

## REDI.

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BY R. H. ADAMS.

With reference to Mr. Winstedt's paper on "Some more Malay Words" (Journal 80, 1919, p. 136) may I suggest that *redi* "a sort of hammock-litter" is probably from the Portuguese *rede* (pronounced *raidy*) "a net"? It is the word always used in Brazil for the sleeping-hammock.

## The Indian Origin of Malay Folk-Tales.

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In my paper on the "Folk-Tales of Indonesia and Indo-China" (Journal 76, 1917) I gave several parallels between Indian and Malay folk-tales. The more one studies the subject, the more one realizes the immense debt Malaya owes to India for folk-tales as well as for language, religion, custom, literature and general culture. I have not space here to discuss the two Malay versions of that store-house of folk-lore, the *Panchatantra*: the earlier version, mentioned by Werndly in 1736 A.D. and derived ultimately from the Persian, has been the subject of two of Brandes' invaluable papers (*Tijdschrift voor Indische Taal-Landen Volkenkunde, Bat. Genoot.*, Deel XXXVIII p. 191 and Goeje's *Feest-Bundel*): of the Malay version translated by Munshi Abdullah from the Tamil I have given an outline elsewhere (*Papers on Malay Subjects, "Literature of Malay Folklore"*, K. Lumpur, 1907.) So I shall advert only to such tales from the *Panchatantra* as appear outside those two Malay recensions of the *Ht. Galila wa Damina*, to use its Arabic name.

### 'PA BĒLALANG.

An outline of this Malay folk-tale is given in my "Literature of Malay Folk-Lore" (pp. 62-63) together with a full translation of two of the tales (pp. 25-27). An outline together with the whole folk-tale in Malay is printed in *Chērita Jēnaka* (Winstedt and Sturrock, 2nd ed., Singapore, pp. 57-84). For every episode but two I shall here trace sources in Indian folk-lore.

- (1) 'Pa Bēlalang bids his son hide buffaloes and then gets a reward for divining their whereabouts.

This episode occurs in the *Katha Sarit Sagara*, (Tawney vol. I, p. 272) and in a Sinhalese story (Parker's "Village Folk-Tales of Ceylon," vol. I, Tale 23, pp. 179-181).



- (2) 'Pa Bēlalang discovers the thieves who stole seven chests of royal treasure, because he uttered the word *chur* "Frizzle" over the frying of seven cakes just as the seven thieves (*pēnchuri*) came up.

This story follows the first both in the *Katha Sarit Sagara* and in the Sinhalese tale. A variant is found in Bodding's "Folklore of the Santal Parganas," p. 207.

- (3) 'Pa Bēlalang tells the top from the bottom of a log by putting it into water, whereupon the heavy root end sinks first.

This tale occurs in *Jataka* 546, in a Tibetan Folk-Tale (Ralston's "Tibetan Tales" VII and VIII) and in a Laos tale ("Bulletin de l'Ecole Francaise d'Extreme-Orient," Tome XVII, p. 114).

The incident of telling the sex of ducks recalls the Rabbinical story of how Solomon solved the puzzle set him by the Queen of Sheba to distinguish the sex of boys and girls similarly apparelled. He ordered them to wash their hands. The girls alone washed up to the elbows!

- (4) The Raja catching a grass-hopper (*bēlalang*) threatens death to 'Pa Bēlalang unless he can divine what is in his hand. 'Pa Bēlalang thinking of his son left fatherless blubbered his name "Bēlalang! Bēlalang!" and the king imagined he had divined right!

In the *Katha Sarit Sagara* it is a frog and in the Sinhalese tale (*op. cit.*, vol. I, pp. 184-5) a fire-fly and a bird on which the plot of this story turns.

The story is current in Persia (Sir J. Malcolm's 'Sketches of Persia', chap. XX) and is found in Grimm and in Dasent's "Tales from the Fjeld":—*vide* Clouston's "Popular Tales and Fictions", vol. II, pp. 413-431.

#### MAT JANIN.

This tale is given in Malay and English in *Journal* 48, (pp. 67-71). An outline will be found in my "Literature of Malay Folk-Lore" (p. 62).

In the *Panchatantra* (Dubois) a Brahman fancies he will sell his pots of provisions, buy a she-goat, which will bear kids, and so acquire a herd; then selling the goats, buy a cow and a mare, get rich, marry and have children. He would beat his wife for neglect of her household duty. Lashing out with a stick, he breaks the pot containing his provisions. Close variants may be read in the *Hitopadesa*, in Stokes' "Indian Fairy Tales", p. 31, and Swynerton's "Indian Nights' Entertainment", p. 23, in Subramaniah Pantulu's "Folk-Lore of the Telugus", p. 48, in O'Connor's "Folk-Tales from Tibet", p. 31 in Bodding's "Folklore of the Santal Parganas", p. 146, and also in the *Arabian Nights*



(Lady Burton's ed., vol. 5, p. 388) whose subject-matter is for the most part of Indian origin, and in a Turkish version of the "Forty Viziers." The tale had reached Europe in the XIVth century. Clouston has a chapter on its wanderings in his "Popular Tales and Fictions", vol. II, pp. 432-443. He quotes Max Müller:—"It seems a startling case of longevity, that while languages have changed, while works of art have perished, while empires have risen and vanished again, this simple children's tale should have lived on and maintained its place of honour and its undisputed sway in every schoolroom of the East and every nursery of the West."

### SI LUNCHAI.

This tale with an outline is printed in the *Chērita Jēnaka* (pp. 85-102). An outline is also given in my "Literature of Malay Folk-Lore" (pp. 63-65).

- (1) Si Lunchai is put in a sack to be drowned. He induces a Tamil merchant to take his place by declaring that he is about to be drowned for refusing to marry the king's daughter.

Numerous variants of this episode occur:—a Sinhalese (Parker op. cit., vol. III, p. 435; vol. I, p. 110), a South Indian story by Pandita Natesa Sastu ("The Indian Antiquary", vol. IV, p. 257), a Burmese (Mrs. Chan Toon's "Triumph of Love and other stories"), a tale in the "Arabian Nights" (vol. 4, p. 367). Cf. also C. Monteil's "Contes Soudanais", (p. 67) and a Sierra Leone tale in Cromie and Ward's "Cunnie Rabbit" (p. 254).

- (2) Si Lunchai dresses as a Haji, goes before the king who had ordered his execution, and says that an angel had saved him from death and taken him to heaven where he had met the king's parents. "If you would see their state in heaven, build a scaffolding: by virtue of a charm I will teach, all who are not bastards can see thence into heaven". King and ministers lie and declare they can see!

In Swynnerton's "Indian Nights' Entertainment" (p. 60) a girl, who had vowed to prove that the king sometimes lied, invited him to visit a palace she had built and to see God thence; adding that he was visible only to one person at a time and only to those of legitimate birth. The ministers and the king all declare in turn they can see God, and are convicted of lying. The king marries the girl.

- (3) Si Lunchai tells the king that the way to heaven is down a deep pit, where a dragon devours him! Si Lunchai succeeds to the throne.



There are South Indian parallels to this episode *viz.* Natesa Sastri's "The Story of Madana Kama Raja", p. 97 foll. and "The Indian Antiquary", (vol. XVIII, p. 120.)

### MUSANG BĒRJANGGUT.

In *J. R. A. S. S. B.* No. 52 I printed with an English outline the farcical tale of *Musang Bĕrjanggut*. Apparently the first part of that tale, where the hero does foolish things which the clever peasant girl so delights him by interpreting that he marries her, finds a parallel in the Laos folk-tale *Sieu Savat* (*op. cit.*, p. 114) but M. Finot's outline is too short for one to be certain. The clever peasant-girl whose wit brings her a royal or wealthy husband is common in Oriental folk-lore:—Parker's "Village Folk-Tales of Ceylon," vol. III, pp. 112-114; Knowles' "Folk-Tales of Kashmir," 2nd ed., pp. 484 foll., Swynnerton's "Indian Nights' Entertainment" p. 315, "Arabian Nights," vol. III, p. 202. The separating of mixed grain is common in folklore (Clouston, *op. cit.*, vol. I, pp. 240-241). The story proper of the wife and her lovers collected together to their confusion comes in the Sanskrit *Sukasaptati* (Wortham's "The Enchanted Parrot", London, Tale XXXIII, p. 77) and in the tale of the virtuous Upakosa in the *Katha Sarit Sagara*: a shorter version occurs in the *Hitopadesa* (Wortham's translation, London, pp. 97-8). Neither of these versions contain (a) the incident of the lover playing the part of a pedestal lamp, or (b) that of the king-lover playing hobby-house for his exacting mistress or (c) the entrapping of the bearded man. There is a Sinhalese tale (Parker, *op. cit.*, vol. I, pp. 222-3) containing the episode of a woman entertaining with cakes lovers, who in turn are hidden one in a loft, one on a shelf; one of the secreted lovers breaks a coconut on the bald round pate of the other as in the Malay tale. Perhaps the addition in the Malay tale that the bald pate represented the top of a human pedestal lamp is connected with the fable of the cat and the candle, which occurs in the originally Hindi tale, *Ht. Gul. Bakawali* (*vide* van Ronkel's "Le Roman de la Rose dans la litterature malaise" *Tijd. L. T. L. Vk.*, Deel LIV): with that tale is associated the search for a rose to cure the king's malady, a plot very common in Malay literature derived from Indian models and apparently parodied in the quest for a bearded civet-cat as a sovereign cure! The hobby-horse episode occurs in the *Panchatantra* (Benfey, Leipzig 1859, IV, 6) where a minister's wife makes her husband shave his head and a king's wife drives her consort with a bridle. In the longer version of the *Hikayat Bakhtiar*, (Brandes' *Tijd. T. L. Vk.*, Deel XXXVIII, p. 230 foll.) Tale 51, an Arabian vizier bids his king not devote himself to women but he himself becomes so infatuated with a girl that he plays hobby-horse for her; when the king sneers, the vizier protests that his advice was intended to save from any such ignominious infatuation:—Brandes compares a passage in the *Bustanu's-Salatin*, (van der Tuuk's "Maleisch Leesboek" 1863,



p. 34). The entrapping of the bearded lover and producing him before a prince as a captive beast is not found in the Sanskrit originals to which I here have access: it is the plot of Tale XV of the Batavian recension of the *Ht. Abu Nawas* (*J. R. A. S., S. B.* No. 81, p. 20.) Many other versions of the *Musang Běrjanggut* occur in addition to those mentioned: one in the Arabic text of the book of *Sindibád*, one in the 'Arabian Nights', one in the Persian tale of the 'Thousand and One Days', one in the '*Bahar-i-Danush*', one in Mary Stokes' "Indian Fairy Tales", one from Bengal (G. A. Damant's "Folklore of Bengal" Indian Antiquary, 1873). Clouston gives an outline of these versions in his chapter on "The Lady and Her Suitors" in his "Popular Tales and Fictions", vol. II, pp. 289-316. It would be interesting to know from what immediate source the composite Malay tale was derived.

### A SOUND FOR A SMELL.

In *J. R. A. S., S. B.* No. 48, 1907, p. 91 Mr. Laidlaw printed the Malay story of how mouse-deer settled the claim of a rich man on a poor fellow who grew fat on the appetite got from the smell of roasting in the rich man's kitchen. He was paid by the chink of 1,000 dollars counted out behind a curtain: "a sound for a smell" was mouse-deer's decree. Exactly the same tale is found among the Laos (*Bulletin de L'Ecole Francaise d'Extreme-Orient Tome XVII*, 1917, p. 114). A tale by Rabelais (III ch. 37) is identical. Liebrecht (*Zur Volkskunde* 503) gives a Japanese recension. Many Indian variants of the same central theme exist:—*vide* "Old Deccan Days" (Frere) p. 118, "Folk-Tales of the Telugus" (Pantalu) p. 17, "Tibetan Tales" (Ralston) p. 163, all of which give tales that are a mixture of this Malay tale and the tale in *J. R. A. S., S. B.* No. 46, 1906, pp. 85-88.

In the "*Katha Sarit Sagara* or Ocean of the Streams of Soma-deva", tr. from the Sanskrit by C. H. Tawney (Calcutta 2 vols. 1880-84), a rich man promises to pay a musician for singing but later protests, "You gave a short-lived pleasure to my ears and I gave a short-lived pleasure to yours by promising you money". Cf. Julien's "Contes et apologues indiens", Paris 1860, 25, La Promesse vain et le vain Son). In the *Bhisapuppha-Jataka* 392 (Francis and Thomas, 'Jataka Tales' p. 263) the Bhodisatta smells a lotus but is told by a goddess that it is larceny thus to steal perfume.

### MOUSEDEER TALES.

A synopsis of Peninsular Mouse-deer Tales will be found on pp. 44-48 of my "Literature of Malay Folk-Lore". A great number of the tales occur in Indian folk-lore.

- (1) Buffaloes release Crocodile whose tail has been pinned by the fall of a tree: Crocodile repays this kindness by seizing one of them by the hind-leg till Mousedeer com-



ing up pretends to disbelieve the story of the release, gets Crocodile to show his original position and shouts to the Buffaloes to drop the log on him again. (*J. R. A. S., S. B.* No. 45, 1905 and cf. Skeat's "Fables and Folk-Tales from an Eastern Forest" p. 20).

I have already referred to two Indian, a Tibetan (O'Connor's "Folk-Tales from Tibet", p. 12) and a Mon version of this tale (*J. R. A. S., S. B.* No. 76, pp. 122-3). The closest parallel is to be found in the *Panchatantra* (Dubois) and other Indian versions are Frere's "Old Deccan Days", p. 198 foll., Steel and Temple's "Wide-Awake Stories", p. 116, "Tales of the Punjab", p. 107, Stokes' "Indian Fairy Tales", p. 16, Parker (*op. cit.*, vol. III, p. 446 and 447). Hottentot and Soudanese versions also occur:—*vide* Clouston *op. cit.*, vol. I, pp. 262-265.

- (2) Mousedeer is caught by a crocodile but escape by saying it is not his leg but a withered branch which has been nipped.

In Frere's "Old Deccan Days", p. 310 and Gordon's "Indian Folk-Tales" (p. 63) and in Bodding's "Folk-lore of the Santal Parganas" (p. 341) a Jackal so escapes from a Crocodile; in two Sinhalese tales (Parker, *op. cit.*, vol. I, p. 235 and 381) a turtle from a Jackal and a Jackal from a Crocodile; in Theal's "Kaffir Folk-Lore" (p. 187) a Jackal from a Lion.

- (3) Mouse-deer is caught fast in a 'Tar-Baby', pretends to be dead, is thrown aside as a corpse and leaps away.

"The wonderful Tar-Baby" (J. C. Harris' "Uncle Remus") is perhaps the most remarkable instance of the insidious spread of buddhistic tales". (Jacobs' "Indian Fairy Tales" p. 251) *Vide* A. Werner's paper in "Folk-Lore" X 282, and Mrs. Rhys Davids' "Buddhist Psychology" p. 35. In *Pancavudha-Jataka* 55 the story of a young prince hitting and sticking to an adhesive goblin gives the germ of the tale. In *Sam. Nik* a monkey's limbs and head are caught in an adhesive snare.

- (4) Mouse-deer is worsted in a race with King-Snail who ranging his subjects along the shore bids each in station pop up ahead of the running Mouse-deer. (Skeat *op. cit.*, p. 33 gives the story of the King-Crow and the Water-Snail and cf. Bezemer's "Volksdichtung aus Indonesien." p. 20).

In a Laos version of the *Panchatantra* (Part I *Nandapakarana*) an identical tale is told of how Garuda was worsted by a tortoise: in a Siamese version ("The Orientalist", vol. I, pp. 87, 88) a Turtle worsts Garuda; in



a Sinhalese tale a Turtle worsts a Lion (Parker, *op. cit.*, vol. I, pp. 244-245); in "Folk-Lore of the Santal Parganas" (p. 329) ants worst an elephant; and in Milligan's "The Fetish Folk of West Africa" a chameleon beats an elephant. See also Clouston, *op. cit.*, vol. I, pp. 266-273.

- (5) In Laidlaw's "A Mouse-deer Tale" (*J. R. A. S., S. B.* No. 46) mouse-deer wanting to eat a sleek sambur-deer gets tiger to pretend he is dead and while being carried a corpse for burial he jumps up and catches the deer who is one of the bearers. In *Putimamsa-Jataka* 437 (Francis and Thomas "Jataka Tales", p. 306) the jackal has a mock-funeral in order to capture a goat.

- (6) Mouse-deer eats Tiger's share of the meat and puts bitter bark in its place.

Cf. a Sinhalese tale (Parker, vol. I, p. 211) and "Folk-tales of the Santal Parganas" (p. 338).

- (7) The borrower of an axe declares he cannot return it, as it has been eaten by weevils. Mouse-deer, black with ashes, says he has been singed putting out the sea which is on fire. "An unlikely tale", says King Solomon. "Not more so than that of an axe eaten by weevils."

A parallel story occurs in the Tamil version of the *Panchatantra* (Winstedt's "Literature of Malay Folk-Lore" p. 50). In a South Indian story (Ramaswami Raju's "Indian Fables" p. 45) a horse-thief declares the missing horse was eaten by a tree to which it was tethered. The Jackal said he was tired from throwing hay into the sea to quench its flames and postponed the case. When questioned how hay could quench flames, he enquired how a tree could eat a horse.

- (8) In Skeat's "Fables and Folk-Tales" p. 30 a mouse-deer induces two bulls to fight and, when one is killed, the mouse-deer feasts on the flesh after frightening away a tiger who wants to share it.

Parker (*op. cit.*, vol. III, p. 23) compares a *Jataka* tale (No. 349, vol. III, p. 100) and gives a Sinhalese version. Variants occur in Dubois' "Le Pantcha Tantra" p. 30, Tawney's *Katha Sarit Sagara*, vol. II, p. 27 and in the *Hitopadesa*.

- (9) Skeat (*op. cit.* p. 45) gives a story relating how, in order to save an elephant, a mouse-deer frightened a tiger. An ape went back with the tiger, but mouse-deer shouted that he would not accept one tiger only when two had been promised, and tiger fled.



Variants occur in Wortham's "The Enchanted Parrot" (*Suka-Saptati*) Tales XLII and XLIII, in Dubois (*op. cit.*), in Small's *Tota Kahani* (p. 98), in Sinhalese (Parker, vol. I, p. 214), in a Kashmiri tale (Steel and Temple's 'Wide-Awake Stories'), in Chinese, in Tibetan (O'Connor's "Folk-Tales from Tibet" p. 76), in Baudesson's "The Mois" and there are Hottentot versions. See also Clouston *op. cit.*, vol. I, pp. 146-150.

Several of the variants include the incident of two frightened animals having their tails tied and of one of the tails breaking, as they start back in terror. The Malay version of this variation is given by Laidlaw (*J. R. A. S., S. B.* No. 48, pp. 87-89).)

- (10) In Klinkert's *Hikayat Pelandoeck Djinaka* is the tale of how mouse-deer challenges the beasts to drink up a river. In *Kaka-Jataka* 146 (Francis and Thomas p. 126) crows try to drink up the sea: Jacobs' "Indian Fairy Tales" 71 has a fable of dogs trying to drink a river dry.
- (11) Klinkert's *Hikayat* also gives the tale of an Ogre haunting the River Ténom:—cf. the story of Badang worsting the ogre that stole his fish (*Sējaraḥ Mēlayu*, ch. 6). Stories of water-ogres guarding lakes and molesting all comers till worsted by hero prince or wily monkey occur in *Jatakas* 6, 20 and 58; in the *Mahabharata* (Dutt's tr., Calcutta, III, chs. 311-313) and in Benfey's *Pantschatantra*. The device of pretending that bonds are a cure for lumbago and so getting one's enemy to suffer himself to be bound occurs in a Sinhalese folk-tale.

What folk-tales came to the Malays early along with Sanskrit and Buddhism and Shivaism from India? and what later from India after the coming of Islam? Much comparative study will be required definitely to solve these questions.







Winstedt, Richard. 1920. "The Indian Origin of Malay Folk-Tales." *Journal of the Straits Branch of the Royal Asiatic Society* 82, 119–126.

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