

HIKAYAT BANDA LONTHOIR:

STORIES FROM *ORANG KAYA* LONTHOIR M.S. NEIRABATIJ

RESEARCH DETAILS

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Typed letter

Glued in front of the manuscript is a typed letter from S. Alie Bin Hatim, orang kaya from Lonthor. The letter urges the recipient to pay the promised fee before the end of the month. The letter is dated on 13-12-1921, which is a year prior to the manuscript. It is therefore likely that the letter does not have a relation to the manuscript, and was inserted in the book as a marker or reminder.

Story about the ancient people of the land Banda

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The story about the oldest people in the land of Banda starts with Noah, and the land that arose after the big deluge. A bird told Noah that the first land to appear was Andara, also called Banda, and after that came Tidore, Ternate, Java and Bali. The descendants of Noah's sons Ham, Shem and Japheth

roamed the world, but they lived in sin and there was no ruler in Andara for 200 years. Then the angel Gabriel visited Djailin, who lived in Makawaij, and ordered him and the woman Sitij Gelsoem to go to the land Andara where they settled in a place called Oeloepitoe. One day Sitij really wanted to eat a pomegranate⁴ and asked everyone to find her the fruit but it did not yet grow in the land. After she prayed two raka'ahs to Allah, a tree with the fruit grew on the mountain Gunung Api, and after she ate the fruit she gave birth to two sons. When she prayed again, she gave birth to two more sons and a while later a daughter, and later she prayed once more and gave birth to two more sons. In total she gave birth to seven children, six sons and a daughter. Sitij Gelsoem then returned to God, and she is buried on mountain Oeloepitoe facing the east.

[3] The children grew up on the mountain Keliseroeah, where they lived in sin as they covered themselves with leaves, and killed animals with tools they made from stone, skin and wood. They discovered they could make fire by rubbing wood together. One day when they went out to find water and food, one of the brothers sat down under a tree and he fell asleep. When he woke up, the water of the sea had retreated and there was food on the beach. Since that day they went to the beach to gather food, and the sister understood that they could know the time of the tide from the position of the sun in the sky. They brought water and food to the mountain. The people who lived on the mountain were the people of nine, Orsia, and the people near the beach the people of five, Orlima.

[5] The brothers and sister lived on the mountain, from which they could see other islands and the sea. Everyone listened to the words of the sister, and they decided to remove the vegetation to create a settlement. One day the sister fell, and water sprouted from the place that her feet struck the earth. But because of the overgrown vegetation they did not know, until a wet cat appeared from the bushes. They were happy to find this source of water, and settled near the source to eat and build their settlement. On a bright moonlight night, the sister gave a name to each of her brothers: the first was called Noeilaij, the second Siliselij, the third Kijakbir, the fourth Senggoear, the fifth Siklij, and the youngest Kakijaij. On a dark night, each of the brothers came to her to give her a name in return. Noeilaij called her Cilu Bintang, because her face shined like a star. Siliselij gave her the name Cilu Matahari, because she looked like the sun. Kijakbir called her after the moon, Bulan, Senggoear after a flower Meloer. When all the brothers were asleep, Kakijaij went to his sister and a bright light like the moon came from her chest. He woke the other brothers, and they agreed to call her moon. Thus, she received many names: Cilu Bintang Matahari Moestika bunga Meloer Bulan, and she became known as Cilu Bintang Matahari, queen of Keliseroeah.

[8] One day, the oldest brother Noeilaij was chosen by his brothers and the people of the land as the ruler of the land Andara. He told the people that they no longer needed to roam around, but that they would build a settlement called Keli Siang, and that they would communicate through sound when it was time to return to the village. Noeilaij had the idea to build a boat to explore the other islands, and this idea was received well by his sister and brothers. Limara besie offered to build the boat with his four children Koembang besie, Joko Londoer, Waisamar besie, Maijalah and Djopati Oetoeng Keliseroeah. The boat was built by these five men, and the five brothers of Noeilaij decided on the

⁴ buah kayu delima/buah dalima

sailing rules, tools and navigation. Noeilaij therefore called the boat Limareij, lima meaning five.

[drawing Limareij]

[11] Thus the first boat was built, with which they sailed to the other islands on the premise that they would return to Londer. One day the five brothers received permission from Noeilaij to go to Warandesi to find shells and sea cucumber. They took supplies and left in search for Warandesi, which they found after seven days and praying. De older brother Siliselij said that they should try to return to the land soon, but a storm blew them off course and due to the weather, they could not tell which direction they were going. Days later, the sun finally started to shine and they saw a large stretch of land. They did not know where they were, and when they asked the people who lived there, they answered it was the land Judea; the land of Islam. The brothers answered they came from the east, from the land Andara. The four brothers were given clothes and food, and they left for Mecca and Medina to learn knowledge. They left their youngest brother, Kakijaij, behind to guard the boat.

[12] In the meantime, Cilu Bintang was crying day and night because she had not seen her brothers for months. She forgot to eat while thinking of her brothers, especially her favorite brother Kakijaij, and she became very thin. They worried that the boat might have sunk, and therefore everyone in the land Andara was sad. Cilu Bintang left to a mountain near the sea, and there she laid down crying and said she would die with a heavy heart. Then one night she was visited by an old man in a dream, who told her that the health of the tree she was under would tell her whether her brothers were ill or had died. When she awoke, she believed her dream and took good care of the tree. The people decided to build another boat to go in search of the lost brothers, and in three weeks they build one. They decided that the figurehead of the boat would be the Soesie-bird. The captain of the boat was Majalah, his father Kandjara was the rowing master, and they took 18 people from the village Kilo2, six from the island Run, six from the village Roemadong, and even 20 people from Warandesi. They called the boat Mananoesie, as they came from the land Andara where they saw the Soesie-bird. [drawing of Mananoesie] But they returned from their search without finding the brothers, and Noeilaij lost hope and Cilu Bintang refused to speak any longer and cried.

[16] The story of the four brothers Siliselij, Kijakbir, Senggoear and Siklij in the holy land of Mecca continues, where they found an imam to convert them to Islam and teach them the Islamic customs. The brothers became very knowledgeable, lived and clothed the way they did in Mecca. However, they had forgotten about their brother Kakijaij who remained in Judea. But when the wind turned from the west to the east, the brothers asked their teacher, the Sheikh, for permission to leave. The sheikh answered they should return to their land Andara to bring Islam and share their knowledge. He prayed for them, and gave them a minbar with the prayer for God and Mohammad engraved on it. After promising to their teacher that they would build a mosque in their land Andara when they arrived, the brothers left Mecca to journey to Judea. When they arrived at the boat, they saw that Kakijaij wore the clothes of Judea and they said to one another that they should convert Kakijaij to Islam. They told him that they had to place the boat back in the water to return to Andara to bring the teachings of Islam. They designated Kakijaij as their cook, and Siliselij told him to fetch water while the other brothers prepared the boat. Kakijaij left to find water, but when he did not return by nightfall the brothers went to search for him in the land Judea.

[17] When Kakijaij left to get water from a well, he met an old man who told him that if he took water from that well, he would be robbed and killed. This scared Kakijaij, and he decided to travel with the old man to another place to get water. When they arrived at the place, it was very beautiful and the old man told Kakijaij to drink the water, bath in it and then help him to bath in it. The old man then circumcised Kakijaij and taught him everything about the Qur'an and Allah by spitting in his mouth. His knowledge was even greater than that of his brothers, whose knowledge was already sufficient. Kakijaij's teacher gave him a Qur'an called Noeroemoebin, a container for water, prayer beads made from stones and clothing. He promised him never to pray without a head covering, that he would remain humble and elevate the name of Allah. They prayed together, after which Kakijaij kissed the feet of his teacher in gratitude. His teacher then told him to return to Andara, but that the journey would be long and that Kakijaij would get very feverish. However, he should not be afraid, as Allah would bring him to his destination when he prayed with the book Noeroemoebin. Kakijaij took the name of his teacher, Jäani Datoe Maulana Hasan Hoesin. They then returned to the place where they had met, and even though they parted, Kakijaij could still hear his teachers voice when he closed his eyes. When Kakijaij returned to his brothers, they had been looking for him for three weeks. They saw that his brother was changed, but accepted his explanation and asked him to convert to Islam. He said that he would do as they asked, and then they left for Andara.

[21] During their journey back the sun shone bright, and Kakijaij fell sick. He told his brothers that they should throw his body overboard with all his possessions when he died. They promised him this, and threw his body overboard on the stern of the boat. A bright light shone and travelled to the bow of the boat, which surprised the brothers. Then the boat stopped moving, and the sails did not catch wind. The brothers said this is because their brother had died, and they were in distress because of sadness and because they had run out of fresh water. They rowed the island which they saw in the distance to ask the people for water, and when they arrived the people took them to meet the ruler of Majapahit. They told the ruler of Majapahit of their journey to Mecca and that their youngest brother had passed away on the journey back to Andara. The ruler took pity on them, gave them water, food and clothes, and promised to visit them one day in Andara. They left Java and set sail to Andara.

[23] On a Thursday night, each brother had a vivid dream about their lost brother and a fish that would lead them back to Andara. They followed these instructions, were surprised to hear the sound of a mosque when they neared the Gunung Api. Landed on the beach they started to pray with a shy heart, because they thought that they would bring Islam to their homeland. They kept praying until a few fishermen recognized the lost boat, and when prompted they told the brothers that a man had washed ashore and taught the teachings of Islam. They then went to Londor to see their oldest brother Noeilaij and sister Cilu Bintang. They were welcomed by the village, and all came to hear their stories. When Cilu Bintang asked after her youngest brother, they told her that he had died which made her cry so hard that the entire village grieved with her. The brother Siliselij asked his older brother Noeilaij if they had converted to Islam, and he answered that all who are brave enough had, and that each Friday the village Keli Siang was quiet except for the sound of prayer.

[25] When the four brothers arrived, Datoe Maulana had already been on the island for four months and seven days. When his brothers had thrown him into the sea, Allah send a large vis to carry him

to Andara. When he arrived, he prayed until he was found by people and he told them that he had washed ashore on a piece of wood. They asked him to teach them to pray, and he answered that he would teach them if they would convert from their own free will. They agreed, bathed, were circumcised, and learned how to be a good Muslim. Their names were Waijsamar and Waijlondor, and they build the first mosque which was consecrated by the sacrifice of a goat. The skin was used to make a drum, which was used five times a day to announce the time of prayer. They had already gathered here for three Friday prayers when the other brothers came back from Mecca.

[26] The four brothers had been in Keli Siang for three days, but they did not have the courage to go to the mosque and meet the man who had brought Islam to the island. But on Friday they could no longer wait as they heard the drum, so they washed and walked to the mosque. The closer they came to the mosque, the more they felt the presence of Allah. When they saw some who did not go to the mosque, the brothers told them that they were bad people. But Kakijaij said that they had to be patience, because pious people did no harm to others. Then the hostilities stopped, and they prayed the Friday prayer. Nine man presided over the prayer: 1 Datoe Maulana Hasan Hoesin Andan Kakijaij; 2 Siliselij; 3 Kijakbir; 4 Senggoear; 5 Siklij; 6 Waijlondor; 7 Waijsamar; 8 Mai Kindie; 9 Majalah. This is the origin of Orsia, which means people of nine. Then Siliselij asked Datoe about how he converted the people, since the older brothers thought they would be the ones to convert the people. Datoe answered that you should not force people to convert. They were startled, and then asked him who gave him permission to teach Islam. Datoe answered that permission comes from Allah. Datoe agreed that he was changed, and he forgave his brothers and blessed them. Datoe and Siliselij then spread the word of Islam in the entire land of Orsia, and all men and women gladly converted to Islam.

[29] One day Cilu Bintang gathered her brothers in the crowded village Keli Siang, and told them that they were the happiest people because they were Muslim. She said that their happiness should be shared with the other islands. The next day Siliselij and Kakijaij received permission from the king Noeilaij to go to the islands Run and Aij with the boats Limareij and Mananoesi to spread the religion of Islam. De man Wa Toekang and his wife Boij Kitie were the first to convert, after whom the rest followed. Then they returned to Londor, and Noeilaij bad them to go to the island Neira to bring the Islamic religion. After the people there bathed, were circumcised and learned the Islamic customs, they returned to Londor and Keli Siang.

[30] The king, his sister and the brothers lived happily until people from Seram came to Dender and killed people to take their heads. Then Cilu Bintang was visited by four older men in her dream, who told her that she and her siblings should take control over the land because otherwise the land would be lost. When Kakijaij heard her dream, he said they should live honorably according to Islam, and Cilu Bintang said they should live according to Sufism. Then king Noeilaij told his four brothers to go to other areas to rule, and he appointed Kakijaij as the first harbormaster: Syahbandar. Cilu Bintang gave each of her brothers a piece of clothing to mark their status and identity: Siliselij received a yellow shirt before he left to Lewetaka, Kijakbir a white shirt before he went to Selamon, Senggoear a blue shirt before he left for Waier, and a red shirt for Siklij who went to Warandesi. This is the start of the first rulers of the land Andara.

[33] One day Kakijaij told his older brother Noeilaij that he should have a better boat to patrol the land they now ruled. This boat was called Silawanie, and Noeilaij and his sister were very fond of this boat. [drawing Silawanie] They appointed Waijlondor as its captain to patrol the sea, while captain Waijsamar guarded the rivers and Mai Kindie and Majalah guarded the mountains from which they could see enemies approach. One day, Kijakbir from Selamon and Senggoear from Waier got into a disagreement over the size of land they ruled. Kakijaij then mediated this argument by asking them to split a big stone in two, which they couldn't. But per instructions from Kakijaij and the power of Allah, captain Waijlondor split the stone in two. Then Noeilaij told his brothers to behold the power of Allah, and that they should obey their elders. After this sign, the brothers always listened to their older brother Noeilaij.

[36] As the four kings left their older brother in Londor, they left Orsia to become Orlima. Siliselij became the ruler of Lewetaka, married Boij Kerij and appointed two captains; Kodja Alie and Kodja Mamoe, and an imam called Neira Senoedjawaroe who was married to Boij Rita. There were three hatib, Neira Masoer who was married to Boij Asah; Neira Patie Samail who was married to Boij Sidah; and Wahab who was married to Boij Karan. They build a mosque at the foot of the mountain Wairoen, and every other week Siliselij would spend his Friday on either mountain Oeloepitoe or in Lewetaka. He remembered his promise to his sister to visit her, and ordered a boat to be build which had to be sanctified by the Syahbandar Kakijaij.

Kijakbir became the ruler of Selamon, and he married Boij Keleiloeman. They appointed two captains called Marijabesi, who was married to Boij Rikie, and Joko Selepoer, who was married to Boij Balah. The imam was called Boediman, who was married to Boij Nisa. Their first hatib was called Neira Basat and his wife Boij Watoe, the second Neira Roewaroe and his wife Boij Walie. Kijakbir ordered them to build a mosque at the mountain Loetoer, and this is where they build their village as well. He also ordered a boat to be build.

Senggoear became the ruler of Waier, where he married Boij Lamu. They appointed two captains, Senggarilakambesi who was married to Boij Kiparoe, and Bilamesi who was married to Boij Limaroe. The imam was called Neira Joesoep and his wife Boij Asal². They did not have a mosque but a place of prayer (*sanggar*), and they build a boat called Koembang Besie.

Siklij became the ruler of Warandesi and he married Boij Maisangoe. He appointed two captains, Limaroe Besie who was married to Boij Karan, and Manggola, who was married to Boij Wiran, and three *hulu belang* called Warioh, Loesie en Walierandja. Their imam was called Neira Abdulgader, and they did not have a mosque but a *sanggar*.

[38] One day the four brothers returned to Londor, and their sister and brothers asked them to make a pillar for the mosque in Londor. They agreed; however, 2-3 months later the promised pillars had not been brought to Londor. Kakijaij and Waijlondor first went to Lewetaka to ask Siliselij, and he promised them that it would be sent from Namasawar. Then continued to visit Kijakbir in Selamon, whose pillar was going to point the direction of the Kaaba. He told Waijlondor that, if Allah wills, it would be sent from Loetoer. Waijlondor then went to Waier, where Senggoear greeted him according to custom. He then went to Warandesi to meet with Siklij, who told him that the people had left but

that the pillar would be made when they returned. Then Waijlondor talked to the children, and told them that they could become captains too if they obeyed the Syahbandar. Waijlondor then returned to report to the Syahbandar and find out that only Kijakbir was true to his word. They rejoiced in the pillar, and as a reward the Syahbandar called the boat of Selamon Rewandan, and Noeilaij called it Malekij, which means he who keeps his promise.

[40] Then the other three brothers were fetched. As reprove for not keeping his word, the boat of Lewetaka had to use a snake on the bow to indicate that they tell falsehoods with a spit tongue. The boat was called Noesirandja and a *kabata* that states that they had lied to Noeilaij and the Syahbandar. When Senggoear arrived from Waier, Kakijaij and Noeilaij said that his grandchildren should remember that they should keep their word. So, they called their boat Manggoenena, which means chicken from the forest. Then Kakijaij and Waijlondor went to Siklij in Warandesi, where Kakijaij told his brother that, although he is a ruler himself, he should still keep his word to his older brother Noeilaij. Siklij answered that the pillar would be ready the next day and that he would bring it to Londor, but Kakijaij said that the mosque had been finished three months ago and was already consecrated. It was therefore too late and the promise was already broken, so as a punishment their boat would be called Manggoeratjie, which means cuscus.

[drawing of the four boats; Noesirandja, Manggoenena, Rewandan, Manggoeratjie]

Story about the three siblings who stayed in the land Londor

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[45] The story continues with Cilu Bintang and her two brothers Noeilaij and Syahbandar who remained in Londor. One day, the ruler of Majapahit from Java called Wedjaja came to Andan to return the visit of the four other brothers. The visitors arrived with a boat called Pemajang Goesepa and were greeted by drums and gong by the people and the Syahbandar. The cape where they arrived is called cape Java. As the sultan went to greet the Syahbandar and Noeilaij, word was sent out to the four brothers; the leader of Lewetaka, Selamon, Waier and Warandesi. When they arrived, they brought gifts, food and drinks for the sultan. Then the other leaders from Komber, Run and Aij were invited to Londor for a great feast to celebrate their visitor Wedjaja, and the festivities lasted nine nights and nine days according to the customs of Orsia.

[47] Wedjaja asked the brothers for their permission to marry their sister Cilu Bintang. When she had accepted his offer, it was decided that they would marry on a Friday. All the people came, from both Orsia and Orlima, to witness the marriage performed by an imam. There was a lot of food and drinks to celebrate, the Cakalele was performed, and the festivities lasted nine night and nine days. Wedjaja stayed for three months and ten days, when the wind shifted from towards the east and he asked for permission to return to Java. Before they left, they visited the brother in Selamon, where the sultan learned a game with three kenari nuts (Kamiri). They also visited the brother in Lewetaka, and then left for Java while sounding the drums and gong until they passed the island Manukan.

Story about the four kings who each had their own land

[49] The king Siliselij and his wife had one daughter called Boij Ratan Goemala Bintang, and a son Datoe Moehamad Siliselij. The king of Selamon had a daughter called Boij Santan Mataralebih. The king of Waier and his wife queen Boij Samoe had two children, the oldest called Boij Kalsoem and the youngest Abdul Wahal Senggoear. The king Siklij had a wife called Boij Maijsangoe and they had a daughter called Boij Keleloeman Siklij. At the time, the Syahbandar was married with Boij Benoeh Noeilaj and they had two sons; the oldest called Neirabatij Noerbatij Syahbandar and the youngest Neirabatij Malelah Syahbandar.

[50] The lives of these children were easy because the lands prospered and were well-protected. They spend their time playing and learning wisdom. One day, the king of Waier and his wife visited the Syahbandar and his family, and invited them to return with them on the boat Silawanie to Waier. During this visit it was very busy in the main town called Djakaria, and during these festivities captain Waijlondor noticed the beauty of Boij Ratan. Then the king of Warandesi arrived with his troops and people of his land as well. They brought gifts for the king of Waier and his wife. They send a boat to fetch king Siliselij in Warandesi to join the festivities, but when they arrived the island was flooded by the sea.

[51] A woman who survived the flood called out for help. Her name was Boij Bakie and when she was taken to Waier she told the kings what had happened to the land Warandesi. On a Wednesday morning, an old man with old clothes and a body covered in scabies had appeared. Nobody offered him a place to go, or offered him food or drinks, even though he said he was hungry. But Boij Bakie told the man to come to her and offered him rice, after which he blessed her and said she will be known for her kind heart. At the end of the afternoon a fierce wind arose, and it carried a white chicken to the house of the woman. This chicken was so strong, that it carried the woman and the man to safety. When Boij Bakie awoke it was Friday, and when she looked at Warandesi it had disappeared under flat seawater. When they heard this story, the kings cried and nobody could speak a word. The Syahbandar and the troops then helped the survivors to settle on the island Roesoengain.

Story about the events after the party at Waier

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[54] At the time of the festivities in Waier, the land of Andan, the plethora of fish and the beauty of Boij Ratan Goemala Bintang became known in Seram, Gorom and other islands such as Ambon where the king Noesniwie ruled. He traveled to Andan to meet this girl he called Wahihasa because he wished to marry with her. He brought gifts to Lewetaka, where he asked permission to meet Boij Ratan, and after seeing her beauty, asked the kings for their permission to marry her. The kings went to the mountain Oeloepitie to discuss the match, and agreed on the marriage and the dowry.

[56] Boij Ratan always had a wish to travel, and had already visited Warandesi and the island Run and Aij. She therefore accepted the proposal of Noesniwie because she always knew she would travel

beyond her homeland. But she forgot that she had met captain Waijlondor at the party and later secretly in Walisanget. She became pregnant, but until then nobody had noticed yet. One day, Boij Karan brought her to Oeloepitoe to journey to Walisanget. During this journey, her belly became bigger and Boij Karan's heart grew heavy when she saw this. She asked why her belly was getting bigger, and Boij Ratan said she was just growing fat. But she didn't believe this, so Boij Ratan said she was bitten by a fish at a beach near Waier. The king of Lewetaka then ordered her to go to Komber, but she did not want to go because she feared the fish that had bitten her. While she was in Komber, she had to bathe in the river every day, but her belly grew larger. She was then brought to Selamon, where she gave birth to a girl.

[58] When this was told to the king of Lewetaka, she was brought back by the king of Selamon to Lewetaka and the mountain Oeloepitoe. Everyone felt embarrassed in front of Noesniwie when they told him that Boij Ratan was bitten by a fish and gave birth to a child. The kings gathered to discuss the fate of the child, and because they thought well about the king of Lewetaka, they sought for a way that the child and Boij Ratan wouldn't have to be killed. Finding a solution was especially difficult because they had promised her hand in marriage to the king Noesniwie, and therefore they had broken their promise. They decided that Boij Ratan and her child Boij Keki would be placed upon a raft and pushed toward the open sea beyond the island Aij. Her brother Datoe Moehamad Siliselij pleaded that she would get provisions and a flag to protect her from the sun and rain, and this is how she travelled to other lands.

[60] The boat Noesirandja was led by Boij Tamang Koestamber and the troops from the mountain Oeloepitoe, and they carried the raft with Boij Ratan and Boij Keki toward the wide sea. Then Boij Ratan had Boij Tamang Koestamber promise her that, after they had pushed the raft away, they would not return to Lewetaka because if they did, bad things would happen. Boij Ratan told them to go to the island Aij instead. When they arrived there, they changed the name of the boat from Noesirandja to Ombak², this name describes that this is boat that carried Boij Ratan over big waves. After breaking the promise to Noesniwie to marry Boij Ratan, they made sure that no witches were able to enter the islands by setting a border at the island Manukan. If a witch would try to pass there, they would fall out into the sea. Since then, the island is also known as Pulau Suangi.

[62] It was not easy for Boij Ratan and her daughter Boij Keki on the raft, but with the blessing of Allah and the provisions of her brother Datoe Mahmood they reached the land Seram. [drawing of the raft] Everywhere she went, people were impressed by her story but also a bit scared. She always introduced herself and her daughter to the local leaders, and thus she is known in many lands. When she left Seram, she came to the island Ambon where she and her daughter are buried at the cape Noesniwie.

Story about Boij Tamang Koestamer

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[63] When Boij Tamang Koestamer and her troops had settled on Aij, the Syahbandar told captain Waijlondor to take his troops on the boat Silawanie to the island. When they arrived, they saw the boat Noesirandja that belonged to the king of Lewetaka. When he asked about the boat, they answered that the boat had been renamed after they promised Boij Ratan not to return to Lewetaka. The Syahbandar accepted this, however he stated that they had settled on the land that belonged to Londor and the Orsia, and therefore they should get their permission. Since then, the boat became the boat of Aij and the leader of Aij called Bombari appointed Sairoen as its *hulu balang*. They allied with the community on the island Run, who had been in a disagreement with Selamon. [\[drawing Ombak2\]](#)

[64] One day they heard that the king of Selamon had passed away, so they decided that this would be a good time to take the sacred stone called Damar from their mosque. It was very crowded, because it was the holy month of Ramadan, and this offered a distraction to take the stone unnoticed. From the beach at Spantjeby, Boij Tamang and Sairoen entered the village by night without making any sound and took the stone without anybody noticing. When they got back at the Spantjeby beach, they sounded the drums and a man heard the sound and saw the people from Aij with their sacred stone. When Joko Selamon woke up and noticed that the stone was stolen, he wanted to pursue the people from Aij. However, they had cut all the ropes that tied the boats down, which embarrassed Joko Selamon and his troops further. In a song, they recall how the stone passed from Orsia to Orlima, and it begot the new name Keloe. A meeting was arranged between Boij Tamang and the people of Selamon at Gunung Api, because it is impossible to tell lies there, but the waves were too high and the meeting could not take place. Then the king Abdul Wahal asked who was responsible for losing the sacred heirloom, and when he heard it was Joko Selamon, he punished him.

Story about the nutmeg trade by the people of Banda

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[67] At the time, the Bandanese people knew that the nutmeg tree and its spices nutmeg and mace were useful. People came to the islands to trade for the spices, and among them was the king of Timor. After he met the king of Lewetaka, Mahmoed and his wife Boij Santang and their daughter Maroeika Ateka, he decided that he wanted to marry Ateka. However, her parents refused him because he was not a Muslim. The king of Timor was very angry, and he told his Portuguese allies about this refusal and the wealth of spices on these islands. The Portuguese therefore went to Lewetaka during the Ramadan month near the year 1509. The Portuguese wanted to purchase land to bury their dead, which was agreed upon for an amount of gold. They brought caskets to shore pretending to weep for their dead, but the caskets were filled with cannons and ammunition. They constructed a tent on the land that they had bought on the mountain Tabalekoe. There they unloaded the weaponry and waited until the Bandanese people gathered to break their fast. Then they fired upon the people, half of them

died while others managed to escape by jumping in the water or running away from the sound of the cannons. After this bloodbath, some of them decided to continue life elsewhere where they brought Islam, like Seram, Gorom, Ambon, Saparua and Kei. When they died, their graves often became *keramat* (sacred), marked with stones or wood. After the people of Lewetaka made peace with the Portuguese, they gave them food, drinks and money and the settlement on the mountain Tabalekoe was called Balkika. Besides this, the Portuguese took all the nutmeg and mace and brought this to Europe, where the Banda Islands became famous among all the nations.

[69] Then other boats from Europe arrived, the English came to the islands Aij and Run. But when the Dutch (white Welanda) came to Selamon and Waier to buy mace, the leaders were hesitant to receive them after the Portuguese (black Welanda) had tricked the people in Lewetaka and took land on Banda Neira. In 1614, the Dutch East India Company arrived with their ship Oranja Nassau to Londer at the cape Mandiangan [drawing Oranja Nassau (1614)] The Dutch bought a lot of mace, but they were not interested in the nutmeg which they threw overboard at sea near the island Seram. When the Dutch came back three months later, the people were happy to trade with them and told each other: the Dutch (white Welanda) are better than the Portuguese (black Welanda) because the Dutch only want to buy mace, and the Portuguese only want nutmeg. Thus, the people at Londer became accustomed to the Dutch, and decided to invite them to their town Keliandan, where they gathered at a place known as Kalawaij, which is now called Batu Welanda. The Dutch leader Coen sat down with the leader of the land called Neirabatij Koembanama.

[71] Some of the Dutch sailors had not arrived yet, because they were trying get intel for the Dutch East India Company about where the Portuguese had anchored their ships. The people had gathered for a feast at Keliandan, but when the people of the village Marah arrived, the Neirabatij Koembanama and Coen had retreated. The people from Marah got into an argument with the Dutch sailors, they killed them and took their clothes. The Dutch hurried to retreat to their ship Oranja Nassau, and the rope of the ship left a hole which is called Lobang Tali Gamoetoe. With the cannons of the ship, they fired at the village Marah, killing some of the people while others survived and were taken to be enslaved. One of the enslaved survivors was a boy called Agastoe, and therefore the cape where the attack took place is called Agustus. When the Dutch left, the village Roemadong was burning and people no longer went to this beach. At that time the Bandanese people were not mad at the Dutch East India Company, they were mad at their friends who had acted evil and therefore there were many riots, because the people who did not commit evil said: we did not do evil to the Dutch but we will not get repaid for the damage, our town has been destroyed, half our friends are dead, and our trade goods are destroyed.

[72] When the Dutch came back in the year 1617, they arrived with a lot of weapons and the enslaved Agastoe acted as interpreter. He wore good clothes and shoes when he led the Dutch to meet the leader of the village. The people of the villages gathered because they wondered what had happened to the boy who was taken from their land, and wondered about the customs of the Dutch. They stood on the beach together with the women, in order not to appear a threat to the Dutch on the ship. Some of the people did not want to cooperate with the Dutch because of the evil they had done in 1614. They came from the villages Marah, Roemadong, Kilo2 and Mananoesi, and their leader was called

Neirabatij Malelah and their captain Mainggala bin Kendja. They took the boat called Mananoesi and left the land Londor to Seram Reij, where they build a village called Roemadan. Some went to the mountains to join the Alifuru, while others stayed true to the customs of Orsia in the village.

Story about the negotiations with the Dutch people

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[73] Neirabatij Coembana and those who remained kept good relations with the Dutch. When they discussed what happened before, he told the Dutch that Neirabatij Malelah and his followers from the four villages had been the instigators, and that they had left when they saw that Dutch had returned. After this statement, the Dutch wanted to see where Neirabatij Malelah had lived to confirm that they had really departed. Under the watchful eye of the Dutch leader, Neirabatij Coembana ordered all the fortifications in these villages to be destroyed. From then on, Neirabatij was the leader of Lonthoir and he negotiated with the Dutch on behalf of the people and troops of the land. One day, an agreement was made about two plots of land, which were exchanged for gold coins, seven silver pipes, clothes, white cloth and silk fabric for the leaders of Lonthoir. This agreement was sealed by drinking blood mixed with wine, and the promise was made that they would live as brothers together with the people of the Dutch East India Company.

[74] One day, the Dutch leader asked the leader of Lonthoir to show the Portuguese settlement on Banda Neira. They walked to a place which is now called Orandatang, which means the Dutch men arrived. The Dutch leader expressed his dislike about the Portuguese settlement called Balkika, and said this would be a great place to defend the island from enemies. The next day, the people of Lonthoir agreed to attack Lewetaka because previously some of the troops of their captain Waijlondor had been killed by the people from Lewetaka. They went to Neirabatij Coembana and said: let's ask Coen and the Dutch East India Company for reinforcements, and agree with them to fight the Portuguese and the people of Namasawar. The Dutch agreed and armed the people of Lonthoir with weapons, and within one day they won the war by killing many people from Lewetaka and they destroyed the Portuguese ships. Some women of Lewetaka survived because they hid in a cave, now called Lobang Manangis (Cave of Crying). Thus, Orsia was victorious over Orlima, and the people of Lonthoir took 274 heads of the slain foes. The Portuguese were defeated and they surrendered to the Dutch East India Company which had an alliance with the people of Lonthoir.

[76] The Dutch organized a big feast to celebrate the victory in Lonthoir for Neirabatij Coembana, Waijlondor, their troops and all the men and women who lived there. They gathered at a stone where the heads of the slain people were gathered, and they drank blood mixed with wine to seal the promise that, as long as the stone would stand, the Dutch would stand with the people of Lonthoir. The people of Lonthoir were given a flag with a lion on it, and Neirabatij Coembana announced that Orsia and Orlima were now one, gathered under the rule of the Dutch East India Company who won with the people of Lonthoir. The Dutch moved to Neira then because they thought it was a good place to settle. They planted the Dutch flag in the village Namasawar and took over the Portuguese settlement on

the mountain Tabalekoe. Within a week, they build a new settlement below the mountain called Nassau, after their ship Oranja Nassau and the Dutch king. More Dutch troops were brought here to protect against the Portuguese and the people of Lewetaka, who had friends in Timor (or to the east).

[78] One day, the remaining people from Lewetaka attacked the Dutch and the Dutch East India Company were worried because the Syahbandar was too far away. They wanted to fortify their rule over the land, but they forgot that the Syahbandar had already promised allegiance to the Dutch. They said: if stones can be on the beach, we can be with the Dutch people. When the Dutch leaders asked the leaders of Lonthoir to confirm this, they confirmed it by stating that they were the people of Lonthoir. Then the Syahbandar gathered the people and told them to go and protect the Dutch against the Orlima and follow the orders of the Company. They were given houses and food in the occupied parts of Neira, and they would gather in the village Perhopen under the flag of the lion to receive their orders. The flag of Lewetaka was gifted by the Dutch to the people of Lonthoir as a sign of their victory over Lewetaka. [drawing flag] The area where many people of Lonthoir lived was called village Coen, or Velak or Fijat, and is currently known as Baru.

Story about Lonthoir and the village Fiat

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[79] This is the story from the time of grandmother Neira Watran, who has passed away, when Neirabatij had already been dead for about 100 years. Their descendants Neirawatron Noerbatij, Neira M Dein Batij, Neira M Sjeich Batij and Neira M Lebij disagreed about the way to follow the prophet Mohamad, and they argued that if they would not change their ways, children and people would die. The younger brother was supported by the imam, but the older brother would not listen. It was hard for the people, because they did not know who to believe. Because they could not find a solution based on religion, they asked a third neutral party to settle the disagreement: the Dutch government. The Dutch leader promised to negotiate a compromise between the brothers, and did so by proposing that half of the people would build a new mosque. On a Thursday in the month June of the year 1775, 40 people arrived to the village Fijat with the sacred items. The boat Limareij with which they arrived was renamed Woesaka, and it was owned by Imam Watrow. [drawing Woesaka] From then on, the village Fijat became crowded as the people celebrated the arrival of the sacred items that were being transferred from Orsia to Orlima. Among these items were the mimbar, the Qu'ran called Noeroemoebin, and the string of prayer beads, which are still held by the village Fijat (Baru).

[83] These are the stories about the land Banda that have been recorded to the best of my knowledge. Signed by Orang Kaya Lonthoir Neirabatij in Banda Besar on December 22, 1922.

[drawing Silawanie]

[drawing Oranja Nassau (1617)]

Epilogue

On the last page of the manuscript, after many empty pages, the following names are listed and described as follows:

Sultan Peladoe had a son called Sultan Djoelahoe, whose son was called Sultan Ating. His son Sultan Acmad Patahoedin had four brothers, who had various functions.

The following sultans died in Batavia: Djohor Alam Kamaloedin Sja, Sultan Ali, Sultan Paladoe, Sultan Bagus, Sultan Sjam

Not yet there are Sultan Radja mudah Mohamad Gronhoeng, the two sons of the mayor, the mayor of Ambon Ameiridein and his son Perentji Mohamad Djein Gronhong, and two men Perentjie Abdul Gader and his son Perentjie Alie Perentjie Aboetaheir.