

THE IDENTIFICATION OF BORNEO MALAY MANUSCRIPTS IN KUALA LUMPUR, MALAYSIA: A PRELIMINARY STUDY

**Pramono¹, Wan Mohd Dasuki Wan Hasbullah², and
Nur Ahmad Salman Herbowo³**

¹*Andalas University, Limau Manis, Padang, Sumatera Barat, Indonesia*

²*Academy of Malay Studies Malay University,*

Jalan Lingkungan Budi 50603 Kuala Lumpur, Malaysia

³*Surau Intellectual for Conservation, Padang, Sumatera Barat, Indonesia*

*Corresponding e-mail: pramono@hum.unand.ac.id

DOI: 10.31291/jlka.v21.i1.1106

Accepted: October 10, 2022; Revised: June, 23 2023;

Published: June, 30 2023

ABSTRACT

Borneo manuscripts make up parts of intellectual heritage, critical in the cultural and historical construct of the Malay World. Additional information and knowledge regarding the whereabouts of Borneo manuscripts, especially the collection kept at document centers outside Borneo, is considered necessary in efforts to enhance source materials based on written texts. This study investigates a number of Borneo Malay manuscripts, which are kept at two document centers in Kuala Lumpur, Malaysia: Perpustakaan Negara Malaysia and Dewan Bahasa dan Pustaka. The Borneo manuscripts in this study are limited from 1987 to 2018, which are then categorized by actual numbers, type of manuscripts and titles, genres, and sub-genres. 155 Borneo manuscripts were identified in this study, classified into 8 genres and 21 sub-genres. These manuscripts are representative of writings at different points in time in the 10 regions of Borneo. This study contributes to mapping Borneo manuscripts as a reference for future researchers.

Keywords: Borneo Manuscripts, Catalogue Studies, Manuscript Identification, Genres Classification.

ABSTRAK

Manuskrip Borneo merupakan bagian dari warisan intelektual, kritis dalam konstruksi budaya dan sejarah Dunia Melayu. Informasi dan pengetahuan tambahan mengenai keberadaan naskah-naskah Kalimantan, khususnya koleksi yang disimpan di pusat-pusat dokumen di luar Kalimantan, dianggap penting dalam upaya peningkatan bahan sumber berdasarkan naskah-naskah tertulis. Studi ini menyelidiki sejumlah manuskrip Melayu Kalimantan yang disimpan di dua pusat dokumen di Kuala Lumpur, Malaysia yaitu: Perpustakaan Negara Malaysia dan Dewan Bahasa dan Pustaka. Naskah Kalimantan dalam penelitian ini dibatasi dari tahun 1987 hingga 2018, yang kemudian dikategorikan berdasarkan jumlah aktual, jenis naskah dan judul, genre dan sub-genre. 155 manuskrip Kalimantan teridentifikasi dalam penelitian ini, diklasifikasikan ke dalam 8 genre dan 21 sub-genre. Manuskrip-manuskrip ini mewakili tulisan-tulisan pada berbagai titik waktu di 10 wilayah Kalimantan. Studi ini berkontribusi pada pemetaan naskah Kalimantan sebagai referensi bagi peneliti selanjutnya.

Kata Kunci: *Manuskrip Borneo, Studi Katalog, Identifikasi Manuskrip, Klasifikasi Genre*

INTRODUCTION

European scholars, explorers, and colonial officers were pre-dominant participants in the study of Malay manuscripts. As early main players in the field, they made much effort investigating and locating the materials, recording and studying the sources, publishing information and manuscript details, as well as copying the manuscript texts, either as a personal reminiscence or as gifts. As a result, until the end of the 19th century, many of them amassed a substantial number of Malay manuscripts and brought it back to their homeland. During the course of the centuries, these activities contributed to the high accessibility of Malay manuscript collections overseas, especially in European countries¹. Those collections consisted of broad topics and subjects, which were written or copied by various Malay scholars and authors. In addition, further intervention by

¹ Piah, Harun Mat and Ismail Hamid. 1983. "Koleksi manuskrip-manuskrip Melayu di Brunei: Satu maklumat awal". *SARI*, Vol.1, no.2: 103-123.

the hand of antiquitarians and manuscript smugglers, threatened the number and availability of manuscripts in the Malay world. Currently, some efforts has been made by the local researchers to retrace original manuscripts, in order to enhance the existing collections in several local document centers and libraries. Similar steps were taken to trace and retrieve digital copies of the Malay manuscripts overseas, as well as to digitize and preserve the original materials in local communities. These actions are the result of heightened awareness of the importance of preserving Malay intellectual heritage. These concerted efforts have resulted in an increase in Malay manuscripts studies, which according to Chambert-Loir is of noted significance².

Information on the Malay manuscript collections existing in Europe today is wide spread due to the diligent efforts in developing the database and detailed catalogues. Malay manuscripts catalogues are comprehensively curated. The information provided not only contains detailed technical descriptions of the manuscripts, but also present discussions on the subject related contents. Interspersed contents in different manuscripts were highlighted and cross-referenced. Most of the Malay manuscripts stored in Europe, have been classified, systematically titled, summarised and cross-referenced based on their titles and contents, either in the same manuscript collections or a different collection. Explicit examples can be found in the catalogues prepared by Ricklefs and Voorhoeve³, Wieringa⁴ or Teuku Iskandar⁵. The production of these comprehensive materials and catalogues is a culmination of extensive and laborious efforts.

² Chambert-Loir, Henri. 2011. "Kolofon Melayu". *Jurnal Terjemahan Alam dan Tamadun Melayu*, Vol.3, no.1: 99-119.

³ Ricklefs, Merle C. and Petrus Voorhoeve. 1977. *Indonesian manuscripts in Great Britain: A catalogue of manuscripts in Indonesian languages in British public collections*. Oxford: Oxford University Press.

⁴ Weiringa, Edwin P. 1998. *Catalogue of Malay and Minangkabau manuscripts in the Library of Leiden University and other collections in the Netherlands, 2 volumes*. Leiden: Legatum Warnerianum, Leiden University Library.

⁵ Iskandar, Teuku. 1999. *Catalogue of Malay, Minangkabau and South Sumatran manuscripts in the Netherlands, 2 volumes*. Leiden: Documentatiebureau Islam–Christendom, University of Leiden.

Teuku Iskandar⁶, for example, worked on his materials, including writing the catalogues, for more than a decade. Through this herculean task, the complexity of the data provides an invaluable source for researchers.

Harun and Ismail noted that research efforts in the last three decades, in term of locating and mapping the manuscripts in the Malay world were grossly insufficient⁷. This situation is particularly noted on the acquisition of Malay manuscripts in Borneo, although the island is known for its large collection of local written traditions. However, recent studies show that similar observations and documentation works on the manuscripts have significantly impressed. Merle C. Ricklef and Petrus Voorhoeve were deemed as important figures, for their work on the Malay manuscripts catalogues, which included the Borneo materials. In *Catalogue of Manuscripts in Great Britain* (1977), they captured numerous details of Borneo manuscripts kept in the SOAS Library. Later, they listed additional details of manuscripts discovered in several document centres in the United Kingdom in the latest edition of the catalogue, with Annabel Gallop⁸. Oman Fathurahman and Henri Chambert-Loir had stated snippets of information on Borneo manuscripts, which were also kept in Western countries, including the United States⁹. Subsequent local researchers on Borneo manuscripts such as Awang Hanafi¹⁰

⁶ Iskandar, Teuku. 1999.

⁷ Piah, Harun Mat and Ismail Hamid. 1983. "Koleksi manuskrip-manuskrip Melayu di Brunei: Satu maklumat awal". *SARI*, Vol.1, no.2: 103-123.

⁸ Ricklefs, Merle C, Petrus Voorhoeve, and Annabel Teh Gallop. 2014. *Indonesian manuscripts in Great Britain: A catalogue of manuscripts in Indonesian languages in British public collections*. Jakarta: Ecole française d'Extrême-Orient, Perpustakaan Nasional Republik Indonesia, and Yayasan Obor Indonesia.

⁹ Fathurahman, Oman and Henri Chambert-Loir. 1999. *Khazanah naskah: Panduan koleksi naskah-naskah Indonesia sedunia*. Jakarta: Ecole française d'Extrême-Orient and Yayasan Obor Indonesia.

¹⁰ Salleh, Awang Hanafi. 2008. "Penyelidikan dan pengumpulan manuskrip Melayu lama dan bahan-bahan bersejarah mengenai Brunei dan Borneo di United Kingdom". *PUSAKA*, Vol.16: 57-70.

focused on Brunei materials, and Awang Azman¹¹ on Sarawak and Borneo in general; although there was no contribution in the production of catalogues. Later descriptions and information on Borneo manuscripts in the local context can be found in the *Katalog Naskah Kalimantan* (Catalogue of Manuscripts in Kalimantan) conducted by Achadiati Ikram, Kramadibrata and Buduroh¹². While Harun and Ismail¹³ listed a quite number of Borneo manuscripts available in Brunei, Ali Akbar¹⁴ focused his attention on Al-Qur'an manuscripts in West Kalimantan. Though they differed in interests and objectives, scholar researches have contributed to the development of Borneo manuscript corpus in general.

However, all the catalogues and reports failed to mention the existance of lists as well as existing Malay manuscripts from Borneo in Kuala Lumpur, Malaysia. In Kuala Lumpur, there are two main document centers, which also procure and preserve a number of original manuscripts, namely the National Center of Malay Manuscripts at the National Library (later renamed as the National Library), and the Center for Malay Documentation, at the Institute of Language and Literature (later renamed the Institute of Language). Therefore, a further exploration of the Borneo manuscripts in both document centers may be considered to be a necessity, in order to further enhance the existing information obtained from the manuscripts.

¹¹ Pawi, Awang Azman Awang. 2012. "Manuskrip langka Borneo-Kalimantan di Netherlands". Paper presented at the Simposium Internasional Penaskahan Nusantara Ke-14, September 11, at Yogyakarta, Indonesia.

¹² Ikram, Achadiati, Dewaki Kramadibrata, and Mamlahatun Buduroh. 2010. *Katalog naskah Kalimantan*. Depok: Yayasan Naskah Nusantara and Ford Foundation.

¹³ Piah, Harun Mat and Ismail Hamid. 1983. "Koleksi manuskrip-manuskrip Melayu di Brunei: Satu maklumat awal". *SARI*, Vol.1, no.2: 103-123.

¹⁴ Akbar, Ali. 2012. *Khazanah manuskrip al-Quran Kalimantan Barat*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an dan Badan Litbang and Diklat Kementerian Agama Republik Indonesia.

The main objective of this article is to provide an elementary mapping of Borneo manuscript collections found at the National Library and the Institute of Language, based on several factors; namely (a) the estimated quantity of collections, from the earliest catalogue in 1987 to the most recent publication in 2018, (b) the list of collections, including the reference numbers of manuscripts and its corresponding titles, and (c) the classification of genres in the process of identifying the manuscripts.

The mapping of Borneo manuscripts in this study is of great importance for future researchers, in some ways: (a) by providing reference materials on Borneo manuscripts that are organized and navigatable, (b) by facilitating the identification of the manuscripts, and (c) to by providing sufficient preliminary information on the existence of Borneo manuscript collections which are then tagged or labelled with precise titles and genres.

The identification process of manuscripts of this study refers to the initiative to trace, observe, locate, relate, and explain findings; providing interrelations with existing manuscripts collection in various aspects of identification and classification. In other words, it could be noted that the categorization is a form of data representation, gathered from the catalogues. Such catalogues provide a generalized form of the contents, as well as the allocation of categories and genres according to specific summaries of the respective materials. The catalogues used for the purpose of this study were published from 1987 (the first catalogue of Malay manuscripts) to 2018 (the latest publication) by the National Library, as well as the Institute of Language's most recent publication from in 2006. It is important to emphasize that the term 'Borneo materials' or 'manuscripts' is specifically refers to Malay manuscripts. In line with the nature of this study, a Malay manuscript is defined as any kind of handwriting on sheet(s) of papers with Jawi characters, and using Malay language as a medium of content communication¹⁵.

¹⁵ Samah, Kamariah Abu and Wan Salhah Megat Ahmad. 2006. *Katalog manuskrip Melayu koleksi Pusat Dokumentasi Melayu Dewan Bahasa dan Pustaka*. Kuala Lumpur: Pusat Dokumentasi Melayu Dewan Bahasa dan Pustaka.

Based on the given operational definition, the collection of manuscripts will be limited to catalogues – as a list which contains names, reference numbers, as well as other selected information regarding the materials in a systematic manner¹⁶. Examination of the details also takes into account the names of places in Borneo as stated in the catalogues. Therefore it can be concluded that the methods used for this study is library research – focusing on the catalogues of Malay manuscripts – as well as with a brief observation on some of the original manuscripts.

Related writings concerning the details of the accessibility of Borneo manuscripts at the National Library and the Institute of Language, in Kuala Lumpur; has unfortunately been sidelined. The process of procuring and documentation works of manuscripts were mostly conducted within Borneo itself, as carried out by Harun and Ismail¹⁷, Abu Hassan¹⁸, Samsi¹⁹, Achadiati Ikram, Kramadibrata and Buduroh²⁰, Sanib²¹ and many others, as well as by local agencies. Eventhough Fathurahman and Chambert-Loir touched on the sources of Borneo manuscripts at several locations outside Borneo; their emphasis was on sources

¹⁶ Zuriati. 2014. *Dunia penaskahan Nusantara*. Yogyakarta: Insist Press.

¹⁷ Piah, Harun Mat and Ismail Hamid. 1983. “Koleksi manuskrip-manuskrip Melayu di Brunei: Satu maklumat awal”. *SARI*, Vol.1, no.2: 103-123.

¹⁸ Sham, Abu Hassan. 1988. “Naskhah-naskhah Melayu di Muzium Sarawak”. In: *Hamzah Hamdani, ed. Wajah Sastera Sarawak*. Kuala Lumpur: Dewan Bahasa dan Pustaka: 41-49.

¹⁹ Ahmad, Samsi. 1988. “Pengesanan manuskrip Melayu di Sabah dan Wilayah Persekutuan Labuan 3-13 November 1987”. *Sekitar Perpustakaan*, Vol.12: 59-61.

²⁰ Ikram, Achadiati, Dewaki Kramadibrata, and Mamlahatun Buduroh. 2010. *Katalog naskah Kalimantan*. Depok: Yayasan Naskah Nusantara and Ford Foundation.

²¹ Said, Sanib. 2012. *Manuskrip Melayu-jawi di Borneo: Tinjauan selayang pandang*. In: *Zulkarnain Abdul Rahman, Arbaiyah Mohd Noor, and Ahmad Kamal Arifin Mohd Rus, eds. Dastar Pendeta: Kumpulan Esei Sempena Persaraan Prof. Dr. Abdullah Zakaria Ghazali*. Kuala Lumpur: Jabatan Sejarah Universiti Malaya: 391-402.

available in the United States and European countries²². None of them gave any attention, or at least, a speculative thought that researchers and scholars would access the Borneo materials in Malaysia, especially at the National Library and the Institute of Language. Many local scholars, such as Awang Hanafi and Awang Azman went to Europe to explore those manuscripts on their own accord. Thus, it is safe to say that the Borneo manuscripts in Malaysia are devoid of any notable observation and scholarly research.

The National Library may be considered as one of the relevant institutions, actively involved in the documentation and manuscript collection activities, including from the Borneo territory. The institution started their manuscripts program in 1985; and now is the leading and official center for collecting, preserving, digitalizing, cataloging and providing actual (physical) manuscripts for research in Malaysia²³. According to Samsi, locating and collecting works of manuscripts in Borneo began in the late 1980s²⁴. 14 titles of manuscripts were located and identified in Sabah and Labuan Federal Territory. The effort has paid off well; evident from its rapidly growing number of Borneo manuscript collections in recent catalogues. In the Catalogue of Malay Manuscripts, for example, a total of 54 new manuscript titles were recorded²⁵. With an increasing number of such collections, it is expected that the institution take on a more serious commitment to the Borneo manuscripts collection. However, the National Library did not put in place any special-

²² Fathurahman, Oman and Henri Chambert-Loir. 1999. *Khazanah naskah: Panduan koleksi naskah-naskah Indonesia sedunia*. Jakarta: Ecole francaise d'Extreme-Orient and Yayasan Obor Indonesia.

²³ Halim, Siti Fathimah Abdul. 2014. "Pusat Manuskrip Melayu: Sejarah dan peranan dalam pengurusan manuskrip Melayu". *Master diss.*, University of Malaya.

²⁴ Ahmad, Samsi. 1988. "Pengesanan manuskrip Melayu di Sabah dan Wilayah Persekutuan Labuan 3-13 November 1987". *Sekitar Perpustakaan*, Vol.12: 59-61.

²⁵ Sham, Abu Hassan. 2006. "Sejarah awal penulisan manuskrip Melayu?" *In: Kumpulan Kertas Kerja Seminar Antarabangsa Manuskrip Melayu*. Kuala Lumpur: Perpustakaan Negara Malaysia and Arkib Negara Malaysia: 41-49.

ised categorization or criterion for the collection, but remains under its collection of Malay manuscripts in general. Categorization of the collections is only based on the type of the material, such as the original manuscripts, microfilm copies, digital photos, and so on²⁶. The absence of specific categorization has caused some difficulties for researchers with regards to materials related to Borneo. In other words, they have to study multiple catalogues instead of one comprehensive and detailed catalogue.

The Institute of Language, though not as enthusiastic as the National Library in compiling the materials, appears to have started this endeavor 60 years ago²⁷. Through modest collection activities, the total number of manuscripts, which were gifted or purchased, was smaller – about 238 manuscripts. From when this paper is written, the numbers have stayed the same. Out of the total number of manuscripts, only two are from Borneo territory, while others were obtained from Northern Peninsula, namely Kedah, Kelantan, Penang, and Perak, as well as Pulau Penyengat in Riau, amongst others. Most of the manuscripts were collected in 1960s, although quite a number were gathered from the procurement activities between 2000-2006, leading up to the publication of its most recent catalogue²⁸. The publication of the catalogue contains the updated lists of manuscripts details, replacing the older catalogue edited by Raja Masittah²⁹. All manuscripts have been classified according to several genres, such as language, history, hikayat, traditional knowledge, literature, religious texts, and many more. This catalogue is more convenient

²⁶ Halim, Siti Fathimah Abdul. 2014. “Pusat Manuskrip Melayu: Sejarah dan peranan dalam pengurusan manuskrip Melayu”. *Master diss.*, University of Malaya.

²⁷ Samah, Kamariah Abu and Wan Salhah Megat Ahmad. 2006. *Katalog manuskrip Melayu koleksi Pusat Dokumentasi Melayu Dewan Bahasa dan Pustaka*. Kuala Lumpur: Pusat Dokumentasi Melayu Dewan Bahasa dan Pustaka.

²⁸ Samah, Kamariah Abu and Wan Salhah Megat Ahmad. 2006.

²⁹ Ariffin, Raja Masittah Raja. 1999. *Katalog manuskrip Melayu di Pusat Dokumentasi Melayu, Dewan Bahasa dan Pustaka*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

to use compared to the National Library catalogues, albeit having a smaller manuscripts collection.

Thus, this study is expected to shed light on the status of the original Borneo manuscript collections at both institutions, using a more specific categorization guideline. This study is conducted in response to Harun and Ismail³⁰ on the necessity of more detailed informations and documentations, as readily available overseas. Regarding this matter, the importance of the documenting and cataloging of manuscripts in the Malay world is getting more attention from the relevant authorities; with more complete inventories. As noted by Chambert-Loir (2011), the knowledge of the richness of manuscripts became more detailed, coupled with a substantial increase of editions of the texts³¹. Although not all the manuscript catalogues can be said to be descriptive, current pockets of absent information may be overcome by a more specific exploration. As such, the explorations on the manuscript collections should be intensified – and as shown in the context of this study, by shifting the focus on Borneo manuscripts. The existence of these manuscripts has shown to be authentic and in parallel with the historiographical aspects of Borneo itself, which, according to Sanib's³² recommendation, amplifies the demand for these manuscripts.

FINDINGS AND DISCUSSION

Description and Classification of Borneo manuscripts

The manuscripts obtained from the Borneo collection are located in both institutions consists of a group of codex, using Malay language as a medium of communication in Jawi character. Those manuscripts were mostly produced in Borneo territory. In general, the manuscripts could be defined, based on this

³⁰ Piah, Harun Mat and Ismail Hamid. 1983. "Koleksi manuskrip-manuskrip Melayu di Brunei: Satu maklumat awal". *SARI*, Vol.1, no.2: 103-123.

³¹ Chambert-Loir, Henri. 2011. "Kolofon Melayu". *Jurnal Terjemahan Alam dan Tamadun Melayu*, Vol.3, no.1: 99-119.

³² Said, Sanib. 2013. *Melayu Sarawak: Sejarah yang hilang*. Kota Samarahan: Penerbit Universiti Malaysia Sarawak.

study, as a collection of materials that: (a) used Jawi scripts on sheets of paper as a medium of writing (b) used the Malay language based on the structure of dialects and colloquial aspects, and (c) has origins based on the territorial, geopolitical and cultural boundaries of Borneo. Therefore, the main differences between the Borneo manuscripts collection and other group of manuscripts can be distinguished clearly by means of language and territory. Traditionally, the territory is referred to as the area where the manuscript was found such as Brunei, Sambas, Pontianak, Sintang, Mempawah, Banjarmasin, Tayan, Sukadana, Sabah and Sekadau.

The identification of Borneo territories is based on the details of manuscripts listed in the *Katalog Manuskrip Melayu Koleksi Perpustakaan Negara Malaysia* (Catalogue of Malay Manuscript Collection at the National Library, 1987-2018) and in the *Katalog Manuskrip Melayu Koleksi Dewan Bahasa dan Pustaka* (Catalogue of Malay Manuscript Collection at the Institute of Language and Literature of Malaysia, 2006). There are 17 catalogues of manuscripts available. However, it is important to note that not all catalogues provide the details on Borneo materials. The number of manuscripts that is included in the list varies every year. In the catalogue of 2012, for example, there were only two Borneo manuscripts listed, in contrast to the highest number of 54 manuscripts, collected in 2006. In other words, the collection of materials was inconsistent. In fact, it can be observed that manuscripts gathered numbering less than ten codices for each year of the catalogue publication is more frequent, more accurately, by 11 times. The acquisition of more than 10 manuscripts were only up to five times.

Information on the origin of these manuscripts is only available in some catalogues, notably those published after 2000. Early catalogues are brief; some of them merely showed reference numbers and physical dimensions, as for others, even the title was not clearly stated. Further information regarding contents, watermarks, authors, and other details, which may deepen the study of the origin of the manuscripts, is not easily available. As such, the laborious task of examining the original manuscript needs to be done. In contrast, the newer catalogues revealed

many aspects; like the title of the manuscript, the place where it was written, copied or authored, as well as the description of the owner or the author. These fundamental aspects are used to determine if a particular manuscript originated from Borneo, which eventually led to the discovery of a number of different types of Borneo manuscripts (see table 1). Based on the total number of manuscripts in the National Library, which stands at 4862 codices³³, it is within plausible reason to say that there are at least 155 Borneo manuscripts, representing 3.1% of the total material available for study until 2018. While at the Institute of Language, there are only 2 manuscripts, or 0.8% of the total codices available. Though this percentage seems small, the importance of the Borneo collection in its entirety could not be overlooked.

Table 1
Position of Borneo Manuscripts by Territories

Borneo Territories	Total Manuscripts
Pontianak	67
Banjarmasin	41
Sambas	22
Brunei	4
Mempawah	4
Tayan	3
Sabah	3
Sukadana	1
Sekadau	1
Sintang	1
Unidentifiable areas	8

Source: The National Library and the Institute of Malay Language

There are, indeed, numerous problems and loopholes to determine the origin of the Borneo manuscripts, such as the ambiguity of the name of a place, authors, and the owner of the manuscript stated in the catalogues. Therefore, the process to

³³ Sudin, Abdul Rahman (ed.). 2016. "Dari Meja Editor". *Jurnal Filologi Melayu*, Vol.23: v.

determine the Borneo manuscript is solely deduced from clear evidence presented in the examined catalogues. For example:

- (a) Name of the place in the title as well as manuscripts descriptions regarding the places, such as *Pimping Syair*, *The Treatise of Sandakan*, *History of the Sukadana Kingdom*.
- (b) Identification of the places in author names, such as *Muhammad Arshad al-Banjari*.
- (c) The catalogue clearly indicated the place, such as *Surat tanda setia Penambahan Sanggar kepada Sultan Sekadau* (allegiance letter from Panembahan of Sanggar to the Sultan of Sekadau).
- (d) Description from the contents which referred to a particular place, “...*mengandung pelbagai peristiwa yang berlaku di dalam negeri Pontianak dan kesultanannya...*” (contains various events, which occurred in the state of Pontianak and its region of sultanate).

However, this initial study is still unable to identify some of these materials, to be more precise, eight of them, due to the ambiguous descriptions. This is enough reason to suggest that this issue requires a careful study from the original manuscripts. In general, the data based on catalogue readings indicated that the provinces of Pontianak, Banjarmasin, and Sambas, have the highest probability of being the origin of those manuscripts, which is approximately 83% of total Borneo manuscripts collection (see figure 1).



Source: The National Library and the Institute of Malay Language

Figure 1.

Position and Percentage of Borneo Manuscripts by Territories

Genres and Sub-genres

The studies have shown that all manuscripts from the Borneo collection, which comprises of 155 codices, could be categorised into various genres and sub-genres. Among those are (a) religious texts, (b) history, (c) traditional knowledge, (d) literature (*hikayat*), (e) historical literature, (f) statecraft, (g), language, and (h) Islamic laws (refer figure 2). Thus, it is obvious to say that the Borneo manuscripts collection in Kuala Lumpur is quite complex – and varies according to topics and subjects. This collection, in other words, was never expected to be vast and varied on its subject matter. Early surveys showed that catalogue materials are dominated by letters (a sub-genre of history) and religious texts. As study continues, both genres appear to have been challenged by the corpus of traditional knowledge.

The Borneo manuscript collection could be categorized into eight genres – which is further divided into another 21 sub-genres. The two main genres that dominate the collection are religion and history, while sub-genres and letters represent the

second largest categorization of the two genres. The religious genre has 74 manuscripts. This number can be categorized into specific sub-genres, namely *feqh* (27 manuscripts), *tasawuf* (16), theology (12), *zikir* and prayer (4), *tafsir* (2), *sirah* (1), *tajwid* (1) and general category (11). The historical genus occupies the second most abundant material, accounting for about 35% of the total Borneo collection. It can also be broken down into several sub-genres, such as letters (25), genealogies (12), treaty documents (8), diaries (4), as well as general categories (4) and life histories (1). The literary genre consists of 11 manuscripts. These materials include poetry (6), *hikayat* (4) and general material (1). Meanwhile, the corpus of traditional knowledge comprised of 9 manuscript materials, each of which can be subdivided into traditional medical practice sub-genres (3), architecture (2), culinary, divination, sea navigation and charms (each comprising 1 material each). Other lesser-known genres are historical literature, statecraft, language, and legal code – accounts for about 5% of the total manuscripts found. For historical literature, there were 3 manuscript materials, and the treatise of statescraft consisted of 2 codices. Lastly, the legal code and languages each consists of only one manuscript.

This study showed that the historical literature, statecrafts, language and law code genres could not have been further categorised into complex sub-categories, since manuscripts that is pertaining to simillar titles and subject matter have never been discovered in larger quantities. As an example, the genre of historical literature is categorised as a different genre from the general classification of historical texts in order to represent a broader resource on literary texts. Although it also contains works of poetry, such as *Syair Pontianak* or *Syair Perkahwinan Kerabat Diraja Pontianak*, the examples are closely related to the context of specific historical events taking place in the sultanate region. On the other hand, in the context of traditional knowledge, the categorization provided is too broad to be considered as a definite form. The works of traditional knowledge mostly are in the various forms, which include fragments, or collections of texts on a wide range of topics (miscellaneous texts). Therefore, the manuscripts included in this categorisation are selected

from the codices, which have clear descriptions on various subject matters. For example, MSS 2926 Petua Memasak is a text that specifically describes culinary science, peppered with recipes of traditional cuisines.

In this case, there are a few manuscripts on traditional knowledge, only to be omitted from this category because the texts found are mostly in the fragments of other codices. This situation creates overlapping titles and contents in the manuscript, which, so far, have not fully addressed. However, in MSS 3106, despite of an overlapping problem, contents of the manuscript appear to be in the same genre; include sea navigation, divination, the art of house construction, and others, but the main focus in the writing is about navigation and sailing. In other genres, content issues led to the emergence of sub-genres, as can be seen through literature (4), religious (11) and historical (1) texts – though some of them are marked by miscellaneous writings and unclassified subject matter. By comparison, all of these general sub-genres represent 10.3% of the total number of Borneo manuscripts.

Perhaps the most easily observed and categorized are works on Borneo manuscripts belonging to the religious and historical genres, both of which have contributed significantly to the entire Borneo manuscript collection. However, it should be noted that there are duplicate copies in the collection. The texts such as *Tuhfat al-Raghibin*, which is the authorship of Sheikh Muhammad Arsyad al-Banjari from Banjarmasin, on the teachings of Islamic theology, represent a large number of materials in this collection (10 copies). Of the historical materials, perhaps the most interesting manuscript is the letters sub-genre. This is because this sub-genre also contains various titles and subjects – representing 46% of the total Borneo manuscript collection. The materials are not just documents sent to European officials such as Stamford Raffles, du Bus de Gisignies, Otto van Rees or Hendrik Tobias, but also addressed to kings and local chiefs regarding to several socio-political issues.

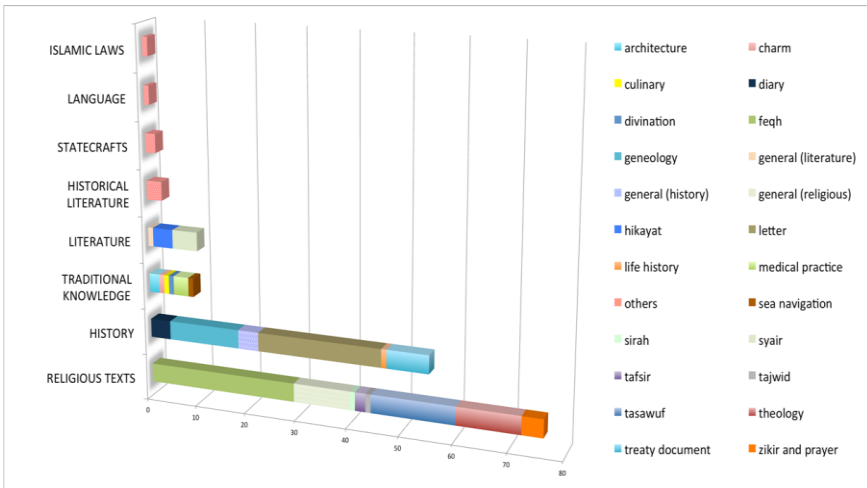
In addition, the sub-genre also featured various document types such as declarations of authority, notice of property and inheritance, and official appointments to state positions. The

complexity of the genre is also marked by diaries and the writing of life histories; such as MSS 3004, MSS 3001, and MSS 3738, as well as several copies of treatise, as appeared in MSS 3002, MSS 3108, MSS 3110, MSS 3795, or MSS 4655. In addition, writings about genealogy also contains various content – which not only refers to the political history of the Sultanate of Brunei, Sambas, Sintang, Mempawah or Pontianak, but also describes the social history of certain groups in Borneo, such as the Minangkabau people (MSS 3361). The wealth of historical subjects and materials in this collection – approximately 35% out of the entire collection – is expected to enrich the local historical information on Borneo territory, which were mostly captured from oral history.

The Significance and Status of the Borneo Manuscript Collections

Significant findings from this study have shown that 3% of the whole manuscripts collection developed in both institutions, namely, the National Library and the Institute of Language, are related to Borneo. Based on this finding, it is important to add that those manuscripts collection are preserved in its original forms. What is left to do now is the involvement of scholars to do in-depth study, in order to determine the significance of these manuscripts. On the other hand, findings also showed that the entire Borneo manuscripts could be divided into eight main themes or genres; as well as 21 sub-genres, duly identified from the categorisation process. This categorisation can be considered as an important guidance for researchers; particularly for those who are interested to extensively explore this collection. This finding is also expected to aid researchers in updating or amending their current informations and resources, especially from local institutions that are often overlooked. As a matter of fact, further scrutiny and survey work on this collection is thought to be necessary; even more so for comparative studies. This, in turn, will expand the researcher's knowledge and comprehension regarding textual editions, locating and analysing unique collection of manuscripts, chiefly from the genre of traditional knowledge. Simillar efforts should be done to the historical materials

in the forms of letters, geneological texts, as well as treaties. As such, with the availability of this collection at the National Library and the Institute of Malay Language, a bigger pool of research materials on Borneo will be available. Without doubt, those manuscripts will provide meaningful insights and invaluable contributions to the development of the Borneo resources collection.



Source: The National Library and the Institute of Malay Language
Figure 2.

Numbers of Genre and Sub-genre of Borneo Manuscripts

CONCLUSION

This preliminary study on Borneo manuscripts, primarily in the effort to categorize the materials and contents based on Malay manuscripts catalogues at the National Library and the Institute of Malay Language and Literature, have successfully presented several important information. First, the total sum of the related manuscripts are 155 copies, representing 3% of the total numbers of those manuscripts collected by both institutions from 1987 to 2017. The whole Borneo collection thus could be divided into eight genres, which are (a) religious texts, (b)

historical documents, (c) literature and belle-lettres, (d) traditional knowledge texts, (e) historiography, (f) statecraft, (g) language, and (h) code law. Based on these genres, there is a strong possibility that it could be further categorized into 21 sub-genres. All genres and sub-genres show that the collections are overlaps in topics and subjects. Religious texts and historical documents are the main genres since they make up the largest number of the total Borneo collection, especially in the sub-genres of feqh and letters. Second to these sub-genres, are easily identifiable content like tasawuf (sufism), theology, genealogy, and treaties. However, the others with significant numbers in the collection are literature and belle-lettres such as poetry, and tales; as well as traditional knowledge, such as medicine, sea navigation, divination, architecture, as well as charms. Manuscripts from Pontianak, Banjarmasin, and Sambas provinces are predominant in the Borneo collection since they represent half of the availability. After much study, 10 Borneo territories including Brunei have been identified in this collection.

Based on early findings, Borneo manuscripts acquired in both institutions are of a significant number that warrants further scrutiny. With a sizeable quantity and specific genre classifications, these could present to be an attractive corpus for potential researchers. This comprehensive study will enable researchers to easily trace Borneo materials based on call numbers and given titles (refer appendix 1). In turn, the manuscripts mentioned are now in a good position to be subjected to further studies, in an effort to produce a more comprehensive corpus of existing Borneo Manuscript materials. The new study could discover more data based on the same materials. It is with hope that the 155 manuscript titles do not become obsolete data, but further study on the original manuscripts will open new perspectives on the relevant subject matters, which might have not be answered by precedent studies. As such, a descriptive documentation and cataloging specifically on Borneo manuscripts should be looked upon with urgency.

REFERENCES

Books

- Akbar, Ali. 2012. *Khazanah manuskrip al-Quran Kalimantan Barat*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an dan Badan Litbang and Diklat Kementerian Agama Republik Indonesia.
- Ariffin, Raja Masittah Raja. 1999. *Katalog manuskrip Melayu di Pusat Dokumentasi Melayu, Dewan Bahasa dan Pustaka*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Fathurahman, Oman and Henri Chambert-Loir. 1999. *Khazanah naskah: Panduan koleksi naskah-naskah Indonesia sedunia*. Jakarta: Ecole française d'Extreme-Orient and Yayasan Obor Indonesia.
- Halim, Siti Fathimah Abdul. 2014. "Pusat Manuskrip Melayu: Sejarah dan peranan dalam pengurusan manuskrip Melayu". *Master diss.*, University of Malaya.
- Ikram, Achadiati, Dewaki Kramadibrata, and Mamlahatun Buduroh. 2010. *Katalog naskah Kalimantan*. Depok: Yayasan Naskah Nusantara and Ford Foundation.
- Pawi, Awang Azman Awang. 2012. "Manuskrip langka Borneo-Kalimantan di Netherlands". Paper presented at the Symposium Internasional Penaskahan Nusantara Ke-14, September 11, at Yogyakarta, Indonesia.
- Ricklefs, Merle C. and Petrus Voorhoeve. 1977. *Indonesian manuscripts in Great Britain: A catalogue of manuscripts in Indonesian languages in British public collections*. Oxford: Oxford University Press.
- Ricklefs, Merle C, Petrus Voorhoeve, and Annabel Teh Gallop. 2014. *Indonesian manuscripts in Great Britain: A catalogue of manuscripts in Indonesian languages in British public collections*. Jakarta: Ecole française d'Extrême-Orient, Perpustakaan Nasional Republik Indonesia, and Yayasan Pustaka Obor Indonesia.

- Said, Sanib. 2012. *Manuskrip Melayu-jawi di Borneo: Tinjauan selayang pandang*. In: *Zulkarnain Abdul Rahman, Arbaiyah Mohd Noor, and Ahmad Kamal Arifin Mohd Rus, eds. Dastar Pendeta: Kumpulan Esei Sempena Persaraan Prof. Dr. Abdullah Zakaria Ghazali*. Kuala Lumpur: Jabatan Sejarah Universiti Malaya: 391-402.
- Said, Sanib. 2013. *Melayu Sarawak: Sejarah yang hilang*. Kota Samarahan: Penerbit Universiti Malaysia Sarawak.
- Samah, Kamariah Abu and Wan Salhah Megat Ahmad. 2006. *Katalog manuskrip Melayu koleksi Pusat Dokumentasi Melayu Dewan Bahasa dan Pustaka*. Kuala Lumpur: Pusat Dokumentasi Melayu Dewan Bahasa dan Pustaka.
- Sham, Abu Hassan. 1988. “Naskhah-naskhah Melayu di Muzium Sarawak”. In: *Hamzah Hamdani, ed. Wajah Sastera Sarawak*. Kuala Lumpur: Dewan Bahasa dan Pustaka: 41-49.
- Zuriati. 2014. *Dunia penaskahan Nusantara*. Yogyakarta: Insist Press.

Journal Articles

- Ahmad, Samsi. “Pengesanan manuskrip Melayu di Sabah dan Wilayah Persekutuan Labuan 3 – 13 November 1987”. *Sekitar Perpustakaan* 12 (1988): 59-61.
- Chambert-Loir, Henri. “Kolofon Melayu”. *Jurnal Terjemahan Alam dan Tamadun Melayu*, 3, no.1 (2011): 99-119.
- Iskandar, Teuku. 1999. *Catalogue of Malay, Minangkabau and South Sumatran manuscripts in the Netherlands*, 2 (1999): Leiden: Documentatiebureau Islam–Christendom, University of Leiden.
- Piah, Harun Mat and Ismail Hamid. “Koleksi manuskrip-manuskrip Melayu di Brunei: Satu maklumat awal”. *SARI*, 1 no. 2 (1983): 103-123.

- Salleh, Awang Hanafi. “Penyelidikan dan pengumpulan manuskrip Melayu lama dan bahan-bahan bersejarah mengenai Brunei dan Borneo di United Kingdom”. *PUSAKA*, 16 (2008): 57-70.
- Sham, Abu Hassan. “Sejarah awal penulisan manuskrip Melayu?” *In: Kumpulan Kertas Kerja Seminar Antarabangsa Manuskrip Melayu*. (2006): Kuala Lumpur: Perpustakaan Negara Malaysia and Arkib Negara Malaysia: 41-49.
- Sudin, Abdul Rahman (ed.). “Dari Meja Editor”. *Jurnal Filologi Melayu*, 23 (2016):
- Weiringa, Edwin P. 1998. *Catalogue of Malay and Minangkabau manuscripts in the Library of Leiden University and other collections in the Netherlands, 2 volumes*. Leiden: Legatum Warnerianum, Leiden University Library.