

Symbolization and Transformation of Cockfighting Based on Local and Colonial Sources

No. Abstract: ABS-25053

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INTRODUCTION

Phenomenon: cockfighting is synonymous with crime

Cockfighting is considered sacred and it is part of the rituals of the Balinese people

Blurred boundaries between tradition and crime

FACTS: Textually, cockfighting has been recorded since pre-colonial and colonial times

PROBLEMS: Why, how, and to what extent is cockfighting narrated by local and European sources?



LITERATURE REVIEW

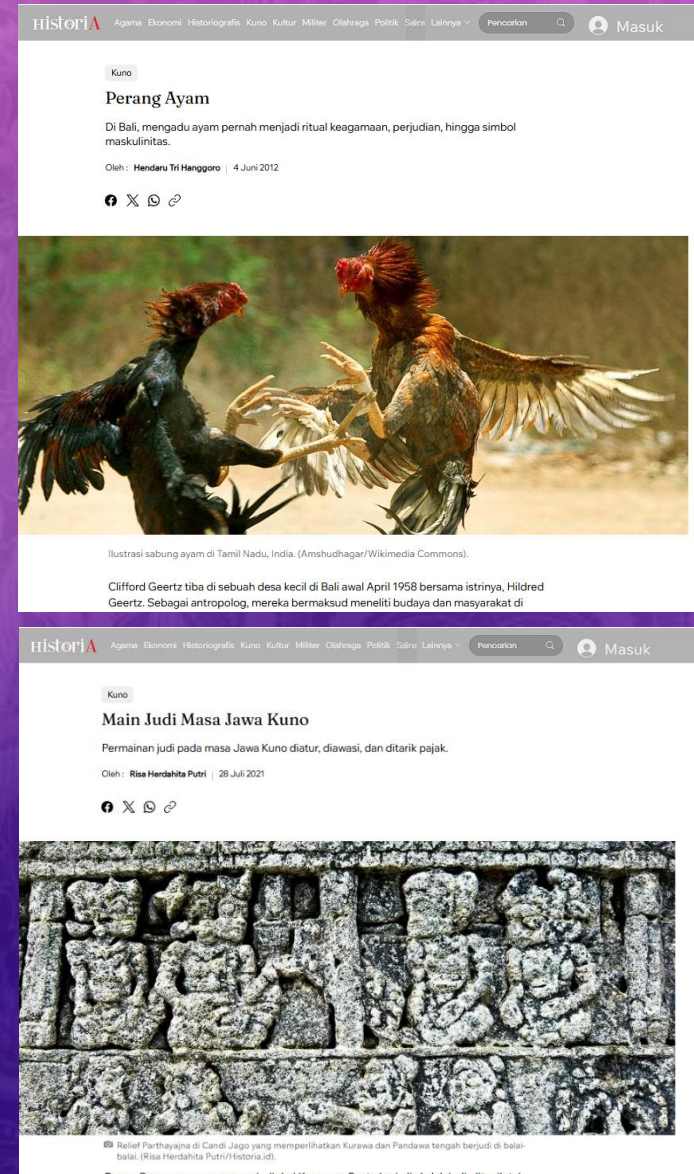
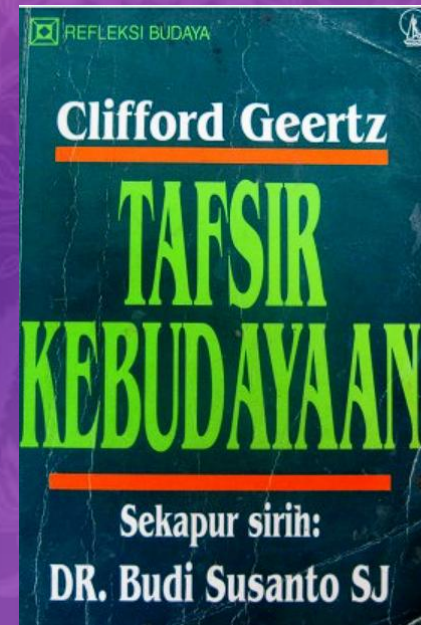
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Putra, I. P. A. A., Wibawa, I. P. S., & Artatik, I. G. A. K. (2021). **Tabuh Rah dan Tajen: Antara Tradisi dan Hukum**. *Jurnal Hukum dan Kebudayaan*, 1(3), 17-27.

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METHOD

Historical Method

Local Sources

TJARITA TJIOENG WANARA

MIMITINA DJJARITAKEUN

TI

NAGARA GALIH PAKOEAN.

Poen, sapoen,
Ka loehoer ka Sang Roemoehoen,
Ka goeroe Hjang Bajoe,
Ka handap ka batara,

Ka goeroe poetra Hjang Banga,

Koering rek ngembangkeun lampah oerang baheula. Palias, moen rek mang-mantoenkeun, sedja rek mantjakikeun, noetoe aloeran karoehoen. Baheula di nagara Galih Pakoean, njaritakeun noe keur waktoe djaman harita, eusina di nagara Galih Pakoean aja dijemblah tiang sewi, tiang keti, tiang laksa, tiang ewoe, tiang atos, tiang poeloe tiloe, tatapi kakarek sileman reudjeung sileoman. Ari bangsa oemat kamanoesan kakarek opat poeloe djodo, ari bangsa manoesa doa poeloe lima djodo.

Demi anoe kagoengan nagara eta Sang Permana di Koesoema, nja eta Sang Praboe ratoeng Galih anoe noeloekeun di nagara Galih Pakoean.

Tatapi Permana di Koesoema teu atjan kagoengan poetra, karek kagoengan pawarang doa; ari pawarang noe sepoeh djengnan Pohatji Naganing Roem, noe anom Dewi Pangrenjap.

Patihna ngadeg sapoeleh: hidji Patih Poerewi, doa Patih Poerwa Gading, tiloe Patih Siwa Nagara, opat Patih Siwana Goeroe, lima Demang Tjandra Goe-lingan, genep Patih Ranga Tjampoka, toedjoeh Demang Ranga Waloejing, dalapan Demang Soemantri, salapan Demang Patih Kendit Birajoeng, sapoeleh Patih Moend-ding Kabilal.

Djaksana aja doa: hidji Panata Joeda, doa Patrakelasa.

3

Bantënsch Folklore

DOOR

C. M. PLEYTE.

(Vervolg van bladzijde 152.)

X. PANDJI KĒLARAS. (1)

Djaman bĕngen ana sidji radja gĕde,
Ikoe radja doewe anak sidji lanang; ingĕtan radja ikoe
anake arĕp kon ngagĕnti dadi radja.

Tapi anake nakale kabina-bina, ora kĕna diwoeroek
maring kabĕtjikan, kadĕmĕne noenggal dina ngadoe ajam
bae.

Saking radja kaliwat djengkel, lawas-lawas anake denoe-
rak ora kĕna ana ning nagara ikoe.

Wis mĕngkonon, anak radja loenga, awan bĕngi ora
riren-riren njoesoep alas, mandjing alas.

Barang tĕka ning sidji alas gĕrotan, mĕndak sidji poetri
ajoe; ikoe poetri ning alas dewek bae. Ngakoene anake

European Sources

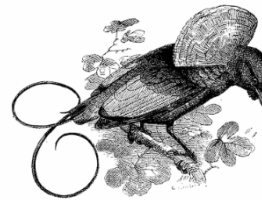
THE MALAY ARCHIPELAGO:

THE LAND OF THE
ORANG-UTAN, AND THE BIRD OF PARADISE.

A NARRATIVE OF TRAVEL,
WITH STUDIES OF MAN AND NATURE.

BY
ALFRED RUSSEL WALLACE,

AUTHOR OF
"TRAVELS ON THE AMAZON AND RIO NEGRO," "PALM TREES OF THE AMAZON," ETC.



NEW YORK:

HARPER & BROTHERS, PUBLISHERS,
FRANKLIN SQUARE
1869.

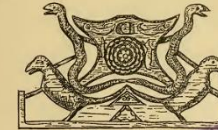
A NATURALIST'S WANDERINGS IN THE EASTERN ARCHIPELAGO

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BY
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MEMBER OF THE NORTHERN GEOGRAPHICAL SOCIETY, FELLOW OF THE BIOLOGICAL SOCIETY OF LONDON
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WITH NUMEROUS ILLUSTRATIONS FROM THE AUTHOR'S SKETCHES
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THE HISTORY

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ARTS AND SCIENCES AT BATAVIA.

IN TWO VOLUMES.

VOL. I.

SECOND EDITION.

LONDON:

JOHN MURRAY, ALBEMARLE-STREET.

MCCCXXX.

HISTORY

OF THE

INDIAN ARCHIPELAGO.

CONTAINING AN ACCOUNT

OF THE

MANNERS, ARTS, LANGUAGES, RELIGIONS, INSTITUTIONS,
AND COMMERCE OF ITS INHABITANTS.

BY

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EDINBURGH:

PRINTED FOR ARCHIBALD CONSTABLE AND CO. EDINBURGH
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1820.

WETBOEK VAN STRAFRECHT VOOR NEDERLANDSCH-INDIË.

KITAB OENDANG-OENDANG HOEKOEMAN

BAGI
HINDIA-BELANDA.



DIKESKOEFDAN OLEI BALAPPOSTARA
WILHELMUS 186

A. 1867. N. 91 Maandag 6 Augustus XVI Jaargang. DE LOCOMOTIEF. Samarangsch Handels- en Advertentie-Blad.

Dagen van Vrijdag, Woensdag en Vrijdag.
Hoeftelinge van Nummer 91 de Groot, Hout, de Cui, de Zink-Donnerd bij Joh. Noman & Zk.

De Locomotief is een blad dat zich voornamelijk richt op de handels- en advertentie-branches in Samarang. Het bevat diverse berichten, waaronder aankondigingen van goederen, diensten en bedrijven. Ook zijn er berichten over lokale en internationale nieuwsitems, zoals de aankomst van schepen en de toestand van de markt. Het blad is uitgegeven door de uitgeverij van de Locomotief in Samarang.

No. 246 Woensdag 24 October 1923 28e Jaargang HET NIEUWS VAN DEN DAG VOOR NEDERLANDSCH-INDIË

Het Nieuws van den Dag is een dagelijkse krant die zich richt op de Nederlandse kolonies in Indië. Het bevat nieuwsberichten, berichten over de lokale politiek en economie, en berichten over de wereld. Het blad is uitgegeven door de uitgeverij van Het Nieuws van den Dag in Indië.

FINDING AND DISCUSSION

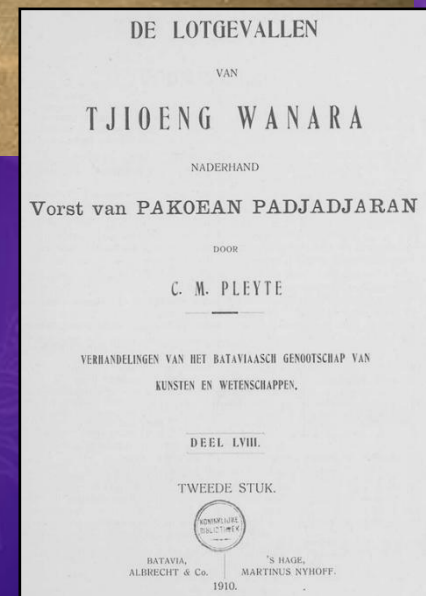
The Story of Ciung Wanara and Panji Kelaras: Cockfighting in Oral Tradition

Pleyte examines the oral tradition of Ciung Wanara and Pandji Kelaras

Ciung Wanara and Pandji Kelaras are different stories

Similarities:

1. Cockfighting was commonly held in royal courts.
2. An element of gambling always accompanied cockfighting, whether practiced by kings or commoners.
3. The story is about a neglected crown prince who later gained the throne through cockfighting.



FINDING AND DISCUSSION

Cockfighting in Travel Notes and Ethnography

*“But of all the species of gaming, that to which the Indian islanders are most fondly addicted is staking on the issue of the combat of pugnacious animals. **The cock, from his superior courage, is the great favourite**; and the diversion of cock lighting is most especially in vogue among the Malays, the people of Celebes, and the Balinese” (John Crawford, *History of Indian Archipelago*, 1820).*

*“...cockfighting (aduh jagu) were formerly very prevalent ... among common people, but by no means to the same extent as practised in the other island of the Archipelago” (Raffles, *The History of Java*, 1816)*

Cockfighting is a ‘national game’ (generally held in all places in the archipelago)

Cockfighting is always accompanied by betting



FINDING AND DISCUSSION

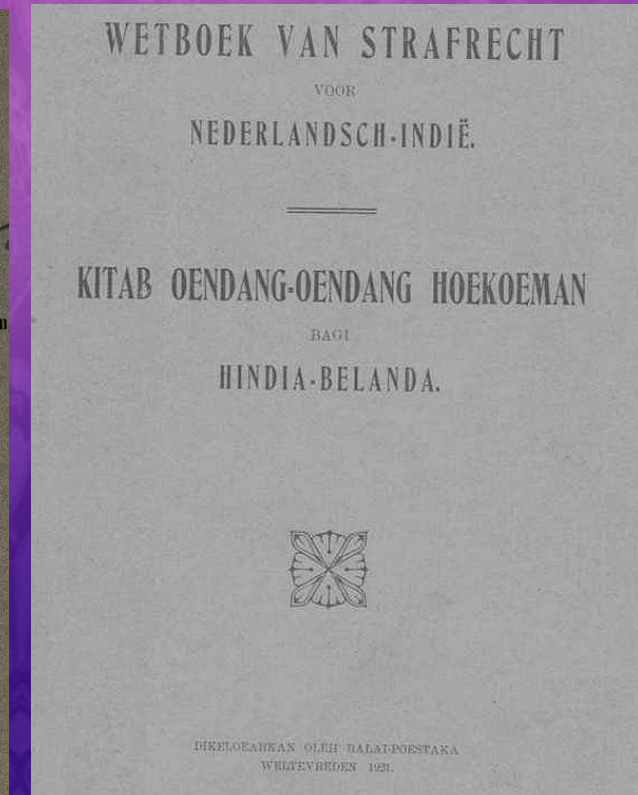
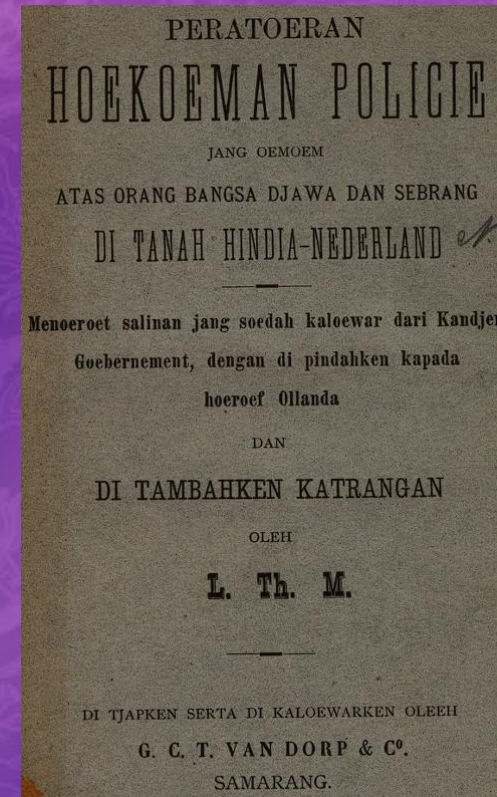
Cockfighting from a Colonial Legal Perspective and Media Reporting

Police regulations 1870

“Siapa jang tiada ada koewasa maka dia adoe ayam oetawa djangkrik, di djalan djalan dan di tanah lapang, dan lain-lain tempat jang oemoem. Maka ayam dan djangkrik itoe di rampas dan di boenoeh”

Wetboek van Strafrecht voor Nederlandsch Indie 1918

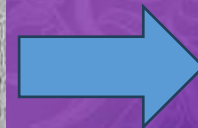
“Cockfighting or cricket fighting on a public road or in a place accessible to the public is punishable by imprisonment for a maximum of six days or a fine of up to twenty-five guilders”



FINDING AND DISCUSSION

Cockfighting from a Colonial Legal Perspective and Media Reporting

Cockfighting arrests were frequently reported in newspapers published in the late 19th and early 20th centuries.



“Gambling and cockfighting seem to have caught the attention of the police, as a police department will also be tasked with eradicating these crimes.”

CONCLUSION

Narratives about cockfighting have always appeared in every era and are narrated in sources produced at that time.

Over time, cockfighting has undergone transformations in terms of substance and meaning.

Historically, cockfighting has been both an elite and a public game.

Cockfighting has evolved from a legal game to an illegal game.

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