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Jm E. 7. 426/91

The History of the Blandas from their traditions

Writing you last year
I had reduced the supposed number
of tribes of Orang Utan. to four. (on the
Eastern side of the Peninsula: from
Johore to Patanie. viz

Benua
Simoi
Summeor
Pangghar

and as far I am correct. But
the general report was that there
were very many tribes on the
Eastern Western side of the central
mountain range. from Johore to
Kedah. & pending complete investigation
I did not refer to them.

This I now proceed to do &
in consequence, take out the
Simoi from the list. That so called
tribe, being only the Eastern extension
of the "Blandas" a name new to you
who extend, by many local names
from North West Johore to Kedah, all
along the country lying back from
sea coast to the mountain ranges
in the centre and by the name of
Simoi & smaller local names, along
Eastward at the mouth of Kelantan
to nearly the Eastern sea-board. as you

will see by the attached map. The major portion of the peninsula is (the page occupied by) one tribe. the Blandas. It is of this tribe that I now give the history taken from traditions gathered from all over this region, and worked into a consecutive narrative.

Many blanks occur & it is probable that later I may be able to fill some of them up, as I have yet many notes in incomplete form requiring verification & further examination.

I reserve the Summeor and Paugghan for further paper.

The "Negrito" of the North, (the "UDAI" of the Blandas, according to their description I have not yet seen, or at any rate not yet recognised as such. I go from here in direct search of them in Siamese territory.

If there really exist such a separate race. then there are in the peninsula four kinds of Orang Utan. viz.

The Negrito	(the storied dwarf)
" Paugghan	or Papuan of frizzed hair
" Summeor	" tattooed dark skin
" Blandas	

"BLAYDASS" is the correct early name of the people who have dispersed over so large a portion of the peninsula & who

are known in various places by the generic appellations of

SAKAI

ORANG ULU

ORANG BUKIT

ORANG DALLAM

ORANG LIAR

ORANG RYOT

and tribally as

MANTRA

KEYABOY

BERSISI

SINNOI

JAKOON

Before proceeding to a clear understanding of what the above names really signify it will be well to devote a few words to the explanation of the terms

GARGASSI

ORANG EKKO

MOWAS

often heard of as occupying the forest.

They are the 'bogies' of nursery stories in Europe. myths & fables

The Gargassi are two (only) huge black men with long projecting tiger like fangs (canines) in each jaw

They live on human beings. They catch wandering in the mountain ranges of the North. So little

is known about them, and each tribe or settlements of a tribe give such varied accounts of them that it seems clear that the story of their existence is derived from the outside world.

Often in sport or derision the men of one place will term those of another "Gargassi" just as they very often, if angry & quarreling with another man, will close the contention by a grunt & the ejaculation "SAKAI" thereby intimating that the opponent is too degraded for the speaker to hold further converse with.

The word "Gargassi" does not belong to any of the four races.

"Orang Ekko" or tailed men one hears of as veritable human beings, from one end of the Archipelago to the other. Here they are said to be men who are occasionally seen in any part of the Peninsula appearing like other men, & doing no harm, but never entering into communication, disappearing in the jungle as soon as seen. They have only a bark chawat or loin cloth & through it behind projects a short tail. There are not many of them, men & women alike being tailed but the children are never seen.

They are often confused in the

Malay mind with the "Battak"
 "Mowas" is clearly the
 chimpanzee, and the descriptions
 tally with those of the actual animal
 but of larger size. The story goes
 however that they are men not
 monkeys, & that there were never
 very many here, but that they are
 very rarely seen now.
 [See my first-convignment to you
 the "TULANG BESIH" of the Malay]

Here are three other stories
 of extraordinary forest-dwellers. viz
 N^o 1 of a race of gigantic women
 who have no men among them. Tales
 are related of some unlucky Malays
 who finding in the forest the long,
 beautifully finished sumpitan of
 one of these women, lying on the ground
 or against a tree has been foolhardy
 enough to take it away. Before he
 has gone far he has been suddenly
 struck down from behind & of not
 killed, has seen that his assailant
 was an enormous woman, who
 recovering her property, walked off
 Unless their sumpitans were
 meddled with, the women were never
 seen. How many there were, where
 they lived or anything further about
 them was not known. But they
 were not giants all agreed.

N^o 2

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Of comparatively recent date from the name Gantu "SAKAI" given to it. The word Sakai was brought by the Kugis & applied by them to all the Orang Utan they met in the peninsula. Therefore that time it was not known

accustomed to hear themselves spoken of as "Sakai". The Malays applied the name Gantu Sakai to a fabled race of small hairy dwellers in the forest, often seen by chance for a moment, but very shy and having a keen sense of smell to detect an approaching man. * These "Sakai" had a sharp ridge of bone external to, and running down the right fore arm, which was used to cut down trees. They had a queer habit of, when they wanted the fruit growing on the extremity of a bough, going up the trunk, and, sitting on the bough, cutting it through, by means of this sharp bony ridge, on the trunk side of ~~the tree~~ himself, falling with the severed bough to the ground which he always reached unhurt, however high the tree.

The term "Gantu" Sakai is only as a distinction from the ordinary Sakai, & does not mean that they are considered "Gantu": really but only "Gantu-like".

N^o 4 is a panggham one. Though it has spread beyond them

It is of an invisible huge man like being, who though he himself cannot be seen, yet leaves his metre long foot marks on soft ground or mud he crosses. Nothing more is known about him but some Malays in Pahang aver that ordinary sized orang Utan have these enormous feet.

From the fabulous we will proceed to the actual

"SAKAI". This name was given by the "ROWAR" or "Bugis" in scorn to all the orang Utan they met (see page 40). There is no special tribe of this name.

ORANG ULU.. a Malay name given without distinction of tribe to the men of the jungle, who retreated before them to the heads of the rivers (ULU) or "back country".

The word is, comparatively of recent date, given as the Malay firmly established himself & took possession of the navigable part of the rivers, beyond which they are but little found except in the neighborhood of their large settlements.

ORANG UTAN. Men of the forest.

This term of Malay origin is so thoroughly expressive of the principal characteristic of the jungle dweller that, though the name has been applied to the Phippauze (the accent being ^{wrongly} laid as ORANG UTAN) I shall in future adopt it when speaking of the wild tribes collectively and it is in that sense that you will please to read it on its occurrence in my future notes. The application of this name has less objections than any other.

ORANG BUKIT "Men of the hill"

of Chinese origin but Malay words, is now often used by the Malay. The more "civilized" tribes prefer to call themselves by this name as there is nothing derogatory in it.

ORANG DALLAM. "Men of the interior" The original Malay collective name

ORANG LIAR "Wild men"

a Malay name, of later date than the foregoing Orang Dallam. It was given after the Islanders became a half savage people, to distinguish the ^{few hill Islanders, the} sumatran and the Pangayan, who refused to

enter into "amicable" relations with the hated Malay.

ORANG RYOT The free definition of this would be. "The poorer and inferior part of a population" The expression is as generally used in speaking of the orang than in an abstract sense. more than as a direct appellation.

It is greatly disliked by the Blandas, who alone bear it.

Tribal

MANTRA	} original Blandas	} present Blandas
KENABOY		
BERSISI		
SINNOI		
JAKOON	} BENAR-BENAR	
BENUA		

The first four are certainly & identically the same tribe.

The "Jakoon" or as he was first called BENAR-BENAR. (many places) softened by Malay into "BENUA" though at first, in all probability different, are now for so many generations fused with the Blandas as to be practically the same. (page 45)

To better understand how this arises I give the collated statements of some hundreds of men of the above

names, of whom I have enquired as to their early history.

Eliminating a few accounts derived from one man, or one set of men only as, for the present, not reliable I give those which I have heard repeated over & over again by different men in different places with material variation.

The earliest tradition is that of an island called "PULOH GUNTONG PINJARRING", situated in the sea somewhere in the direction of the rising sun (East.)

This island had in its centre two peaks of a mountain.

Between these peaks, at night fall great numbers of bats (the large fruit eater, called "HLUANG" by the Malay & "Flying Fox" by the English) used to fly on their way to the feeding places on either side of the mountain. At day they rested hanging from the trees near this gap. The men of the island, the "BLANDASS", hung long lines of mosquito nets across the gap, and during the day shook the hanging creepers from the trees on which the bats were hanging & startled off the bats who, dazed by the sunlight flew into the nets & were used as food by the Blandasses. The shaking

these dependant vines "GUNTONG"
 the nooses "PINJARRING". ~~The~~ an
 island "PULOH"

Next follows a tradition that
 a large ship was wrecked on this
 island & that the water went
 down & left it high on the rocks
 (? tide)

The captain and his men got
 safely on shore and were kindly
 received by the "BENAR BENAR" a
 tribe of Orang Laut (men of the sea)
 who lived entirely on the shore
 while the Blandas lived in the
 forest. These "Orang Laut" some of
 the present Blandas say, were
 Blandas also, but of an inferior kind
 others say that they were originally
 a different tribe but intermarried
 with the forest Blandas.

At any rate the statements
 agree that they were in some sort
 of subjection to the Blandas.

These "Benar" took the news
 to the "Blandas" Batin, who sent for
 the shipwrecked men & hospitably
 entertained them. Shortly after, some
 of the men took the ship's small
 boats and went away, being no
 more heard of. The captain and the
 others stayed & were well treated.

Soon after this the old Blandas

Batu died, & having ^{living} no son, the
Klandas, according to custom, were
called together to elect a new one, as they

The captain was selected, because
of his greater knowledge and called
"BATIN. BERCHANGIE BESIH" or "the
Batin of the iron finger nail

[a long nail such as the
Chinese men of rank wear on the
little finger, if split is called in
Klandas "CHANGIE".

This name is said to have
been given on account of the Batin's
enormous strength. He would
call 20 men to split a fallen tree
and they would not be able to do
it, but the Batin, unaided would &
in doing this one day he split
his long finger nail (? using ship's block & pulley)

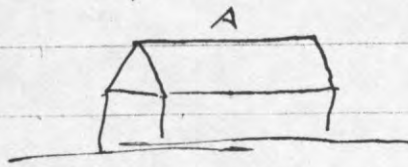
These long nails were not
worn by the Klandas so that they
would at once notice it

Berchangie's next step was
to make a new and strange kind
of house on the top of the hill
The roof was "of earth burned in the
fire"

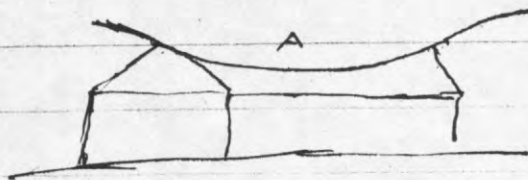
The principal upright posts were
of a new kind of very hard wood &
the smaller posts of an enormous
"grass" as thick as one's leg & with
hard exterior & soft inner wood
These woods were not ~~far~~ known

on the island)

The roof (ridge) was of a different shape to any seen before. Instead of being straight - at A



it was



with long projecting ends to the ridge poles ("NAR-DING") a thing previously not seen.

The walls of "glass" (This "glass" is from those only who have seen glass. The remote Melandars said that "it let the light through". The Melandars houses have no windows or even apertures, except the open doorway.)

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One day a "Rajah's son" dropped from the sky. There is no mention of his having any men with him. He stayed with the Batin Berchangie & in a little while married his eldest daughter.

After a time he persuaded many of the Melandars not to eat the flesh of the pig.

— — — — —

The old Batin, Kerchangs predecessor, had a brother. This brother had died before Kerchangs came, but he left two sons. The elder in Klandas is called ^{the} ABANG the younger ^{the} ADEE (the Malays make the "E" short) always. This ABANG should have Batin (See page) One day the two brothers were crossing a stream on a log. The elder according to custom going first

Arrived at the middle the log broke under the Abang's feet and both men fell in the water. The elder on his feet erect, the younger in the squatting, tailor like position of the Malay. Finding that he was not hurt the younger exclaimed in Klandas "OOSUL" ("all right," in English, or rather the way in which they apply it, is about the equivalent). The men pursued their way but on returning to their homes, consulted a "pooyang" as to what this "omen" might mean.

The "pooyang" replied that the elder should always be on his feet, and never rest, but that the younger should sit like the Malay and not wander.

Upon this the younger determined to seek a place where he could fulfil the prediction and went to "Menangkabow," (See page 23)

The elder determined to stay where he was. (See page 136 for "00302")

But before the younger son went away to Menangkabou Perchangie prepared a feast in which all kinds of food were furnished.

The younger son and a number of friends saw that the viands were cooked with pigs fat, but that the pigs head was not there. They made enquiries and found that by some oversight it had not been cooked.

So they went to the Batin and asked for the pigs head.

The Batin soon found that it had been forgotten and excused himself to his guests but they were very angry and said that as the Batin kept back some of the food for himself, they would eat none of the dinner provided and went away. So the younger son & all his friends who would not eat pig, went off to Menangkabou.

& It is from this that the husks &c of the 3 days padi collection (page 81) are shown to the guests as to show that all the padi collected is ready for them.

Berchangie found that the
Hanus Deoos were killing
the Klandars, so he called a
meeting of the men & proposed
to seek another place.

The son in law. (^{who} dropped
from the sky) and a number
of Klandars objected, but the
rest agreed to go.

Berchangie moved his
house from the hill and set
it up on the sea shore and
built a stockade round the
place of "Nibong" palm, calling
the place "PAGGAR ROOYONG"
(the fence or palisade of split
Nibong stems)

Again he prepared a
big dinner. At one end was
food prepared with pig. & at
the other food not so mixed.

All were invited. Those
who would not eat pig sat
together. After the feast
Berchangie & all those who
eat pig arranged to leave the
island. The son in law
was given the Batun's house
at "Paggarr Rooyong" & he
stayed there & does not again
appear in any tradition.

Just after this building, the "Abang" de
(See page 14)

Berchangie caused the Benar. Benar to build the stockade & after that he set them to work in making a number of boats in which when ready, the Batin, his friends, and the Benar Benar, who all eat pig & obeyed Berchangie's orders sailed away from the island.

Berchangie and his people arrived at an uninhabited island, to which they gave the name of "PASAI" ("sandy"), Here a number of the Blandas elected to stay. Berchangie and the rest sailed on.

From "pasai" the Batin reached another uninhabited island, which he called "PANTI LIONG" [a sandy place by the sea shore where there were a number of "swallows" (birds of that name)]. Here some more Blandas stayed.

Leaving "Panti Liong", Berchangie next reached a large island, uninhabited like the rest, which he called "JOWAR" [a sea bird, with webbed feet, white & black, long neck, long beak curved at the end of upper

mandible. & a place beneath the lower one for holding the fish it caught." (Pelican.)]

Here the youngest of his daughters stayed, with more of the Klandass. Berchangie, with the remainder pushed on

[The present Mantras say that this JOWAR is the island JAVA or "JAWA" as the Malays call it. & that the Javanese are partly the same blood, from their mixing with the Klandass there.]

Leaving "JOWAR" Berchangie reached the spot where "MALACCA" now stands.

At that time there were no inhabitants & it was dense forest. Finding it suitable for their requirements they determined to stay there.

They made a clearing calling the place "PÂNKÂLLÂN" "TÂNPOIE" ("the Tampore trees by the side of a river". For the Tampore tree see page)

Berchangie, taking his "penglima" & a few attendants with him started off to look at the interior country. He &

his men reached where "KLANG"
now stands and there Berchangie
disappeared & was no more heard
of. The men returned to "Pankallan
Sampoie"

Berchangie, before he left
Pankallan Sampoie had made
"ANG TUA" ^{the place} Batin of the place
Ang Tua built himself a house
on the hill overlooking the town
of Malacca at the present day.
A large settlement sprang up
& in a few years, they had extended
to "GOUNONG. LEDONG" [(Mount. Ophir
of the English) Mlandas "GOUNONG
a hill LEDONG a tiger that at one
moment is seen as a man & the
next as a tiger. This is a
Mlandas name)]

A swampy place had been
made into a "KLADI" cultivation &
called "PYAH KLADI" (Kladi swamp)

A large plantation of fruit
trees "DUSUN BESAR" was in
full bearing, a little way off
these had been planted by the
Mlandas so some years must
have passed when -

Ang Tua finding that
there was not room enough
for the rapidly increasing
Mlandas, went one day South

to look at the country there (Johore) the Benar Benar had settled down by themselves along the river Muar which runs into the sea a little south of Malacca. After looking for some time "Aug Lia" made a large clearing near where the town of Muar now stands and called it "BENAR DALLAM" ("the interior place") and a smaller one on the sea coast a few miles south of that to which he gave the name of "BENAR LAUT JAGON" ("the place of sea, friends").

Many of the forest dwellers went to Benar Dallam but the "BENAR BENAR" were scattered some in the forest and some on the coast.

— — — — —
One day a prau, or Malay boat with some Malays from "KEDAH" came along the coast.

They were looking for fresh land. Seeing the clearing at Pankallan Lampaie, they landed and asked for water & vegetables.

They were well received at the Batin's house.

On leaving one of them

asked the Batin the name of the settlement below. A large tree was standing between and the Batin, thinking he meant ~~the~~ to ask the name of the tree replied "KAYU LAKHOR", giving it the name by which it was known in Mandas.

The Malays returned to their boat and their country but only to apprise their Rajah of the fine country they had seen. A fleet of Malay praus returned and the chief demanded the land occupied by the Mandas.

It was refused, and a battle took place ^{in which the} Mandas were defeated, ^{and} they fled to where "Malacca Jindah" is now. Next morning they continued their flight, in a northward direction. The Batin paused to eat at "Dusun Besar" and squatted on a large stone there. As a sign that the country was his he called a "pawang" to his aid and made the impress of his foot and the end of the implement in which he was pounding "sirih" deep in the rock "and there it is to this day". The Batin had two adult

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sons. "Ang Gebat" and "Ang Ketowie"
(Ang was a Tlandas equivalent
for "Datoh in Malay")

These sons were ^{JENANG} (chief in charge) ~~the~~
under their father, of the outlying
settlements East and North
East of Pankallan Tampoie. There
was a Batin Alam, a ^{grandson} ~~descendant~~
of Berchangies at Muar (see page)

The flying Tlandas reached
where the state of "Johol" now is
and there a female child was
born to Ang Lua

[Then four. - Ang Lua his two
sons, & the subsequent daughter were
the so called "Udang Yang Ampat"
of the enclosed pamphlet by Mr.
Martin Lister]

[The fate of the Muar settlement
see page 45]

Ang Lua wished to provide
for each of his children, and
intending to give Johol settlement
to the daughter as her inheritance
he left the infant in charge of
his ^{penggigra} ~~person~~ & went on to where
Sungei Hjong is now. On the way
Ang Gebat and Ang Ketowie quarrelled
as to who should have the country
they were travelling through and
the dispute terminated in a fight

in which both were killed. Aug
 Tua thus deprived of his sons
 declared that he would wander
 no further in search of homes
 for them & named the river he
 was by at the time Singei Yong.
 (Yong = termination) He stayed there a little time
 and then afraid of the Hunters
 Decoop of the dead sons he
 went to Kiang. Here a male
 son was born to him.

There is no record of any
 other attack following up the
 first at Pankallan Lampoie

One day the son (last born)
 of Aug Tua was crossing ^{on} a log
 over the river. He was eating suga-
 cane, and as he went, he dropped
 the rejected crushed woody fibre
 some feet on the log & some
 floated down stream, as he went
 on his way. A rajah's son from
 Menangkabow (in Sumatra) was
 in his small boat coming up
 the river, exploring it. The ship
 in which he had arrived from
 his own country was at the
 mouth of the river. He had a
 casting net with him for catching
 fish, but had been unsuccessful
 & was hungry. His ^{penqthulu} ~~penqthulu~~
 who was with him noticed the

sugar cane floating down & knowing that men must be there, ^{he} went on till he came to the log & seeing where the fragments were lying, went along the path till he came to the Batur house. One of the men with him was a descendant of the younger brother's follower (Page 15) who had gone to Menangkabow & this ensured the new arrival a good reception. Sitting, chewing sirih on the Batur's veranda the Malay put his eye, inquisitive to a hole in the side of the house & saw, within one of the Batur's daughters. Struck by her appearance he presently asked the Batur what presents he would exchange with him.

The Batur replied that he was a poor man, the Malays having driven him from Panpallampois his rightful country & that now he had nothing.

The visitor replied: "O yes you have, you have a daughter & should like."

Matters were speedily arranged, as is to this day the Blandas custom. & the visitor sent his ~~penanghama~~ ^{penanghama} to the ship to bring presents in exchange.

and soon after went away to his own country. Returning in a few months he took up his abode with the Batin & married his daughter.

In due time the pair had a male son. Following Klandas custom. (page 128) the mother expectant asked her husband what name the child was to have. He replied "If a male child call it 'TOH-MANTRI'." & this name the child accordingly bore. & hence the name of "MANTRA" applied to the Klandas of the western side near Sungai Ujong & Malacca.

The female infant born to Ang Lu in Johol remained there till of age to take a husband. Following Klandas custom she was made a Batin for a year (see page 141) and then married a Menakabow man.

From the wardenship of this infant the Klandas say came the title "pangkui" pengkulen" (see Miskin)

For a long time so runs the Klandas story the "Quandar," "Beduandar, or, as the Klandas themselves called them, the

"SEMINAR" pengulu of "INAS" (a small part semi independant, of JOHOL) kept in his possession & would occasionally chew a small chopping board of wood, ^{PENINCHUNG DAGING KLUANG} on which the bats of "Puloh Kijarring" were cut up and a spoon, ^{PENYOOMAY} of old Klandas shape made from the skull of one of these bats.

These heirlooms were collectively called

BÂRÂNG PÂSÂKÂR DÂTO NENEK
JEMUN DOOLOO

The Klandas at that time made ~~not~~ no state boundaries as they exist now. That is the later work of the Malay.

The son last born of Ang Iua became the Batin of the Sungai Ujong territory, hence the Klandas still speak of what is now Sungai Ujong, Klang (Selangor), Johol and Malacca as their original ~~existence~~ country in the peninsula.

After Ang Iua, and his ~~son~~ son died, the Klandas never had another Batin in the sense of the old original Batins, duly elected in accordance with the old Klandas customs. Batins

were elected by vote of a number ^{of men} who formed a distant settlement. but there was no head Batin to confirm the appointment and from that time the power of the Batin & his officers (page), dwindled until their influence was little beyond that of other men.

On the other hand there arose a dominant authority in the Malay through the Biduandar.

These Biduandar rapidly assumed a superiority over the Blandas, and as the Malays increased, they, on arriving, and requiring land, dealt with the Biduandar chief, who, from at first, carrying the request to the Blandas for his acquiescence, soon took the power of giving their fellow Malays what they required without consulting the Blandas Batin at all.

The process of quietly "crowding out" the Blandas had begun & the quiet, careless indolent character of the latter, passively permitted this to go on, till from the original owner of the soil he was looked upon as a troublesome encumbrance on it.

His two lives went on side by side. The Malay concentrating his

settlements closely together. along the rivers at first and then, as the Melandass, deserted the clearing they had made, for reasons unconnected with Malay pressure, took possession of them & formed a compactly settled district. Little by little it all passed into their hands. The Melandass did not want it or care for it. the back forest was there for him & to be removed from the presence of neighbors, a necessity of his life.

But if the remaining portion now existing of these Melandass are to be believed. the Malay account of purchasing the land is totally incorrect.

The early Melandass, just as is the case in their remote hills & scarcely accessible forest at the present day, never sold a single inch of the land. It was of no value to them. & a very different version of the "Waris" is given. one by all of them to that. the Malay or Duandar recounts "WARIS" according to the Melandass is simply and entirely. their name for what they now, from the Malay, call "BANKSA."

Thus they yet speak of a man "waris" as describing his tribe or kind. & a Melandass for instance were to visit Singapore or Malacca from

his jungle far off & returning to it was asked by his fellows what-kind of men there were in those places he would reply "Waris China, Waris Kling, Waris Gentile, Waris Malais Waris Jawa. & so on

If I ask on the Western side a Duandak mixed Klandas what "Bauksa" he is, he replies, Bauksa Mailra, Bauksa Kemaboy, Bauksa Pucici, as the case may be, but if I ask the forest man, away from Malay settlement, he replies Waris Klandas ~~not~~.

In the Klandas mind there was no "WARIS" right, of first-occupier (by agreement with the incoming Malay.) ^{beyond the times the} as regards the land. Only in the three places, at Sungai Lijong, Klang & Johol, were any formal agreements made by Klandas Batin with the Malay, and those did not refer to the land at all, but to the fruit trees that following an ancient Klandas rule, each man must plant, on the pound he temporarily occupies. In the present day, to say nothing of the forest man, who observes the rule still more rigidly, ~~if~~ one sees, in a small patch of waste land, a few of the mixed Klandas huts erected. The men know that in a year

or two they will move off to a place many miles distant, but they plant cocoa nuts & fruit trees near the house, though they will be far away before fruit can appear.

It is an obligatory rule from old times, to provide for future generations and the sole agreement, on the Melandao side was that the trees he planted, should not be cut down by the Malay & that at any subsequent time that any Melandao chose to take the fruit, he could do so. To these trees & their produce the Malay had no right. To the land surrounding them, once abandoned by the Melandao he was welcome if he wanted it, without payment of any kind. The Melandao had done with it & while fresh country lay open to him, he never intended to return to it as a dwelling other than temporary, on account of the haunted Degeop.

Partly from a strong innate sense of hospitality & partly from (after the attack at Pankallan Camp) to make alliance with the Malay any land not actually occupied by the Melandao at the time was readily given to the Malay if he asked for it. The Melandao not foreseeing that the Malay would

increase ~~as~~ as to much in the
 Malayas.

In this way the early
 Biduandar acquired such large
 portions of territory, to which as
 stated in McLick's pamphlet
 they lay claim so strongly.
 But these men are not the original
 Blandas though much mixed
 in blood with him. They are a
 hybrid race, & as such, clearly
 marked off in the estimation of
 both pure Malay & pure forest-
 rang Utan (I use the word pure
 in a comparative sense)
 There are all shades of "Duandar"
 from the almost identical Malay
 to the almost identical with the
 rang Utan.

Here Duandar it is who claim
 defined territory. The wandering
 Blandas, the rang Utan, only
 claimed each man, for the time
 he occupied it a cock's crow
 of land to each adult, and the
 subsequent right to the trees he
 planted.

This "cock's crow" of land
 was only claimed so as to keep
 neighbors at a distance.

In making a settlement in
 new country, otherwise unoccupied
 certain habits of the Blandas, should

be noted.

It is not all parts of the jungle that will equally suit him and when he was free to go where he would, he naturally selected such spots, often very far apart, as offered the greatest conveniences.

He requires water, hard & soft woods, rotans, resins, various leaves such as 'pallas' &c. bamboo poison trees, & many kinds of jungle roots &c for food. He required swamp ground for Kladi & hill land for padi. The wild animals he ate were pretty evenly distributed in new country.

When, ~~therefore~~ from increase, or from the want of Depop. a body of men moved off in search of new land, they naturally selected a suitable spot. If they were not satisfied with the land, even far off, they selected one among themselves, & he selected his sub-officers, ~~if he had not one before~~.

~~If they were sent a few miles away, & a native was with a few days communication they selected a dwelling or village site.~~

~~Arrived at the spot selected the king's share. That was whoever was their chief, close~~

The person they elected as Penglima who must be confirmed in his office by the Batin, selected a site for himself. North, South, East, & West, of that. Four men, who by mutual consensus of opinion were best fitted for the posts, received ground as house sites and beyond them the others selected as they wished. Any disputes were settled by the Penglima.

Each man from the Batin downward had a cock-crow of ground that is to say the first 4 men built their houses just beyond the sound of a cock crowing at the Penglima's house, and each subsequent selector built a similar distance from their houses. So that you will at once perceive that the huts of a Mandao settlement are widely separated. In the jungle, where other reasons do not interfere the practice is still kept up.

But one peculiar custom somewhat alters the appearance of this, but the appearance only.

If a man has daughters & they arrive at marriageable age (14 to 16 years old) & obtain a husband that husband, from wherever he came, must build his house

ground
 on his father in law's ~~house~~. I mean
 his house. so that ~~compulsorily~~
 in the case of a very old grand
 father & grandmother there may
 be:

1. the old folks' house
 2. the 4. or 5 sons in law

3. the number of grand-daughters married
 but this is only theoretical for
 if a married daughter or grand
 daughter died. the husband would
 take a fresh wife & remove to her
 father's place.

This compulsory residence
 (& consequent assistance) lasts
 till the death of the one of the
 old people, when the sons in
 law can choose sites for themselves.

If the father ~~in law~~ has died
 the surviving mother ~~in law~~ must
 go with one of her married daughters
 & live with her. or if more than
 one can stay first with one &
 then with another, there being very
 little disposition to quarrel among
 the Klandacs this is not attended
 with similar unpleasantness as
 in Europe.

If the mother has died, the
 father can do as he pleases. stay
 alone. go with his relatives or get a
 fresh wife, but in either case the
 little family cluster breaks apart.

Practically this wide area of settlement was common ground except in the sole matter of building & planting trees. The special sites for planting, ^{padivut} were reserved for general use, in which all took a share of the labor & the profits.

The Kenglima worked like the rest. In theory the only advantage he had was that if he wanted his house built or land cleared, he called upon his neighbors & they must help him on payment of their daily food but in practice there were sundry presents that found their way to his house - voluntarily. No Klandas speaks of the olden rulers of his tribe except in terms of praise so that the power could not have been greatly abused.

The rivers were common property & free passage at any time through each others ground.

Thus the Klandas as they extended on & on to fresh ground left the abandoned ~~cleared~~ settlements but very little the worse for their occupancy, to the Malay who filling up closely the country as they in turn followed the pioneer Klandas into the back country, literally ~~pushing~~ him shut him out from

possession & left only occupancy open to him for the future.

So things went on for many years. The Klandas retreating to the jungle, the Quandar seizing behind him and the Malay purchasing from the Quandar.

In time this alone would have led to the disposal of the Klandas over the peninsula but two other causes acted more rapidly.

Up to this uncertain date, there had been no forcible ousting of the Klandas. The Quandar & Malay only took, very naturally, advantage of the situation.

The attack on Paukallan Sampoie was the fortune of war. but up to this there had with that exception been no ill feeling to the Malay on the Klandas side. They only asked to be let alone in their retired jungle life & retreat if the term can be used, before the Malay, from their own extension & for their own pleasure, not from force.

But when, at some period for which I cannot, as yet, obtain a reliable date. the Klandas had spread & multiplied as far as

the state of "Perak" northward. the treachery of the Quandar Malay in calling in the "Kowar" Mahomedans against the Klandars. caused the most intense hatred to the orang Islam in the Klandars mind.

It is impossible that their story ~~to be~~ untrue. It is so universal and the feeling so strong that though the Malays affect to deny it. yet there is greater ground for believing the Klandars account, as essentially correct.

Could you only see, as I have often done, the look of undying hate on the faces of even the broken, cowed & timid Klandars of the Western side when I brought up the subject of the Kowar. you would feel convinced that this is no mere dislike to a superseding race.

I once asked some sixty Klandars. (poor, miserable specimens too) I had called together in the jungle, near Sungai Ujong. what they would do if they met a "Kowar". They very quietly replied. "Tacot" (frightened) I smoked on for a few minutes in silence. & knocking the ashes from my pipe, I asked "APA FASAL TACOT" [they frightened, in not very good Malay] "TACOT TUAN BESAR. PUTIH. (frightened of the English Resident.) ~~but~~ ^{they replied} "But if you met a

"Howar" say in the jungle in Kelantan what would you do.": I asked

Instantly the men near me sprang to their feet & the shout of "MATI" "MATI" & the threatening gestures, attitude & expressions left no doubt as to their sincerity (Mati = Death)

But before this "Howar" business came an outside attack upon the Blandas from the "BATTAK" or ^{as the Blandas} first called "LOOBOD". Whether this "Battak" is the Sumatran man or not I am not yet as certain as I wish to be. From the description he appears to be so. but later on I shall no doubt be able to decide certainly.

The Blandas had spread out considerably beyond the Malay at the time the attack was commenced. It lasted, as far as I can gather some years in all. The attack commenced at the outlying settlements in Perak & the Blandas aver that the Battaks eat them. Very soon, in great dread of this foe they broke up in great confusion, & fled hither & thither into the depths of the jungle. One clan or family mixed with another in the flight from place to place, pursued by these Battaks.

who took a course a little south of East. striking the head waters of the great Pahang River.

In this neighborhood were many settlements of Kenaboy and the Kenaboy Batin, determined to try & destroy the invaders (who were non-Islam).

He therefore called all his fighting men together & hiding most of them in the jungle, near entered into negotiation with the Battak chief, inviting him & his followers to a big dinner. The Battaks came & sat down to dine, but the crafty Batin had mixed the fruit of the "Prak" tree with the food given to the Battaks. great numbers of whom died & the rest set upon by a shower of darts from the concealed Kenaboy in reserve were driven back with great slaughter & eventually quitted the country.

The Batin was after this called "Batin PRAH" in remembrance.

The tradition of the existence in the peninsula of these emanating Battaks is universal & however exaggerated some of the

stories I have heard may be, there is the probability that there is considerable truth at the bottom of them, as it cannot be so very long ago.

The Klandas cannot tell his own age & has no idea of dates.

The stories of cannibalism of the wildest or any other here possibly took their rise from this. Neither Sumneor. Panggahan Klandas or Jakoon are, or have any old traditions of cannibalism (See page 10). The Battak cut the lobe of the ear in long holes.

The second attack was from the "Kugis" apparently. The Klandas call them "ROWAR" & aver that they were Mahomedans from an island not very far off. & that "they did not cut off the foreskin in circumcision but only slit it up."

The story in detail runs as follows -

Batin "GUNTAR" at the time was the "Quandar" Batin in Sungai Ujong.

The Klandas at that time brought in jungle produce & sold it to "Guntar" who acted as middleman between them & the Malays under Datoh "KELANONG".

After a time however. Malay

began to come Westward from the Pahang side (Eastern), & finding the Klandas in the central forests, began to trade with them for forest produce, particularly "Gaharoo" (sent you first consignment), and ivory which they in turn sold to the Chinese & Siamese on the Eastern side.

Finding that these Eastern Malays offered a much higher price for these articles than "Guntar" was giving the Klandas discontinued selling to Guntar.

Angered at this he threatened the Klandas, who called in the fighting men of the Simoi Kenaboy & Bereici settlements lying East and in a body went to Guntar's house.

Alarmed at the great number of men, the half-breed dissembled & professing peaceful intentions invited the leaders to a conference.

Agreeing, the Klandas stacked their campitans against a cocoa nut tree, and "the weight of the vast number of campitans overthrew the tree".

As Guntar yielded the points & withdrew his threats the Klandas dispersed again.

Enraged at his defeat Guntar, while progressing great friendships to the Blandas, made overtures to the "Rowar" men a number of whom had for a long time been trading along the Western Coast but not making any large settlement.

Guntar promised the Rowar that if they would call in a number of their countrymen & drive out the Blandas he would give them the land & certain presents.

The Rowar accepted this & soon after a large number of them came over & attacked the Blandas by night in their houses, thrusting spears through the floor & killing all the men as they ran out.

The women & children they sold to the Malays, who from this must have known what was going on.

The Blandas tried to drive out the invaders & in Kelangor several battles took place. At one place they were successful in their resistance. Taking up a position on "Rukit Gooling Batang" (Spice of rolling trees) they rolled stones & logs down on

The ascending "Howar" & drove them off.

But, better armed, the Howar killed many & enslaved more & in confusion the Klandas fled in all directions away into the jungle where the Howar could not follow them.

This is the cause of their wide dispersal and broken fortunes, habits & tribal individuality.

Here & there in the remote hill country are small settlements of comparatively pure Klandas, but the early life & manners is, abandoned, modified, or occasional only.

The tradition goes on to say that a disagreement took place between Guntar & the Howar, after all the Klandas not-enslaved had fled beyond reach, & that, over some question of broken promise, the Howar attacked the half-breeds in turn & making many ^{children} captive. sold them & with the exception of a few Howar who stayed in Perak & Selangor, departed for their own country.

But the example once set was not forgotten & for many generations after, the Malays of the peninsula, though

They made no further, organized attack. would from time to time seize the Orang Utan children and make slaves of them.

My man, "Admer" (see page) was as a boy so seized & sold & it was only the English occupancy of the Native States (but very few years ago) that put a stop to the practice.

Little wonder that the Orang Utan bears but little love to the Malay or that the Malay, for his life, dare not venture into the forest yet occupied by the remnants of the ill used Blandas.

Now you can judge, ~~how~~ as to Baron Macleay's seeing the "wild" man, going as he did with Malays as guides & porters. Going by myself alone. I have sometimes been two or three weeks in the jungle, with the Blandas watching me, unseen before they would venture to me. They feared a trap of my having men hidden ~~near~~ in the vicinity.

This brings down the history to the present. but to account for the various tribal names, digressions from the main history are required

Taking first the "JAKOON" (page 1)

When the Malays from Kedah attacked Panakalan Tampoi the Benar Benar at Kenar Laut-Jagong, joined the Kenar Dallam people. & Batin Alam moved off to the mountains in Johore with them. Soon after he sent men out to see what the Malays & his friends were doing.

Finding the Klandars had not been again attacked but were living in Sungai Ujong Johor & Klang. he decided on rejoining them, but ^{this plan} met with opposition from the Benar Benar.

Finally he & such as chose to follow him went off, & rejoined the Klandars at ~~Sungai Ujong~~ Klang (these are probably the "Sakais from Studei" of Walster's informant.)

The Benar Benar left in Johore determined to go southward. The remainder of the Klandars, who were afraid to ~~return~~ accompany Batin Alam, returned to Muar. when, soon after, Menangkabow immigrants came, & ~~from~~ the two fraternised, but pass out of tradition.

The Benar Benar reached "Batu pahat" in Johore. then unoccupied. Here one day at the sea coast they were

suddenly attacked by men in boats, not Malays. but who these men were they cannot say

The Kenar Benar fled along the coast and reaching the Eastern end of Johore and finding it unoccupied. went inland & settled on the river "Sembrong". There for a ^{long} time they lived & multiplied in peace, gradually working through the jungle North West-till some of the men flying from the Battar met them & were recognized as friends & stayed more or less among them.

Again in later years a large body of Klandas flying from the Howar came into Johore & many stayed among the Benua

The Benua made his way Westward along the strait of Johore. & finding a tribe of "Orang Laut" there, made friends with them & intermarried & it is from them even they say that they obtained the projecting teeth that appear in so many Benua (& through them, in the Mautra of Malacca

In Johore there were no bamboos suitable for making the campitans so that, as it was long before they were able to rejoin their northern comrades, they had to make them of wood. Whether the idea of their construction was their own entirely or they had seen other tribes using them I could not ascertain.

These orang laut certainly have a most prognathous jaw in such few as I have seen but I have not investigated the tribe because the expense would be great. I must have a boat & crew the whole time in pay, as ^{the orang laut} they live entirely in the boats.

The Kenna of the Western end is as much Klandas as any man from Johore to Kedah. On the Eastern side, the one solitary swamp, where I went last trip to see the campitans made & sent you specimens from they are more distinct in type and less variant among themselves.

Their own accounts may be as they are agree with the Klandas story, & so, as

they say came the JAKOON, Kenar
or Kenar - Kenar.

I sent you from the
Kenaa of the Eastern side, a
sea shell used for scraping
the cocoa out, for the purpose
of squeezing out the oily milk
used in their food. This was
common there, in use, and
was stated to have been so
used from time immemorial.

I send you in this box
now, sent a "Klandars" tool
for the same purpose, made
from Memory of an old Jekra.
Iron is now used among them
but before they got iron this
No. 15, implement was always used.

These two implements bear
out the story of the Klandars being
a forest tribe & the Kenar a coast
tribe, as the even in those early
days would use whatever came
handiest to them. & shells, easily
broken, but as easily replaced by
the shore dweller could not be
so easily renewed by the hill man
who took the trouble to cut out
a tool more lasting.

Moreover it is supported
by the fact that the Benaa of
the ~~East~~ Eastern side, made a
boat, (a dug-out) for himself

quite different to that of the Malay he sees all round him, and goes to extra trouble to make it very thin, so that they are generally more or less broken about. I often asked why they made it thus when less trouble would result in a stronger boat - but the reply was always, "our forefathers made it this way & so must we". The outline too of the gunwale is different to the Malay & the ends fore & aft.

Now the Kelandees from one end of their distribution to the other, cannot make a boat, where they have not specially learned it from the Malay, as in a few instances on the Pahang River, in the case of the Limnoi & a few other places in Terak & c.

They use rafts instead when they cannot obtain the old worthless boats of the Malay

The Kenaboy as called tribe was a large migration from the Klandas of Sungai Ujong, where they found themselves cramped for space. to the River Kenaboy one of the tributaries of the head water of the Pahang.

It was the first large & united migration the Klandas made in the peninsula.

They settled at the Kenaboy as a suitable spot. (the Menghiri river where the best bamboos for the sumpitans grow, is not far from the Kenaboy river & influenced the choice of settlement) for a long time and eventually threw off an offshoot further ~~west~~ East down the Pahang, at the "pekoi" (or as the Malays when they found their subsequent way there, called it the Simoi) river.

These two settlements were broken up & the Klandas scattered & mixed again by the Battak & the Howar see pages 37 & 38.

{ The old names of the Klandas given to places, have in many instances been replaced by Malay given ones, after the departure from them of the Klandas.

From Klang; a large body of the
Klandas; including the Klandas
who had, after the attack on
pankallan Tampoie, rejoined their
courageous; emigrated to somewhere
east of Sungai Ujong. to a place
they called "Kring" as first settlement
but spread out north & east.

at first these men were not known
by any other name than Klandas
but in lapse of time, the Battak
attacks made them fly farther
north. The Kenaboy having under
Batin "Prak" (page 39) succeeded
in beating back the Battak. the
greater part of the Bersisi returned
but broken up & in detached
families &c. They did not again
form a distinctive district, but
scattered among the Klandas
of Sungai Ujong. The ~~Klandas~~ ^{Prak}
& Kelangor principally

Their comrades in those
places found that the ~~the~~ new arrivals
brought with them "stengah" (half) of
a foreign tongue

They all spoke Klandas to the
Prak, Kelangor & S. Ujong men but
among themselves it was half
Klandas & half some other language
hence they were called "Bersisi" which
signified "a strange speech."

At present. Mastra, Bersisi,

Kenaboy, & in a large measure, Jakhon also, are merely family or clan names, but the custom of the Klandars of calling all children after the father will explain how little of reality there is in this.

If a Kenaboy man marries a Kensis, Jakhon or other, woman any children he may have are "Kenaboy" still. & the same ^{rule} holds good. ^{for age} Whatever the father calls himself the children, from whatever mother of Klandars stock, are the same as the father.

Hence as they are intermarried there is no reliance to be placed, as distinctive on any of these names.

The word "Klandars" alone describes the "Karis" or race in general as opposed to the Malay.

If a Klandars woman marries a Malay, & the children are "SEMINAL" or half-bred. (The Malay terms such "Be-duandar") But if the female children of these, or any pure Malay female, becomes the wife of a Klandars man, the Malay calls the children Beduandar, but the Klandars does not. He calls them Klandars still, after the father.

Hence the Malay blood has mixed with all the original Klandas.

From the most careful & painstaking enquiries I have made respecting the amount of Malay blood in the wild hill people yet remaining of the Klandas I am sure it is, among them not less than 2 per cent, & most probably higher. Among the ~~best~~ orang Jina (tame) men among & near the Malay settlements it is probably 20 per cent. while in the acknowledged Quandas it may be any range from half blood down.

The Klandas have also given wives to both Chinese and Javanese, but in both these latter cases the foreign blood is but infinitesimal in the Klandas, from the fact that the resulting children of such marriages are kept by the Chinese & Javanese respectively & do not re-enter the Klandas.

You must clearly understand the different ways in which the Malay & the Klandas consider a mixed marriage, or ~~can~~ conjugation will result.

The Malay holds that a mixture of Malay & Klandas is

Beduandar. or "Quandar" in the children

See Klandas thinks

such. ~~if the husband~~ ^{or wife} is a

Malay a "SEMINAR"

The Quandars, ^{grand} children are
Quandar also in the Malays
estimation

Not so in that of the Klandas
if the children were female, from
this first mixed marriage & married
Klandas husbands the grandchildren
are Klandas & not SEMINAR

But if they were male &
married Klandas wives the
grandchildren would be still
SEMINAR.

It thus just depends on who is
the father.