

XVIII. RICE CEREMONIES IN NEGRI SEMBILAN.

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This account was collected in the Tampin district ten years ago.

Planting out Seed.

Neutralizing rice-paste is used along with *daun ati-ati*, *gandarusa*, *daun ribu-ribu*, *daun si-dingin*, *daun si-puleh*, and a lump of white clay.

The rice-paste and the five herbs are taken and the clay is kneaded with water and put in a cup. Incense is burnt and the bundles of herbs fumigated. Then the tips of the herbs are dipped in the clayey water, and that water is sprinkled over the seed before it is sown, these words being recited:—

*Těpong tawar ! tėpong jati
Dapat mas bėrkati-kati !
Aku mēnėpong tawar bėras padi ;
Sudah bėrisi, maka mēnjadi.*

“Rice-paste without speck,
I’ll get gold by the peck,
I charm my rice husked and in ear ;
I’ll get full grain within the year.”

The husbandman sows the seed with his left hand, crying:—

*A’s-salam alaikum,
Ibu-ka bumi ! bapa-ku ayer !
Aku mēnėpongkan anak-ku,
Si-dang sari, si-dang rupa sari !
Si-dayang sėri tongkat,
Sokong iman dalam nėgėri !
Jangan-lah di-rosak-binasakan sėri sėmangat !
Mari-lah kita sa-ujud sa-darah sa-daging !
Janji kita ėmpat bulan kėlima datang.
Jangan ėngkau lengah di-kampung orang !
Jangan ėngkau lengah di-laman orang !
Jangan lengah di-bėlota orang !
Jangan lengah di-mėnsiang orang !
Kur, sėmangat ! Mari-lah pulang !
Ini tangkal Langkesa !
Jangan ėngkau ta’ tumbuh.
Aku tahu asal mula ėngkau jadi :
Uri tėmbuni kėtuban asal mula ėngkau jadi.*

“Peace be unto ye,
Father earth, mother water !

I charm a lovely maid,
 A maid of fair countenance,
 The support and prop of the country's peace.
 Hurt not nor harm her fair spirit!
 Come! Thou and I are one flesh and blood and
 being!
 When the fourth month is past, thou shalt return.
 Linger not by men's homesteads!
 Linger not in men's courtyards!
 Linger not at feast of harvesters,
 Nor by the tall rushes that grow in the swamp.
 Come, my soul! Come!
 This is the charm of Langkesa.
 Fail not to grow up;
 For I know whereof thou wast made;
 Of after-birth thou wast created."

Planting out the Rice-Plants.

This is the invocation:—

*Hai Langkesa! Langkesi!
 Diri bërempat, bërlima dëngan kami!
 Jangan di-rosak di-binasakan anak kami!
 Jikalau di-rosak, bërubah sëtia dëngan kami,
 Di-makan bësi kawi-lah ëngkau!
 Di-timpa daulat Pagar Ruyong!
 Di-timpa Kuran tiga-puluh juz-lah ëngkau.
 Kabulkan Allah!*

"Spirits of the field!
 Ye are four; counting me we are five.
 Hurt not nor harm my child.
 Break faith and ye shall be stricken
 By the iron that is sacred,
 By the majesty of Pagar Ruyong,
 By the thirty chapters of the Koran!
 God fulfil my curse!"

This is the invocation used with the rice-paste:—

*Tëpong tawar! tëpong jati!
 Di-lëtak dalam gantang dua tiga gantang
 Mënanti bëribu kati gantang yang datang.
 Tëpong tawar! tëpong jati!
 Tanah tambak tambun bërisi
 Buleh bagi këhëndak hati,
 Dapat padi bëribu kati.
 Jangan sakit, jangan mati,
 Kain puteh tudong puteh:
 Bërkat Nabi Allah Ibrahim,
 Bërkat Dato' ëmpat pënjuru 'alam,
 Bërkat Muhammad Rasulu 'Ulah.*

“Rice-paste without speck,
 I measure you out by the peck;
 Two or three pecks now I pile,
 Thousands more come in a while
 Rice-paste without speck!
 May my land yield me many a peck
 Of rice that grows sans blight or speck
 On ridges banked and fat with grain!
 By grace of Allah's Prophet Abraham;
 By grace of the Elders at the four corners of the
 world;
 By grace of Muhammad Apostle of God.”

The Harvest.

This is the invocation used to summon the rice-soul at harvest. While uttering it, one waves a white cloth so that the rice-soul shall not fall on and crush one at her coming:—

*Hai si-dang muri! si-dang gembira! si-dang tatap!
 si-dang yas!
 Yang di-atas bahagian aku;
 Yang di-bawah bahagian engkau.
 Jangan di-rosak di-binasakan bahagian aku;
 Jikalau di-rosak di-binasakan bahagian aku,
 Engkau di-makan Koran tiga-puluh juz!
 Itu-lah tanggongan engkau.*

“Spirits that peep and guard!
 All that shows above the field is my portion
 All that lies below is your portion.
 Hurt not nor destroy my portion;
 Else ye shall be devoured by the thirty chapters of
 the Koran;
 That shall be your doom.”

After that, pay one's respects to earth and water.

Expelling Evil from the Fields.

On p. 249 of the *Journal of the Royal Asiatic Society, Straits Branch*, No. 77, 1917, I have described the ceremony called *běrpuar* and referred also to Mr. Blagden's account quoted on p. 230 of Skeat's "Malay Magic."

Below is an invocation used:—

*Bismi 'llahi 'r-Rahmani-r-Rahimi!
 Hai dato, pětala bumi, jin tanah!
 Běrhala besi!
 Anak (?) Wani, Bujang Wani!
 Anak (?) Wayan, Bujang Bandan!
 Měnyiah engkau, jin dan shaitan!*

Kudërat Allah hëndak lalu.
 Ah Si-Jëranjang! Si-Jëranjing!
 Tundok-lah engkau!
 Anak harimau jantan lalu.
 Hai jin dan shaitan!
 Jëmbalang, jëmbali!
 Jangan engkau ka-mari mënëmpoh larangan firman Allah taala!
 Jikalau engkau mënëmpoh larangan firman Allah taala,
 Dërhaka-lah engkau ka-pada zat wajibu'l-ujud.
 Aku tahu asal engkau jadi;
 Tanah Bukit Si-Guntang Mahameru asal mula engkau jadi;
 Andërang akan raja engkau;
 Anjami akan bapa engkau;
 Yang diam di-awang-awang Si-Lela Si-Manjamun nama engkau;
 Yang diam di-langit Si-Juak nama engkau;
 Yang diam di-kayu ara Si-Tinjau nama engkau;
 Yang diam di-ayer Si-Karakah nama engkau;
 Yang diam di-jalan Si-Jëranjang nama engkau,
 Umanatu'llah kapada aku!
 Rasulu'llah akan jungongan aku!
 Kiraman Katibin akan sënjata-ku!
 Jibrail, Mikail, Israfil, Azrail akan saudara-ku!
 Tujoh lapis kota bësi tëmpat ku-diam.
 Ya Malik turun bërpërang mëmëliharakan diri-ku;
 Mënurunkan doa si-panchar matahari pënundokkan Raja
 (?) Malin.
 Sëdang Raja Malin lagi tundok khidmat kapada aku,
 Kunun rayat tantëra-nya jin dan shaitan jëmbalang jëmbali
 tundok kapada aku.
 Ah Si-Kasim! Si-Kunchai-Kunchai! Si-Tongkat-Tongkat!
 Tërkunchi-lah gigi engkau yang dëngki khianat kapada aku:
 Tërkunchi hati jantung limpa engkau yang bërniat jahat kapada aku!
 Aku tahu asal engkau jadi,
 Si-Katimuna asal engkau jadi,
 Ah! engkau bërsusah hati, engkau sësak!
 Engkau mëmëmandang, mata engkau pëchah!
 Engkau mënëyërudok, ponggong engkau burok!
 Ninek yang diam di-tëlok rantau tanah ayer sa-rantau ulu sa-rantau hilir,
 Yang diam di-bukit bëlukar rimba batas gaung guntong
 Sa-kampung ulu, mata ayer, kayu bësar, batu bësar!
 Bawa-lah rayat tantëra engkau,
 Bawa-lah anak pinak engkau.
 Kapada si-rendang yang bësar ujung tanah
 Di-bawah kaki bukit Kaf.

Jangan-lah aku di-rosak di-binasakan!
 Di-timpa daulat firman Allah taala engkau!
 Kërana aku sërta Allah dan sërta Muhammad Rasulullah
 Sërta anbia' Allah dan aulia Allah
 Sërta malaikat yang empat-puloh empat
 Jibrail Mikail Israfil, Azrail;
 Aku sërta Kuran tiga-puloh juz.
 Nabi Noh yang mëmëgang bumi,
 Nabi Elias yang mëmëgang kayu,
 Nabi Khidzr yang mëmëgang batu,
 Lukmanu'l-Hakim yang mëmëgang bësi,
 Nabi Sulaiman yang mëmëgang sègala yang bërnyawa!
 Aku mëmohonkan bumi ayer, kayu batu,
 Tèmpat mëmbuat nègei kampong laman rumah tangga.
 Hai sègala yang bërnyawa!
 Jangan-lah kami di-rosak di-binasakan!
 Jikalau di-rosak di-binasakan kami,
 Di-timpa daulat firman Allah taala engkau
 Dan bërkat mu'jizah Muhammad Rasulullah dan anbia'
 Allah,
 Dan këramat sègala anbia' Allah
 Dan këramat sègala malaikat empat-puloh empat,
 Jibrail, Mikail, Israfil, Azrail.
 Ah ninek Karakah tua, Ninek Këbayan Bandan pëlihara-
 kan kami!
 Jangan di-rosak di-binasakan kami!
 Jikalau di-rosak di-binasakan kami,
 Dërhaka-lah engkau kapada Allah!
 Jikalau mata engkau yang elah dëngki,
 Mata engkau di-pëchahkan Allah!
 Jikalau tangan kaki engkau yang dëngki khianat.
 Tangan kaki engkau di-patahkan Allah;
 Jikalau hati jan'ong limpa engkau yang bërniat dëngki
 khianat,
 Hati jantung limpa engkau di-hanchorkan Muhammad,
 Di-hanchorkan Baginda Rasulullah.

This invocation is probably corrupt in places, so far as the names of spirits goes and is full of repetition: so my translation is abbreviated.

"In the name of God the Merciful, the Compassionate!
 Spirits of earth and soil!
 Genies and devils! get ye hence!
 Make way for the might of Allah!
 Bow down, for as a tiger I pass by.
 Genies and devils and gnomes
 Trespass not where Allah hath forbidden;
 Else ye be traitors to Him who was from the beginning.
 I know the origin whence ye sprang:
 From the soil of Mount Mahameru ye were born,

Bearing different names according as ye haunt
Sky or heaven, fig, water or road.
I have Allah's mandate:
His Prophet is my prop;
The Recording Angels fight for me;
The four Archangels are my brethren;
I live in a fort with seven walls of steel.
Descend angels and protect me
And cause my enemies to bow down.
Locked be the teeth and heart and liver
Of all who purpose evil against me.
I know the origin of ye spirits of evil;
Ye were sprung from the serpent Si-Katimuna.
May ye be afflicted and distressed;
When ye gaze, may your eyes be blinded,
And may your going be shameful and grovelling,
Granddam! thou who dwellest in bay and reaches, up-
stream and down,
Dwellest on mountain and in forest and on mound,
In ravine and valley and spring and tree and rock!
Take thy soldiery, thy people, and thy children
To the shady tree at the land's end
At the foot of Mount Kaf:
Keep me from harm and destruction
Or thou shalt be smitten by the majesty of God's word.
For God and Muhammad and His saints and Prophets
And the Angels forty and four and the four Archangels
Are with me.
Noah, guardian of earth,
Jacob, guardian of rock,
Lukman, guardian of iron,
Solomon, guardian of all living things
I crave earth, water, wood and stone,
A place to build houses and hamlets and a country.
Ho! all living creatures,
We are all of one origin, all servants of God!
If ye harm or destroy me,
Ye shall be smitten by the word of God,
The miraculous power of Muhammad,
The sanctity of His saints and prophets,
By the four and forty angels,
The four archangels and the thirty chapters of the
Koran!
Granddam save me from harm!
If thy eye offend me, God shall blind thee;
If thy hand molest me, God shall break it;
If thy heart purpose evil towards me,
It shall be crushed by the Apostle of God."

Finally comes a charm to open the doors of the seven
layers of earth and the doors of the seven layers of heaven.

“ Hai jin kafir ! jin Islam !
 Kita orang sa-asal, sama hamba Allah.
 Tetapi Engkau jadi dari-pada cahaya api nuraka,
 Aku jadi dari-pada cahaya nur Muhammad ;
 Engkau anak jin Si-Katimuna,
 Aku anak chuchu nabi Allah Adam ;
 Engkau ummat Nabi Sulaiman,
 Aku ummat Nabi Muhammad.
 Engkau pun hamba Allah,
 Aku pun hamba Allah.
 Jangan-lah Engkau menyakiti segala ummat Muhammad !
 Jikalau Engkau sakiti dan Engkau binasakan segala ummat
 Muhammad,
 Durhaka-lah Engkau kepada Allah
 Dan kepada Rasulu'llah
 Dan kepada segala anbia Allah dan aulia Allah
 Dan kepada malaikat yang empat-puluh empat,
 Jibrail, Mikail, Israfil, Azrail.
 Ah jin dan shaitan, jembalang jembali !
 Menyiah Engkau dari sini
 Kapada si-rendang yang besar ujung tanah
 Di-bawah kaki Bukit Kaj.
 Jikalau tiada Engkau menyiah ka-sana,
 Durhaka-lah Engkau kepada zat wajibu'l-ujud
 Baitu'l-Mukaddis tanah terjali.
 Maka hitam merah tanah ku-letak di-gulang-gulang ;
 Hantu tanah ! jembalang tanah ! jangan Engkau meng-
 ulang-ulang.”

“ Genies infidel and Muslim !
 You and I are one origin, both servants of God.
 But ye are born of hell-fire,
 And I of the light of the Prophet ;
 Ye are children of Si-Katimuna the serpent,
 I am descended from the Prophet Adam ;
 Ye are followers of the Prophet Solomon,
 I am a follower of the Prophet Muhammad.
 You and I are servants of God.
 Plague not the followers of Muhammad,
 Else ye will be traitors to God,
 To His Prophet and the four archangels
 And the angels forty and four.
 Genies and devils and gnomes !
 Get hence to the big leafy tree at the land's end
 At the foot of Mount Kaf,
 Else ye will be traitors to Him who was from the begin-
 ning
 To God's House at Jerusalemen, the primal land.
 My altar is strewn with clods red and black :
 Genies ! gnomes ! hence ! and come ye not back.