

GEOGRAPHICAL NOTES.



IX.

DZIU HUT 柔佛國 DJOHOR (JOHORE)

BY

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We read in the Books of the Ming-dynasty that the eunuch *Chêng Ho* was sent in the period *Yung-loh* (1403—25) to the western seas in order to look out for *Djohor*, which he could not find ¹⁾.

According to the outlandish history of the Ming-dynasty, *Djohor* lies near *Pahang*, and is also called *Utang talim* ²⁾. When *Chêng Ho* visited the different countries in the west, the name of *Djohor* did not exist; but it is said by some that he passed the islands *Tong-si-tiok*; and as these islands are exactly situated where *Djohor* is, perhaps it may be the same as *Tong-si-tiok* ³⁾.

1) 成祖永樂年太監鄭和使西洋覓柔佛國不可得。

2) The editors observe that the character *ta* is not found in the dictionaries (礁按字典無此字). They are quite right, for 礁 is a vulgar Amoy-character used for denoting rocks or half-tide rocks in sea. — Probably *Utan dâtem*, “Deep wood”.

3) 按明外史柔佛近彭亨。一名烏丁礁林。

Between the years 1573 and 1619 *Djohor* was very much frequented by merchantships⁴). According to the outlandish history of the Ming-dynasty the chief of *Djohor* was at that time very warlike, and his neighbourstates *Tingii*⁵) and *Pahang* had much to suffer from his depredations. Chinese who trade with foreign countries, are often sought for by the natives to barter with them, and sometimes even they are invited to come to their country.

The *Tung-Si-Yang K'ao* says: "Their chieftain likes war, and repeatedly tried to extend his dominions, seeking cause of quarrel with *Pahang* and *Tingii*; which, at last, had not a day of rest". [其酋好鬪、屢開疆。隙彭亨丁機宜之間。迄無寧日。]

In this country people cover their houses with rushes and build fortifications of palisades, which are surrounded by a ditch⁶). When there is nothing going on, they trade with other countries; but when there is a cause of alarm, the people are called upon to be soldiers, so that it is called a mighty state.

鄭和過歷西洋、無柔佛名。或言和曾經東西
 竺山。今此山正在其地。疑卽東西竺。 *Tong-si-tiok*,
 east and west *Tiok*, are probably the middle and north *Anambas*. See my article *Mait* in
 the *T'oung-pao*, Vol. IX, p. 367.

The chinese editor's guess seems to be a wild shot, for *Fei-sin*, in the 星槎勝
 覽, says that in East and West *Tiok* men and women both cut off their hair (男
 女斷髮). Now, as we will presently see, the women in *Djohor* had long hair tied
 up into a knot (女子蓄髮椎結). 蓄髮 is called in Malay *pēihāra*
 (in *Sumatra puyāra*) *rāmbut*, "to cultivate one's hair".

4) 神宗萬歷年海舶商人多有至柔佛國者。
Pien-i-tien, Chap. 86.

5) Cf. *T'oung-pao*, IX, p. 293—295.

6) The *Tung-Si-Yang K'ao* adds: Outside the port are often cut sand-steps, like the
 chinese pigeonholes for silkworms. 港外多列沙垓猶中華蚕戶。

The land produces no rice, which they are obliged to buy from other countries ⁷⁾).

The men shave their heads, go barefoot and wear a sword at their side ⁸⁾. The women let their hair grow and tie it up into a knot.

Their chieftain wears two swords (or a double sword) ⁹⁾.

For writing they use kadjang-leaves, which they scratch with a knife ¹⁰⁾.

In marrying they always take a wife according to the state which fits them ¹¹⁾.

The king uses golden and silver eating utensils, and the inferiors porcelain ones, but they do not use spoons or chopsticks ¹²⁾. The people like to fast and then only eat when the stars appear. As to the sequel of seasons, they consider the 4th moon (May) as the beginning of the year.

7) The natives go with their own vessels to Prince of Wales island, to fetch their articles of commodity. They also visit the ports of Sumatra and Java. (Aardrijkskundig Woordenboek van J. van Wijk, s. v. *Johore*).

8) The **東西洋考**, Chap. IV, fol. 6 *verso*, adds that they wear sarongs **圍幔**.

9) The *Tung-Si-Yang K'ao* says: "There is no difference in the king's and the people's clothing, only the former wears a double sword. When their chiefs come to audience to the king, they lay their swords upon the ground and stand facing the south, each according to his rank". **王服與下無別。第帶雙刀耳。曾見王、棄刀于地。和南而立、各有尊卑位次。**

10) The *Tung-Si-Yang K'ao* adds: They also keep a black register, in which they write important and secret events. It is fastened with a string and sealed with a seal stamped in clay". **又置烏簿、書浩大及祕密事情。外以繩縛之。塗泥封固、印識其上。**

11) The *Tung-Si-Yang K'ao* says: "in marrying the king only concludes a match with a royal family of a neighbouring state; the other people when uniting in marriage take a wife according to the state which fits them". **婚姻王與隣國王、家自相配偶。餘人締結亦論門閥相宜。**

12) The *Tung-Si-Yang K'ao* adds: They only take it (the food) up with their fingers. **以手拈之而已。**

When in mourning, the women cut their hair and the men shave their hair again.

The dead are all burned.

Products of the country are Rhinoceroses, Elephants, Tortoise-shells, Camphor, Myrrh, Dragonsblood, Tin, Wax, fine flowery Mats, Cotton, Areca-nuts, Agar-agar ¹³⁾, Birdsnests, Sago, Mangostines ¹⁴⁾ etc.

Formerly, there was a man called *Ki-ling-dzin* (Kēlindjan?), who was Treasurer of the state ¹⁵⁾. He was very faithful to the king, so that the king trusted him and had faith in him.

The king's younger brother ¹⁶⁾, kept at a distance by his elder brother, secretly killed him.

Sometime afterwards he went out on horseback, when he was thrown off and died ¹⁷⁾. His attendants then all considered *Kilingdzin* as worthy of worship ¹⁸⁾, and since that time every family sacrificed to him ¹⁹⁾ ²⁰⁾.

13) *Sphaerococcus lichenoides*, var. *tenuis*.

14) *Garcinia mangostana*.

15) A title corresponding to the *Phrá-klang* in Siam, being at the same time Treasurer, Harbourmaster and Minister of foreign affairs. Now called in the Archipelago *Shah-bandar*, King of the harbour.

16) The *Tung-Si-Yang K'ao* calls him the Viceroy, 二王.

17) The *Tung-Si-Yang K'ao* says that the viceroy going out on horseback some time afterwards, he fell from his horse and died 其後二王出騎馬墮地死。

18) Groeneveldt translates "his attendants saw the spirit of the treasurer on the spot"; but 崇 has not the signification of spirit or ghost.

19) The *Tung-Si-Yang K'ao* adds "and vied with each other in vaunting his efficaciousness; for such is the firm belief in Spirits of the barbarian people". 競傳靈應。蓋夷俗尚鬼、其固然矣。

20) 按明外史柔佛傳萬歷間其酋好構兵。鄰國丁機宜、彭亨屢被其患。華人販他國者、其人多就之貿易。時或邀至其國。國中覆茅爲屋。列木爲城。環以池。無事通商于外。有警、

For the battle between Djohor and Pahang, see our article on the latter country.

The *Tung-Si-Yang K'ao* adds in a note upon the trade of Djohor: The country of Djohor does not produce rice, so that the natives go in small ships, charged with their own products, to other countries, where they exchange them for rice. When they meet merchantships bound for other places, they also desire them to come to their country. When our ships come there, they have to pay a fixed duty. The trade is only carried on aboard, for there are no other shops ²¹).

則召募爲兵。稱強國焉。地不產穀、常易米于隣壤。男子薙髮、徒跣、佩刀。女子蓄髮椎結。其酋則佩雙刀。字用菱葦葉、以刀刺之。婚姻亦論門閥。王用金銀爲食器。羣下則用磁。無匕筯。俗好持齋。見星方食。節序以四月爲歲首。居喪婦人薙髮、男子則重薙。死者皆火葬。所產有犀象、玳瑁、片腦、沒藥、血竭、錫蠟、嘉文簞、木棉花、檳榔、海菜、燕窩、西國米、莽吉柿之屬。始其國吉寧仁爲大庫。忠于王、爲王所倚信。王弟以兄疏、已潛殺之。後出行墮馬死。左右咸見吉寧仁爲祟。自是家家祀之。 Vide *Pien-i-tien*, Chap. 86 II.

²¹) 柔佛地不產穀。土人時駕小舟載方物走他國易米。道逢賈舶因就他處爲市、亦有要之入彼國者。我舟至止、都有常輪。貿易只在舟中。無復鋪舍。

Note.

In my Article on **Ma-it**, "Geographical Notes" N°. VI, note 45, I have surmised that the chinese characters 八 察 都 布, *Pat-ts'at-tu* cloth, were the transcription of the Malay *Kain bërtjatur*, "chequered chintzes". I have since found in Pijnappel's Malay Dict., Vol. I, p. 107, the expression *Sûlam bërtjatur*, "to embroider with squares". *Sûlam* is the groundword of *měñûlam*, "to embroider upon a frame". Cf. Von de Wall, Malay Dict., Vol. II, p. 308.

My surmise was thus correct.
