Paduka Seri Sultan Ratu Muhammad Bahaudin, 26 raja on the throne of government of Palembang; [we] pray for his good health along with the 

_daulat_ and every blessing that shall bring good fortune to His Highness and all his subjects, especially mutual friendship between the Dutch 

Company and the Sultan that will remain steadfast and secure until the end.

Following that, it is made known that the Governor-General and all [members of] the Council of the Indies, consequent to the arrival of Your 

Majesty's emissaries Kiyai Ngabehi Citra Taruna and Kiyai Ngabehi Duta Cita, have already received Your Majesty's letter that was written 

on 26 April last. Even if the Governor-General and the Council of the 

Indies were to believe the sincerity of the Tuan Sultan's words, the Tuan 

Sultan has, with intense authority, persistently encouraged trade in the 

country of Palembang and has given orders to the men who work in it 

with the hope that it will in the end manifest its perfection. Except only 

that in the solemn gaze of the Governor-General and every [member of] 

the Council of the Indies it is proper to again remind the Tuan Sultan of 

the matter of mutual affection; that being the reason for all the _perahu_ 
carrying pepper and white tin to return; [and] all have been sent during 

this season; particularly the reason for the two things are that, too little 

has been brought here, thus there is no manifestation of the sincerity, 

despite the Governor-General and the Council of the Indies having, for 

some time, vigorously requested for trade with His Majesty; even more 

so, the Tuan Sultan has many times truly promised to send adequate 

amounts of pepper and white tin on the appropriate occasions. Because 

of that it is only proper for the Governor-General and the Council of the 

Indies to demand that Tuan Sultan adhere to the contract. 27

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26 Sultan Muhammad Bahaudin, who ascended the throne in 1777, was ruler of 
Palembang for 27 years following the death of his father, Susuhunan Ahmad 
Najamuddin Adiksesuma I. He died in 1804 at the age of 70, and was succeeded 
by his eldest son, Pangeran Jayawikrama, who then became known as Sultan 
Mahmud Badaruddin.

27 Referring to the contract signed by the VOC and the Sultan of Palembang in 1755 
which gave the Company the exclusive rights to buy tin and pepper. In exchange, 
the contract stated that the Company 'promised to maintain the Sultan in the 
peaceful possession of his states and to let him enjoy all the rights and prerogatives 
applied to his crown; and to do all that is suitable to contribute to the 
growth and prosperity of his states and subjects'. Reinout Vos, quoting the 
_Corpus Diplomaticum Neerlando-Indicum_, Vol. 4. See Reinout Vos, _The Broken 
Balance. The Origins of the War between Riau and the VOC in 1783-1784_. In 

In the same way, regarding the exploits of the Minangkabau people 
who reside in Bangkahulu, the Governor-General and the Council of the 
Indies have already written to the factors and servants [of the Company] 
asking them to convey to the Tuan Sultan that there are already obligatory 
injunctions to prohibit the wicked people; furthermore, the extent of 
subjection by the Governor-General and the Council of the Indies will 
ensure that efforts precede such bold words, that is to have demarcations 
by all possible means with the Tuan Sultan. It is for that reason that it is 
hopefully expected by the Governor-General and the Council of the 
Indies that the Tuan Sultan would not reply yet; later would be more 
appropriate for the Tuan Sultan to request for an extension of time for 
rounding off.

Thus by reason of the Sultan of Banten having also made a representation 
that [some] Palembang people have committed interminable injustice upon his subjects in Simpang, 28 especially because the 
Palembang people have trespassed across the boundary of the district of 
Simpang, the Governor-General and the Council of the Indies hope that the 
Tuan Sultan will make an effort to ensure that his subjects will not go 
beyond the boundary of Palembang rule so as to foster a spirit of 
mutual friendship, peace and tranquility between subjects of the two 
sides. It is also hoped that the Tuan Sultan will return to the Sultan of 
Banten the Simpang people who have fled into the area of Palembang’s 
jurisdiction. With regard to the matter, the Governor-General and the 
Council of the Indies have also given advice to the Sultan of Banten who 
had stated his wish to convey [all, ranging] from his _perahu_ to every-
thing else about the issue.

Second folio:

And in the same way, regarding the request of the Tuan Sultan mentioned 
in the epistle, that is about the sea-voyage of Palembang subjects to and 
from the land of Java, the Governor-General and the Council of the 
Indies will think it over at the usual convenience; then only will the 
answer be given. In the meantime, there are no doubts and suspicions of 
any sort except concerning the issue of Captain Varughese [p-a-r-g-sy] 28

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G. J. Schutte (ed.), _State and Trade in the Indonesian Archipelago_, KITLV Press, 

28 Probably refers to Simpang, a place in the district of Merawang, which was placed 
in the Bangka residency at a later period of Dutch rule.
and the difficulties and expenses of the Company's servants in the city of Bengal whose purpose is to settle up the business. The Tuan Sultan would also be happy to observe a very obvious sign of mutual friendship and affection from the Governor-General and the Council of the Indies to help the Tuan Sultan to the best of their ability.

Furthermore, the complimentary gifts of goodwill from the Tuan Sultan to the Governor-General and the Director-General [sic] have already been received with gladness and pleasure; we give thanks for them, and in return we send to the Paduka Seri Sultan the following complimentary gifts: from the Governor-General a roll of green velvet measuring 45 ells long and a roll of scarlet broadcloth stretching to a length of 38 ells and a roll of green broadcloth of 52.5 ells in length, and 150 rolls of brightly coloured cloths of cotton thread from Surat measuring 6 cubits [forearm-length]; and 150 gaily coloured cloth of 5 cubits in length; and 10 rolls of fine white Gunsar cloth from us and 23 containers of spices of various kinds; 5 containers of nutmeg flowers, 10 perahu of cloves, 6 containers of nutmegs, and 2 containers of cinnamon; and from the Director-General: one roll of green velvet of 30 ells in length and one roll of purple velvet, the length being 32 ells; a red-coloured velvet with rose patterns which is 35 ells in length, 100 rolls of brightly coloured cloth of cotton thread 6 cubits in length, along with another 100 rolls of brightly coloured cloth 5 cubits in length. End of words; with all goodness.

Written in the diamond castle of Batavia, on the island of Java, truly on the fifteenth day of August, in the year one thousand seven hundred and eighty.

Palembang

Warkah Governor-General Reynier de Klerk kepada Sultan Ratu Muhammad Bahauadin, dua lembar, 28.9 x 47 sm

Bahawa Gunador Jenderal Rener [sic] de Klerk beserta sekalian Raden fan India berkirim surat tuhs iklhas ini kepada sahabat seperjanjan Paduka Seri Sultan Ratu Muhammad Bahauadin, raja atas takhta kerajaan Palembang; dipohonkan atasnya sehat dan afiat beserta daulat dan segala berkat yang dapat membahagiakan yang maha mulia beserta rakyat-rakyatnya, istimewa sahabat bersahabat pada antara

Kompeni Hollanda dengan Tuan Sultan boleh tinggal tetap dan teguh hingga zaman yang mutakhirin'adanya.


Sebagai pula akan hal perbuatan-perbuatan orang Minangkabau yang duduk di Bangkahulu, Gurnador-Jenderal dan Raden-raden fan India baharu ini telah berkirim tulis kepada petur-petur dan hamba [h-m-b] menyuruh mereka itu menyampaikan kepada Tuan Sultan sudah

30 Epistle or written document. Ibid., p. 999–1000.
31 Vow.
32 And yet; however; and nevertheless; even though.
33 Also 'petur' (from Portuguese feitor) meaning factor, or superintendent of trade. Factor also refers to the chief European at a subordinate settlement. Originally, the factor was the local agent in charge of the factory. See William Marsden, A Dictionary and Grammar of the Malay Language, Oxford University Press, Singapore (1984 reprint), vol. 1, p. 208. See also Wilkinson, A Malay-English Dictionary, Vol. 1, p. 312.
juga menaruh perintah yang wajib supaya menegahkan orang-orang jahat itu; istimewa lagi seberapa takluk daripada Gurnador-Jenderal dan Raden fan India akan mengusahakan supaya mendahului cakapan gagah yang sedemikian itu, iaitu supaya mengadakan jazak-jazak [sic, juzak-juzak] dengan seboleh-bolehnya kepada Tuan Sultan.

Maka dari karena itulah diharap cita-cita oleh Gurnador-Jenderal dan Raden fan India jangan dahulu Tuan Sultan membalaskan lagi. Maka kemudiananya lebih patut boleh pula ketempohan penggenapan-nya adanya. Demikianlah dari sebab Tuan Sultan Banten juga telah mengadu orang-orang Palembang membuat antaya dengan tiada berkeputusan kepada rakyat-rakyat Tuan Sultan Banten yang di Simpang, istimewa sebab orang-orang Palembang mengembara dalam watas perintah Simpang, maka diharap menanti-nanti oleh Gurnador-Jenderal dan Raden fan India Tuan Sultan akan mengusahakan supaya rakyat-rakyatnya jangan sampai watas perintah Palembang supaya tetap memeliharaan sahabat bersahabat serta sentosa dan perdamaian antara rakyat yang kedua pihak; lalu diharap pula Tuan Sultan akan kembali kepada Sultan Banten orang-orang Simpang yang telah lari dalam watas perintah Palembang. Maka akan hal perkara itu Gurnador-Jenderal dan Raden fan India telah sudah juga memberi nashat kepada Sultan Banten, yang ia telah cakap hendak menyampaikan daripada perahu-perahunya segala sesuatu atas perkara itu adanya.

Folio kedua:

Sebagai lagi akan hal permintaan Tuan Sultan tersebut dalam surat sahbitunya akan perlayaran rakyat-rakyat Palembang ke negeri Jawa dan dari negeri [sic], Gurnador-Jenderal dan Raden fan India akan pikir kira-kira atasnya itu pada senang lazim, lalu akan memberinya penjawabaninya adanya. Sementara itu tiada syak dan wahan melainkan hal pekerjaan dengan Kapitan Fargis [sic, Verughese] dan kesuasahan beserta belanja dari oleh khadam-khadam Kompeni dalam Bandar Benggala supaya menyekaikan hal pekerjaan itu. Tuan Sultan suka juga memandang penaka 35 tanda sahabat bersahabat dan berkasi-

kasihan dari oleh Gurnador-Jenderal dan Raden fan India, yang sangat nyata supaya menolong Tuan Sultan dengan seboleh-bolehnya.


Tersurat dalam Kota intan Betawi atas pulau Jawa benar pada lima belas hari bulan Augustus tahun seribu tujuh ratus delapan [delapan] puluh.

**PALEMBANG II**

Malay letter, Jawi script, 1 folio, 18.4 x 14.7 cm
Letter of Raden Muhammad, without seal, addressed to Raffles’ clerk, Ibrahim
Endorsement verso Malay letter in English: ‘Receipt for 250 Ds / Radin Mahomet’
Endorsement in Jawi script: ‘This is Tengku Raden Muhammad’s letter’
Heading: ‘Alhamdulillah’

34 p-a-r-g-s.
35 Like as, even as; as if. Marsden, A Dictionary and Grammar of the Malay Language, p. 230.
36 Gaily coloured cotton or silk cloth.
37 ‘Pintu’ as a numeral coefficient; probably referring to the petak (compartments) in the perahu.

240
Be it known to my brother Ibrahim, that concerning the money that Mister Raffles is giving as expenditure, could you please take it for me and hand it over to Inche Amin immediately. Please take a receipt from him.

With regard to the gunpowder, I have not been able to find it out here. As for the guns, they are currently being sold by some people, but they are very expensive. I dare not purchase them unless perhaps you could discuss it with Mr. Raffles. Concerning the money that Mr. Raffles will be giving, let it be a little extra. It is not my wish to use the rial, but this mission is important and therefore I need to take extra money for travel expenses. If any demanding engagement arises, the work can be easily done if there is money. Surely my brother is fully aware of the ways of the world; when there is money at hand every kind of difficult occupation can be handled with ease. Since my instruction was to execute Mr. Raffles’ commission to the best possible level of perfection, I also wish to do my job with single-mindedness to achieve [that] perfection.

Further, with regard to the business of voyaging in the East, you too are well aware that there are many wicked men on the seaway. The fact is that I am a man of good breeding and I am also undertaking the employment of a dignitary. All the same, I pray to God that in carrying out this mission let it not bring impairment to the good name of Mr. Raffles. If it were possible and proper I would fight to the death, so that Mr. Raffles’ name shall not be shamed.

That is what I make known. And the writer is Tengku Syarif Muhammad. [Undated]

Palembang 2

Warkah Surat Raden Muhammad kepada Ibrahim, kerani Thomas Stamford Raffles di Melaka, satu lembat, 18.4 x 14.7 sm

Mafhum saudara hamba Ibrahim bahawa akan rial yang Tuan Mister Raffles hendak beri buat bekal itu, pintu saudara hamba tolong ambilkan beri pada Inche’ Amin ini sekarang juga; ambil surat tanda daripadanya.


[Tanpa tarikh]

PALEMBANG III

Malay letter, Jawi script, 1 folio, 24.5 x 37.5 cm
Letter of Sultan Ratu Mahmud Badaruddin 38 of Palembang, addressed to Raden Muhammad bin Husin and Sayid Abu Bakar Rum, with black seal

Verily would it be known to our brothers, that is Raden Muhammad bin Husin and Sayid Abu Bakar Rum, that we are making it clear about the occupation of Sayid Pangeran; it is reported that the said gentleman has been sent on an errand by our friend the dignity in Malacca, to go to Java forthwith. The gentleman broke his journey at Mentok. [But] the companions of the gentleman had committed piracy on [some] Palembang people who were at Banyu Asin. When the said gentleman touched at Mentok the men made their escape to Palembang. Our brother, nonetheless, would be more aware of the matter.

38 This letter was possibly delivered to Raden Muhammad and Sayid Abu Bakar Rum during their brief stay in Palembang.
We are making it known to our brother because our brother is the plenipotentiary representing the dignity in Malacca. As for the occupation of the gentleman Sayid Pangeran, it is not at all proper for someone who has been entrusted by dignitaries to have perversely carried out such an undertaking, breaking journeys at any bend and reach of the river, which puts his name to shame; and our brother is more aware of that because the dignity in Malacca with his kindness, affection and trust had extended his friendship with sincerity. As for the conduct of Sayid Pangeran, our brother would be more aware of it, more so since his occupation has been such forever and ever. And if it is not going to arouse the anger of the dignity in Malacca towards the man, could our brother please inform him to whatever extent our brother considers proper. If it were to arouse the anger of our friend, the dignity in Malacca, then our brother should give advice to the gentleman in order that it will not bring shame and disgrace among us who come and go in carrying into effect the trust of others. Such is the situation.

Furthermore, with regard to Sayid Pangeran, in the past he had taken a cannon that was in the land of Bangka. If it could possibly be done, we request our brother to talk to him about [the return of] the cannon. Such is the case. [Undated].

**Palembang 3**

**Warkah Sultan Mahmud Badaruddin kepada Raden Muhammad bin Husin dan Sayid Abu Bakar Rum, satu lembar, 24.5 x 37.5 sm**


Maka kita beri tahu kepada syaudara [sic] karena syaudara [sic] kita menjadi Wakil yang Muttal ganti Orang Besar yang di Melaka; dan adalah pekerjaan Tuan Sayid Pangeran itu tiada dalam patut sekali-kali pekerjaan orang; disuruh oleh orang besar-besar yang demikian itu

**PALEMBANG IV**

Malay letter, Jawi script, 1 folio, 22.8 x 37.5 cm
Letter of Tengku Raden Syariff Muhammad. Without seal
Addressed to Raffles at Malacca, with endorsement verso in Romanised script: ‘February 1811 - / Tunkoo Raden / Mahomed-’
Endorsement in Jawi script: ‘This is the letter of Tengku Raden Muhammad / on the fourteenth of Muharram’

**Heading: Al-Mustahaq**

Here is the epistle of sincerity with varied gifts that springs from a heart that is pure in which is enclosed much laudation, without limit, and permanently with [brotherly] love and affection, that is without end, at all times and seasons, that is from me, Tengku Raden Syariff Muhammad; may it be delivered, by the grace of God almighty, to my friend His

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39 An English translation of the letter is available in Raffles Collection IV, no. 8, at the British Library. See also Bastin, Essays on Indonesian and Malaysian History, p. 64.
40 This letter was written by Tengku Raden Muhammad to Raffles on 8 February 1811 after he had delivered the latter’s letter of 15 December 1810.
41 The Receiver of Truth.
Excellency Thomas Raffles Esquire, who is stationed in the city of Malacca, the Abode of the Most Exalted.

Following that, I am making it known to my friend that on the ninth of the month of the Hajj, I arrived at Palembang and then went to seek an audience with the Tuan Sultan to convey the letter and my friend’s gifts to His Highness. The Tuan Sultan received the letter and read it himself. Mentioned in my friend’s letter was the desire to establish friendship with the Tuan Sultan. The Tuan Sultan said, “With regard to this matter we are most pleased to seek such ways of advantage. He has even asked our brother himself to approach us.” And the Tuan Sultan praised the English Company for establishing true business and of having great understanding, and he agrees well with the idea to be secretive. Such were the words of the Tuan Sultan, for he was much overjoyed.

And so I conveyed to His Highness my friend’s commission accordingly. His Highness then queried me. He asked, “Is it really true that our brother is agent and representative of Mr. Raffles?” To which I replied, “That is correct. I am a vakeel of Mr. Raffles.” His Highness then asked, “Is our brother in possession of a letter of credentials beside this letter?” And I said, “There is none other than this letter that I make known.” Said the Tuan Sultan, “This letter is only a correspondence between the dignitary and us. It is not what is called the proof of an agent. The mark of a vakeel is the sealed document which our brother should possess for personal keeping. But the sealed letter of authority is not in our brother’s possession; if the seal of authority is in our brother’s possession then we can have this business settled once and for all. Since such is the case, it is better that our brother return to Malacca to request the seal of authority from our friend.” And so I began to thank. It was a mistake for me not to have asked for the proof of a vakeel, which is the seal that I should keep in my personal possession.

Then the Tuan Sultan wrote a reply to my friend’s letter. He asked me to take it back to Malacca. Having received the Tuan Sultan’s letter, I set sail from Palembang and stopped at Mentok. I then met Tambi Ahmad Sahab’s ketch coming from Malacca. I wanted to take passage in the ketch, but I could not because there were too many passengers. Even if I were to go in my own perahu I would never be able to reach Malacca in time because the winds were too strong. So I asked my brother Sayid Abu Bakar Rum to board the ketch instead, and to deliver the letter and gifts from the Tuan Sultan to my friend so that news can be speedily acquired of everything that was mentioned in the Tuan Sultan’s letter.

The thing that I earnestly request from my friend is to instruct Sayid Abu Bakar to return to me with speed and that my friend issue a letter with the seal as proof that I am the agent and representative of my friend in this undertaking so that we can return quickly to see my friend and bring the man entrusted by the Tuan Sultan, since there is nothing else that hinders this business as far as the Tuan Sultan is concerned; it is only because I am not in possession of a sealed document [letter of credentials] of a vakeel in my hands.

Thus because of that I earnestly request my friend that one or two days after Sayid Abu Bakar’s arrival in Malacca please find a way for him to return quickly to me. For more news than this my friend should inquire from Sayid Abu Bakar himself.

Written on the fourteenth of Muharram, on Friday, 1226 Hegira [8 February 1811 CE].

**Palekah Tengku Raden Syariff Muhammad kepada Stamford Raffles, satu lembar, 22.8. x 37.5 sm**

Faha zhi warqat al-ikhlas wa tuhfat al-ajnas yang terbit daripada hati yang suci yang dipesertakan dalamnya dalamnya [sic] dengan beberapa-pa pujii-pujian yang tiada berhingga alai al-dawam ma `al- muhabbat yang tiada berkesudahan daripada tiap-tiap masa dan ketika min jami’al laili watirawan nahar iaitu daripada Tengku Raden Syariff

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42 Dzulhijjah corresponds to 5 January 1811.
43 Letter dated 5 December 1810.
44 The gifts were two rolls of European chintz, two floor-rugs.
45 Sultan Mahmud Badaruddin, being literate in Jawi, did not have to depend on his court scribe or the kadi to read the letter as was the custom of Malay rajas.
46 In his first letter to Sultan Mahmud Badaruddin, Raffles had specifically requested that when an emissary from Palembang was sent to Malacca he should pretend that he was only a trader, for Raffles wanted it to be kept a secret. See Appendix I(a).
47 This must be in reference to the letters dated 10 January 1811. See Bastin’s Letters C and D, in Appendix II, Essays on Indonesian and Malaysian History, p. 182.
Muhammad; barang disampaikan Allah subhanahu wata’ala jua kiranya datang kepada sahabat kita Seri Paduka Thomas Raffles Askoyar yang ada terhenti di dalam bandar negeri Melaka Dar al-Adzim.

Waba’dah daripada itu maka adalah beta memberi tahu kepada sahabat beta pada sembilan hari bulan Haji sampailah beta di negeri Palembang lalu beta masuk mengadap Tuan Sultan membawa surat serta kirimah sahabat beta kepada Tuan Sultan. Maka disambut oleh Tuan Sultan lalu dibacanya sendiri. Maka tersebutlah di dalam surat sahabat beta itu hendak bersahabat dengan Tuan Sultan itu; maka kata Tuan Sultan, “Akan bicara ini kita terlebih sekali suka daripada mencari jalan kebajikan itu. Maka disuruhkannya saudara kita sendiri datang mendapatkan kita.” Serta Tuan Sultan memujui-njui Kompeni Ingeris atas mendirikan pekerjaan yang benar; empunya budi bicara yang besar dan mualafat ia dengan baik rahsianya. Demikan itu kata Tuan Sultan daripada tersangat suka hatinya.


Tersurat kepada empat belas hari bulan Muharram pada hari Juma’at 1226 Sanah [= 8 Feb. 1811].

**PALEMBANG V48**

Malay letter, Jawi script, 1 folio, 28 x 40 cm
Letter of Raden Muhammad bin Husin bin Syahabuddin, with black seal inscribed in Jawi script: Al-Mu minin / Khalijah / al-Sultan Ratu Mahmud Baduruddin Fi Balad Palembang / Darussalam
Treaty document submitted to Paduka Seri Sultan Mahmud Baduruddin

The date 1225 Sanah on the ninth day of the month of Zulhijjah, on Saturday [5 January 1811 CE],

48 An English translation of this letter is found in the Raffles Collection IV, no. 10 which Bastin quoted on p. 69 of his Essays on Indonesian and Malay History.

49 The Muslim date 9 Dzulhijjah 1225, according to the Gregorian-Hijri Converter, fell on Saturday, 5 January 1811, meaning that there is no error in the dating as claimed by Bastin. Because of the date, confusion arises concerning the exact date when the deed of treaty proposed by Raffles was delivered. Bastin is right in saying that it would be impossible for the deed to be ratified earlier than March 1811 as Raffles' proposal was dated 3 March 1811. In his correspondence with Raffles dated 5 April 1811, Tunku Pangeran of Silak (See Silak 21 above) also mentioned to Raffles that he had met Raden Muhammad who, when asked about the Palembang deliberations, had said that Raffles was happy with the result. Thus in the above letter the date 5 January 1811 as indicated in its opening
Muhammad bin Husin bin Syahabuddin presents a letter before His Highness Paduka Sri Sultan Ratu Mahmut Badaruddin who owns the throne of government in the country of Palembang, the abode of peace.

Your Highness’s servant here with presents a signed letter before Your Highness’ presence with the purpose of concluding a deal on all the proposals [or commission] of His Excellency Thomas Raffles Esquire as well as Your Highness’s assent to the settlement. This is the form of all things in regard to the commission which are enjoined upon Your Highness’s servant as plenipotentiary.

As a result of Your Highness’s servant having reached the settlement, that is if the Dutch in Palembang are reluctant to leave, it will be

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statement is merely Raden Muhammad’s way of reminding Raffles of the event that led to the written proposition for an agreement dated 3 March 1811. (See Bastin, Essays on Indonesian and Malay History, p. 69, note 47.) It was during his first visit as Raffles’ agent to the court of the Sultan of Palembang that the issue of signing a treaty was first discussed. In his note to Tengku Raden Muhammad, Sultan Mahmud Badaruddin did mention the commission entrusted upon Tengku Raden Muhammad, i.e., to secure a treaty of friendship, he also mentioned that both Raden Muhammad and Sayid Abu Bakar Rum had acquainted him ‘respecting the Commission which is not mentioned in the letter’ (Appendix III, Letter B: Sultan Mahmud Badaruddin’s note to Tengku Raden Muhammad dated 10 January 1811). See Raffles Collection, IV, no. 6 which is reproduced in Bastin, Essays on Indonesian and Malay History, p. 182–183. It could therefore be assumed that the proposition for a treaty was first mooted by Raden Muhammad during his first audience with the Sultan.

This refers to Raffles’ letter of 15 (or 14) December 1810 that Raden Muhammad delivered to the Sultan. The proposition for a treaty deed was initially declined by Mahmud Badaruddin on the grounds that Raden Muhammad did not have the surat chop (letter of credentials) in his possession. See Bastin, ‘Palembang in 1811 and 1812’, BRK, 110 (1954), Appendix II, pp. 82–83. The deed, among other things, reminded Sultan Mahmud Badaruddin to ‘dismiss the Dutch’, binding himself instead ‘never to re-admit such a Residency, or that of a similar agency from any foreign power whatever, with [the] exception of the English, who shall be at liberty to establish such a [factory], or factories, as may be hereafter agreed upon. His Majesty the Sultan agrees to transfer to the English exclusively his contracts with the Dutch for [the] sale of tin, pepper, &c.’ This English version of the proposal appears to differ slightly from what was written in Malay and as understood by Sultan Mahmud Badaruddin, especially pertaining to the words ‘buang, habiskan sekali-kali segala orang Blenda’. See Bastin, ‘Palembang in 1811 and 1812’, Essays on Indonesian and Malay History, pp. 64–65. See also J. C. Baud, ‘Palembang in 1811 en 1812’, Bijdragen, no. 1, 1853, bijlage no. 3, pp. 23–25.

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him [Raffles] who will expel them. If Your Highness desires that he occupies the place of the Dutch while he [Raffles] has not yet taken possession of Batavia, for fear that in the future the Dutch might bring trouble to Your Highness, he will occupy that place.

If Your Highness desires that he should not occupy the place of the Dutch, but is asked to wait with ships at the mouth of the Palembang River, that, too, he will agree to. If Your Highness does not allow him to wait at the river mouth and instead he is asked to return to Penang or to Malacca he will go back. And should Your Highness be confronted with problems and Your Highness makes this known to him, he will come to assist Your Highness.

On the other hand, if Your Highness worries about the tin in order to convert it into rial [money] on account of offended feelings with the Dutch, it will be him who will deliver the money to Your Highness. If it is a little dearer than what Your Highness had offered to the Dutch he will still take [purchase] it, for he is not contemplating appropriating the revenues of Palembang. Not for one instant.

And further, if Your Highness desires it to be in accordance with the customs of the countries of Lingga, Riau, Siak and Trengganu with regard to English trade, it will be like the situation in business of selling and buying, which can be cheap sometimes but high-priced at other times; like the practice of buying and selling among all other nations.

Verily, regarding all matters concerning the proposals of His Excellency Thomas Raffles Esquire which have been conveyed by his plenipotentiary, that is Raden Muhammad bin Husin bin Syahabuddin, to His Highness Sultan Ratu Mahmut Badaruddin, it is indeed between the English and Palembang, who are on friendly terms as are all rajas of dark complexion, straightforward and without any ulterior motive whatsoever; and he does not intend to take the revenues of Palembang at all, but only for brotherly love and affectionate protection of the English dignity. Such is the concluding of the settlement of every matter in this document reached by the plenipotentiary. From His Highness Sultan Ratu Mahmut Badaruddin his pledge is hereby accepted with a clear signature with honesty and unchanging sincerity. And everything in this document is truly straightforward and sincere forever and permanently abiding. That is all. Finis. This is the signature of Sayid Abu Bakar bin Husin Rum Al Rifai. As proof of the accomplishment of deliberation this signature is made. Finis. [Undated, but most probably was written on 3 March 1811]
Palembang 5

Surat Teriti Raden Muhammad bin Husin bin Syahabuddin yang disampaikan kepada Sultan Ratu Mahmud Badaruddin, satu lembar: 28 x 40 sm


Sebagai pula jikalau tuanku susahkan timah itu menjadikan rial sebab sudah berkecil hati dengan Belanda itu, diajoh menyembahkan rial ke bawah duli tuanku. Jikalau lebih mahal sedikit daripada duli tuanku kurnyakan [sic, kurniakan] kepada Belanda itu, diambilnya juga dan tiada ia mengira-ngirakan hendak mengambil hasil Palembang ini; sekali-kali tiada.

Dan lagi jikalau duli tuanku menghendaki seperti adat negeri Lingga dan Riau dan Siak dan Terengganu atas perniagaannya Inggeris itu seperti keadaan bennentga jual beli, terkadang murah terkadang mahal, bagaimana jual beli pada segala bangsa yang lain-lain jua.

Bahawa daripada segala perkara pesan Seri Paduka Thomas Raffles Askoyar yang disampaikan oleh Wakhinya yang Mutlak iaitu Raden Muhammad bin Husin bin Syahabuddin kepada Paduka Seri Sultan Ratu Mahmud Badaruddin adalah antara Inggeris dengan

Palembang yang bersahabat seperti mana segala raja-raja jenis kulit hitam yang tulus dengan tiada ada suatu sebab dalamnya sekali-kali; dan tiada ia hendak mengambil hasil Palembang, sekali-kali tiada; melainkan semata-mata dengan cinta pelihara sayang orang besar Inggeris.


Nilah tanda tangani Sayid Abu Bakar bin Husin Rtn al Rifai; tanda selesai bircaranya maka diperbuat tanda ini, tamat.

PALEMBANG VI

Malay letter, Jawi script, 1 folio, 29 x 53 cm

Letter of Sultan Ratu Mahmud Badaruddin of Palembang with black seal in Arabic inscription: "Al-Mukminin/Khalifah al-Sultan Ratu Mahmud Badaruddin fi balad Palembang/Darussalam"

Addressed to Raffles’ agent, Raden Muhammad

Heading: ‘Qawwul u’l-Haqq wa Kalamuh al-Siddiq’

Top centre of folio in Raffles’ hand [?]: N I

Verily we make it clear to our brother Raden Muhammad that, as has been desired by the Malaccan dignitary, with regard to the question of the Dutch who are in Palembang, we shall, to the best of our ability, deliberate exhaustively because never for an instant do we like it to be

51 The English translation available in MSS Eur. D. 742/1 is not at all accurate.
52 In describing Tengku Raden Muhammad, Captain D. Macdonald wrote, “Raden Mahomed was … a near kinsmen of the Sultan [Mahmud Badaruddin] and one of our most intelligent and active employees, whom I found at Minto [Muntok] …” This relationship was confirmed by Raffles who, in a letter to Lord Minto of 15 December 1810, described him as “a relation of the Sultan”. W. Robison, who was no friend of Raffles, described him in 1814 as “an adventurer [and] … a fellow of mean extraction and bad character”. Macdonald, Captain Macdonald’s Narrative of his Early Life and Services, p. 148. See also Bastin, Essays on Indonesian and Malay History, p. 57, n. 14.
the path of rectitude among the rajas of dark skin and to accomplish by
way of his benevolent protection, love and affection on every raja of dark
complexion [in countries] on this leeward side.55 We ask only for the
usual benevolent protection that has been in perpetuity between
Palembang and the English, since the dignitary who is at Malacca is the
representative of the great raja at Bengal who has a disposition that is
compassionate along with giving benevolent protection towards every
raja of dark complexion on the leeward side. And such is our expecta-
tion, just like other dark-skinned rajas who are friendly with the English
dignitary, [and] who are without ulterior motive but merely wish for the
overflowing love and affection and benevolent protection of the English
dignitary towards them; such is our expectation, [which is] only for the
love and affection of the English dignitary towards the kingdom of
Palembang, the eternal.

And further, from the past ages until the present day there has not
been anything experienced [tanggung] between Palembang and the
English dignitary, except his everlasting love and affection and protec-
tion. Such is our expectation from the English dignitary.

And further, concerning the issue of trade, it is but for our brother
to consider it carefully for we are happiest if there is prosperity, as has
always been practised by way of trade coming hither and thither towards
the west, as is the everlasting custom of merchants every season.

And further, in that regard our brother mentioned that verily you are
the full plenipotentiary with authority to deliver a document that contains
matters concerning the commission of the dignitary in Malacca before,
should we be happy and approve them. We find that document agreeable
and so we put our seal to it; however, the document has still not arrived;
nonetheless, our brother should be more informed of all matters
concerning it. But it is customary for such a document to have proof
because our brother had already settled all issues in that document
previously with a letter of manifestation as acknowledgement to us; such
is the situation.

[Undated]

53 This is the first letter that Raffles wrote, dated 8 Dzulkaedah 1225 tahun Jim [5
December 1810].

54 The Malay word used is ‘beberapa’, meaning several. In fact, at this moment the
Sultan had only received two letters from Raffles.

55 Below the wind.
Palembang 6

Warkah Paduka Seri Sultan Ratu Mahmud Badaruddin kepada Raden Muhammad, satu lembar, 29 x 53 sm

Bahawa adalah kita menyatakan kepada syaudara [sic, sy-w-d-a-r] kita Raden Muhammad daripada perkara Belanda yang ada di dalam Palembang seperti mana maksud Orang Besar Melaka itu dengan seboleh-bolehnya kita bicarakan sehabis-habis kita punya bicara karena [k-a-r-n] sekali-kali kita tiada suka menjadi sebab hal demikian itu dari perbuatan antara Belanda itu dan adalah ini telah kita bersuruh ke Betawi dengan bersungguh-sungguh menyuruhkan ambi Belanda itu pulang dengan segeranya kepada Jenderal Betawi dan lagi kita tiada mau sekali-kali terbawa-bawa antara bersetuer-seteruan Belanda dengan Inggeris itu dan jangankan syaudara [sic] kita syak dan wahan lagi tiadalah kita suka dari jalan Belanda itu memasukinya atau menyentainya sekali-kali tiada; sekadar yang kita cari jangan kita dapat nama yang "aib dan lata"56 antara pada sekalian orang istimewa pula pada segala orang besar-besar atau sahabat kita. Dan telah lebih tahu syaudara [sic] kita akan halnya jikalau orang membuat kecederaan antara segala orang, apa lagi pada sahabatnya; niscaya57 tiadalah lagi dapat baik pada kemudian harinya dan tiadalah orang boleh percaya akan kita karena yang kita kirimkan kepada sekalian orang besar-besar jangan nama kita dapat cela pada kemudiannya.

Dan dari perkara Belanda di dalam Palembang, permulaannya itu telah nyata kepada syaudara [sic] kita; pada masa zaman yang dahulu kala sebelum lagi berkelahi antara Belanda degan Inggeris ia banyak punya tolong kepada kita punya orang tua-tuah [sic]; dari itu orang tua-tuah [sic] kita dahulu tiada mau menghilangkan ia punya mak sampai sekarang ia masih di dalam Palembang. Dan adalah dari hal kita punya suruhan yang ke Batavi itu belum lagi sampai tetapi telah kita bersuruhkan pula; demikianlah halnya. Di dalam itu dengan sehabis-habis daya upaya kita [menghelaarkannya] [sic] Belanda itu dengan jalan yang tiada membawa cela nama kita kepada segala orang yang besar-besar dan sahabat kita; melainkan kita pintaklah, sabarlah sedikit kepada sahabat kita Orang Besar di Melaka akan peri halnya itu. Dan jikalau sekiranya Belanda itu membuat lata sebentar; boleh kita kerja dengan kekerasan dan jika kita kerja demikian itu rupa dengan tiada sebab niscaya dicelaah oleh sahabat kita daripada kita punya perbuatan. Demikianlah dalam kita punya perkiraan; kita nyatakan kepada syaudara [sic] kita.

Sebagai lagi daripada hal seperti maksud Orang Besar di Melaka di dalam surat yang dibawa oleh Sayid Abu Bakar Rum itu melainkan telah lebih-lebih tahu syaudara [sic] kita yang tiada sekali-kali kita boleh tanggung seperti yang demikian itu rupa. Sesungguhnya telah nyata kepada syaudara [sic] kita sahabat yang dengan sebab dan karena itu tiadalah kekal melainkan mesukai [sic, menyukai] kebinaسان; tiadalah tuntus kasih berkasih kedua pihaknya.

Walakin,58 tetapi di dalam beberapa surat Orang Besar di Melaka yang ia mencari jalan kebajikan antara raja-raja jenis kuli hitam serta melakukan dengan derma pelihara cinta kasih sayangnya atas sekalian raja-raja jenis kuli hitam di bawah angin ini; melainkan yang kita pintak kelaziman derma pelihara seperti mana jua yang selama-lamanya antara Palembang dengan Inggeris karena Orang Besar yang di Melaka itu menjadi ganti raja besar di Benggala yang melakukan perangai yang pengasihan serta derma peliharanya kepada tiap-tiap raja-raja jenis kuli hitam di bawah angin; dan demikianlah yang kita punya harap seperti mana juga raja-raja kuli hitam yang bersahabat dengan orang besar Inggeris yang tiada dengan sesuatu sebabnya, dari pada limpah cinta kasih sayang serta derma pelihara orang besar Inggeris kepadanya. Demikianlah kita punya pengharapan semata-mata kasih sayang orang besar Inggeris atas kerajaan Palembang yang alai al-dawam.

Dan lagi pula dari dahulu-dahulu kala sampai pada masa sekarang ini belum lagi satu apa tanggung Palembang dengan orang besar Inggeris melainkan sahaja dengan cinta kasih peliharanya yang tiada berkeputusan jua. Demikianlah yang kita punya pengharapan kepada orang besar Inggeris adanya.

Dan lagi daripada hal perkara dari berniaga itu melainkan syaudara [sic] kita fikir baik-baik yang kita sahaja yang terlebih-lebih suka jua jikalau makmur atas sebagaimana yang telah terpakai bagi jalan berniaga, pergi datang ke sebelah barat seperti mana yang istiadat dagang yang selama-lamanya pada tiap-tiap musim adanya.

Sebagai pula dari jalan itu syaudara [sic] kita bilang yang syaudara [sic] kita sesungguhnya menjadi Wakil Mutlak Yang Putus

56 Disgraceful, degrading; lowly.
57 Surely, inevitably.
58 Nevertheless.
dengan memberikan satu surat yang ada di dalamnya perkara segala pesan Orang Besar di Melaka yang dahulu itu, kalau kita ada suka dan berkenan. Maka dari itu surat telah berkenan kepada kita lahu kita bubuh cap dalamnya. Maka halnya surat itu belum lagi ada sampainya, lebih-lebih maklum kepada syaudara [sic] kita akan sekalain perihalnya; melainkan kelazman dari surat itu supaya ada nyataanya, karena dari segala perkara-perkara dalam surat itu dahulu telah syaudara [sic] kita putuskan dengan satu tanda surat kenyataannya kepada kita. Demikianlah adanya.

[Tanpa tarikh]

PALEMBANG VII

Malay letter, Jawi script, 1 folio, 24.5 x 38 cm
Letter of Sultan Ratu Mahmud Badaruddin of Palembang, with black seal
Addressed to Raffles' Agents, Raden Muhammad bin Husin bin Muhammad bin Syahabuddin and Sayid Abu Bakar Rum Centre of folio in Raffles' hand: 'N2-'

Verily would it in some way be known to our brother Raden Muhammad bin Husin bin Muhammad bin Syahabuddin and Sayid Abu Bakar Rum, that with respect to the English, since the olden days there has never been what is called a dispute between them and Palembang but, rather, only the fostering of affection that is earnest and sincere; and they are not the enemies of Palembang at all. Secondly, since ancient times there has never been anything wanting between the two sides; until this very moment it has been in a state of continuance and always sustaining the benevolent protection of endearing love and affection of the English dignitary towards the kingdom of Palembang. And the kingdom of Palembang likewise places much confidence in his brotherly love and affection and uninterrupted benevolent protection of her friend, the English chief. Such is the case.

Thirdly, with regard to the enemy of the English dignitary, the Dutch in Palembang, to the best of our ability we shall expel them in a manner that will not incur censure, blemish or curse among friends in the future. Furthermore, with regard to the letter to which we have previously affixed our seal, our brother told us that you are truly the plenipotentiary vested with full authority, representing the dignitary in Malacca, and with that display were several matters related to some instructions of the dignitary in Malacca. We are in accord with the tone of the letter and so we put our seal on it. Alas, that document has not appeared up to now. It has caused us much anxiety and our brother, we presume, would know better regarding such matters. Nevertheless, where is the clarification and obligatory acknowledgement of that letter?

Furthermore, let be it known to our brother Raden Muhammad, together with Sayid Abu Bakar Rum, who are plenipotentiaries with full authority representing the dignitary in Malacca, that pertaining to the letter that has been affixed with a seal in connection with all the proposals of the dignitary in Malacca, our brother had already settled the issues raised and consequently we affixed our seal to it. And our brother wanted to affix the seal of the dignitary in Malacca and left soon after. Then Sayid Abu Bakar Rum arrived unexpectedly, but without bringing the document. That is what makes us perplexed. With regard to that, our brother Raden Muhammad and Sayid Abu Bakar Rum will surely understand. Finis. [undated].

Palembang 7

Warkah Sultan Ratu Mahmud Badaruddin kepada Raden Muhammad bin Husin bin Muhammad bin Syahabuddin dan Sayid Abu Bakar Rum, satu lembar, 24.5 x 38 sm

Bahawa barang diketahui kiranya oleh syaudara [sic] kita iaitu Raden Muhammad bin Husin bin Muhammad bin Syahabuddin dan Sayid Abu Bakar Rum dan adalah yang Inggeris itu dari dahulu-dahulu tiada sekali-kali yang nama ada pereselihananya antaranya dan antara Palembang melainkan semata-mata di dalam ia punya cinta pelihara

59 Note that the Malay word used is "Belanda" and not "Hollanda".
60 "Membuangkannya".

61 Sayid Abu Bakar went to Palembang together with Captain Macdonald. See Macdonald's letter dated 19 April 1811.
62 The date given in the English translation in Raffles Collection, IV, no. 13 (British Library) is 25 Rabi‘ul-awal 1226 which corresponds to Friday, 19 April 1811. Part of the translation is quoted in John Bastin, Essays on Indonesian and Malayans History, p. 70.
yang tulis ikhlas yang bukannya ia seterus Palembang sekalikali; dan kedua perkaranya, dari zaman yang purbakala tiada ada sesuatu tanggung-tanggung kedua pihaknya hingga sampai sekarang ini alai al dawam atas nientas [sic] derma pelihara cinta kasih sayangnya orang besar Inggeris kepada kerajaan Palembang dan kerajaan Palembang pun harap akan cinta kasih sayang darma peliharaanya yang dawam kepada sahabatnya orang besar Inggeris; demikian adanya. Dan ketiganya, daripada seterus orang besar Inggeris, Belanda yang ada dalam Palembang, dengan sebolah-bolehnya kita membungkamnya dengan nama yang tiada memberi keji [sic, keji] cela cikala kepada antara sahabat bersahabat kepada kemudian harinya.


[Undated; but most likely on 25 Rbi’ul-awal 1226 = 19 April 1811]

PALEMBANG VIII

Malay letter, Jawi script, 1 folio, 25 x 30.5 cm
Letter of Sultan Ratu Mahmud Badaruddin of Palembang. Black seal Addressed to Raffles
Heading: Qawluh u’l-Haqq wa Kalamuh u’l-Siddq

Verily this letter of sincerity which springs from a hidden chastity and adorned with much everlasting weal and, what is more, accompanied within it with salutations and glorification [to God] in perfection, that is from His Highness Sultan Ratu Mahmud Badaruddin who is enthroned in the kingdom of the country of Palembang, the abode of peace, along with all its dependencies, approaches his noble, yet wiser and more learned friend, that is His Excellency Thomas Raffles Esquire, who sits in state with magnificence presently in the country of Malacca running the administration of government that is very powerful. May the peace and tranquility of goodness of our friend, His Excellency Thomas Raffles Esquire, be extended along with his distinguished honour and prolonged life in this world.

Further to that, His Highness Sultan Ratu is making it known to his friend His Excellency Thomas Raffles Esquire that with respect to the one letter from our friend that has subsequently reached us safely and in perfection was received with acquiescence that is honest and sincere. Whatever is mentioned in the letter has been understood in the mind of His Highness Sultan Ratu.

In the same way also, regarding our friend’s intention, it has already been settled and consequently we ordered the messenger to sail immediately with complete safety. Such is the situation. Thus ends the deliberation that has been conducted in the most cordial and peaceful manner.

Written on the twenty-fifth of Rabi’ul-awal, on Friday, at 9.00 o’clock, dated in the year of 1226 AH [= 19 April 1811 CE].

Palembang 8

Warkah Sultan Ratu Mahmud Badaruddin kepada Stamford Raffles, satu lembar, 25 x 30.5 sm

Bahawa warkat al-ikhlas yang terbit daripada khafi al-zaki yang amat khusus serta diiasi dengan beberapa kebajikan alai al-dawam lagi dipesertakan dalamnya dengan tahmid dan tamjird alai al-tamam iaitu daripada Paduka Sert Sultan Ratu Mahmud Badaruddin yang di atas

63 Khafi al-zaki is a Sufi expression.
64 That which is hidden.
takhta kerajaan dalam negeri Palembang Darussalam serta segala daerah ta’aluknya, datang kepada sahabatnya yang bangsawan lagi ‘arif bijaksana iaitu Seri Paduka Thomas Raffles Askoyar yang ada semayam pada waktu ini dalam negeri Melaka serta dengan kebesarnanya yang mentadbirkan perintah yang amat kuasa. Barang berlanjutan selamat al-khair sahabat kita Seri Paduka Thomas Raffles Askoyar dengan kebesarnya serta lanjut usia umur zamananya dalam dunia ini.

Syahadat adalah Paduka Seri Sultan Ratu memberi maklum kepada sahabatnya Seri Paduka Thomas Raffles Askoyar daripada surat sahabat kita yang kemudian ini telah sampai kepada kita dengan selamat sempurnanya. Maka disambut dengan kerdeasakan yang tulis ikhlas dan barang yang termazkur dalamnya itu telah mafhumah dalam zinah Paduka Seri Sultan Ratu.

Sebagai lagi daripada maksud sahabat kita ini telah selesailah ia lalu kita suruh berlayar dengan segeranya serta selamat sempurnanya; demikianlah jua adanya. Intahai [sic, intah] al-kalam bil-khairi wassalam.65

Tersurat kepada 25 haribulan Rabi’ul-awal pada hari Jumaat, pulak sembilan tarikh 1226 Sanah al-muwarikh66 [= 19 April 1811].

PALEMBANG IX

Malay letter, Jawi script, 1 folio, 31 x 50.5 cm
Letter of Sultan Mahmud Badaruddin of Palembang with black seal67
Addressed to Raffles. 5 May 1811
Top centre of folio: ‘Qawwuh u’l-Haqq wa Kalamuh al-Siddiq’
Beneath ‘Qawwuh u’l-Haqq’ is written No. 3 in Raffles’ hand

Verily the letter of sincerity that springs from a hidden chastity that is most earnest, and adorned with much everlasting weal and, what is more, accompanied with salutations and glorification [to God] in perfection, that is from His Highness Sultan Ratu Mahmud Badaruddin, who is enthroned in the kingdom of the country of Palembang, the abode of peace along with all its dependencies, approaches his noble, charitable, yet wiser and more learned friend, that is His Excellency Thomas Raffles Esquire, who sits in state with magnificence in the country of Malacca presently running the administration of government that is very powerful. May the peace and tranquility of goodness of our friend His Excellency Thomas Raffles Esquire be sustained with his distinguished honour, along with a prolonged life in this world.

And then, following that, His Highness Sultan Ratu gives information to his friend His Excellency Thomas Raffles Esquire, along with a letter of sincerity that is of little significance, which will give peace in abundance to our friend His Excellency Thomas Raffles Esquire. With regard to the revered epistle and gifts conveyed by Sayid Abu Bakar Rum, they have arrived safely and intact.68 They were received with acquiscence and with perfect love and affection of profound candour. When [the letter] was laid open from the folds of its cover, every part, line and composition of its words, very lucid and perfect to the utmost were visible; whatever was stated in it has been understood in the mind of His Highness Sultan Ratu.

Furthermore, we are making it plain that pertaining to the position that is desired by our friend regarding the way to act upon69 our friend’s enemies, the Dutch in Palembang, our friend should harbour neither doubt nor qualm about the matter any longer. In all truth we shall make our best effort so that our friend’s plan will happen as is intended. Further, [in order] not to conceal the truth or fault of such a path, nor bring dishonour and shame to our name among friends in the future, we have now sent an emissary to Batavia requesting that the Dutch in Palembang be withdrawn with speed. If they are not withdrawn promptly they will inevitably be accursed. We are not at fault in the matter. Such is the circumstances. However, the emissary has not yet returned from Batavia. In the meantime we have not been idle in trying to vigorously use all sorts of means to ensure the speedy fulfilment of our friend’s wish. And our friend should not doubt the concern with the Dutch. Never for an instance do we enter into [their scheme] or go along with them.

65 So ends the discussion that has been conducted in a good manner and safely.
66 Dated so.
67 An English translation of the letter (Raffles Collection IV, no. 12, British Library) is found in Bastin, Essays on Indonesian and Malay History, Appendix III, p. 194. Written on 15 April, this letter reached Raffles on 5 May 1811.
68 The Sultan is referring to Raffles’ first letter dated 5 December 1810 and the accompanying gifts.
69 “Dari jalan seterus sahabat beta” could be literally translated as “the way of our friend’s enemies”, but the expressed will of Raffles was clearly to have Badaruddin do something about their presence in Palembang. For the different meanings of the Malay phrase see Wilkinson, A Malay-English Dictionary, Part 1, p. 438.
In addition also, we make known to our friend the beginnings of the Dutch in Palembang; in the olden days they contributed much help and kindness to our forefathers. Therefore our forefathers did not wish to lose their affection. So, until today there are still Dutchmen in Palembang. But at the present time we do not wish to enter into the ways of the Dutch. Moreover, on our side we do not under any circumstances wish to be dragged into the affairs of the Dutch because they are but lodgers who take shelter in our country. Our friend should not be suspicious of this course of action. To the best of our ability we shall get rid of our friend’s enemies.

Furthermore, with regard to the document on which we have put our seal, it is not yet clear if it has arrived; nonetheless, our friend who is wise and prudent would surely be more informed. With regard to that document, our friend’s plenipotentiary, Raden Muhammad, has already fully settled everything that our friend had commissioned. We then put our seal on it as proof of its manifestation. However, where is the proof and the usual endorsement of a letter of sincerity? We place our sincere hope along with purity of heart on our noble friend who is generous with kindness and affection as well as benevolent protection, and who is wise and prudent. Like the customary courtesy that is everlasting between the English and Palembang, there has never been any flaw in the relations marked by an overflow of brotherly love and affection and gracious fostering care of the English chief towards the kingdom of Palembang. Thus, likewise, it is also our hope between friends to [have] mutual affection that is honest and straightforward, without any deficiency in it; only, since ancient times, to expect care and affection.

Furthermore, His Highness Sultan Ratu makes it clear that the only marks of goodwill, and the proof of sincerity between friends, are a short keris variegated with gold, with gold casing at the bottom of its scabbard; and two pairs of vases made of tin weighing four piculs. So ends the deliberation that has been conducted in the most cordial and peaceful manner.

Written in the fortress in the country of Palembang, the Abode of Peace, on the twenty-first of Rabî’ul-awal, on Monday, at one o’clock in the year 1226 AH [15 April 1811 CE].

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Warkah Paduka Seri Sultan Ratu Mahmud Badaruddin kepada Raffles, satu lembar, 31 x 50,5 sm

Bawah warkat al-ikhlas yang terbit daripada khafi al-zaki yang amat khulus serta dihiasi dengan beberapa kebaikan alai al-dawam, lagi dipersertakan dengan tahmid dan tamjid alai al tamam, iaitu daripada Paduka Seri Sultan Ratu Mahmud Badaruddin yang di atas tahta kerajaan dalam negeri Palembang Darussalam serta segala daerah ta’aluknya, datang kepada sahabatnya yang bangsawan lagi arif bijaksana iaitu Seri Paduka Thomas Raffles Askoyar yang ada semayam pada waktu ini dalam negeri Melaka serta dengan kebesarannya yang mentadbirkan perintah yang amat kuasa; barang berlanjutan selamat al-khair sahabat kita Seri Paduka Thomas Raffles Askoyar dengan kebesarannya serta lanjut usia umur zamannya dalam dunia ini.


Syahadah, adalah kita menyatakan daripada hal yang dimaksudkan oleh sahabat kita dari jalan seterus sahabat kita itu, Belanda yang ada di Palembang, janganlah sahabat kita syak dan waham lagi akan perinya itu. Dengan sesuuggunya kita jalankan dengan sehabis-habis usaha kita yang supaya jadi sebagaimana maksud sahabat kita itu; lagi yang jangan boleh terlingkid benar salah dari itu jalan, yang jangan memberi lata [sic] dan ’aib kita punya nama antara sahabat

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70 Refers to the treaty that the Sultan put his seal on which, according to Raden Muhammad, was drawn up on 5 January 1811.
71 Mahmud Badaruddin apparently sent another letter with the same contents to Raffles eight days after this letter. Bastin appears to have erred in giving the date as 15 May 1811. See the English translation of the said letter (Raffles Collection IV no. 15 [British Library] that is partly reproduced in Bastin, Essays on Indonesian and Malayan History, pp. 71–72.
72 Leta, meaning base; despicable; in Minangkabau Malay it means foul or stinking, as in dirty occupations. Wilkinson, A Malay-English Dictionary, Part 2, p. 687.


Sebagai lagi, adalah dari itu surat yang telah kita bubah cap dalamnya belum lagi ada nyata sumpahnya keadaan sumpahnya surat itu [sic]; melainkan lebih-lebih maklum kepada sahabat kita yang arif bijakansya. Dari itu surat telah habis diputuskan dahuul oleh Wakil Mutak sahabat kita iaitu Raden Muhammad akan segala perkara pesan sahabat kita itu. Maka lalu kita bubah cap dalamnya, tanda kenyataannya. Melainkan mana jua itu kenyataan dan kelaziman daripada itu surat yang tulus ikhlas adanya? Dan adalah kita punya pengharapan yang tulus ikhlas dengan suci hati kepada sahabat kita yang bangsawan dengan kemudahan cinta kasih sayang serta derma pelihara sahabat kita yang 'arif bijakansya, sebagaimana juga istiadat yang selamalnamanya antara Ingeris dengan Palembang; tiada sesuatu apa cela dalamnya, dari limpah cinta kasih sayang serta derma peliharaannya Orang Besar Ingeris atas kerajaan Palembang. Demikian itu juga kita punya pengharapan antara sahabat bersahabat dan berkash-kasihan yang tulus ikhlas dengan tiada apa tanggung di dalamnya dengan sesuatu; semata-mata dari purbakala sahaja, harap akan cinta kasih sayang jua adanya.

73 To be at fault.

Dan lagi adalah Paduka Seri Sultan Ratu menyatakan alamat almahabbat wa burhan al-ikhlas sahabat bersahabat hanyalah senderik74 berkarah75 emas dan pendok76 nya emas, huntasnya emas sebilah dan lagi pasu timah dua pasang, beratnya empat pikut jua adanya. Intaaha al-kalam bilkhairi wassalam.

Tersurat dalam negeri Palembang Darussalam pada selikur haribulan Rabi‘ul-awal pada hari Ithnin, jam puluk satu fi tarikh 1226 Sanah [= 15 April 1811].

PALEMBANG X

Malay letter, Jawi script, 1 folio, 29 x 49 cm
Letter of Paduka Sri Sultan Ratu Mahmu Badaruddin of Palembang, with black seal, addressed to Raffles at Melaka
Centre top of folio: ‘Qawlah u‘l-Haq wa Kala¬mah al-Siddiq’
Top left-hand corner in Raffles’ hand [?]: N 4

Verily a letter of sincerity that springs from a hidden chastity that is most earnest, adorned with much everlasting seal and accompanied with salutations and glorification [to God] in perfection, that is from His Highness Sultan Ratu Mahmu Badaruddin who is enthroned in the kingdom of the country of Palembang, the abode of peace, with all its dependencies, approaches his noble, yet wiser and more learned friend His Excellency Thomas Raffles Esquire, who presently sits in state with magnificence in the country of Malacca and running a very powerful government administration. May the peace and tranquillity of goodness of our friend Thomas Raffles Esquire be extended along with his distinguished honour and prolonged life in this world.

And then, following that, His Highness Sultan Ratu gives information and makes known to his friend His Excellency Thomas Raffles Esquire, along with a letter of sincerity that is of little significance to offer an excessive number of good wishes to our friend, His Excellency Thomas Raffles Esquire. With regard to the revered letter and the gifts conveyed by Captain Macdonald, they have arrived safely and intact. They were received with acquiscences and perfect brotherly love and

74 A kind of kris.
75 Variegated or mottled.
76 Metal casing of silver or gold for the lower part of the wooden kris-sheath.
affection of profound candour. When [the letter] was laid open from the
folds of its cover, every part and line and composition of its words were
visible, very lucid, and perfect to the utmost. It was then read from
beginning to end; and whatever was stated in it was understood in the
mind of His Highness Sultan Ratu.

Furthermore, His Highness Sultan Ratu makes plain to his friend
that is His Excellency Thomas Raffles Esquire that all matters have
already been fully settled by the plenipotentiary who is the substitute for
our meeting, that is our brother Raden Muhammad bin Husin, along with
Sayid Abu Bakar Rum. Their return to Malacca has nevertheless been
delayed due to incapacity which has become a hindrance.\textsuperscript{77} Such is the
situation.

Furthermore, with regard to our friend making the declaration of
straightforwardness and sincerity between mutual friends obvious, that is
to say the gun and muskets,\textsuperscript{78} we are most grateful; our friend should not
give up to such trouble. Furthermore, our friend expresses that in all
reality he is searching for the path of good fortune and comfort without
in any way contributing to the path of wickedness and pain. Moreover,
without intending whatsoever to take over the revenue of and advantage
over people of the dark-skinned race, especially so all his friends, the
rajas of dark complexion in this eastern side; only [to give] the favour of
his protection with brotherly love and affection, and with constant
eternal sincerity. May such a state be everlasting and by his authority and
magnificence foster and advocate assistance, kindness and affection
towards every servant of God, especially towards all of his friends,
stewing fragrance over every country and island. Famous is his glorified
name and those deeds of beneficence like the very undefiled moon and
sun. And the hearts of every man would blossom on hearing the
behaviour and such established occupation, for these are the very things
that are sought and hoped for by the servants of God. Nevertheless, what
we hope for is wholly such obligation.

And, furthermore, concerning the Dutch in the kingdom of
Palembang, there should not be any vexation, suspicion, doubt or
misgiving on our friend's part. His Highness Sultan Ratu will no longer
prolong his discussion of such matters. The decision is already in the
letter to our friend's plenipotentiaries, namely Raden Muhammad bin
Husin and Sayid Abu Bakar Rum.

And His Highness Sultan Ratu makes it plain that the mark of good-
will and the token of [brotherly] love, sincerity and affection, the
etiquette for mutual friendship are only a pair of spears mottled with gold
and 80 piculs of tin. Thus ends the deliberations that have been conduct-
ed in the most cordial and peaceful manner.

Written in the country of Palembang, the Abode of Peace on the twenty-
ninth of Rabi’ul-akhir, Wednesday night, at twelve o'clock, 1226 AH [23
May 1811 CE].\textsuperscript{79}

\textbf{Palembang 10}

\textit{Warkah Paduka Seri Sultan Ratu Mahmud Badaruddin kepada
Raffles}, satu lembar, 29 x 49 sm

Bahawa warkat al-ikhlas yang terbit daripada khafi al-zaki yang amat
khusus serta dihiasi dengan beberapa kebajikan alai al-dawam lagi
dipesertakan dengan tahmid dan tamjid alai al-tamam iaitu daripada
Paduka Seri Sultan Ratu Mahmud Badaruddin yang di atas tahta
kerajaan dalam negeri Palembang Darussalam serta segala daerah
takluknya datang kepada pihak sahabatnya yang bangsawan lagi
dermawan serta ‘arif bijaksananya iaitu Seri Paduka Thomas Raffles
Askoyar yang ada semayang dengan kebesarannya pada waktu ini dalam
negeri Melaka serta mentadbirkan perintah yang amat kuasa. Barang
berlanjutan selamat al-khatr sahabat kita Seri Paduka Thomas Raffles
Askoyar dengan kebesarannya serta lanjut usia umur zamannya dalam
dunia ini.

Waba’ dah kemudian daripada itu, adalah Paduka Seri Sultan Ratu
memberi makhum dan ma’arif kepada sahabatnya Seri Paduka Thomas
Raffles Askoyar dipesertakan dengan warkat al-ikhlas yang sezarah ini
akan memberi beberapa selamat yang amat banyak kepada sahabat kita

\textsuperscript{77} ‘Uzur yang menjadi aridh (Arabic)’ renders the meaning of an illness that
becomes an obstacle.

\textsuperscript{78} Siaphaan (from Dutch), meaning muskets.

\textsuperscript{79} The above letter appears to be a reply to Raffles’ letter dated 11 Rabi’ul-akhir
1226 [22 April 1811] which was quoted by Wurtzburg and in which Raffles
mentioned that he had sent four cases of arms, each case containing twenty rifles
and ten sealed baskets of cartridges filled with powder and shot. See Wurtzburg,
‘Raffles and the Massacre at Palembang’, Appendix, fourth letter (dated 22 April
1811), p. 52.
Seri Paduka Thomas Raffles Askyor. Adalah akan perihal sahihat al-mukaramat\textsuperscript{80} serta kiriman yang dibawa oleh Kapitan Macdonald [sic; Macdonald] itu telah sampai dengan selamat sempurnanya. Maka disambutlah dengan beberapa kereduaan cinta keiskah sempurna yang amat khusus; apabila terfatahlah\textsuperscript{81} daripada lipatan gulung kertasnya kelihatanlah bagia segala janan satannya dan nazar\textsuperscript{82} kalimahnya yang amat wadih\textsuperscript{83} lagi sempurna ikhtisas;\textsuperscript{84} lalu dibaca daripada awal hingga sampai akhirnya; dan barang yang termazuk dalamnya itu telah maklumlah dalam zihin Paduka Seri Sultan Ratu.

Syahadan, adalah Paduka Seri Sultan Ratu membanyak\textsuperscript{85} kepada sahahatnya iaitu Seri Paduka Thomas Raffles Askyor daripada hal segala perkara-perkara itu telah sudah habis selesai putus pada sekalian perihal ahwalnya itu oleh Wakil Mutlak yang menjadi ganti pertemuan [sic] kita iaitu syaudara [sic] kita Raden Muhammad bin Husin serta Sayid Abu Bakar Rum. Adalah maka menjadi terlambat berbalik ke Melaka daripada banyak kedatangan seur yang menjadi arid;\textsuperscript{86} demikianlah halnya.

Sebagai lagi, akan perihal sahahat kita menyatakan daripada kenayatan yang tulus ikhlas antara sahahat bersahabat, iaitu hedul dengan siapannya [sic], kita banyak punya terima kasih. Janganlah menjadi susah sahahat kita dari jalan itu; dan lagi pula sahahat kita menzahirkan dengan sesungguhnya sahahat kita mencari jalan yang kebajikan dan kesenangan yang tiada sekali-kali memberi jalan kejahtatan dan kesakitan; dan lagi tiada mahu sekali-kali mengambil hasil dan faedah atas sekalian orang jenis kuli hitam istimewah [sic] pula kepada segala sahahatnya raja-raja jenis kuli hitam pada sebelah timur ini; sahaja daripada derma peliharanya dengan cinta kasih sayangnya jua, serta tetap tulus ikhlas alai al-dawam keadaan yang demikian itu atas selama-lamanya. Dan daripada kuasanya dan kебesaranannya memeliharakan dengan tolong cinta kasih sayangnya atas segala hamba Allah istimewah [sic] pada sekalian sahahatnya. Maka bertaburanlah bahu yang harum itu pada genap baladan\textsuperscript{87} dan

\textsuperscript{80} Most honourable letter or document.
\textsuperscript{81} Unfolded, opened.
\textsuperscript{82} Composition, arrangement, order.
\textsuperscript{83} Obvious, clear.
\textsuperscript{84} Especially.
\textsuperscript{85} Askyor.
\textsuperscript{86} To inform, to make clear.
\textsuperscript{87} To be an obstacle.
\textsuperscript{88} States, countries.
Verily this letter of sincerity that rises from a heart that is white and of limpid purity without meanness in it, along with many endearments of longing and wistful love of a heart that shall not be forgotten for days and nights and accompanied with salutations of respect and with many wishes of peace that is from us, Paduka Pangeran Adipati94 son of the

94 Born Raden Muhammad Husin and titled Pangeran Adipati Menggolo, he was made Sultan by the British on 14 May 1812 to succeed his deposed brother, Mahmud Badaruddin following the fall of Palembang to the British in April. The Pangeran Adipati then assumed the title of Sultan Ahmad Najamuddin II. He was described by Van der Kemp as an arch-traitor, and an unreliable, cowardly, whining specimen according to all who knew him. He was a weak ruler. By the treaty signed on 17 May 1812, Sultan Ahmad Najamuddin II was forced to cede Bangka, Bilion, and the dependent islands to Great Britain. His rule was, nonetheless, short-lived, for he was forced to abdicate on 29 June 1813 by the Resident, Captain (later Major) Robison, in order to re-instate the more popular Sultan Mahmud Badaruddin on the throne. This infuriated Raffles, who cancelled Sultan Ahmad Najamuddin II’s abdication and restored him to the throne of Palembang. However, two years after the Dutch restitution, Sultan Mahmud Badaruddin was able to manoeuvre his way through to the Dutch following the takeover of Java from the British, convincing them in 1816 that Najamuddin should be deposed and that he, Mahmud, should become Sultan of Palembang again. Muntinghe was sent to Palembang as Commissioner to settle the quarrel between Najamuddin and Mahmud Badaruddin on 1 May 1818. Each of them was given a part of the realm sufficient for his needs, but the rest of Palembang was brought under the direct control of the Dutch. On 21 June 1818 Mahmud Badaruddin signed the agreement proposed by the Dutch to limit his powers in Palembang, and Najamuddin followed suit two days later. However, Mahmud proved to be a more difficult Sultan than his brother and so, after their second major expedition, the Dutch finally succeeded in dethroning him and had him exiled to Ternate. Najamuddin was told that the Dutch authorities in Batavia were quite aware of the events leading to the massacre and that he, too, was not totally innocent of the tragedy when he was the chief mantri. For fear of his position, despite having signed the agreement to cede all powers to the Dutch on 23 June 1818, Ahmad Najamuddin soon fell out with the Dutch due to his action in seeking military assistance from Raffles at Bencoolen. He was dethroned and exiled to Java. Mahmud Badaruddin, on the other hand, who was exiled on 3 July 1821, arrived in Ternate in March 1822; he died there on 26 November 1852.

Between July 1821 and August 1823 Ahmad Najamuddin’s eldest son, Pratu Anom, was made Sultan of Palembang with the title Sultan Ahmad Najamuddin III. Ahmad Najamuddin II himself assumed the title of Suhuhunan or Suhunan. In an agreement signed on 18 August 1825 Najamuddin surrendered his powers and authority to rule Palembang to the Dutch. When Ahmad Najamuddin Pratu Anom led an ‘amuck’ against the Dutch on 22 November 1824 his father Sultan Ahmad
deceased His Highness Sultan Ratu Muhammad Bahauddin in the country of Palembang. May it be conveyed by [the grace of] God, Lord of all the Worlds to appear before the council of our friend and brother, his excellency the great chief, most honourable, that is His Excellency Lieutenant Governor Sir Thomas Stamford Raffles who is in possession of magnificence and honour, residing in the fortress of Fort Marlborough, ruling the country of Bencoolen and all its tributaries.

And then, he is the one who possesses great power on every welfare and common lot of the English Company both in the west and the east; and further he owns the administration of rule of governance that is most pleasant, knowledgeable and wise in the disposition of gentle manners, reciprocating [brotherly] love and extending assistance to all rajas and people who have experienced trouble and pain in this world; he is the one who becomes the place of shelter for all humankind, more so his friends and associates. And let us pray that his greatness of station and fame be increased and his health and age be sustained without interruption, with a long life in this world.

Following that, we wish to make known to our friend via this epistle that represents us before the presence of his excellency, the great chief, to narrate matters concerning us. The emissary, Pali Lanang, who was carrying a letter and gifts, has previously come before his excellency the great chief in the country of Bangkahu; upon his return to Palembang he brought a letter in which was mentioned that our letter and gifts have already reached your excellency. Further, Pali Lanang has also informed us that despite our letter and the gifts that we sent having reached your excellency tuan besar, you have yet to give a reply. Your excellency the great chief has said that one day in the future you will reply to all matters adequately. Your excellency will help to ensure that what we have intended is achieved. Thus did Pali Lanang convey your excellency’s instruction to us. And we listened to that with much gratification in our heart. We feel as though we have already obtained our desire. And so we still wait anxiously every night and day like the

Najamuddin II was deported to Batavia. Ahmad Najamuddin III was taken into custody on 15 October 1825, and five days later he was also taken to Batavia. He was then exiled, first to Banda and in 1841 to Menado, where he died in 1844.

[proverbial] frog waiting for rain to fall from the sky during drought. Such is our situation, expecting with a thousand hopes mercy and compassion from your excellency the great chief. And we solicit and hope with a thousand expectations that your excellency will not forget us, the one who is dependent and placing much trust on the love and affection of your excellency the great chief as well as mercy and compassion of your excellency until the end of time.

And now, regardless of your excellency’s command to us, if there were to be further delay in extending your help to us, we wonder about our fate as it is no longer in our power to bear the detriment, hardship and misery as well as dishonour such as this. It is for your excellency the great chief to ponder such a situation. And further, regarding our brother who is in Ternate together with his wife and children, we could only hope with a thousand expectations for the love and affection of your excellency the great chief. Further to that, there is not a single token of life from us to your excellency the great chief, except a hope that is advantageous, that is all. O God!

Written in the country of Palembang on the seventeenth of the month of Rajab, Thursday, 3.00 o’clock 1239 Sanah [18 March 1824 CE].

Palembang

Warkah Paduka Pangeran Adipati ibni Al Marhum Seri Paduka Sultan Ratu Muhammad Bahauddin kepada Stamford Raffles di Benkulen, satu lembar; 38 x 48 sm

Bahawa ini warkat al-ikhlas yang terbit daripada hati yang putih lagi hening jernih tidak menaruh leda di dalamnya, dipertaskan pula dengan beberapa rindu dendam dan cinta kasih sayang hati yang tidak dapat lupa dan lalai kepada tiap-tiap hari dan malam serta kirim

Referring to ex-Sultan Mahmud Badaruddin who, following the Dutch military expedition of June 1821 that toppled him from the throne, was exiled to Ternate. J. L. van Sevenhoven, Luksian tentang Palembang. Bhratran, Jakarta, 1971, p. 12.

This conversion is based on the Gregorian-Hijri Dates Converter at http://www.robiah.com/convert/. However, according to the calculation made based on G. S. P. Freeman-Grenville, The Muslim and Christian Calendars, Oxford University Press, London, 1963, the converted Hegira date should be 19 March 1823, which was a Monday.


Syahadah, ialah yang mempunyai kuasa yang amat besar di atas sekalian kebakikan dan keuntungan Kompeni Inggeris sebelah barat dan sebelah timur; lagi mempunyai tadbir perintah yang amat kekelikan beserta dengan arif bijaksana pada hal melakukan perangai yang lemah lembat berkhas-khasan dan memberi pertolongan pada segala raja-raja dan segala orang yang kesaktian dan kesusahan di dalam dunia ini; ialah menjadi tempat pernaungan bagi segala manusia istimewah [sic] sahabat taulannya. Maka dipohonkan atasnya barang bertambah-tambah darat kebersaran dan kemegahan beserta sihat dan afiat berkekalahan itaz ketinggian dengan umur panjang di dalam dunia [sic] ini.

Waba’da’ah, adupun kemudian daripada itu maka adalah kita bermaklumkan secara warkah ini akan jadi ganit kita mengadap Seri Paduka Tuan Besar menyatakan hal kita. Suruhan Pali Lanang membawa surat serta kiriman dahulu mengadap Seri Paduka Tuan Besar di negeri Bangkahulu. Syahadah adalah tatkala ia pulang ke Palembang maka ia membawa sepotong surat; tersebut di dalamnya mengatakan yang kita punya surat serta kiriman telah sampai kepada Seri Paduka Tuan Besar; dan lagi Pali Lanang berkhabar kepada kita demikian lagi, hal kita punya surat dengan kiriman telah sampai kepada Seri Paduka Tuan Besar tetapi belum Seri Paduka Tuan Besar kasih [sic] balas itu. Maka adalah titah daripada Seri Paduka Tuan Besar nanti kemudian hari Seri Paduka Tuan Besar kasih [sic] segala-gala balas dengan secukupnya. Tuan Besar tolong supaya sampai begajama kita punya maksud; demikianlah Pali Lanang menyampaikan titah Seri Paduka Tuan Besar kepada kita. Maka kita dengar yang demikian itu terlalu sangat banyak sekali suka hati kita; adalah di dalam perasaan kita seperti sudat [sic, sudah] kita dapat yang demikian itu adaya. Maka kita nanti-nantilah kepada tiap-tiap malam dan siang hingga sekarang

95 A-s-t-m-f-w-r-t.
96 D-n-ny-a.
adalah seperti katak menantikan hujan turun dari langit kepada ketika musim kemarau. Demikianlah hal kita mengarap-arap [sic] dengan beribu-ribu harap belas dan kasihan pertolong daripada Seri Paduka Tuan Besar juga semata-mata adanya.

Maka kita pohonkan serta kita harap dengan beribu-ribu harap janganlah kiranya Seri Paduka Tuan Besar lupa-lupa kepada kita yang bergantung dan berharap akan cinta kasih sayang hati Seri Paduka Tuan Besar serta belas dan kasihan Seri Paduka Tuan Besar hingga zaman yang mutakhirin. Dan sekarang ini bagaimana Seri Paduka Tuan Besar pun [sic, punya] perintah kepada kita jikalau kiranya lagi terlambat Seri Paduka Tuan Besar memberi pertolongan betapalah hal kita tiada dalam kuasa lagi menanggung nudharat kesempitan dan kesusa- han serta keafian yang demikian ini. Lebih-lebih maklum Seri Paduka Tuan Besar adanya. Dan lagi hal kita punya saudara yang ada di Ternate dengan segala anak isterinya itu kita harap dengan beribu-ribu harap kasih sayang selon Seri Paduka Tuan Besar jua semata-mata adanya.

Kemudian daripada itu suatu pun tidak tandah [sic] hidup kita kepada Seri Paduka Tuan Besar hanyalah harap yang kebajikan jua adanya. Allah huma.

tersurat di dalam negeri Palembang kepada tujah belas haribulan Rajah, hari Khamis, jam pukul tiga 1239 Sanah.

XI. THE ACEH LETTER

ACEH

Malay letter, Jawi script, 1 folio, 47 x 57.6 cm
Letter of Sultan Alauddin Jauhar Alam Syah,1 with black seal inscribed with the words: ‘Paduka Seri Sultan Alauddin Johar Alam Syah Johar Berdaulat zill Allahu al-alam / ibn Sultan Muhammad Syah berdaulat / ibn Sultan Mahmud Syah / ibn Sultan Ahmad Syah / ibn Sultan Mansur Syah / ibn Sultan Iskandar Muda / ibn Sultan Tafal Alam / ibn Sultan Zainuddin / ibn Sultan Johan Syah’

Addressed to Raffles at Malacca

Praise be to Allah who delivered the holy book, prayers and perfect salutations and honour to Prophet Muhammad, most distinguished, and his companions, the best of families and friends. Having praised Allah, the Lord of Light, and offered prayers to the Prophet, Master of Chastity, and his companions chosen from among the Immigrants and those among the Helpers, I then enclose with it salutation and continuous honour.

Further, to follow are the opening words and continuous praises, laudation for Allah the beautiful that are connected with the greatness of station, praise, mercy and honour, that is to say from His Royal Highness Sultan Alauddin Jauhar al-Alam Syah Johan Berdaulat.2 May Allah

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1 This letter is interesting in many respects. It would appear to be the beginning of what proved to be Raffles’ long involvement in Acehnese affairs which continued until the conclusion of his treaty with the state of Aceh in 1819 and the arrangements made in recognition of this in the subsequent Anglo–Dutch Treaty of 1824. The whole subject of Raffles’ relations with Aceh has most recently been discussed in the work of Lee Kam Hing. See Lee Kam Hing, The Sultanate of Aceh: Relations with the British 1760–1824, Oxford University Press, Kuala Lumpur, 1995.

2 Sultan Alauddin Jauhar Alam Syah (1795–1824) was the twenty-ninth Sultan of Aceh. He ascended the throne in 1802 while still a minor; a regency government was constituted with his uncle, Tuanku Raja, exercising de facto power in the state. According to Anderson, even before he became Sultan he had acquired a considerable knowledge of European manners and the English language, in which he could converse with considerable fluency. But his emulation of English habits
perpetuate his dominion and power as well as his righteousness and kindness; of one who sits on the throne of sovereignty in the country of Aceh, the abode of peace, abode of specialness and one that is protected.

Further, may it be conveyed by God the Merciful and the Bounteous, with the blessing of the Prophet of All Time, I pray, on behalf of the high one, nobility and sovereignty as well as possession of praiseworthy morals and an exemplum that is consented, being one of the respected noblemen, an epitome of the age, quintessence of sultans and all existence and pleasures, that is to say, our friend His Excellency Thomas Raffles, who represents the Governor-General at Bengal and who has been given honour by God Most High, Lord of all the worlds and our lord Muhammad (may God bless and save him). May his honour and majesty long endure for all days that give good works in all distinct lands; the circumstances of his office, honour and status, famous for greatness of station and being increasingly noble and of generous disposition as well as wealthy, bestowed by our God, Creator of the Universe, that is to say, our friend His Excellency Thomas Raffles who

included not just the wearing of European dress and practising European customs but also (so it was alleged) drinking liquor. Not a strict Muslim, he was found to be more affable to Europeans, such as having a Frenchman and a Portuguese as his advisors. This led to opposition from his nearest relatives and several chiefs who were among Aceh’s ruling elite. Pressured by the threat of rebellion, he tried to get help from the British government in Penang. But in July 1808, Jaufar Alam was informed by Captain Macalister, the Governor of Penang, that the Penang authorities had seized the brig Hydrus (which had previously been acquired by the ruler of Aceh) on the premise that the ship belonged to subjects of the King of Denmark, who was at war with the King of England. The ship had been sold to Jaufar Alam by a certain Mr. String, and the Acehnese sultan had loaded it with his own cargo. The previous goods were delivered to his French agent. Jaufar Alam was informed by the Penang government that such a sale was illegal. The ship was detained and was subsequently condemned and then sold. This drew a protest from the Sultan, but one year elapsed without Jaufar Alam receiving any reply from the Penang government. So he wrote, asking for the return of the ship which he had bought without the knowledge that it belonged to England’s enemies. He also complained that his agent, L’Etoile, had been mistreated by the Penang authorities and his papers seized, thus causing indignities to the Sultan, the ship’s owner. Later, the ship Annaposnay and its commander, Hyder Ally, were seized by Jaufar Alam for breaching Aceh’s laws; the captain was detained for failure to pay his debts and also for breach of contract. This led to serious accusations from the English authorities and caused tension between the two parties. See John Anderson, Acheen and the Ports on the North and East Coasts of Sumatra, Oxford University Press, Kuala Lumpur, 1971, p. 29.

now lives in peace and good health in the country of Malacca, holding the power to impose the enjoined and forbid the sinful; along with that he is of a element, forgiving disposition and thus is granted by God a praiseworthy rank and a perfect grade to which is added the status of those who suffered martyrdom and those of the good, wise and discreet people in the course of mutual affection with all his friends and companions, among the near and the more remote, sympathising with the good people, the ulama, the needy and the poor.

It is he who possesses the complete treasury of intelligence and is well-renowned in the circle of all sharp-witted pundits and the gathering of all superior theologians; so famous is the meritorious name in all foreign lands and the way he fosters and assists all the poor and foreigners, would that it pleases God to secure his abode today until the hereafter and may God prolong his life and epoch to enjoy good health while decreeing upon all those foreigners and the poor. Amen, O Lord God of all the worlds, and the Best of all helpers, O Fulfiler of wishes.3

After that, herewith is the honoured epistle and the august gift entrusted to an envoy who carries the letter in complete safety to our friend His Excellency Thomas Raffles representing the Governor-General in Bengal, that is His Very Royal Maharaja Gilbert Lord Minto, Lord of the State and Most Illustrious.

Further, concerning the letter that our friend sent, it reached our hands in complete safety; with regard to the words and composition in that letter we have comprehended them all; we will remember them in our heart because peace from our friend to us is a sign of a true brother, without any barrier, just like the partition-curtain and the veil. It is increasingly more so because of the tidings of kindness from our friend. It has illuminated our heart upon hearing the words and composition in the letter.

Next after that, lots of salutations from us to the Governor-General of Bengal, His Excellency Lord Minto; would our friend make it known to the Governor-General of Bengal that we are extremely exhausted and thus shall not be able to meet him in person and become acquainted with our friend because the chiefs4 in the country of Aceh will not let us. As

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3 The last sentence in the paragraph is a Sufi invocation of God’s majesty.
4 A reference to the ulebalang, or ulubalang. They were the territorial chiefs heading the various mukim in Aceh. Ulubalang were originally war commanders of their respective mukim, but over time their role extended to collecting taxes on behalf of the rulers; they retained part of the collection. There were times when some ulubalang controlled more than one mukim.
it is in accordance with the laws of the land of Aceh, we therefore cannot change it, for if we alter the laws the country will then be ruined; all will be in indescribable confusion. Nonetheless, it is for our friend to think it over in his heart.

As for us, even our intention of going to meet our friend with the aim of restoring Aceh to good condition is viewed with suspicion by the chiefs of Aceh. We wanted to insist on going, but our mother is already old and our wife and family will not bear it. That too is for our friend to ponder; but we have sent this letter through our man, one by the name of Tengku Nakhoda Abdul Rahman; he goes to present himself before our friend, conveying this letter for our friend and the Governor-General.

And furthermore, news and deliberations about us from our friend and to the Governor-General will be briefed by Tengku Nakhoda Abdul Rahman who will have the authority to reply to whatever matters there may be; and what's more, earlier we sent a letter to Bengal by the ship Ashukan Nuri to be conveyed to our friend, His Very Royal Maharaja the Governor-General in Bengal. Even that, we imagine in our heart, never reached the hands of our friend, the Governor-General. Now we are sending a copy of that letter together with this letter. Our friend may inspect [the contents] of the letter and make it known to our friend the Governor-General in Bengal. That, too, we request our friend to speedily answer. As for Tengku Nakhoda Abdul Rahman, when our friend has finished deliberations with him may it please our friend to instruct him to return to us forthwith.

And to proceed further, about our ship, which has been sailing to any country that is within our jurisdiction, it happened to encounter seamen of the English man-of-war. They ordered our standard and our ensigns to be lowered, then they abused our ship’s captain. They also abducted the sailors. Why did they do that? They disgraced us by their actions. Our friend may also inform the Admiral not to commit such an act.

As for the report contained in the letter, our friend may verify it with Tengku Nakhoda Abdul Rahman. Concerning the account on the country of Aceh, our friend may enquire from Captain Casmille [7], for he is like one of our own countrymen. He, too, can provide information to our friend.

There is not a single memento of existence, except a seal, as the confirmed mark of our mutual friendship. On the seal we have inscribed the names of the four great uleebalang, complete with the destar;[5] and all wearing the baju sekoi [velvet coat?], with the kerci [the great uleebalang];[6] affixed is the title of Seri Paduka Orang Kayu Berkedang Emas [His Excellency, the Nobleman with the Golden Sword].[7] This Order has been conferred in the port city of Aceh, the abode of peace, on Thomas Raffles Esquire.

This letter is written in the Hegira of the Prophet, peace and salutations be upon him, one thousand two hundred and twenty-six, in the year of 63, on the third of Rab'ul-akhir, Saturday, in the month of expedience, the blessed hour, in the early evening, from the port state of influence. The writer is Pucut Kaya, son of Muhammad Hassan, son of the deceased Awaluddin Minangkabau [27 April 1811 CE].

**Aceh**

Warkah Sultan Alaueddin Jauhar Alam Syah kepada Raffles, satu lembar, 47 x 57.6 sm

Alhamdulillah al-ladhi anzala 'ala 'abdi al-Kitab wa al-salatu wa al-salam al-tammah wa al-tahiyyat 'ala Muhammad al-Mustafa wa 'ala

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5 When tied on the head the destar (headcloth) showed a man’s rank or disposition; destar had many names, each according to the adat, fashion and the man’s rank.

6 The uleebalang was called the raja of his territory. He was the titular chief, judge and commander of the army. On the position and extensive powers of the uleebalang in Acehnese society, see C. Snouck Hurgronje, *Aceh dan Adat Istiadatnya* (translated from the Dutch original, *De Ajiéhers*, by Sultan Maaimoon), Seri INIS 28 (1), Indonesian-Netherlands Cooperation in Islamic Studies, Jakarta, 1996, pp. 67–91.

7 This particularly interesting reference to the Acehnese Order of the Golden Sword solves the problem raised by Gibson-Hill as to when this honour was actually conferred. From this letter it is clear that Raffles received the order towards the end of April 1811 as it was conferred by Sultan Jauhar Alam Syah through this letter dated 27 April 1811. Raffles was very proud of having this Acehnese honour bestowed on him. As mentioned by Gibson-Hill, only three other Englishmen had received the title before Raffles: Captain Douglas Richardson, Captain Robert Smart and Captain Thomas Forrest, the well-known English country trader who was given the title when he visited Aceh in 1784. See C. A. Gibson-Hill, 'Raffles, Aceh and the Order of the Golden Sword', *JMBRAS*, 29(1), 1956, p. 4.


8 Praise be to the Lord for revealing the Holy Quran; prayers and perfect peace; honour unto the Prophet Muhammad the sublime, and his companions, the best of families and friends.
9 And his select friends from among the emigrants (the Muhajirin) and those who rendered help (the Ansars). And along with that complete peace and continuous veneration.
10 The opening words and compliments without interruption; praises for the Lord Most BeautifulSoup; enjoined with greatness, laudation, mercy and honour.
11 May God sustain his reign and authority, along with righteousness and goodness.
12 A special state and is well-looked after.
13 Well-wisher, as a description of God’s attribute.
14 That which is merciful and benevolent with the blessing of the Prophet to all time.
15 ‘On behalf of the eminent side encompassing greatness, majesty, and supremacy as well as having an approved character and a surplus that is blessed; a chief who is stood with awe, and as an embellishment of the age, the source of attention for all sultans, for every existence and pleasure’.
16 All the worlds and the Master, Muhammad (peace be upon him).
17 His mark of distinction and happiness.

lagi dengan hartawan daripada Tuhan kita, Pencipta alam iaitu Paduka Seri Thomas Raffles yang telah ada sekarang istirahat al-khair di negeri Melaka; menjabat amru bi al-ma’ruf wa nahiy ‘an al-munkar,18 serta rahim19 perangainya, yang halim.20 Ialah yang dikurniakan Allah pangkat yang kepujian dan martabat kesempurnaan; wazadahu fi martabat as-syu’ada was-salihin21 serta ‘arif bijaksana atas jalan berkash-kasihan dengan segala handai taulannya baina al-qarib wa al-baird;22 mubinna-salihin wal ‘ulama’ kahiril al-fuqara wa-al masakin;23 ialah yang mempunyai perbendaharaan akal yang sempurna serta sangat kebiliangan dengan medan segala hukum24 yang ‘aqil’-’aqid,25 dan pada manjelis [sic] segala ulama yang fadhl-fadhih;26 maka masyhurlah nama yang kepujian pada segala negeri yang asing-asig serta memeliharakan dan menolong pada segala miskin dan gharib;27 madah-mudahan barang dietapkan Allah pada maqam28 ia di yaum hada ila yaum-muddin;29 serta dilanjutkan Allah daripada usia umur zamannya di dalam siihat dan ‘afiat pada menghukumkan segala gharib30 miskin, amin ya rabbal alamin wa ya khair-an-nasirin ya majib as-sa’ilin.31

Amma ba’du, adapun kemudian dari itu maka inilah warkat al-mukarramah wa tuhfat al-mu’azzamah32 yang dihitamkan kepada seorang untusan [sic] membawa warkah itu dengan selamat sempurna, sampai kepada sahabat beta Seri Paduka Thomas Raffles yang ganti

18 Commanding to do good and prohibiting what God forbids.
19 Honourable.
20 Gentle.
21 Increased will the rank be for those who die in God’s cause, and those who are good.
22 Between near and far.
23 Having sympathy for the good people and the learned ulama, the needy and the poor.
24 The smart and capable.
25 Using the intellect.
26 Overly abundant; in excess.
27 Foreigners or aliens.
28 Rank.
29 Today (in this world) until the next world.
30 Aliens.
31 Amen, O God, Lord of the whole World. And O ye the best of Helpers, O ye, the Blessers of requests.
32 Distinguished epistle.

Adapun akan Tengku Nakhoda Abdul Rahman jikalau sudah habit bicara sahabat beta dengan dia barang segeralah sahabat beta suruh pulang kepada beta dengan segeranya.


Adapun perkara khabar di dalam surat sahabat beta persahab kepada Tengku Nakhoda Abdul Rahman akan khabar negeri Aceh itu; boleh sahabat beta tanyakan kepada Kapitan Kasmin38 karena [sic] ia seperti orang negeri kita. Japun bolehlah berkhabar kepada sahabat beta.


Termaktub surat ini pada Hijrah al-Nabi Sallallahu’alaihi wassalam; seribu dua ratus dua puluh enam tahun pada tahun Ba, pada tiga haribulun Rabi’ul-akhir yaumi al-Sabtu; pada ketika yang baik, sa’at al-mubarak, waktu Isya di min bulan Bandar al-Makmur Wahatabahu Pucut Kaya ibni Muhammad Hasan bin Marhum Awaluddin Minangkabau.

33 K-s-m-y-1.
39 S-k-w-y. I am unable to find the meaning of this word. However, the Acehnese baju (jackets) were either the bajee Aceh with long narrow sleeves and big gold buttons (do’ma) in the middle or the bajee ‘et sapay [baju sapai], which was a jacket with short sleeves. See C. Snouck Hurgronje, The Atehnese (transl. A. W. S. O’Sullivan), E.J. Brill, Leiden, 1906, p. 25.
40 Port; city.
PART IV

LETTERS FROM KALIMANTAN

XII. THE PONTIANAK LETTERS

PONTIANAK I

Malay letter, Jawi script, 1 folio, 32.3 x 77.6 cm
Letter of Sultan Syarif Kasim of Pontianak, with black seal
Addressed to Raffles at Malacca
Endorsement verso Malay letter in Raffles' hand: 'February 1811 - / Sultan of Pontiana / Dome'.
Endorsement in Jawi script: 'Ini surat Sultan Pontianak kepada / dua puluh bulan Muharram'.
Heading: 'Qawluh u'll-Haqq wa Kalamuh u'll Siddq'

A letter of sincerity and non-elaborate gift with honour and reverence along with much affection that is without end, so long as the galaxy revolves in the night and during the day, that is from His Highness Sultan Syarif Kasim1 son of the deceased Sultan Syarif Abdul Rahman,2 son of the deceased al-Habib al-Husain al-Kadri, who sits on the throne of government in the country of Pontianak;3 may it be conveyed by [the grace of] God, Lord of all Worlds before the presence of His Excellency Thomas Raffles Esquire who is stationed at present in the settlement town of the Malacca fort. May God be beseeched for his good health, safety and a long life with advantage that is equally good.

Following that, Sultan Syarif hereby informs our friend who is most kind that we have already received two epistles accompanied by a roll of cloth of golden flowers and another roll of cloth with silver floral designs as well as a pair of shoes of golden colour, gifts from our friend that were brought by Captain Lambert. We received them with the proper honour in accordance with the adat with many thanks, happiness and consent with whiteness of heart that is very sincere because our friend has with gladness sent a letter to us, to one who is impoverished, and so we are very grateful and may the goodness of our kind friend be bounteous.

Furthermore, whatever was mentioned in the letter has all been understood by us. And concerning our friend's request that we should not shift from our cordial and friendly relations and from looking after the captains and English merchants who enjoy coming to trade in the country of Pontianak, we assure our friend that even if it were only once from our friend it would be a million times for us to forge friendship with our friend, the white men of the English Company, because at the moment not once would we harbour any hopes on anyone except our friend the English Company on whom we depend whether day or night so long as the revolution of the universal moon and the sun exists, nobody but our friend, and this is our promise.

Further, we very much hope that were we to be troubled or have to face difficulties we would not depend on others, but would expect help from our friend the English Company forever and ever. And another thing, regarding our friend's inquiry about the ship called Commerce,4 we confirm that it was seized by Pangeran Sambuda, the Brunei man. He

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1 Sultan Kasim succeeded his father as Sultan of Pontianak in 1807, at the age of forty-one. He was a descendant of an Arab master-mariner (nakhooda). His father, Syarif Abdul Rahman, settled first at Matan and then founded the sultanate of Pontianak. Sultan Syarif Kasim was a good friend of several Europeans; he had regular communication with John Palmer, the merchant who introduced him to Captain Smith, and Captain Henry Scott and a certain Mr. Morgan. Palmer's relationship with Sultan Kasim extended until the end of 1818. See MSS Eng. Lett. 'Palmer's letter-book', C 81, C 82, C 83, and C 86. Palmer expressed his sympathy with the Sultan of Pontianak against whom, he said, Raffles was prejudiced. See C 83, p. 251.

2 He died in 1807. However, another source mentioned that he died on 26 February 1808. See J. Hunt, 'Sketch of Borneo or Pulo Kalimantan' in J. H. Moor, Notices of the Indian Archipelago and Adjacent Countries, being a collection of papers relating to Borneo, Celebes, Bali, Java, Sumatra, Nias, the Philippine Islands, Sulu, Siam, Cochin China, Malayan Peninsula etc., Singapore, 1837, p. 16.

3 Pontianak produced large amounts of gold, iron, tin and diamonds. The country also abounded with wax, pepper, rattans, gahara and the finest bird's nest. Ibid.

4 In 1806, the Commerce was plundered by pirates led by Pangeran Sambuda, the raja of Sarawak, who was related by marriage to Pangeran Anom. Mr. Hopkins, the second mate, was killed. The ship's crew were not murdered, as claimed by Hunt, but were sent to Borneo Proper [Bruni] as slaves. See MSS. EUR. E109 (Raffles Collection XI), 12 February 1811. Cf. L. J. Hunt's communication to Raffles, 'Sketch of Borneo or Pulo Kalimantan', in p. 24.
took it to his country, Sarawak. He set fire to the ship and confiscated the loot and sold it all. The ship’s pilot was killed, and the sailors were despatched to Brunei. Pangeran Sambuda is the son-in-law of the Sultan of Sambas.

Concerning Abang Abdul Rashid, who killed Captain Rozario, it is confirmed that he is in the country of Sambas. With regard to the captain’s loot, all was appropriated by the Sultan of Sambas and Pangeran Anom.5 At present, Abang Abdul Rashid has left with Pangeran Anom, the brother of the Sultan of Sambas. He has turned to piracy and both have conducted brigandage and have roped in bad men to plunder the waters of the Pontianak estuary and the country of Mempawah. They often go on piracy raids in the Banjar estuary. Pangeran Anom left with two small ships together with two small ketches, and twenty-five Bugis warships of different sizes, plundering the foreigners who come to trade in the countries of Pontianak, Mempawah and Banjar. This is what we wish to inform our friend, His Excellency Thomas Raffles Esquire. If it is possible we beseech our friend to help us to the best of his ability to wipe out all the robbers, and the illanun and all those who commit evil deeds towards traders because they have all assembled in the country of Sambas and gathered in the waters of the river mouth of the countries of Mempawah and Pontianak. Such is the state of affairs.

And to our mind, if the English Company is reluctant to help in finishing off the brigands we are sure that in the future they will again commit destruction to the white men for, as we know, this is the third time that Pangeran Anom, in complicity with the Sultan of Sambas, has performed bad deeds on the English: firstly, the murder of Captain Rozario; secondly the murder of the navigator of the Commerce; and thirdly, the seizure of property belonging to Captain Rosar [sic, Rozario] together with Abang Abdul Rashid. Nevertheless, it is for our friend to understand. And further, regarding our friend’s letter to the Sultan of Sambas that was carried by Captain Lambert, the Captain has already given it to us and we sent Syeikh Ali Hambal together with sixteen men in a small perahu to deliver the letter to the Sultan of Sambas and Pangeran Anom. The Sultan has replied to the letter and his letter is now sent to our friend at Malacca through the hands of Mistar [sic] Captain Tait, who will deliver it to our friend.

Further, Captain Lambert has set sail for the country of Bali. He has been doing a little bit of trade in the country of Pontianak. There is roughly a little more than thirteen thousand [rials worth of trade]. Pertaining to that we are informing our friend. And furthermore, our friend has requested the written works on the laws and also the Hikayat Raja Iskandar.6 These we are sending together with this letter through the hands of Captain Tait accompanied with a golden spear as a gift to our friend as token of our very white and pure heart; we hope our friend will not harbour any grudge for we are but a poor man; if it is possible we wish our friend will not cease sending letters to us as long as age is with us and likewise our friend’s age too.

This letter is written on the twentieth of Muharram, on Sunday, at 12.00 noon in 1226 AH [14 February 1811].

Pontianak 1

Warkah Syarif Kasim kepada Raffles, satu lembar, 32.3 x 77.6 cm


5 The notorious Pangeran Anom, dubbed ‘the celebrated rover’, was the ‘illegitimate’ brother of the Sultan of Sambas. Anom, who was about thirty years of age, was described by Macdonald as “a bold and daring adventurer” and “a smart-looking little man, ... although slightly deformed”. He was of mixed parentage, his mother being Chinese; from her, according to Macdonald, “he inherited the fair complexion and features with the smallest hands and feet it is possible to conceive, and much cunning and shrewdness of the race”. His countenance was disfigured by a blemish on the cheek which was caused by a ball he received when he plundered the Les Freres Unis under the command of Captain R. Deane. Macdonald also noted that he spoke “with great rapidity and fluency, whilst his little restless eyes gave evident indication of an irascible and vindictive temper”. He was a man who “rigidly enforced obedience and yet retained the power of making himself beloved”. See D. Macdonald, Captain Macdonald’s Narrative of his Early Life and Services Embracing an Unbroken Period of Twenty-two Years Extracted from his Journals & Other Official Documents, 3rd edn, Thomas Willey, Cheltenham, 1840, pp. 202–203 and 306.

6 The Story of Alexander [the Great].

7 Be it in the day or night.
Seri Paduka Thomas Raffles Esquire yang ada berhenti pada masa ini di dalam Bandar negeri kota Melaka. Maka dipohonkan atasnya beroleh selamat umur panjang dengan untung yang baik jua adanya.

Waba' ada kemudian daripada itu dipermakumkan oleh Sultan Syariff kepada sahabat kita yang maha baik maka adalah kita sudah terima dua pucuk surat berserta kiriman sekayu k\h\jasah9 berbunga emas, dan sekaya kasa berbunga perak, serta sepasang kasat beremas itu, kiriman daripada sahabat kita yang dibawa Kapitan Lambert. Maka kita sambut dengan beberapa hormat istiadat yang patut berserta beberapa sukur [sic, syukur] kesuakian dan keredaan dengan putih hati yang amat ikhlas, oleh sebab sahabat kita ada suka berkirim sepotong surat kepada kita, satu orang miskin. Maka kita sangat menerima kasih di perbanyak-banyak kepada sahabat kita yang maha baik itu.

Syahadan mana-mana yang tersebut dalam surat sahabat kita itu kitapun telah mahsumlah akan maksud sekaliannya; dan sepentara lagi sahabat kita mintak kita jangan berubah daripada sahabat bersahabat dan memeliharaan segala kapitan-kapitan, saundar-saudar Inggeris yang suka datang berniaga ke negeri Pontianak itu, sekali sahabat kita, seleka kali kita ada suka sahabat bersahabat dengan sahabat kita orang putih Kompeni Inggeris karena [sic] pada ketika ini sekali-kali kita tiada menaruh pefngharapan yang lain lagi melainkan kepada sahabat kita Kompeni Inggeris juga yang kita harap-harap pada siang dan malam. Selagi ada perkaitan cakrawala bulan dan matahari ini adanya; melainkan sahabat kita boleh harap; itu kita punya janji ini adanya.


Dan sebagai lagi seperti Abang Abdul Rasyid yang membunuh Kapitan Rosar [sic, Rozario] itu sah ada dalam negeri Sambas. Akan hal


Syahadan seperti Kapitan Lambert itu sudah berlayar ke negeri-negeri [sic] Bali. Maka adalah ia berniaga sedikit-sedikit dalam negeri Pontianak. Ada kira-kira tiga belas ribu lebih sedikit [sic]. Hal itulah kita maklumkan kepada sahabat kita adanya. Dan lagi sahabat kita minta surat Undang-Undang beserta Surat 'Hikayat Raja Iskandar' itu adalah kita kirimkan bersama-sama surat ini; dalam tangan Kapitan
Tait beserta satu tombak beremas akan hadiah kita kepada sahabat kita; akan tanda hati kita sangat putih lagi ikhlas; melainkan jangan sahabat kita ambil kecil-kecil [sic] hati karen kita ada satu orang miskin. Jika boleh kita mintak kepada sahabat kita jangan putus kirim surat kepada kita; selagi ada umur kita dan umur sahabat kita tua adanya.

Maka diperbuat surat ini kepada dua puluh haribulan al-Muharram, pada hari Ahad pada waktu jam pukul dua belas tengah hari, pada 1226 Sanah Tarikh.

**PONTIANAK II**

Malay letter, Jawi script, 1 folio, 32.5 x 40.2 cm
Letter of Sultan Syarif Kasim of Pontianak, with black seal inscribed with the words: ‘Al-wathiq bilah al-Khalig al marif [i] / `abdika asSyarif / asSultan wa huwa asSayid Kasim ibn/ al marhum asSultan asSyarif’/ Abdurrahman ibn / al-marhum [al-] Habib Husain al-Kadri’

Addressed to Raffles at Malacca
Endorsement verso Malay letter: ‘March 1811’ - ‘/ Sultan of Pontiana’
Endorsement in Jawi script: ‘This is the Sultan of Pontianak’s letter / on 16th of the month of Safar’
Heading: ‘Qawluh u’l-Haqq wa Kalamuh u’l Siddq’

Verily His Highness Sultan Syarif Kasim, son of the deceased Sultan Sharif Abdul Rahman, son of the deceased al-Habib al-Husain al-Kadri, who reigns in the country of Pontianak, manifests in this epistle, as a token of friendship and affection together with a true heart in everlasting faithfulness, to our friend Thomas Raffles Esquire, resident in the country of Malacca. May we beseech for him good health, security and a long life with good profit.

Following that, it is made known by Sultan Syarif to our friend Mr. Raffles that he has information to impart with regard to Pangeran Anom of Sambas along with Abdul Rashid of Mentok, who have come to the Bay of Pontianak on a piratical expedition with the Illanun, seizing a Chinese junk that came from the country of China. They have committed great depredations on the merchants who come in and out to trade in Pontianak and they have brought ruin to Mempawah. It is because of this that we most earnestly request for assistance from our friend to instruct a man-of-war to come to Pontianak to seize the robbers. We, too, can escort the ship-of-war to apprehend the marauders. If our friend does not hasten to command a ship-of-war to come speedily, great distress will surely befall all the merchants who come in and out to trade in the country of Pontianak.

We earnestly hope, with much expectation, that our friend Thomas Raffles Esquire will instruct a ship-of-war to come to Pontianak with great speed because Pangeran Anom and Abdul Rashid are already in the waters of the Pontianak river mouth committing piracy with two small vessels.

There isn’t any token of life from us except our respects and a great excess of salutations to our friend and we also extend our greetings to our friend’s wife and children. May they be granted safety and a long life, too.

Letter is written on the sixteenth of Safar, on Tuesday in the year 1226 AH [= 12 March 1811 CE].

Furthermore, we send our greetings in multiplicity to our friend Mister Hare,11 and if it pleases Mister Hare he could send a vessel to trade in Pontianak bringing merchandise together with fresh opium to the amount of about thirty chests; they can be speedily disposed of. We can also provide rapid assistance. That is all.

**Pontianak 2**

Warkah Sultan Syarif Kasim ibni al Marhum Sultan Syarif Abdul Rahman kepada Raffles, satu lembar; 32.5 x 40.2 cm


10 He who puts trust in God, the Creator, the Revered, your honoured servant the Sultan, and he is as-Sayid Qasim, son of the deceased Sultan the Honourable As-Sayyid Abdul Rahman, son of the deceased al-Habib Husain al-Qadri [Dua yang melekatkan kepercayaan pada Tuhan, pencipta yang dimuliakan, hamba Tuanku Sultan dan dia lah as-Sayyid Qasim, putera al marhum Yang Teramat Mulia As Sayid ‘Abdur Rahman putera al marhum al-Habib Husain al-Qadri.]

11 Alexander Hare, an English merchant in Malacca.
secarik warkah ini tanda sahabat bersahabat berkash-kasihan beserta
dengan sungguh hati bersetiawan dari selama-lamanya; kepada sahabat
kita Tuan Thomas Raffles Askoyar yang ada dalam negeri Melaka. Maka
dipohonkan atasnya beroleh sihat dan afiat serta beroleh selamat umur
panjang dengan untung yang baik jua adanya.

Waba 'adah kemudian dari itu dipermakumkan oleh Sultan Syarif
dapatkan sahabat kita Tuan Raffles maka adalah kita memberi khabar
dapatkan sahabat kita akan hal Pangeran Anom Sambas beserta Abdul
Rashid Mentok [m-n-t-w-’] itu datang ke kuala Pontianak merompok-
rompok bersama-sama ilanun mengambil sebuah wangkang Cina
datang dari negeri Cina; dan lagi ia telah banyak merosakkan orang-
orang dagang yang keluar masuk berniaga ke Pontianak dan
Mempawah disosokkannya. Maka inilah jika boleh dengan bolehnya kita
mintak tolong kepada sahabat kita menolong menyuruahkan sebuah
kapal perang ke Pontianak menangkap si pencuri itu. Dan kita pun
boleh pergi bersama-sama kapal perang itu menangkap si pencuri itu.
Jika tiada sahabat kita segera menyuruahkan lekas-lekas kapal perang
datang, pasti ada terlalu banyak suah segala orang-orang dagang yang
masuk keluar berani di negeri Pontianak itu adanya.

Maka telah sanggahah harap kita dengan amat besar pengharapan
dapatkan sahabat kita Tuan Raffles Sfeyyar [sic] akan menyuruahkan
sebuah kapal perang datang ke Pontianak dengan segeranya karena
[k-r-n] Pangeran Anom beserta Abdul Rashid itu ada sedia di laut Kuala
Pontianak, merompak-rompok [m-r-m-p-k] dengan dua buah kapal kecil
jua adanya.

Maka suatu tiada alamat al-hayat daripada kita, hanyalah kita
punya khorman [sic] beserta kita punya tabek diperbanyak-banyak kepa-
da sahabat kita dan lagi kita kirim tabek banyak-banyak kepada sahabat
kita punya bini dan anak-anak sahabat kita; boleh selamat beroleh umur
panjang jua adanya.

Diperbuat surat ini kepada enam belas haribulan Safar hari Thalatha12
[sic, Thalatha] pada tarikh 1226 Sanah.

Dan lagi kita kirim tabek diperbanyak-banyak kepada sahabat kita
Mister [m-s-t-y-r] Hare. Jika Master Hare suka menyuruahkan sebuah
kapal datang berniaga ke Pontianak membawa dagangan beserta apiun

baru barang tiga puluh peti nanti boleh lekas laku; kita boleh tolong
dengan segeranya jua adanya.

PONTIANAK III

Malay letter, Jawi script, 1 folio, 32.2 x 40.3 cm
Letter of Sultan Syarif Kasim of Pontianak, with black seal, addressed to
Raffles at Malacca
Endorsement verso Malay letter in Raffles’ hand: ‘March 1810 [sic,
1811] - / Sultan of Pontiana’
Endorsement in Jawi script: ‘This letter is from the Sultan of Pontianak,
on 6th [sic, 26th] day of the month of Safar’
Heading: ‘Qawlih u’l-Haqq wa Kalamuh u’l-Siddiq’

Verily this is His Highness Sultan Syarif Kasim, son of the deceased
Sultan Syarif Abdul Rahman, son of the deceased al-Habib al-Husain
al-Kadri, who sits on the throne of government in the country of
Pontianak, making known in this epistle as a token of friendship with
mutual love and affection with all seriousness of heart to be staunchly
loyal forever to our friend Thomas Raffles Esquire who resides peace-
fully in the Settlement of Malacca. May it be beseeched [from God] for
him good health, security and a long life with advantage that is equally
good.

Further to that, it is herewith made known by Sultan Syarif to our
friend Thomas Raffles Esquire that we are giving news to you regarding
the case of Pangeran Anom of Sambas together with Abdul Rashid of
Mentok who ferociously attacked Mister Hare’s ship captained by Cpt.
Rozario who was killed in the Mentok Sea. They came out to Pontianak
and with some Illanun plundered a Chinese junk that came from the
country of China. Abdul Rashid has many a time brought distress to the
traders who come in and out of Pontianak; and Mempawah was
destroyed by him. And thus if it is possible we request help from our
friend to send a ship-of-war to Pontianak to apprehend the thieves. If you
do not expedite command for the warboat to come speedily we are sure
there will be much hardship for every merchant who comes in and out to
conduct commerce in Pontianak.

It is with much expectation that we hope our friend Thomas Raffles
Esquire will instruct a ship-of-war to come to Pontianak with speed as
Pangeran Anom together with Abdul Rashid now lie waiting in the

12 Th.k-w-th.