

## Miscellaneous Notes.

BY W. GEORGE MAXWELL.

I have found in an old note book the following jottings of folk lore picked up by me at various times from Pa' Senik, an old Kelantan Malay now resident in Kinta. They are mere trivial disconnected scraps, but are perhaps worth recording.

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"When one leaves the house to go hunting deer, one ought, in order to avert from oneself any evil consequences, to repeat this *mantra*,

"Bukan aku yang memburu,

"Pawang Do Resat yang memburu."

Pa' Senik was unable to tell me anything about Pawang Do Resat or his connection with deer, but supplied the following information about deer generally.

"The first hunter of rusa was Pa' Chu Seming.\* Upon his death, which took place in the *rimba* he became a *hantu rusa*.

"His son Jitan died in the *bluker*, and likewise became a *hantu*. He looks after the *kijang*, *pelandok* and jungle fowl.

"Nang Peluntong Chai was the wife of Pa' Chu Seming. She died in the *padang*. It is she who sends the deer away before a drive begins, if the preliminary propitiatory ceremonies have not been duly performed.

"After the death of these three, the next hunters of deer were Cho Resat, Do Resat, Pran Ali, Pran Rasu, Pran Maiar and Putri Bongsu."

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\* Another account, recorded in considerable detail in a Ms. (written by a Perak Malay) which I hope to have ready for the next number of this journal, makes out that Pa' Chu Seming became the *Hantu Pemburu*, the Great Spectral Huntsman.



"Before one goes out shooting, one should make an offering at the edge of the forest, and repeat the following *mantra*.

"Chorteh, Chordeng,

"Kong Pali, Nak Terining,

"Marilah terima idangan kami ini,

"Kami na' minta menembak rusa didalam rimba ini"

For the word *rusa* one substitutes *sladang*, *gajah*, or *badak* if necessary. All that Pa' Senik could tell me regarding the four personages invoked in this *mantra* was that they were *Hantu Rimba*.

\* \* \* \*

The following is a *mantra* to be repeated after the death of a rusa.

"Om Ma'hong gana,

"Gana kechil, gana besar,

"Gana saratus sembilan puluh ;

"Bukan aku mahu buangkan gana,

"Dewa Agong turun buangkan gana ;

"Bukan aku mahu mengalahkan gana,

"Dewa Mantra Guru yang mengalahkan gana,

"Dewa Bantra Umar yang mengalahkan gana,

"Dewa Puteh yang mengalahkan gana,

"Sang Kaki Bantra Galah yang mengalahkan gana,

"Dalang Yahuda Semak Turah yang mengalahkan gana,

"Rādina Kreta Pati Selangor Majitan Petra Jangkal  
aGajahGemala Kuda Lawi yang membuang gana."

\* \* \* \*

Pa' Senik told me that after the completion of the ceremony known as *sapu bahdi*, whereby the evil influence consequent upon the death of a deer are swept away, and after the animal has been cut up, there is a final ceremony called *labor*, of which the literal meaning is "smearing." With a stick, the *pawang* turns over the blood-covered leaves that disfigure the site where the carcase has been cut up, and so far as possible attempts to restore the pristine appearance of the place.



As he does so, he repeats this *mantra*.

“Om dëling kädäliang,  
 “Sorak tepi di rimba raia,  
 “Sakali aku balik membuang bala,  
 “Dua kali aku balik labor,  
 “Labor anak bini aku,  
 “Labor segala permainan aku,  
 “Kalau t'ada satu, ganti dua,  
 “T'ada dua, ganti empat,  
 “T'ada empat, ganti delapan,  
 “T'ada delapan, ganti anambelas.  
 “Labor. Labor. Labor.

The *pantang* in connection with this *mantra* is, that upon its completion, the hunting party must leave the place without looking back.

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“If, by any mischance, a man is attacked by *bahdi* (the premonitory systems are dizziness and trembling) he should collect some of the clay and mud that lies nearest to him and besmear himself all over with it.”

\* \* \* \*

If bitten by a snake, or stung by a scorpion, in the forest, one should repeat this *mantra*.

“Medang aku Si Medang Raia,  
 “Tumbuh di padang gělă gâtă,  
 “Urat menikam ka bumi,  
 “Puchuk menikam ka angkosa,  
 “Aku tahu asalnia bisa,  
 “Sedang Bruai yang punya bisa.

\* \* \* \*

If bitten by a water snake, one should call on Hana Taskun, the great Water Jin. Splash water over the wound and call out “Hei ! Hana Taskun !” and the swelling will subside



"If poisoned by Sakais' poison (*ipoh*) take some Indian corn (*jagong*), chew it, then rub the wound with it, repeating this *mantra*.

"Malim Karimun yang punya tawar,

"Tawar Allah, Tawar Muhammad,

"Tawar Baginda Rasul Allah."

\* \* \* \*

Pa' Senik once told me the following account of the *asal snapang*, "the origin of the gun." The story is so ridiculous that it affords matter for speculation as to the manner in which it can have been evolved.

"Abda'l kaka was the son of Nabi Musa, but disgraced his father by persisting in having dealings with Jins, and upon his death, Allah punished him by turning him into a gun."

\* \* \* \*

"Halan Muda, Halan Chapik, Halan Glanggi and Halan Dosa were four men who became tigers."

\* \* \* \*

Most people are aware of the Malay belief that a *batul intar* (a stone weapon of the neolithic age often found in Perak) is a thunderbolt, and that when a tree or house has been struck by lightning a *batu lintar* may, if it has not been destroyed by its own blow, be found in the torn-up ground. (Some Malays tell you that the *batu lintar* is a weapon which the Jins hurl at one another in their fights). Pa' Senik supplemented this account by saying that it is dangerous to keep in one's house a perfect *batu lintar* as it has life. A *batu lintar* that has been chipped in any way is however dead, and therefore harmless. The live *batu lintar* will attract lightning to the house, and then disappear in the flash.

\* \* \* \*

"The sun and earth had once human form, the sun being the male and the earth the female. The tin ore found in the alluvial strata of the Peninsula is the earth's milk, and the gold is its blood.



“The *pusat bumi*, its navel or centre, is at Acheh. This “was first discovered to be the case by Nabi Ibrahim” by “measurements (sukat).”

(When I suggested that Mecca was the centre of the world, Pa’ Senik was for a minute at a loss. Then, with an allusion to the methods of the Survey Department, said that that, of course, was a re-survey).

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The two following scraps may be assigned to the period of Hindu influence that succeeded the pagan, and preceded the Muhammadan, era.

“The earth is supported upon the horns of a bull. Facing “the bull is a mosquito that threatens, if it stirs, to enter its “nostril and bite it. The bull therefore supports its heavy “load without moving. Sometimes, however, it tosses its head, “and then there is an earthquake.”

\* \* \* \*

“At the end of the world the sun will go down to hell in “the shape of a bull, and will gore the men who have wor- “shipped him upon this earth.





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