Menangkabowe.

The hall of audience *Bdlie*, whose columns are of the *Selátang* (a species of lofty nettle), and the beams of *Lendang* root. The drum *Pállut pulut*, headed with the skins of lice. The horse *Sambaráni\**.

The bell *Samédro Sámbarang háté*, whose perfect sound from the left daily summons petitioners to the right of the imperial throne.

The buffalo *Sibénoang Sácti*. The cock *Bírang Sangunáni*. The well *Sikátang*. The cocoanut *Níra Bálie*. The black *Sanghúdi*, which is produced spontaneously. The paddy, *Sítanjo Báni*, on which his majesty the *Eang depertúan* feeds at mid-day. The paddy called *Sarámpun déndam kamára*. The flower *Srí*, the odour of which extends a day's journey; it is sown, grows up, produces leaves, flowers and brings forth fruit in the space of a single day, and the azure *Chumpaka*.

Such form the *Sabesúran* of the *Eang depertúan* of Menángxábowe, the Sultán who reposes cradled in the east, and on whose arising from slumber the *noubet* is sounded. The Caliph of Allah, his majesty the *Eang depertúan Sáti*.

These are the credentials of the beloved grandson of the *Eang depertúan* of Pággaráyong.

The bearer of this friendly document must be assiated and well entreated both by sea and land whenever encountered; for the High God hath said, "First set your trust on me, next on MUHAMMED and doubt not."

Do ye, therefore, all our children and grand-children, noblemen, merchants, and nakhodas, agree in standing by and upholding our ancient usages, which have been handed down by our forefathers.

Should this document be brought to Síac, Níla láwan or Patápaán, to Campar kírí or Campar kánan, molest not the bearer by sea or by land. These injunctions extend to Palémbang, Indraghiri, to Rogum, to the villages and forests of Tambusai, to Battu Bara, to Pulo Penang, to Malacca, Qédah, Java, Batavia, Susu, Telabúah, Guttar, and Bencoolen, which is subject to the Company, together with other places on the west coast of *Pulo Andalás*.

Let us all, therefore, to the utmost of our power, place firm confidence in the great and glorious God, according to our solemn oaths, and the oath "*Bisa Gasye*" of our ancestors.

Should any person therefore molest the bearer of these, he shall draw down on himself the ban of the *Eang depertúan* of Pággaráyong; his crops shall fail, and his subjects shall not thrive; but on the other

\* The *Sambaráni* سمباراني is a fabulous horse, celebrated in Malay romance, generally said to be winged.

hand, whoever receives the bearer with kindness, shall be rewarded with abundant harvests, and increase of subjects, and whithersoever he may go and settle, prosperity shall attend him, whether on the coast of the Island of *Púlo Pércha* or any other place by sea or by land.

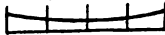
Oh Lord of lords and Helper of helpers, the most wise God."

II.—*Comparison of the Heights of the Barometer, with the Distance of the Moon from the Celestial Equator. By the Rev. R. EVEREST.*

[See Proceedings of the Asiatic Society, 6th May, 1835.]

In my last paper, I shewed, that on an average of ten rainy seasons, the daily amount of Rain-fall diminished, as the declination of the moon increased, until it reached between  $10^{\circ}$  and  $15^{\circ}$ ; but that after that distance, the reverse took place, and the amount of Rain-fall increased as the declination increased. The general average of the 10 years for every  $5^{\circ}$  distance from the Equator gave the following results:

Declination	$0^{\circ}$	$5^{\circ}$	$10^{\circ}$	$15^{\circ}$	$20^{\circ}$	$25^{\circ}$	from the Equator.
Inches of Rain	·321	·271	·256	·259	·347		



It was but natural to suppose, that the height of the Barometer would vary in a similar manner, or rather the reverse, i. e. as the one increased, the other would diminish, and vice versa—with this expectation, I made a Table of the heights of the Barometer, as I had before done of the Rain-fall. The 4 p. m. observations were selected from the Registers, as being nearest the time of noon at Greenwich, when the declination of the moon was taken; but I did not at first obtain results so satisfactory as I had expected. On taking the general average of the 10 years, a considerable depression (as much as  $\cdot 040$  in.) appeared, when the declination was greater than  $20^{\circ}$ ; but from that to the equator, the heights were irregular, and nearly on a level. But in examining the Registers, for the purpose of making out the tables, I could not help observing, that though all the greatest depressions coincided (or nearly so) with the times of the moon's maximum declination, yet that many of the greatest elevations held a similar situation. The inference of course was, that a principle of compensation was somehow or other at work. I now became acquainted with the opinion of an eminent philosopher, that any elevation of the barometer in southern latitudes must have the effect of producing an equal depression in a corresponding northern latitude. If we only generalize this assertion a little, and say, "that any de-