

Hikayat Jaya Langkara.

BY R. O. WINSTEDT.

This romance is included by Werndly in the list of Malay books known to him in 1736 the date of the publication of his "Maleische Spraakkunst." No MSS. of it exist in London, Leiden, Brussels or the Hague: I cannot say if copies are to be found at Paris or Berlin. One MS. was presented by Mr. R. J. Wilkinson to the Cambridge University Library. G. K. Niemann read a borrowed MS. of 97 pp., written in 1847 and containing some Javanese words like *ingsun*, *kělir*, *gringsing wayang* which do not occur in the MS. I shall describe (*Bij. T. L. en Vk. No. 4, deel 3*, 1879). There is a fragment of it in the Library of the "Bataviaasch Genootschap," Bat. Gen. 53, summarized in van Ronkel's "Catalogue," p. 162. Among the Hervey MSS. is a *Hikayat Makdam Makdum* which may be a version of it. In Raffles' Library Singapore there is a MS. of it (Logan Library No. 302) copied on the 15th of Rabi u'l-awal A.H. 1279 (A.D. 1863) and formerly the property of one Muhaidin of Kampong Mëlaka. A gloss on page 43 mentions the name of one Jaafar of Kampong Pënyëngat, Riau. Another gloss on the cover mentions the name of a Muhammad Idris of Kampong Rochoh. The size of the pages is $8\frac{1}{2} + 6\frac{1}{2}$ inches and the number of pages 102. At page 28 there is a lacuna and a space of $1\frac{3}{4}$ pages left empty. There are several corrupt sentences and a few doubtful words: *umu* is found for *ungu*.

There is a Macassar version of the Malay romance from which an extract is given in Matthes' "Makassaarsche Chrestomathie." The Malay romance differs entirely from the Javanese *Jaya Langkara* described by Cohen Stuart (*Bij. T. L. en Vk. Dl. I bl. 44, and II bl. 150*).

Below I give a summary of the contents of the Singapore MS. As van Ronkel has pointed out ("Le Roman de la Rose dans la littérature malaise," *Tijd. v. Ind., T. L. en Vk., deel LIV, afd. 5 and 6*) the quest for a flower or some other rare object to be used as medicine is common in Malay romances. It is a motive borrowed from Indian folk-lore (Parker's "Village Folk-Tales of Ceylon," vol II, p. 329). Possibly the Malay love-charm made of the petals of the *chënduai*, a flower to be found rarely in the mountains, is associated with this motive in romantic literature. In the *Ht. Raja Kërang* (van Ronkel's Catalogue of the Batavian MSS. p. 180) the quest is for a manggo which brings offspring to a childless prince; in the *Ht. Langlang Buana* for jasmine which gives the prince a son; in the *Ht. Pëkar Madi* (*ib.* pp. 167-171) for a fish whereof a sick prince had dreamed; in the *Ht. Laksana* (*ib.*

p. 190-2) and in the *Ht. Indra Kěyangan* ("Essays on Indo-China," 2nd ser., vol. II, p. 36) for a musical instrument; in the folk-tale *Raja Budiman* (R. A. S., S. B.) for a bird, a remedy for sickness: in the *Ht. Indra Bangsawan* there are two quests one for a bamboo musical instrument the subject of the king's dream and one for the tigress' milk the only salve for a princess's eye (cf. Snouck Hurgronje's "The Achehnese" vol. II, pp. 145-147 and pp. 143-5 and Parker op. cit., pp. 357-9). The *Ht. Indra Bangsawan* resembles closely in plot the *Ht. Gul Bakawali*, a modern Malay translation from the Hindustani of Nipal Chand. But the *Gul Bakawali* includes episodes which make it nearly identical so far as the broad plot goes with the *Ht. Jaya Langkara*. In both we have the son whose birth will bring his father disaster; the favouring of that son by supernatural powers; the wicked brothers who fall into duress; the quest for a magic flower.

The episode of the astrologer prophesying fortune for Jaya Langkara and the wicked half-brothers reporting that the astrologer has prophesied disaster from him for his father's kingdom is paralleled in the stories of the lying astrologers in the folk-tale *Raja Budiman* and in the folk-tale *Raja Donan* (J. R. A. S., S. B.) The prediction that, if a father sees his son, disaster will follow is common in Indian folk-tales (e.g. Steel and Temple's "Wide-Awake Stories," p. 250): a kindred superstition underlies the Malay rule that after installation a Raja Muda (or Crown Prince) must cross a river and not for seven days meet the ruler who has installed him.

The *Ht. Raja Ta'bir* (van Ronkel's "Catalogus" pp. 161-2) is merely a variant version of the *Ht. Jaya Langkara* with an added episode. In it the hero Panji Mas Merang is the son of Raja Ta'bir Mukif of Hamasfati and princess Suganda Iram. His half-brothers, the sons of Suganda Bayang-Bayang of Chuchali, are named Jongkar and Jongkir. A seer Indra Wamaki takes the place of the *kadzi* astrologer. The flower grows on Mt. Undara. The prince of Madain falls sick and the name of his daughter who dreams of the flower in the possession of the princess and the two half-brothers is Firi Manggëri. She and Jongkar and Jangkir are imprisoned in Tumanggaturi.

In the Batavian fragment of our romance the father of Jaya Langkara is جين سمنت and his wives Sukanda Chahaya بيمرمر and Sukanda Chahaya Belambing whose sons are Mukdim and Makdum. The name of the princess is Ratna Kasihan as in Niemann's MS.

The following is a summary of the Singapore MS.:—Saifu'l-Muluk, king of 'Ajam Saukat (سوقه or سفة or شفت) married princess Sukanda Rum and got no child; married Sukanda Bayang-

Bayang and got two sons Makdam (*مقدم*) and Makdim (*مقدم*). Allah grants Sukanda Rum's prayer for a son and she bears Jaya Langkara, with radiance as of a lamp about his head, (cf. *Katha Sarit Sagara*, Towney, vol. II, p. 133 and 145, *Cinq Cents Contes et Apologues*, Chavannes, vol. I, p. 301, II, p. 17, III, p. 172) and the harvest prospered on account of his birth. Astrologers prophesy luck for the young prince. Then the king sends Makdam and Makdim to consult a *kadzi* and they bring back a lying report that the *kadzi* prophesies disaster will come from their half-brothers.

Jaya Langkara and his mother are driven into the wilds, and live with wild beasts in a cave. Jaya Langkara strikes his hand on a rock and his finger gives forth water:—an incident common in Indian folk-lore (*Maha Bharata*, Drona Parva LXII, where Indra so feeds Prince Mandhatri; Chavannes' *op. cit.*, vol. III, p. 216; Parker *op. cit.*, vol. II, p. 365.)

His royal father falls sick and astrologers say that the only remedy is a flower (*kěmbang kumkuma puteh*) which grows on a mountain in Egypt (*Masir*)!

Now the king of Madinah falls sick. His daughter Ratna Kasina dreams that only that same flower can cure him. She goes in search of it and on the way passes Jaya Langkara. Then Makdam and Makdim come. All three go on the quest, and come to the haunt of a dragon, Naga Guna, where Ratna Kasina has already somehow arrived:—*dahi-nya bagai bintang timor, hidong-nya bagai mēlor jantan, pipi-nya saperti pauh di-layang, tēlinga-nya saperti tēlepok laboh, rambut-nya saperti mayang mēngurai, kěning saperti taji di-běntok dan gigi-nya saperti saga mērėkah, dagu-nya saperti tēlor burong, pinggang-nya saperti pinggang-nya kěrėngga, kaki-nya saperti kaldai dan tumit-nya saperti pauh di-larek, lėngan-nya buntaran, dan bėtis-nya bagai bunting padi*:—the stock Persian similes for female beauty. (Winstedt and Blagden's "Malay Reader," p. 193.) The dragon sends a black and a white cat to guard her.

The dragon lifts them all on his head to the crest of the mountain in Egypt. The dragon sleeps till the incoming tide shall bring the magic flower to this hill which is the navel of the seas. Impatient at this prolonged sleep (40 days) they get Ratna Kasina to pluck the flower which roots itself in her hand. Makdam and Makdim fail to take it from her hand. When Jaya Langkara succeeds in getting a leaf of the flower they push him, the leaf in his hand, into the sea:—pushing a person off a cliff is a common episode in Indian folk-tales (*The Jataka*, No. 193, vol. II, p. 82, and No. 419, vol. III, p. 261; Chavannes *op. cit.*, vol. I, p. 50 and 112; Parker *op. cit.*, vol. III, p. 370.) The dragon waking sends two cats to trace his whereabouts.

Now Ratna Gēmala, daughter of the king of Egypt, dreamt of this same magic flower which turned seven colours at once, and swore she would not eat or sleep till she got it.

Ratna Dewi, daughter of the king of Franks (*Fëringgi*), also dreams of the magic blossom. Her father sends Bangbang Sënama, (بغیغ سنام), Langlang Laut and Langlang Samudra (a name occurring also in *Ht. Indra Jaya*), his three viziers, on the quest. Langlang Laut takes rich presents to deceive the king of Egypt, while Bangbang Sënama sets out for the mountain and meets Makdam and Makdim and princess Ratna Kasina. The wicked brothers had made overtures to the princess, who reproved them with a quotation from the *Hadith*! Bangbang Sënama captures the trio and imprisons the two brothers in the کد بند.

The two cats hiding under the house of the *mangkubumi* of Egypt hear of Jaya Langkara's capture and report to Naga Guna. The cat put in his ear, the dragon swims into the sea and finds Jaya Langkara still supported by a petal of the magic flower: he is revived by licking the bezoar in the dragon's palate. They reach a reef (*ujong karang*)—Pulau Biram Dewa in Niemann's MS.—on the shore of the land of the Franks and Jaya Langkara fights an ascetic Perputeh Undang-Undang (فرقوته اندغ ۲) and compels him to become a Muslim. With the help of genies he releases his half-brothers from prison. Ratna Kasina and Ratna Dewi come out and the former tells them he is Jaya Langkara. They feast, get intoxicated with wine and exchange verses. Makdam marries Ratna Dewi. Jaya Langkara gets the magic flower.

The *mangkubumi* comes from Egypt to get the flower. Jaya Langkara fights and worsts him, but hearing of Ratna Gēmala's case goes to Egypt on Naga Guna's back and marries Makdim to Ratna Gemala. He tells how the magic flower has rooted in Ratna Kasina's hand. Then he and Ratna Kasina return to 'Ajam Saukat and the king's ill is cured.

Makdam and Makdim come to 'Ajam Saukat and resolve to kill Jaya Langkara, as each of them lusts after Ratna Kasina. Ratna Kasina flees to avoid them and comes to Jaya Langkara in the dragon's cave. The two half-brothers stop the entrance to the cave and think they have slain their rival. But the dragon releases him, and takes him and the princess to Madinah, where they are married and bathed on a *pancha-përsada*. The dragon fetches every one including the astounded half-brothers to see the wedding. Jaya Langkara's mother weds the king of Madinah. Jaya Langkara is made king of Madinah.



Winstedt, Richard. 1920. "Hikayat Jaya Langkara." *Journal of the Straits Branch of the Royal Asiatic Society* 82, 147–150.

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