

Continuation

of

Sakai History vol.

The Orang Utan of
the Malay Peninsula

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Medals

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Note + in reading on.

It must be born in mind that
the Blandars, if he takes a wife of
another tribe still considers his
children "Blandars". They take after the
father's tribe. Thus, an almost Negrito
man may be met who declares himself a
pure Blandars. This habit, it is important
to remember very carefully.

(No 1)

Continuing my before sent account of the various tribes of the orang utan I send the dissection or analysis of the present settlements, viz the four main types and their subsequent addition from smaller parties of other tribes, (from outside the peninsula) who, blending, ^{in different places} in varying proportions with the main four, of Malacca, Sumatra, Pangghian, (and Borneo - Borneo in very slight degree) have sensibly & appreciably modified their ^{original} appearance of the main stocks.

For the clearer view of this I send two sketch maps of the peninsula; No 1 showing the original boundaries of the four tribes in pre-Mahomedan days. At this lapse of time, these traditional boundaries, never arbitrarily fixed, must necessarily be more or less approximate, but they at least show the ^{known} areas in which, according to their descendants, the early orang utan were to be found, and are therefore true minimum areas, as they are the result of two years constant enquiries on this head.

Map No 2 shows the division, by me, of the peninsula into districts, and applies to the present date. In each of the

districts I have outlined, the main body of the orang utan ^{so as to show} ~~is~~ ^{is} areas of special composition & of different appearance to the others, but as the dividing lines are my own & do not exist as native boundaries, it must be fully understood, at the outset that they are only for convenience, & that the men of the various districts merge one into the other without any hard & fast line of division except in the case of Nos 2 (Pangghai) & 5 (Tummo) the only two who claim & keep a strict line of division at the present day, refusing to allow others within their lines, except as passing travellers.

The Malay & Timainan are in all the districts, except Nos 2 & 5. (& a few hill parts of No 7) & though I color the whole of the districts on the maps sent I do ~~imply~~ ^{imply} ~~imply~~ ^{imply} that the orang utan may be found in all parts of those districts. Where the Malay has settled, the orang utan retires from his immediate neighborhood.

It is therefore only in the remoter parts of each district that the orang utan exists, but as they are continually moving it is not possible to mark the area exclusively occupied by them.

With exception of N^o 2, 5, a part of N^o 7, and the portion of N^o 9 lying most remote from the Western sea board, Malay, Timaman and Orang Utan are in at least

travelling communication with each other, but still all over the peninsula the feeling of the Orang Utan, where not actually hostile toward the Malay, is one of dislike and suspicious avoidance as far as possible

Wherever, in any district, ^{except N^o 7} the Mandao blood enters, here, just in ratio to the proportion of that blood is the Orang Utan in contact with the Malay

With the jungle trading Timaman the Orang Utan has no hostile feeling, apparent or subdued. He does not like him being there but only avoids him, as far as he can, though meeting him in trade for jungle produce, or in the more settled districts, working for him in felling & clearing new plantations in ~~new~~ jungle.

No Timaman, as Malay dare venture into N^o 2 & 5, or as a matter of fact the neighborhood of ~~the~~ their boundaries, or, as before stated, part of N^o 7.

It may be laid down as a first principle that the Panggan N^o 2 & the Sumner N^o 5, are, very substantially, the same as when

they first entered the country, not having mixed with other
 2nd Nat. N^o 1 (the Benar-Bemar, for whatever they were originally, have reciprocally fused in great measure with the ^{early} Malays & to that tribe, have added the mixture of the prognathous orang laut of the islands, acquired at the straits of Johore. (The mixture of the N^o 6 Mandars, has not been brought south to the) I have before stated that I have not yet ascertained who these orang laut were. The cross dates back many years ^{ago} & it is for you to decide what weight it has now.

3rd That the Mandars, ^{except possibly in N^o 7} as he first arrived, is not now to be found. ^{N^o 6} They have crossed with all others, as circumstances threw them into contact & hence the wide divergence in appearance of the various orang utan settlements, ^{of the north} (excluding 2 & 5 into which no Mandars - or other cross, has entered) N^o 4 crossed ^{& is still green} with Malay only ^{while N^o 7 has, at present outlined, has not added further to its original} & is in illustration of the effect produced by his admixture of the Mandars, ^{N^o 6} that I appended Map N^o 2. On comparing N^o 1 & 2 you will readily perceive the changes that have taken place in distribution and character ^{of this tribe} of these local differentiations & loss of uniformity, has caused the report of there being many distinct tribes.

a supposition strengthened by the separated settlements, after a time, adopting more or less of the language or dialect brought in with the foreign cross: until, at present, it frequently happens that an Orang Utaw of one place cannot understand another from a few miles distant where there is much Mandass blood present, Malay is adopted as a language of interchange. In such a case, while to his comrades of his settlement each speaker would use his particular dialect.

[I cannot obtain the faintest clue to what language the early Mandass spoke, other than Malay they all declare it, with some ^{distinct} variation, to be their own, and looking back at their history, & their ready fusion with the Malay it would appear as if, Merankaban being ^{already} known to them, they had a knowledge of the language before landing in the peninsula.]

The Mandass, ^{in N. 64} ^{the district in N. 9} all the main stocks from which these ^{strongly marked} local variations, ^{in those districts} took their rise, and it is the varying admixture, subsequently segregated into isolated communities, with Malay, Pangghian, Sumineor, Siamese, Battak, Bugis, Javanese & Dyak that causes these local differences in various parts of ^{the} peninsula, ^{N. 69, 9, 10} ^{districts} ^{N. 54, 2} ^{being} ^{exclusively}

occupied by Pangqhan and the
Tumneor, but having sent out female blood.

In District N^o. 9, ~~the~~ ^{mark, the} main feature
is what is called the Negrito element
~~but~~ much mixed with other

As this question of the Negrito
is one of some considerable importance
I am intentionally silent just yet
on that point, reserving report to you
for a later paper, & only noting their
limits

Looking at a map of the Malay
peninsula you will see the
position of three points on its
coast, which are of special
interest, in following the Utan
history. viz.

A The paliang River on the
east coast, between parallels 3° & 4°
This is the ~~first~~ ^{Pangqhan} place according
to Tumneor & Pelandars traditions
where the Malay made his first
appearance on the East coast, in
hostile contact with them, a contact
which resulted, as in the case
of Malacca on the Western coast
in permanent occupancy. The
establishment of District N^o. 3 is also
~~direct~~ result of this contact

The pangqhan say that
the present occupancy by the
Malay of more than half of the
original pangqhan country, sea-
side (see Map) was gradual & of

later period), the inroad being from North to South simultaneously (see page 35). The pangqhan are hard fighters and it is most likely that the Eastward advancing Malays of Kedah skirted round the pangqhan defended country in their search for fresh settlement till they reached the large river Pahang at the south. Probably this extremity was not thickly populated and the Malays effected a position there till reinforcements gave them gradually the power to drive the Orang Utaw back.

The stubborn opposition of the pangqhan would account for their slavery in N^o 3, when captured, as contrasted with the mere dispersal of the Mandas of N^o 4, who offered such slight resistance.

The Sumneor was an equally dangerous & even more implacable foe. To this present day he cherishes the revengeful feeling for children captured & would promptly kill a Malay if found inside his lines.

But repeated in-breeding, has had its usual effect upon a tribe never numerically strong. Physically deteriorated they can now only avoid when formerly they would attack at one time. I should say, they must have been above the average build.

At the date the Malays entered

The Pahang river the Battak & Kugis elements of N^o 9 could not have spread so far eastward as I find no trace of them in the men of N^o 3

The Battak who raided from one side to the other was ^{the} PUCK-PUCK ^{or} ^{Tribe of Battak} not the same as the "KARO" who settled in N^o 9. & the "PUCK-PUCK" was either killed or driven back again

The outlying Mandas of N^o 7. (Siamese) who had mixed with Sumner & Pangghu were all swept off as captives by the Malay, with the outlying Sumner, Pangghu & Kenar. Kenar. Hence, with some Malay blood from the captive women being used by the Malay. The present N^o 3 ^{without gartano admixture than at first}

N^o 7. as at present outlined on map, having lost its cross breeding northern part & cut off from 2 & 5, ^{has} not received any further crossing, & save some slight Malay tinge from time to time through N^o 4 are much as they first settled in N^o 7. ^(the carriage there some slight Malay element from N^o 3 of map)

It will thus be seen that the Malay admixture is almost entirely on the Western side of the peninsula

B. The Perak River, on the Western side

Entering by this river, Kugis Battak & Dyak at various times, mixed with N^o 6 & 9, with women from N^o 2 & 5 & thus formed various differing sub-types

In both districts, Siamese blood in the north and Javanese in the south is present but not to any very marked degree

"C". The spot where Malacca was

stands. This as I have already stated, in the prior sent. history of the Blandas, is where the Malay first came into contact with the early Blandas, recruiting in N° 4 and, a little north of this, where the Menauraban and Malays settled down mainly, crowding back the Blandas.

^{x forming "Quander" Malay} Although N° 6 was at first occupied by much the same orang utan as N° 4 & 7 yet subsequently they mixed, more particularly in the north, with those of N° 9 whereas N° 4 only, broadly speaking has Malay cross. (plus Benar-Benar) while N° 7 is yet more purely original type, for N° 4 is still crossing with Malay by N° 7 very rarely so.

A body of mixed Malay and Blandas (from N° 4) carrying with them, as shown before, some of the Jakoon blood also, emigrated to N° 7. Here, ~~they~~ ^{the upper or northern portion (now district N° 9)} formed friendly alliance with both Paringhan and Sumneor acting as intermediaries between those mutually repellent tribes and deriving, but not giving, blood.

~~These intermediaries, were carried off to N° 3 by the Malays, and the rest of N° 7 was cut off from 2 & 5.~~

~~Wholly with a cross further across from the withdrawal southward of the Sumneor, and the remainder, which with the loss additional Malay, than N° 4, at present mixed in N° 9.~~ The ~~remains~~ ^{remains} of N° 7 differ somewhat from ^{both} N° 4 & 6 in outward appearance, as they ^{had} have so little subsequent mixing. As will be seen in Map 1, prior to the Battle N° 7 was, in ^{in early days} direct touch with N° 2 & 5, but now the diversely mixed N° 9 separates them.]

Between the Pangqhan & the Sumu an ancient feud exists, though it rarely leads to individual quarrels now & has not for many years made tribal conflict.

The stories told of the Omani Utau guarding his boundaries against intrusion, death from which would follow, had their only foundation in the demarcation of U. 5. which is the only Utau territory having a sharply defined & recognized boundary.

My notes of Pangqhan & Sumu history are not yet complete enough to lay before you, but of their earliest traditions is that coming in from the West they penetrated inland till they came to the hill land (centre of this far they met no one*) but on crossing the range to the East they were at once attacked by the Pangqhan & their further progress stopped in that direction. "a different race of men" (not their expression) came afterwards behind them & occupied the Western plain, hemming them in to the hill country. Northwest they could not extend as the ranges faded down into the padi cultivation of Siam. Routes along the ranges only was open (* Where, if this was true, were the present "Negritos" of W

and in this line they gradually spread till the Siamese ^(Siam) met them in N^o 3 (of Maps)

[At one time padi was in cultivation on a large scale much further south from Siamese territory than it is now, as is testified by ancient levels & irrigation works, covered now by dense high jungle]

When the Sumner and the Pangghan first met in battle the latter had no sumpitans, only long spears & clubs (of wood), and it was the Battak who brought iron to them for parangs (hitherto very scarce, & difficult to obtain from Siamese traders at the northern edge, and ^{sumpitans & its} the deadly poison for ^{preparation of} which they ^{Pangghan} have now established a wide Utaw reputation. [I shall refer more fully to this tradition & its verification in later papers]

In Map N^o 2, you will see that a small portion is cross barred on the yellow. Only in that cross barred portion is the Pangghan to be found now, the Malay having driven him back. A few semi-Utaw men are here & there to be found among the Malay in the plain yellow part but they are only the issue of ^{a few} captured Pangghan women to Malay fathers.

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[It may be set down as a general rule, that no orang Utan is found along the sea coasts for some miles.]

No. 8. This (white colored) district of Map 2 is not Utan properly speaking, but is the intermediate between the Utan, ^{proper} and the settled rice lands north, & is an intermediate in its condition of semi civilization.

It is bred Malay & Chinese ("Sam Sam") a particularly bad lot, form the principal element - but all the Utan districts have sent small contingents & the result is a mixture that defies disentanglement. It must be taken "per se", and I only refer to it here, because it has one special point of interest, the presence of a few "Habshi" (Malay corruption of "Abyssinian")

These men since the Mohammedan establishment to the present, are brought down as slaves from Mecca by the "Hadjis" returning from the pilgrimage, or by Arabs visiting the peninsula out of range of British notions on the subject of slavery.

They are then kept in the houses of the Malay, southern

& whether taking to the semi-jungle
 of N. 8 from subsequently
 conferred freedom or escaping
 to obtain it, sufficient of them
 have settled there in past
 years to be taken into account
 when studying the orang
 Utan languages, as their
 native words original or
 corrupted may ^{have} crept into
 Utan use

Utan tradition uniformly
 states that in earlier years
 there were many more in
 that district than at present.
 Personally I have been able
 to find only eight, but the
 traces of descent clearly
 show that as usual the
 Utan statement is to be relied
 upon.

But it is more on another
 subject of interest that their
 presence is noted here.

They, or some of the
 earlier ones, are the Gargassi
 of the orang Utan.

I have steadily traced
 this legend up from Golore
 & his trip, have found the
 very place in N. 8 where the
 so-called Gargassi were.

Before going further
 carefully note that the Gargassi
 of the orang Utan and the

Gargassi of the Malay, have not the same foundation. The legend comes through Siam from Indian mythology (Hamsa) & distorting as it passes, was handed on by the Malays to the Blandars, & so spread over the Utaw.

The word *Habsli* or *abyssinian* was given ^{by the Malay} to all or any slave brought from Mecca. Probably most of them were abyssinian, but certainly among them were men of a quite different type & country.

The Arabs themselves, ~~do~~ class their captives, as, in their own tongue.

"NOBEE" very black men of robust body

"SOUR HEELEE" copper colored men of weak frame

"HABSHEE" very small men, dark, with the "peppercorn" hair:

"Long ago" (there ~~are~~ no more in the Utaw) in district N^o 8, close to the pangqhan boundary came several very tall black men, different to anything seen before, with teeth (incisors) filed to a point.

They stayed for a time with the other *Habsli* in their settlement, but were at last found to be eating human flesh and ran away into the

pangqhan country & disappeared ^{for a time}
 Later two of them appeared in
 the Summeor country & there
 the evil accusation of cannibalism
 was repeated. The pangqhan
 called them Habeli. but the
 Summeor who had heard from
 the Sinoi of the Malay Gargasi
 gave them that name. They
 lived many years in the mountains
 occasionally seen, and though
 no living man has seen them
 they are still believed to be
 alive & have developed into
 demons. I have no doubt some of the cannibalism of the
 Ballak "Juck Juck" got mixed up in the stories also
 tracing the story down the
 simple statement of the pangqhan
 becomes in each district farther
 south more & more invested
 with the marvellous. The Malay
 stories of the Siamese Gargasi
 being interwoven.

The Malay story, in Kedah
 varies in detail, each man
 embellishing the account with
 the usual Malay elasticity
 on the whole, it runs thus
 Lower Siam was at one time
 infested with giants, very black
 with two tiger like fangs, who
 ate human flesh. A certain
 rajah at last ventured a battle
 with them & destroyed all except
 who ran away to South Kedah.

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& each taking a hill for his residence, died there

They lived in caves, some narrators gave them more heads than one, others, elephants ears others wings, among the poorer Malays they were credited with burying treasure in the ground, & in places in Kedah yet the native, dreaming of a spot, goes there & digs vainly! They died & from their blood rotting on the ground ^{sprang} ~~arose~~ the ~~origin~~ the land leeches & on the grass, ^{the} mosquitoes

I have not paid much attention to the stories, because the full & correct text must be obtained from Siam & not here

all over Kedah the Malay points out spots he believes were formerly occupied by the Gargassi & many a weary trail he has caused me, to be rewarded by finding old Siamese ruins or traces, while I have dug out cave floors with a zeal only equalled by the treasure seeking dreamer, & equally fruitlessly

The whole thing is sheer superstition & credulity

District N^o 9

This is one that has given rise to most conflicting statements & erroneous reports.

It is the only district where the influence of all the later arrivals than Map N^o 1) is strongly pronounced.

So various are the proportions & so dissimilar the appearance of the several constituent elements, and so broken up into isolated settlements that it has caused the assertion that there were as many tribes as places, whereas it is only a matter of varying mixtures of the first & the later comers. The first tribes (Map N^o 1) are the foundation stocks modified by the later in different proportions.

I speak here for the first time of the "Negrito" element but do not at present say more respecting it. I use it only in a temporary sense for want of a better word. I have not yet settled whether he is a true Negrito or not, and for the same reason holding over any statement as to any affinity between him & the Pangqlian. In this district are Dyak, Negrito, Summeor, Pangqlian, Mandass, Bugis & Battak elements.

no two settlements at any distance apart being the same.

In this district & in N. 6 I find accounts of two visits from the Battak, one, the earlier was from a tribe called "KARO" peaceably disposed who settled down principally in N. 9. and another, later from a different Battak called PUCK-PU who made the hostile raid upon the Blandas (see prior sent. Blandas history, but who were either driven back or killed. ^{N. 9 & 6 are the meeting grounds} all the tribes with this difference, that in N. 9 the Megrits is predominant & the Malay minimum & in N. 6. ^{Malay} is predominant & Megrits minimum. ^{Malay} ^{Malay}

The blending of the tribes

This took place on well defined lines at first. The man of one tribe would not mate with the full blood of some other, though he would with the cross breed carrying part of the blood he objected in full. Only certain tribes would mix direct.

Thus the Pangghan and Samunor would not mix direct nor would they allow a half breed to enter their territory, as a member of the tribe; but their blood mixed in the Blandas N. 7 & 6 by their women. (see page 9 for N. 7 & 6)

Kugis & Blandas, after a time mixed direct, but at first the Kugis held aloof, consorting with the Malay, & always refused the

The Battak long refused to join with the Mandas, ^{N^o 6} but accepted the Pangghan, ^{N^o 2}

The Dyak mixed readily with the women of N^o 5 & with the Mandas, ^{N^o 6} but not with the Pangghan

The Mandas of N^o 6 ~~and~~ mixed readily with all corners where permitted, but those of N^o 5 & 7 though originally the same as N^o 6 kept to the Malay, the latter less ^{fully} than the former. The elements of N^o 3 were scarcely free agents, but forcibly thrown together while the Kenar-kenar of N^o 1 has only orang laut & Mandas of N^o 4. (The few in N^o 3 not being considered, as they rarely return from that district to N^o 1.)

The Negrito pigmy.

his name.

There as a settlement. I have not yet succeeded in finding, & am inclined to think he is a forest myth, at least in his reported appearance.

There is a very slight chance that he may be the small Habshi. The origin of the word "MALAY."

The Rajah of Kedah told me that this came from the Arabic MULA-EE. MULA is Malay for "first" & the word was applied to the first converts to Islamism, which occurred in Kedah.

The name "SINGAPORE"

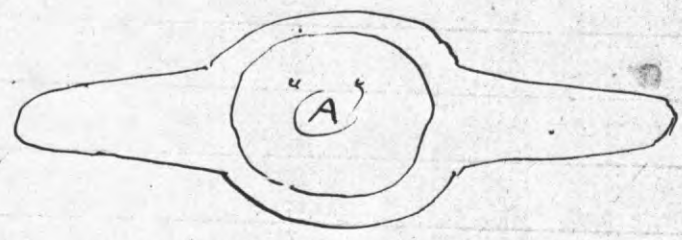
commonly supposed to be for "SINGHA" a lion, but in Kedah it is stated to be

SUNGEI PURA - PURA
River hidden hidden

The entrance to the Singapore river is in fact much concealed from the sea approach & much more so before the town was its present size.

Cave mounds

In a cave floor in northern Kedah I found a number of clay hand fashioned mounds



of various sizes "A" being hollowed to a square ^(internally) edged cup shape two three cm deep. with the impress of a seal of seven characters stamped up the bottom inside. I shall send one to you next box. No one ^{has} can read the characters. (No orang utan has written characters).

Malay as spoken by the Melanides - I note here the Melanides frequently use words which at first appear to be a different language, but are really abbreviations of the present Malay. This habit may throw some light on your philological research & should be remembered - thus

<u>BLANDASS</u>	<u>MALAY</u>	<u>ENGLISH</u>
PE	RA PEEGEE	GO
GEE	"	"
NEE	SINEE	HERE
SFE	"	"
BAR	BAGI	GIVE
GEE	"	"
DAR	TIDAH	NO
TEE	"	"
TIM	TIDAH MAU	I DO NOT WANT (OR WISH) FOR

These are ^{only} a few words ^(out of many) in common use that I have noticed I give here as illustration of the habit.

Stantio "Degoop"

See my account of the Mandas Stantios or spirits

I find in Kedah, where many Malay words occur that do not further count in the peninsula that the Malays, if they wish to express the idea of a person hurrying off frightened at anything (but not exactly in full flight, for which "LAREE" is used) say that "he goes" "GOP. GOP. GOP" (alluding to the hattered ^{part of the feet}) Has this any bearing on the Mandas "DEGOOP"?

Again the common ^{anglo} Indian expression "GUP" for bad talk, or as more generally applied "scandal", Has this a common root? The Mandas