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Mantra Gajah.

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"The book of mantras* used in connexion with elephants; taken from the mantras of Tunku Mantri Ibrahim bin Jaffar, which are in the possession of Che Pandak Abdullah and committed to writing by Toh Sarif Aman; mantras which have come down from the Datohs Sri Adika Raja of Ulu Perak, Toh Kalaung and Toh Kalalang, to Toh Muda Abdul-rauf and from him to the present day."

With these words ends a small Malay manuscript in my possession of which I have made the translation that follows.

Of the persons mentioned I have not been able to discover much that throws any light on the original source of the mantras. Tunku Mantri Ibrahim is the well-known Mantri of Larut, who was banished to the Seychelles after the Perak War and who, in the days of his greatness, owned a large number of elephants. The present Tunku Mantri Muhammad Isa, the Magistrate in charge of Selama, is his son. Orang Kaya Kaya Sri Adika Raja is the title of the principal chief of the district lying in the upper reaches of the Perak river on the northern boundary between the Malay States under Siamese protection and Perak.

To the present Datoh Sri Adika Raja, Wan Muhammad Salleh, i.s.o., I am indebted for much assistance in the enquiries which I have made regarding these mantras.

The first glance at the mantras shows that, while a few are purely Malay, the majority of them are in a language which is not Malay, and that some are partly in one language and partly in the other. The two languages appear even to have

* The Malays have borrowed the Sanskrit word mantra, which denotes a charm or magical formula. I must apologise for its constant use in this article, but it is a word which cannot be adequately translated.

been mixed, or fused, for in some of the mantras which would appear to be non-Malay a great proportion of the words have Malay meanings. Of this, section nineteen contains an example. But this, as will be suggested below, is most probably only the result of the corruption of the sound of non-Malay words in the mouth of a Malay. In order to emphasize the difference between the non-Malay and the Malay words, the former are printed in capitals, and the latter in italics. [In the manuscript, which is in the Malay character, the writer has made use of the Arabic vowel marks in writing the non-Malay words.] Where there are any signs of corruption I have, wherever I have considered it useful, given the meaning of the Malay words. Each of the purely Malay mantras is followed by a translation.

A perusal of this collection of mantras shows that not only is there a mixture of languages but that there is an extraordinary jumble of religions. Rama appears both in the Malay and the non-Malay mantras and is generally placed in antithesis to the Great Sages either of Hinduism or of Buddhism. The purely Malay mantras, which are only three in number, and confined to sections 4 and 5, are of general import only, with no particular reference to elephants. Of these mantras the second begins with *Bi'smi-'lahi'r-rahmani'r-rahimi* and the third ends with *la-ilaha illa-llah Muhammad rasul Allah*.

The Azazel, who is described in the first Malay mantra as a "headman of the forests," is perhaps the Azazel of the sixteenth chapter of Leviticus, who is supposed to have been either a pre-Mosaic Devil or else a spirit of the deserts and wildernesses.*

* "The scapegoat" is the translation of the Revised Version of the Bible, but a marginal note states that the Hebrew word is Azazel. Substituting the word Azazel for the word scapegoat the passage is as follows.

"And Aaron shall cast lots upon the two goats, one lot for the Lord and the other for Azazel. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat upon which the lot fell for Azazel shall be presented alive

"The Samil of the first mantra is probably Samhail, of whom D'Herbelot has the following account:

"SAMHAIL, nom d'un Ange qui gouverne le sixième ciel, selon les rêveries des Musulmans.

The last mantra calls on Betara Guru and Betara Kala who are identified with Vishnu and Shiva respectively* (The derivation of Betara being the Sanskrit avatara "descent," according to Crawford, or according to Favre the Sanskrit battara, "respectable" §)

In so short a space it would be difficult to find more variety and confusion.

All the elephant owners and elephant drivers to whom I have spoken in Perak on the subject of the non-Malay mantras were more or less—as they knew more or less of the *elmu gajah*—"the science of elephants"—familiar with the words of the mantras and with the medicines prescribed in the book, and one of them who was extremely interested in my enquiries into the *asal elmu*—"the source of the science,"—has recently presented me with another manuscript containing similar mantras.

All my informants admitted their entire ignorance of the meaning of the non-Malay words, and not one of them made the slightest attempt to suggest any interpretation—They all agreed however in ascribing a Siamese origin to the mantras,

"before the Lord to make atonement with him, and to let him go to Azazel in the wilderness"

D'Herbelot gives a different account of Azazel in his *Bibliothèque Orientale*. He writes as follows:

"AZAZIL, anges qui sont les plus proches du trône de Dieu. On les joint ordinairement avec les *Afrasis* qui sont les *Seraphins*, et avec les Kerubin ou Chérubins. Saadi fait mention des Azazil dans la préface de son *Bostan*: cependant il les comprend tous collectivement sous un nom singulier; car il dit que lorsque Dieu distribue ses grâces, Azazil dit, avec une profonde humilité: c'est de vous seul, Seigneur, que tout notre bonheur dépend."

* Crawford Malay Grammar p. cxviii, and Skeat Malay Magic p. 85.

§ Favre Dictionary II p. 255.

from the one supplied by my father in the second number of the Notes and Queries of this society. It will be seen that the words of commend used in Perak differ from those in Kedah, and that they certainly are not Malay words.

Lastly, is there any similarity between the Malay and the Siamese system of the medical treatment of elephants? In an appendix I give a list of the plants mentioned in the Malay text, and Mr. H. N. Ridley has been kind enough to supply their scientific names with a brief description.

It will be noticed that many of the remedies are symbolical. The use of three or five limes, that grow on a single stem, mixed with the love grass, that clings to every thing, is given in section 47 as a device to make a wild male elephant remain with a herd of females. The medicine to prevent an elephant from swinging its tail is the rubbish that collects round posts that stand in a stream and shake to and fro with the force of the current. (section 57). To make an elephant return to its master's house of its own accord from the forest the remedy is to take the cooking place, ladder and threshold beam of an abandoned house and to give fragments of them to the elephant with its food (section 80). To make an elephant fat one remedy must be given during the full moon and while the elephant is standing in water above the swelling of its belly, and another remedy must be given when the moon is rising. (section 78).

The remedies include such extraordinary articles of diet for a herbivorous animal, as rhinoceros' navel (section 78), fish (78) prawns (75) and oxhide.

The use of arrack (section 62) is hardly orthodox perhaps among Muhammadans even as a medicament for an elephant, but the prescription in section 83 of water from a pig's wallow is most extraordinary, for it would be difficult to imagine anything more abhorrent to the average Malay.

Many of the plants mentioned such as *kunyit trus*, *lengkuas*, *jenjuang*, *galenggang*, *gandarusa*, from part of the ordinary pharmacopeia of the Malays, but it will be interesting to know to what extent the remedies have been borrowed from, or are common to, Siam.

A LITERAL TRANSLATION OF THE MANTRA GAJAH.

(Note. In the mantras Malay words are printed in Italics, Non-Malay words in Capitals).

This is written to set forth the mantras used in connexion with elephants. If we intend to build an enclosure in which to catch elephants, or if we wish to look for a suitable site for such an enclosure, or to select the best place for the gate of the enclosure, or if we desire to snare an elephant either when confined in the enclosure or at large in the great forest, in all these cases it is necessary that we should know the teaching of learned men and the auguries and signs, and then perchance God Almighty may grant a safe and prosperous issue to our undertaking.

1. If, when we inspect the proposed site for an elephant enclosure, we find many ant-hills in it or much earth that has been undermined by ants, that place is not a suitable one and much sickness will result if it is used. If there are two trees growing there so close together as to resemble stocks, or if two trees grow there interlocked, or if dead stump is there, the place is not a good one. It is not a good place if in it there are roots or jungle creepers twisted into inextricable knots, whether it be on the ground or above it. And it is a bad place if there is in it a hard wood tree of which part is dead and part alive.

2. This deals with the selection of the site for the gate of the enclosure. If there are jungle creepers growing one on top of the other the place is not good, nor is it good if a white ants' hill or any large ant-hill is found in front of the gate or within the enclosure. It is not good if there is low lying flat ground in front of the gate or within the enclosure. If in front of the gate two branches of trees have joined and grown together or if the gate is overhung by interwoven creepers, the place is not good one for the purpose.

3. This deals with the lore in connexion with cutting the wood for the post of the gate to the enclosure. When the first chip falls from the axe to the ground we look carefully to see whether the bark is uppermost or not. If it fall with the bark

and the root of the *pisang-pisang*, and pound them to a pulp which we mix with the elephant's food for three or four consecutive days or evenings.

78. This is medicine to make an elephant fat: we take some *tembakul* fish, and Siamese salt and give them to the elephant to eat. This must be done on the 13th to the 15th days of the month. When we administer this medicine the elephant must be standing in water that covers the swelling of its belly.

This is another remedy: we take *patawali* and the roots of the *trong prat*, *trong pipit*, *trong asam* and *mataiang*; we chop them very fine and soak them in some large vessel, adding a little vinegar and Siamese salt; then we give it to the elephant to eat, or we rub it over its body. This must be done the moon is rising.

This is another remedy: we take the roots and leaves of the *lenjuang benar*, *lenjuang putih*, the aerial roots of the betel nut tree, the roots of *rambiga* and *mataiang* and some Siamese salt. We give this medicine to the elephant to eat with some plantains, Indian corn or sugar cane, either when it is standing in water as before, or when the moon is rising.

This is another remedy: we take the skin of a rhinoceros' navel and soak it in water with some Siamese salt and some honey. Then we give the elephant the skin to eat with its food: we pour the liquid over the elephant and give it some to drink. We do this for three or four consecutive days.

Yet another remedy is to soak *pedindang* fruit and Siamese salt in honey. We then give the elephant the skin of the fruit to eat; the liquid we either pour over it or give it to drink for three or four consecutive days.

79. This is the charm we use when for the first time we put the pannier upon a new elephant that has never been used before. We first sprinkle the elephant with *tepong tawar* [ceremonial flour] which we address as follows.

Hei Tepong tawar, tepong jati, tepong tawar
Seklian changrai dan bahdi
Turun changrai, turun bahdi, turun pilak
Turun kadalam laut-Pauh Janggi.

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[Hail, Tepong tawar, pure flour! Hail, all the mischievous and evil influences! Let all the mischievous and evil influences and all misfortunes descend into the sea of Pauh Janggi.]

We then put the pannier on the elephant's back, and sprinkle the water of a young green coconut, one over its head and another over the base of its tail. We then throw the coconuts at the elephant, the one at its head and the other at its back, and take an augury from the manner of their falling: if they fall on the part that has been opened it is a bad sign, but it is a good sign if they fall with the open part uppermost. While doing this we repeat this mantra.

OM PAT MAHAPAT CHAILA KUPAT KARU HEI CHANG-
RAI MAYU TAWI SAH.

As soon as we have repeated this mantra we get up into the pannier.

80. This medicine will make our elephant come back to our house of its own accord from the forest.

From an abandoned house we take the cooking place, the ladder that leads up to the house and the threshold beam. We break them up and give fragments of them to the elephant to eat with plantains or Indian corn, and do this for three consecutive days or evenings.

81. This will make an elephant brave in fighting. We take a considerable quantity the roots of the *ketub-ketub* and *panggil-panggil* and pound them into pulp, and give them to the elephant in his food for three consecutive mornings or evenings. This is certain to make the elephant courageous.

82. This will make an elephant sagacious. We take the bark of the *ramanggi*, the bark and ripe fruit of the tamarind juice of the ordinary lime and of the variety of sugarcane, known as *tebu betong* and add them to the elephant's food for three consecutive days. Its effect is certain.

When giving this medicine we repeat this mantra.

SUKI TIMA SAPAHA CHARAU SOK SI RA AR ASAUPA
KATA YASA SIMA TONKHA TIRU KISARO ASAM PINTU

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