

AN ACCOUNT OF THE RITES AND CEREMONIES OBSERVED AT
ELEPHANT DRIVING OPERATIONS IN THE SEA-
BOARD PROVINCE OF LANG SUAN,
SOUTHERN SIAM.

by

FRANCIS H. GILES.

INTRODUCTION.

1. The preparation of this paper describing an elephant drive to the kraal or keddah in the province of Langsuan, required a laborious enquiry amongst the hunters in that province. These men are loth to divulge any of the secrets of their craft. They hold that the "Mantras" are the pivot around which the whole operation of elephant hunting revolves, and are sacred. Mantras should not be heard by vulgar ears or read by vulgar eyes. It was with the greatest difficulty that I obtained a copy of the mantras used. These are written in archaic language, and most difficult to translate, being a mixture of Siamese, Cambodian, Pāli, and Sanskrit. It is probable that my translation is not good, but still, whatever its faults may be, the reader will get the sense.

2. Mantras have been used from time immemorial for the purpose of invoking the help of the Creator, Universal Spirit, and spiritual beings. The earliest mantras or prayers will probably be found in the Vedas. They take the form of hymns of praise of the power of infinite spirit, and ask for help from that power. The R̥gveda is believed by scholars to have been composed between three thousand five hundred and four thousand years ago. I personally think that no date can be fixed, and I feel that prayers in the form of mantras have been used by man ever since he came into being. The particular mantras found in the R̥gveda are those used by the people inhabiting northern Asia, probably long before they took a permanent form in the Vedas. The word R̥gveda means simply "Hymns of knowledge", that is, spiritual or true knowledge.

The Hebrews were much addicted to the use of mantras, like their brothers further east and in the north. They evolved the seal or tablet composed of a few letters or figures placed in squares, triangles, circles, and crosses, signifying the mantras. These are known in Asia as Yantras and in Europe as Talismans. This form,

however, was a later development and was only used by sorcerers and magicians to impress vulgar minds with the belief that they were specially endowed with knowledge. The Abracadabra used by a physician in drawing up a prescription is an example of this. Those however who know and see with the eye of Truth, do not require these external signs as reminders of the efficacy of prayer.

To understand the power inherent in a mantra, one must have a true understanding of prayer, for the mantra is but a prayer. To use a prayer intelligently, one must accept as principle that All is infinite mind, and its infinite manifestation, for Spirit or Mind is All in All. This principle in its right interpretation means that spirit or mind is the creator and that all creation is spiritual. In Truth, this universe and all creation is spiritual, an expression of Spirit. This Spirit fills all space, and there is no thing created which was not created by it. It is to this Spirit which pervades all things, that the mantras or prayers are addressed. When prayers are uttered with understanding there is an immediate response. Accepting the principle that like produces like, it is clear that spirit can only produce that which is like itself, spiritual things, and that Mind can only produce thoughts or ideas. Material things have no entity and reality of their own, they are mental conceptions cognised and seen in the mind. The ancient Rishis or sages knew this principle and understood it fully well. They made their mantras or prayers, statements of affirmation, for they were talking with the voice of the creator to his creation, that is, they had dominion over all things. They could thus procure all the help they wished for, from infinite spirit and spiritual beings and things which live, move and have their being in the Universal infinite Mind. Jesus used mantras, that is, he made statements of affirmation based on true understanding and he obtained right results. As regards the efficacy of prayer he said :

“What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them”. (Mark XI-24)

“All things, whatsoever ye shall ask in prayer, believing, ye shall receive”. (Matthew XXI-22)

“If we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him”. (I Epis. John v.15)

It is clear that prayer to be efficacious must be based on affirmation, that is, on certain knowledge that your prayer will be answered.

Without some understanding of this principle, this paper will read like a child's nonsense book, but with knowledge, it will be readily understood that the power inherent in these mantras extends throughout all space, and can call up at command any object, and require acts to be manifested or performed.

3. It will be noted that the word *om* or *aum* precedes each mantra. The conjunction of these three letters A. U. M., pronounced *om* as in the English word "home," is said to represent, or to be symbolic of the three Vedas, the Rk, the Yajus, and the Sāman. for the Atharvaveda is not a true Veda, but a document of a later date, The Atharvaveda would seem to have been composed by a priest of that name who expounded the principles of the three true Vedas in order to fit in with the beliefs and mental attitude of his time. Like so many human developments of the principle of religion, his exposition assumed a mystical and esoteric garb. The Atharvaveda is composed of prayers, charms, and spells, used for the purpose of obtaining the favour of spirits to assure success in an undertaking, and also for frustrating and overcoming the evil intentions of other spirits. The mantras recorded in this paper would seem to have been based in a large measure on a knowledge of the Atharvaveda, as well as to a lesser extent on the three true Vedas. Although this may seem to be somewhat irrelevant to the matter of the meaning of the word *om*, still it is of some importance, for it has a bearing on the subject matter of the paper. In modern times, these three letters are held to represent the sacred powers and qualities of Viṣṇu, Śiva and Brahma. I am not prepared to accept this theory, but am rather inclined to think that the three letters symbolise the earth, air, and sky or heaven. Whatever the conjunction of these three letters pronounced *om* represent, there is no question that they are held to be sacred. They are believed to be the breath of Brahma, revealed to man, so that by understanding and then uttering the syllable *om*, he may be with Brahma, that is full of the spirit of knowledge. The Buddhists use this monosyllable as the first word in some of their writings, but as they have accepted this symbol which existed prior to Buddhism it is not clear what force, or power they give to its use. It is probable that if the Hindus accept the principle that it is typical of the three Vedas, or the union of the Triad, Viṣṇu, Śiva, and Brahma, then the Buddhists would accept it as typical of the three Gems of the Law, the Phra: Rātānātrāi, namely, Buddhāṃ, true knowledge, or Science; Dhammāṃ, the Law, the Logos, or the Word; and Saṅghāṃ,

the spirit of love, unifying all mankind in one universal brotherhood, for in Truth man is individual, not person.

The syllable *om* is sacred to the minds of all Brahmans, it is known as the sacred syllable.

When the word *om* is voiced with understanding, then one is speaking as with the voice of Truth. There are many explanations of the meaning and origin of the syllable *om*. The Upaniṣads and other works throw some light on this matter of the meaning of the word *om*, and therefore a reference should be made to them.

A. In the Chāndogya-upaniṣad, *om* is called the Udgītha, the breath of the mouth, for this breath coming from the highest source cannot be contaminated by external influences. In fact, this breath is Prāṇa, the spirit of life, it is Brahman; *om* is Svara, sound, tone, that is the word of Brahma. By saying *om* at the beginning of a prayer, he who prays with understanding is pervaded by the spirit of Truth, which fills all space, and he obtains all that he desires.

In this Upaniṣad *om* is said to be a concentration of the three Vedas or books of true knowledge, the Ṛk, the Sāman, and the Yajus. According to this tenet *Ut* is said to be heaven, the Sāma-veda; *Gi*, air, the Yajurveda; *Thu*, the earth, the R̥gveda.

There is a significant and lucid statement explaining the syllable *om* in the Muṇḍaka-upaniṣad which is as follows:

Om is the bow, the Self; the mind is the arrow; Brahman is called its aim. It is to be hit by a man, who is not thoughtless; and then as the arrow becomes one with the target he will become one with Brahman. In Him the heaven, the sky and the earth are woven, the mind also with all the senses." Know Him alone as the Self, and leave off worship of other deities. "He is the bridge of the immortal. He moves about becoming manifold, within the heart where the arteries meet, like spokes fastened to the nave. Meditate on the Self as *om*. Hail to you that you may cross beyond the sea of darkness. He who understands all, and who knows all, he to whom all this glory in the world belongs, the self, is placed in the ether, in the heavenly city of Brahman, the mind".

B. In the Bhagavadgītā, the true value and the power of the syllable *om* is clearly explained. This hymn says: "There is nothing higher than myself. I am the taste in the water; I am the light of the sun and the moon; I am *om* in all the Vedas, sound in space, and manliness in human beings; I am the fragrant smell in the earth, the

refulgence in the fire. I am the eternal seed of all beings; I am the discernment of the discerning ones; and I am the glory of all the glorious. I am also the strength unaccompanied by fondness or desire of the strong. I am love unopposed to piety among all beings, and all entities which are of the qualities of goodness”.

The Bhagavadgītā also says: *brahman* is the father of this universe, the mother, the creator, the grandsire, the thing to be known, the means of sanctification, the syllable *om*, the Rk, Sāman, and Yajus, also the goal, the sustainer, the lord, the supervisor, the residence, the asylum, the friend, the source, and that in which it merges, the support, the receptacle, and the inexhaustible seed. I cause, and I send forth, and stop showers”.

C. In the Bodhāyana it is stated: “For him who is constantly engaged in reciting the syllable *om*, the seven Vyāhrtis and the three-footed Gāyatrī, no danger exists anywhere. Likewise the Vedas begin with the syllable *om*, and they end with the syllable *om*. The syllable *om* and the Vyāhrtis are the central everlasting Brahman.”

This quotation refers to the Seven Vyāhrtis. The Vyāhrtis are generally held to be three in number. They are three mystical words said by Manu to have been milked from the Vedas by Prajāpati—the word Bhūr (Earth) from the Rgveda; the word Bhuvah (Firmament) from the Yajurveda; and the word Svar (sky or heaven or region of the air) from the Sāmaveda. This reference to the seven Vyāhrtis is easily explained. In Brahmanism there are six condition states, and one absolute or unconditioned state, seven states in all, they are—the Bhūr, the Bhuvah, and the Svar mentioned above. These are the three worlds or mental states in which a belief in the reality of matter holds sway. Higher than these states are the Mahar, a state in which the sages (ṛṣi) have their being; Jana, a state where the sons or children of Brahma have their being; the Tapar, a state in which the belief in the reality of matter has been almost entirely extinguished. In these three states man is gradually rising to the true kingdom of heaven, but has not entirely broken the fetters of material belief. The seventh state is the Satyaloka where man realizes his unity with God, Goodness or Truth. The seven Vyāhrtis to be recited are the words representing these seven states.

The Gāyatrī which is known as three-footed is a verse in the Rgveda held to be sacred. It has been translated as follows: “Earth (Bhūr), firmament (Bhuvah), sky or heaven (Svar). Let us meditate

on these and on the most excellent light and power of that generous and resplendent Sun (praying that) it may guide us to the Truth." The three material states, "earth, air, sky or heaven", are the three-footed base from which man ascends in understanding, as he casts off the meshes of infatuation, his belief in the reality of corporality and carnal pleasures. This base consisting of three gross carnal states of belief is therefore known as three-footed. It is by mentally reciting the Gāyatrī at morning and evening devotions that the devotee is reminded of his spiritual sonship with Brahman and becomes mindful. The syllable *om* is recited before the word Bhūr and after Svar.

Later on the Bodhāyana says: "The tree is the Veda, the syllable *om* is its root; the syllable *om* is the essence of the Veda."

D. The Vedantasūtra says: "He who meditates with the syllable *aum* of three Mātrā on the highest Person, he comes to light and to the Sun. As a snake frees itself from its skin, so he frees himself from evil. He is led by the Sāman verses to the Brahma world, he sees the persons dwelling in the castle, who are higher than the individual souls conereted with bodies."

Further on the Vedantasūtra states: "Yama thereupon at first instructs him as to the Praṇava; that word which all the Vedas record, which all penances proclaim, desiring which men become religious students, that word I tell thee briefly—it is *om*."

This word Praṇava is sometimes shortened to Praṇu. Praṇava is the mystical and sacred syllable *om*.

E. Indian sages and scholars hold to the belief that if Brahma has a name formed of letters, then that name is *aum*. They then proceed to attempt to establish this by declaring that all vowel sounds are comprised in the three letters *aum*, basing this on their belief that *aum* is Svāra, sound or tone, as stated in paragraph 3. In the Sanskrit language there are sixteen vowels one of which is *ny*. It is evident that a consonant has no life, without a vowel sound. They therefore proceed to prove that all sounds are contained in these three letters *aum*. By a process of grammatical analysis they come to the conclusion that the letter *ah* is the mother of the vowel sounds of *ah*, *ee*, and *ai*, and that the two vowel sounds *ee*, and *ai* are but modifications of the vowel *ah*. As regards the vowel *u* apply the same process of reasoning, and show that *u* is the mother of *o*, which is a modification of the Sanskrit vowel *au*. The Sanskrit vowels

ri and *bre* are again but modifications of the vowel *ab*, for *ri* is pronounced *ar* by rule of adesh. In the same way *lri* is pronounced *al*. It but remains to deal with the letter *m*. This letter in its original form is *ng*, which is transformed to *m* by the use of a small circle or dot known in Sanskrit as anusvara, in Siamese as นิคคหิต. It may be argued that *ng* is a compound consonant not a vowel. But some philologists, for instance Webster, holds that this *ng* is simply an elementary sound, and is not as might be supposed a compound sound made up of the sound of *n* in conjunction with that of *g*. I must ask the reader to be satisfied with this brief sketch of this somewhat complex theory, as it would occupy much space to explain and discuss its details.

If one accepts this theory, which Brahmans do, then *aum* is the breath, the voice of Brahma. Brahma, that is the spiritual Brahma, is the creator of all real things and therefore by calling on his name and uttering the syllable *aum*, one is speaking with the voice of Brahma. It is for this reason that all mantras commence and end with the syllable *aum*.

4. Most of the mantras given in this paper contain references to the primordial Preceptor, the Mentor, and the Teacher. It is probable that the primordial Preceptor referred to is Brhaspati, the preceptor of the gods, the Devaguru. Brhaspati has many attributes: He is a teacher, a priest, and some schools of Hindu thought hold that Brahma, true knowledge, is manifested in him; he is the voice of knowledge, embodied in carnate form, has his being in the Svargaloka, the realm of Indra, where the inferior gods are said to live. In Siam we find much reverence paid to this preceptor. He dominates the school life of children. In olden times and even to-day, many schools will only open on a Thursday, and parents will only allow their children to go to school for the first time on Thursday. The ceremony of *yok khrū* (ยอกครุ) is also performed on a Thursday. This ceremony is carried out once a year when the teacher receives presents from his pupils, makes offerings to his guru and recites mantras asking for his blessing and favour. This ceremony of ยอกครุ is not restricted or confined to the profession of teaching, but is also used by physicians and healers, who receive their knowledge from this great preceptor and they perform this ceremony with the same ritual as a teacher, and on Thursday. Brhaspati, in Siamese พฤษภตติ, is the planet Jupiter, and therefore the fifth day

of the week, Thursday. It is here that we find the connection between the great preceptor Brhaspati and the reason why schools open on Thursday, as well as the ceremony of paying homage to the guru, and praying for his blessing (पुनःकृत्), performed by teachers and healers on this day.

Brhaspati, the preceptor of the gods, is frequently referred to in the Vedas as the Purohita or spiritual adviser of the gods. He lives in Svarga (Heaven), which is simply a mental state where mortals live who are still obsessed by the belief of corporeal existence, but not to the same extent as those who live in lower and grosser states of belief in the reality of materiality, namely the Bhūr, and the Bhuvāloka. Brhaspati, being the great teacher, the source of knowledge, is prayed to by the chief huntsman to obtain his help, and this is received when the chief huntsman puts himself in such a state of mental poise that he reflects the knowledge which pervades all things. Brhaspati living in the Svargaloka still retains, as I have said above, a corporeal form, that is, he still holds this belief, and he has a wife like other mortals. He has not yet attained to liberation, and thereby been translated to the true heaven, the Satyaloka. Brhaspati, being still a material man, is approached by the chief huntsman four times, praying for direction, and receiving his answer in four dreams. An even number of obeisances, sandal tapers, etc., is used for persons in this mental state.

There are other mentors and teachers referred to in these mantras. They are the ancestors of hunters who have passed from our carnate perception, but who are really ever present. There are also gurus of higher understanding, living in an intermediate plane between earth and heaven.

5. In some of the later mantras references will be found to the god Udentra (Udena), the lord of elephants, as well as to Uchen. It may be as well to attempt to explain who these gods are. It is not difficult to find the reason why Udentra takes such a prominent place in the mantras, but unless Uchen is the same god as Udentra, as I think is the case, it will be found more difficult to explain who Uchen is. Udentra, often known as Udena, is an historical figure in India, about whom there are many legends and stories. Although a Brahman king, the story of his life will be found given in great detail in the Phrā : Dhanmapadatthakathā (พระนิพนธ์พันธุสุกตา), a Buddhist work. The same story has been made popular and is read by thousand of Hindus,

and will be found in a collection of Indian stories known as the *Kathāsūritsāgara*, translated by C. H. Tawney, of which work a fine edition was published about ten years ago. In this collection of stories, Udena is called Udayana, and there are some divergencies from the story accepted by Buddhists. In the *Journal of the Vajirañāna Society* for the year R. S. 121 (A. D. 1902) will be found this same story given as a poem rendered in the style known as *Khāmclān* (คำฉันท์). The story of Udena's love for the Princess *Vāsuladattā* has been dramatised under the name of *Ratnāvalī*. The author is believed to be King *Çriharsadeva* of Kashmir, and it was probably written about A. D. 1120. There is an English translation by H. H. Wilson. The story in the *Phrā : Dhammapadaṭṭhakathā* is as follows :

In ancient days there were two kings who became tired of wielding earthly power and decided to abdicate their thrones and enter the religious life. They went to the Himalayas and took up their abode each on a hill standing one opposite to the other. They agreed to meet once every fourteenth day and to build up and keep alight a fire so that each might know that the other was alive, holding that if the fire died down it was evidence of the death of one of them. In due course the fire on the hill occupied by the hermit *Veṭṭhathipaka* (เวตฺถทศิปก) died down, and the hermit *Allakappa* (อิลลทศิปก) knew that his friend had died. A short time afterwards a stranger came to *Allakappa* and revealed himself to be *Veṭṭhathipaka*, who had died and been born again as *Thao Amarindra* in the *Svargaloka*. During their conversation they touched on many sides of the difficulties of the hermit life. The most tiresome was the continual trouble and annoyance caused by wild elephants, who not only soiled the precincts of the hermitage by their droppings, but also trampled down all that was built or grown on the ground. Then *Veṭṭhathipaka* in his new form as *Thao Amarindra* told his friend *Allakappa* of a secret formula. The secret formula took the form of a three stringed lyre. By reciting the first mantra, and striking the first string of the lyre, elephants would be unable to look the reciter in the face. By reciting the second mantra and touching the second string of the lyre, elephants would flee from the presence of the reciter. By reciting the third mantra and touching the third string of the lyre, the chief of the herd would bend his back and lower his head in an act of obeisance, and approach the reciter in this reverential attitude. The hermit *Allakappa* on the departure of *Thao Amarindra* began to

exercise his new powers, and found that he had full control of the elephants who lived in the vicinity of his hermitage.

At this time a king bearing the name of Parantapa (ปรีณตปะ) reigned over the country of the Vamsa or Vatsa, having for his capital the great city of Kosambi. He was sitting with his queen on a balcony of the palace one morning when a great bird flew down from the heavens, attracted by the red mantle or blanket in which the queen was wrapped owing to her being in an advanced state of pregnancy. The bird is called a Hasti, which means the elephant bird, probably an eagle. This bird carried the queen away in his talons and deposited her on the branches of a banyan tree in the Himalaya mountains. On being placed on the tree the queen clapped her hands and called out with such loud tones, that the bird, being frightened, left her. It began to rain, it was cold, and during this physical misery and mental agony at finding herself alone in the depths of the forest, she began to feel the pangs of childbirth. The child, a son, was born at the time of the rising of the sun, and therefore the mother gave her son the name of Udaya, which has been corrupted to Udena. The royal hermit Allakappa who had his hermitage near this tree went, according to his habit, to collect bones and other remnants of the prey of the eagle left under the tree. While under the tree he heard the cries of the child and on looking up he saw the woman. A conversation ensued to ascertain the original social standing of the hermit and the woman. On its being proved that both were of royal lineage the woman asked the hermit to climb up and take the child, but on no account to touch her body. The mother and child were taken by Allakappa to his hut, where they lived for many years, the queen eventually becoming the wife of the hermit. One night the hermit during his nightly vigils realised that the king Parantapa had died. He told his wife, who had been the queen of this king. She cried, and showed many signs of sorrow, because she feared that her son Udena would be unable to succeed his father. The hermit promised that the boy would ascend the throne of Kosambi, and proceeded to initiate him in the power of the three divine mantras and the lyre. The youth began to exercise his newly received power over elephants, and on his reciting the third prayer and striking the third string of the lyre, the lord of the herd came before him, and lowered his head in recognition of Udena's suzerainty. Udena stepped on to the animal's back. The great elephant trumpeted a loud cry, intimating to the old and

decrepit elephants to move away, a second cry to warn the young and adolescent to stand aside and, giving a third trumpet call, summoned all the strong and warlike animals to his side. Udena, riding the great lord of elephants and accompanied by his elephant army, marched on Kosambī. He was joined by many people on the way, those who hoped to gain benefit from his favour. On arriving before the city walls he surrounded them and called on the people of the city to accept him as their king, he being the rightful successor of his father. The people refused, not believing his statement. He then as evidence of his right, mentioned the names of the chief officers of state, but the people still refused to accept him as their king, as they had no knowledge of the pregnancy of the queen when she was carried off by the eagle. He then produced before them his mother's jewelled, red mantle or blanket and his father's ring, which had been given to him by his mother. He adopted this course on the advice of his mother, who told him of the names of the ministers and had given him the blanket and the ring. The people, recognising the blanket and the ring, accepted Udena, and he was crowned king of the Vamsas in the great city of Kosambī. The story now shifts to king Caṇḍa-Pajjota, who ruled over the country of Avanti having his capital at Ujjenī (Uchen). This king on being informed by his courtiers that his power and grandeur were only second in importance to that of Udena of Kosambī, determined to attack him. But as Udena's armies were more powerful, he decided to take Udena prisoner by stratagem. Being aware of Udena's power over elephants and his passion for the hunt of these animals, he ordered that an elephant should be fashioned of wood and made like a living animal. He caused the news of the whereabouts of this elephant to be conveyed to Udena, knowing full well that he would hasten to capture it. Udena took the bait and was made captive by an ambush of sixty warriors concealed in the false elephant. Caṇḍa-Pajjota tried by all means to obtain the secret of Udena's power over elephants, even threatening to execute him. These threats were unavailing. King Udena agreed to impart the secret to a third person, and thereupon king Caṇḍa-Pajjota used his daughter the Princess Vāsuladattā for this purpose. She was told by her father to pretend that she was an ugly, hunchbacked woman and to sit behind a screen placed across the room in which king Udena was imprisoned. King Udena in the course of conversation with the woman hidden from his view on the other side of the

screen taught her the secret. The princess pretended to be very stupid. Her incapacity to remember what she was taught so incensed king Udena, that he shouted out in his anger: "You stupid, thick-lipped and hunchbacked woman, I am tired of teaching you." He raised a corner of the screen and saw before him the figure of a most beautiful woman. This was the Princess Vāsuladattā, who acting under her father's order had pretended to be an ugly, hunchbacked woman. They flew into each other's arms, being conquered by the passion of love. There was no more teaching that day, but the lovers prepared a counter-plot to defeat the desires of king Caṇḍa-Pajjota. The Princess informed her father that a condition precedent to the right of learning the charm was the possession of a potent herb picked under a certain conjunction of stars, and they must have the right of exit, and the use of his famous elephant, who could travel a hundred and twenty yojanas a day. Her wish was granted. Then one day, when her father was away on a pleasure jaunt, Udena put her on the elephant and taking also money, and gold-dust, fled to Kosambī. King Udena therefore not only retained his secret, but obtained a lovely bride.

This story explains the reason why Udena (Udena) is given the title and appellation of Lord of elephants in the mantras, and why his help is solicited. The reason for the use of the word Uchen in the mantras is not clear unless we hold that this word is simply a corruption of Udena. In the story, the capital city in which king Caṇḍa-Pajjota lives is called Ujjenī (Ucheni), and as Udena was imprisoned in Ujjenī, there is a connection between the king and the city, and this may account for the use of the word Uchen in the mantras.

This story of Udena and Kosambī is well known to the Thai Yai and all Thai people. Some historians assert that the Thai kingdom of Nanchao was known by the classical name of Kosambī while others hold its name to have been Mithila. I think that Nanchao was known as Kosambī, or perhaps one should say, the capital city of that kingdom was so known. It is quite clear, however, that the name of the state of Hsenwi known to the Chinese as Selan was Sirīvilasamahākambojasaṅkikosambī. Thai history relates that the name of Utīng (อู่เต็ง) was given to one of the Thai capitals. The figure of Udena is used by the Siamese government as the emblem of the seal of the Revenue Department. The figure used

for the seal of the Provincial Revenue Department (กรมสรรพภณนอก) is King Udena holding his divine lyre in his left hand and touching the strings with his right. Two elephants, making the act of obeisance, kneel before him and present forest produce as tribute. The figure of King Udena used for the seal of the Metropolitan Revenue Department (กรมสรรพภณใน) is that of King Udena robed in his royal dress and regalia seated on a throne. In recent years the two Revenue Departments have been amalgamated, and the seal used is that of Udena in royal robes with regalia seated on a throne. These two seals are of some antiquity. This figure may be seen by those who drive from the Phaya Thai Road to the Si Phya Road, for it is on a bridge known as Udena Thavai, which stands close to the drive entering the University grounds. Udena, in many respects, resembles the Greek god Orpheus. Orpheus possessed a seven stringed lyre, by striking which and producing music, he was able to tame the wild beasts of the forest. He also had dominion over rivers, forests, and mountains and could make them do his bidding.

6. Spirits, as a libation to the gods, the preceptors, the teachers, ancestors and others, take an important place in the offerings made to these beings by the elephant huntsmen in every phase of the hunt. These offerings precede the recitation of the mantras. The offerings of spirits to gods is of great antiquity, and probably originated in the offerings of the Soma juice made to the deities, and drunk by the Brahmans in ancient days, and lauded so highly in the Vedas. This Soma juice was extracted and fermented from a milky, climbing plant, forming a beverage offered as a libation. Its exhilarating qualities were grateful to the priests, and the gods were represented as being equally fond of it. In Siamese literature one does not often find references to the use of this Soma juice, but the deities and other celestial beings are often spoken of as imbibing Amṛta (อมฤต), the Ambrosial liquor, the water of life. This term was known to the Vedas, and seems to have been applied to various things offered in sacrifice, but more especially to the Soma juice. At a later period, the name Soma was appropriated to the moon, and some of the qualities of the Soma juice have been transferred to the luminary, who is Ośadhipati, or lord of herbs. So Soma, the moon, is considered the guardian of sacrifice and penance, asterism, and healing herbs. By some peculiar process of synthetic philology, the Siamese, knowing of the relationship between the Soma juice and Soma, the moon, have

applied the term Nam Chand(a) (น้ำจันทน์), water of the moon, to spirituous liquor, when drunk by princes.

7. Following this introductory note, will be found the actual paper recording the several steps which have to be taken to capture wild elephants. These steps are related in nineteen phases commencing with the formation of the hunting party, followed by the selection of the site for the kraal, the building of the kraal, and the driving of the elephants. Each of these phases is supported by one or more mantras, a translation of which has been given. Four plates showing the three different kinds of kraals, and the method of training elephants form a part of the paper.

1st November, 1931.

PHASE I.

PREPARING FOR THE HUNT, BY INVITING THE POWER OF
PROTECTION, CONJURING THE SPIRITS OF ANCESTRAL
HUNTERS AND INVITING THE PRESENCE OF
THE PRIMORDIAL PRECEPTOR.

When it has been decided to commence operations for the driving of wild elephants into the kraal or keddah, it is necessary for the chief-huntsman to get in touch with the Spirit of his preceptor (guru). This is done in the following manner. The chief hunter holds his mind in the right attitude, concentrates his thoughts four times on his spiritual teacher or the ancestor spirit of hunters, to ascertain the fortune of the hunt. He is always rewarded by a manifestation of his teacher in four successive dreams, and is supplied with information about the men and the fortune of the hunt. Whether bull or cow elephants will preponderate in the capture, is divined by an examination of the black crabs and the horse-shoe or king crabs offered as a sacrifice to the preceptor spirit. Should there be a large number of male crabs, then the capture will be mostly bull, or vice versa. No form of divination is used for the purpose of selecting the right men to form the hunting party. In the sea-board provinces, it is not the practice to divide the hunters into different classes of rank, nor to give promotion or to demand the payment of any fees from hunters, such as is the case amongst hunters on the Khôrat plateau in Eastern Siam. Acts of reverence are not made to the fire in the camp, as in the Eastern provinces. It is, however, necessary for the chief hunter to pray and intercede for protection from danger and evil for those working with him in the operations of elephant catching. The following prayer is used for this purpose :—

“Om, word of auspicious power,

O adamantine frame, like unto hills of iron, ranged around
seven fold, standing firmer than the rocks,

Grant protection to me from touch of rain or sound of
thunder.

My preceptor sits on a mermaid as big as a boat,

Rides a tiger large as a horse,

Ten men in front, fifty round about.

Om, auspicious word,

By Thy power, screen and conceal me,
 For innumerable sorcerers encompass me about,
 Protect me against the onslaught of countless evil spirits, and
 defeat attempts of various cunning hunters to test and try
 my power.

Prevent their ingress within this Great Defence.

Send them back from whence they come."

This mantra is also used for warding off danger during driving operations. The old and experienced elephant huntsman with reverential obeisance makes a sacrifice and oblation to the spirit of his preceptor. That familiar spirit, learned in elephant and forest lore, is always present to assist and help those who render him homage. The sacrifice consists of seven fowls, five ducks, five blue crabs, three or five horse-shoe crabs, the head or flesh of a pig one bottle of spirits, some tubes of scorched glutinous rice as well as of ordinary rice, some tomatoes prepared with condiments as a salad, two banana-leaf cups for flowers, three green coconuts, some red sweetened cakes, and white balls made of flour or ground rice, some ขนมลา, a cake similar to the former, rice-wafers, and some boiled rice. The incantation recited at the time of making the sacrificial offerings takes the following form. It is recited before sending out the command convening a meeting of the spirits of the preceptor (guru) and other teachers, learned in forest and elephant lore. The beings referred to in the mantra are the spirits of the ancestors of elephant-men, wise men versed in the business of elephant hunting, truly understanding forest lore and also those having jurisdiction over hills and dales, towns, and lands.

"Om, breath of spiritual power!

Grandfather and grandmother of Mahawats:

Grandfather and grandmother of hunters:

Grandfather and grandmother of great age:

Great Uncles of the first and second degree:

Under-Mahawats, Lasso-Mahawats:

Mom Sitthi (หม่อมสิทธิ), Mom Sang (หม่อมแสง):

(ท้าวมหาสิทธิ) Lord of Great Power,

(ท้าวมหาไชย) Lord of Great Victory,

(ท้าวมหาลาภ) Lord of Great good-fortune,

Venerable wise being of locality, (พ่อหม่อมเจ้าภูมิ),

Venerable wise being of benevolent service (พ่อทมนต์เจ้าแก้ว),
 Venerable wise being of auspicious permanence,
 Venerable wise being of great courage,
 Venerable wise being of lesser courage,
 Venerable wise being of great Realms,
 Venerable wise being of small States,
 Ancient spirit guardian of treeless downs:
 Ancient spirit guardian of snow-clad hills:
 Ancient spirit guardian of tree-clad hills:
 Ancient spirit of the Royal Tiger, Lord of forests”.

The command to the spirit of the primordial preceptor to attend a meeting for the purpose of accepting the sacrificial offering, is couched in curious language and is somewhat peremptory. This holy mantra, the power of which is invoked, is one composed by the first or primal elephant-hunter versed in ancient lore, and handed down from time immemorial. This command is as follows:—

“Om, we invite thee, O Preceptor,
 Om, we invite thee, O Primordial Preceptor,
 With respectful salutation, to come to us and not pass by,
 To take thy seat as head of Council,
 For to-day's affair is in thy sphere,
 Oh, take thy seat within this circle of great beauty,
 Arranged with taste and care.
 With respectful salutation we invite thee, O Preceptor,
 To accept this auspicious sacrifice offered by thy slaves.
 The day is fortunate,
 Thy slave recites the magic mantra
 O'er consecrated powder and the holy water endowed to
 please the eye,
 Thy slave now recites the holy mantra
 O'er sweet and perfumed flowers,
 And leaves of betel, and betel arrayed to please the eye,
 Thy slave sends these offerings by power of wind,
 To touch the ox and buffalo,
 To touch the elephants in forest midst,
 To touch all men where'er they be,
 Becoming mad will roam and wander,
 Leaving hearth and home shall come at thy command,
 O our Primordial Preceptor, by the magic of thy mantra.”

The prayer of invocation may also take this form with a slight difference in the offerings made. They are seven fowls, five ducks, one swine head, one or three bottles of spirit, red and white cakes, cakes of milk and ghee, rice, curry, salads, three coconuts, candles, sandal wood tapers, flowers, leaf-cups, placed right and left, one piece of white cloth, one mat, one pillow. The chief hunter prepares these offerings and presents them in proper manner. There are three mantras which must be recited successively. The first is:—

“Om, word of spiritual power,
 Thy slave with fingers joined, thumbs placed on brow between
 the eyes,
 Raised o'er the head,
 Craves permission to present an offering
 Of roasted rice, garlands of flowers, sandalwood tapers and
 candles giving light,
 Where'er may my Teacher be,
 Where'er thy slave may be,
 Please come and guard the place,
 O Spirit of my Mentor,
 Please come! Partake with enjoyment of the pickled tea and
 betel.
 I invite thee, O my Mentor, to come and take the place of
 honour,
 Also all the other Teachers,
 Please come and help us gain our ends,
 This day, I make obeisance with pure intent.
 Please come within the beauteous circle,
 Should I err in form or rite, be not incensed with me.
 Please come, and by thy grace preserve me from danger and
 all evil.
 Knowing well their nothingness, they are but illusion,
 Send them whence they come!”

The second is:—

“Om, word of spiritual power,
 Respectful invitation to my Mentor is made by me,
 And all thy pupils who are thy slaves,
 And also to the spirit of the Royal Tiger,
 Please come! Please come! O Teacher, to thy slaves.
 Invitation couched in pleasing words, being fearful of thy
 might.

Do not object, but come and partake of offerings.
 Spirit of the banks of Mathurā dancing with graceful posture,
 Please come! Enjoy the sacrificial offerings, thou who art
 our Mentor.

Respectful invitation to all the gods,
 To come and consecrate the holy water granting power to it.
 Make this gift to us.

O Lord Sasdi,

Thy children make obeisance morn and eve to thee,
 To the presiding Preceptor, to all the gods, and the chief of
 holy ascetics.

Please come! Thy words having holy power.

Give this power to us as we desire.

Raising hands in act of reverence to the goodness of our
 parents,

In ascending line of ancestry,

And to the gods who guard and watch the earth and air,

Thy slave will send the holy mantra,

Actuated by purest thought in proper form,

Please come! The magic of this mantra reaching to the
 elephants in depth of forests,

Causing them infuriated to become,

Roaming here and there, crying in their agony,

They respond to call of the Holy Mantra of our Preceptor.

They Come!"

The third mantra takes this form;—

"Om, word of spiritual power,

Respectful invitation to the spirit of my Mentor,

Make royal progress, pass not by,

Touch my head,

Please come! O father mine,

And partake of the offerings made,

Spirits, viands, comestibles and condiments,

Raw and cooked meat, both fowls and ducks.

Thy slave with consecrated candles makes the offerings.

O Father mine, partake of all these things where'er they be,

The food and sweets of varying flavour.

Please come and help thy slave, give me power.

Thy slave prostrates himself in reverential posture.

Please come and meet in consultation.

Thy slave's eyes, inflamed by the effulgence of Nārāya,
 Make offerings to the spirit of the Preceptor.
 Respectful invitation to the spirit of my Mentor,
 To take the place of honour,
 And to all other teachers, please come and help us gain our end.
 I make obeisance with pure intent.
 Please come, and by thy grace preserve me from danger and
 all evil.
 Knowing well their nothingness, they are but illusion,
 Send them whence they come!"

When the rite of invoking the presence of the Preceptor has been completed, then the *Pisācas*, who are the slaves of the Preceptor, are called on to appear and partake of the sacrificial offering, their portion being set aside for this purpose. The words used are:—

"Oh, come in rightly formed procession,
 Group by group, those carrying banners in the fore,
 Then the musketeers with flint and matchlock,
 Halbardiers with spear and lance,
 Archers armed with bow and arrow,
 Flankers on both left and right,
 Scouts hidden out of sight.
 Thou must not eat with master thine.
 By group and group, line on line."

During this ceremony of invocation and offering of sacrifice, it is incumbent on the hunters to beg the spirits to grant their favour, that success in the hunt may be theirs.

NOTE TO PHASE 1.

1. In the first phase of the hunt the chief huntsman has to approach his teacher or guru and the ancestral spirits of hunters, to ascertain the fortune of this hunt and the men who should join therein. It will be noticed that he has to hold his thoughts in proper poise and concentrate his mind on the object to be attained four times and he is rewarded by four dreams making manifest to him the answer to his prayer. The reason why this act must be performed four times is because the spiritual beings he is appealing to, are those who have passed from this earth but are still held in the bonds of material belief. Chinese when making ceremonial obeisance to the tablets of ancestors have to use four incense sticks and make four prostrations for the same reason. The triple act of prostration

holding three incense tapers and candles, or offering the same number is only used when approaching the Supreme Being, the Creator as manifested in the Trinity. The belief in the triple manifestation is prevalent in most religions.

2. In the first mantra there is a reference: "O adamantine frame, like unto hills of iron, ranged around seven fold, standing firmer than the rocks". These hills are Sumeru (Himalaya), the abode of the gods, and Kailāsa, near lake Mānasa, the Īiva's heaven. The region is supposed to be surrounded by seven hills composed of seven different gems.

3. Mahawats. The origin of this word is somewhat obscure. It is a Hindi word and means, an elephant driver, known in India as a Mahout, a corruption of the word Mahawat.

4. Mom Sithi, Mom Sæng,

These are two persons renowned in former ages for their great knowledge of elephant and forest lore and for their skill in catching elephants. They have passed away, posthumous honours and the rank of "Mom"—prince—have been conferred on them. Their power as spiritual beings in the spirit world is invoked when it is purposed to commence the operation of catching elephants.

Thao Mahā Sithi,

in whose hands success is held,

Thao Mahā Chaya,

he who overcomes all difficulties,

Thao Mahā Lāpha,

he who gives fortune to those who propitiate him.

Venerable wise being of locality,

benevolent service,

auspicious permanence,

great courage,

lesser courage,

great states,

small states.

These are the names of great hunters of former times who have passed to the realm of spirit. Their qualities were so highly esteemed and their knowledge, and their skill of such a rare nature that they have been placed on the pinnacle of reverence for all future hunters to emulate.

Ancient spirit guardian of treeless downs,

Ancient spirit guardian of snow-clad hills,

Ancient spirit guardian of tree-clad hills,
 Ancient spirit guardian of the royal tiger.

These guardian spirits are those which have taken up their habitation in these regions, are possessed of great power and can by the exercise of the same, grant protection from danger and ward off evil. It is for this reason their power is invoked for the operations of elephant hunting, to carry the hunting party through the forests, hills, and dales free from danger. The spirit of the royal tiger is most powerful and his power must be invoked on behalf of the hunters, otherwise their actions would come to naught.

5. This powerful mantra, this incantation on being spoken by those of understanding, moves through space and causes restlessness in those whom it touches. When animals or human beings are touched by this power they are easily controlled by those who have this understanding. It is in order to obtain this power of control that the incantation or spell is recited. In Siam to-day, the people still hold to the belief that on the 8th and the 15th day of the waxing and waning of the moon, witch-doctors, versed in black magic, recite incantations whose power is carried on the wings of the wind, and whomsoever this wind may touch, if unprotected, may become possessed by an evil power and behave abnormally, even to the extent of becoming mad. This belief in the power of witch-doctors is probably an echo of the power inherent in the mantra given above.

6. The spirit of the banks of Mathurā dancing with graceful posture is probably the guardian spirit of the ancient city of Mathurā. This city was celebrated throughout India as one of the seven sacred cities. It stood on the river Yamunā. It was the birthplace of Kṛṣṇa. There is a legend that this city was built by an Asura king named Madhu. This ancient city has disappeared and the modern city Muttra is on its site.

PHASE II.

ENJOINMENTS LAID ON WOMEN CONNECTED WITH THE HUNTERS DURING THEIR ABSENCE.

An auspicious and favourable day for commencing the hunt having been selected, the hunters must take farewell of their wives, on whom the following enjoiments are laid: 1. The women are

not allowed to rub any pomade or oil on their hair and bodies, not to use any lard or oil in the preparation of their food. It is held that should the women do this, their husbands will be unable to climb trees to escape from the wrath and fury of a charging elephant, and thus lose their lives. 2. The women should not beautify, embellish or perfume their bodies, and on no account indulge in an amorous intrigue; should they do these things their husbands will meet their deaths. 3. The women must be careful not to quarrel or engage in angry strife, nor should they beat their children, for should they break this command the spirits will not respect the hunters nor honour their authority. 4. The women and other persons residing in the house of a man engaged in elephant hunting should not sit or stand in the door-way of the house, nor should such persons take rice out of a rice pot with their hands. Should any person so sit or stand in the door-way, or sit astride the sill, or remove rice from a pot with their hands, the belief is that such acts, constituting an obstruction, will react on the elephants and prevent their entering the kraal. Should any wife refuse to behave herself in accord with these rules, the husband must divorce her temporarily during the period of the hunt, but may resume marital relations with her after his return.

NOTE TO PHASE II.

These restrictions on the conduct of women during the absence of husbands is not confined to men employed in the business of elephant hunting. Similar enjoinders with slight variations are imposed on women when the husband is absent on business, war, and other purposes.

The reason for prohibiting the women performing certain acts or using certain articles is based on a strong belief in sympathetic magic or telepathy. The act of a wife immediately reacts on the husband or the affair he is pursuing.

Restrictions similar to these are imposed on women in Burma and the Shan States during the absence of a husband on any business.

PHASE III.

OBSERVANCES RELATING TO SELECTION OF SITE FOR ERECTION OF KRAAL.

A start for the forest is now made without further observances or rites. Canes and creepers are cut for making ropes. The site

for erecting the kraal or keddah is chosen. The selection of this site is a matter of much importance and is surrounded by many ceremonies and the offering of oblations. The sacrifice usually offered consists of one cup of rice, one cup of water, and a fish complete with head and tail. Before making this offering the Preceptor is invoked with respectful prayer and then the spirits of the place are asked to grant permission to use the site. The invitation to the Preceptor is couched in these words:—

“Salutation to thee, O Teacher,

Please come and preside at Council here with thy Preceptor,
Grant us favour, thy slave requires thy presence now.

Please come to Council circle here, arranged with things of
beauty rare,

Grant protection to thy slave, and destroy the powers of evil
unseen and seen.”

The prayer to the spirits of the locality craving for permission to use a site is thus:—

“Om, thy slave begs a place to rest,

A place in forest midst,

Where he may build a palace, a home for elephants,

O Mahādeva, thy slave asks for a place to rest,

A place to erect a shrine for sacrifice and offerings,

That thou may'st come and enjoy these things.”

The supplicant then continues by asking the spirit to show by signs his favour or disfavour of the selection made, saying if the site is not approved of, that he may dream of evil things, but if suitable that he may dream of good things. If the dream be of evil things, a new site must be chosen.

When the selection of the site made has been agreed to by the spirits of the locality showing their approbation by sending a pleasant dream, then the business of cutting wood, canes, and creepers is proceeded with. No sacrifice or oblation need be made. It is necessary, however, before felling the timber, to present a respectful invitation to the spirits of the trees to leave their homes and habitations and give the wood for the making of the kraal. The invitation is framed in this language:—

“Om, word of auspicious power,

O great God-like Spirit, descend from thy home,
that thy slave may take it for his purpose,

The erection of a palace, a mansion for elephants."

The following words are spoken when about to cut the first tree. They take the form of a curse, their object being to drive away any elves, spirits, sprites, or goblins who may still be in the tree:—

"Om, word of auspicious power,

May destruction by fire be thy lot should'st thou not depart!"

However, when about to fell the tree chosen as a corner post these words having the value of a curse are spoken:—

"Om, Thou may'st be firm above and fixed below,

Thou may'st swerve and sway, thou shalt be mine.

Be fixed thou may, but conquered be,

By power of the holy Trinity."

The power referred to here is that inherent in the three sacred letters constituting *um*.

From admonition the speaker turns to gentler tones of coaxing, thus:—

"Thy humble slave inviteth thee, O Spirit of great intelligence,

That thou may'st be the corner post of all.

Elephants in numbers great, arranged in right Array,

Shall come to thee to know their fate,

O Spirit of Victory and Might,

Om, may thou possess great fortune good, by virtue of our offerings."

NOTE TO PHASE III.

The ceremony of cutting wood for constructing the Kraal is similar to the ceremony observed in India to-day when cutting wood for constructing a house.

Mahādeva is the Great God, generally meaning Çiva. This term is also used for one of the Rudras in the Vedas.

PHASE IV.

CALLING UP ANCESTRAL SPIRITS BEFORE BUILDING THE KRAAL.

Everything being in readiness for the construction of the kraal, further invitations are given to the spirit of the Preceptor, but sacrificial offerings need not be made. The invitation takes the same

form as that issued to the Preceptor when calling him to take his place in the council, given in Phase I of this paper.

PHASE V.

CEREMONY OF LUSTRATION EXPELLING SPIRITS IN POSSESSION
OF LOCALITY REQUIRED AS SITE FOR KRAAL

Before the kraal is constructed a ceremony of lustration or purification is performed by the sprinkling of holy-water having the object of casting out, and expelling evil spirits having possession of the land required as a site for the kraal. This mantra is recited :—

“ Om, auspicious word, the breath of God,
Give us victory for evermore,
O'er all evil power attempting to destroy.
Lord Viṣṇu, the Preserver, Almighty on Earth and the spirit
of this place consenting,
I, together with Phrā: Rāhū, Demon of the sky, stationed in
the van,
And the Great Gods stationed in the rear,
Have been commanded by my Preceptor
To erect this corner-post endowed with luring power.
O wicked imp and sprightly elf
Approach thee not to my goodself,
Empowered by God to right all wicked wrong,
To drive away the sprites and all their throng
Beyond the bounds of boundless space,
Subvert their schemes and plots apace.
Tarry not! Begone, O wicked sprites with all speed,
With cut and thrust of sword, the severed heads striking
earth begored,
A sorry death indeed.
Begone, Ai Ran, depart thee with all haste,
My Master chargeth me to drive away all forest-sprites,
All will-o-wisp (เวณิด) of open spaces,
And all spirits of alluring graces,
Casting spells o'er mankind, spells of infatuation,
Binding them in carnal meshes,
And spirit of the kraal beyond the bounds of space,

My Master maketh me expell all imps, familiars of men,
 By virtue of the magic word inscribed by sacred pen.
 Begone, Begone, with all despatch, lest I strike thee with
 a cudgel,
 Causing pain to body thine,
 Know ye, whom it may concern,
 That giant trees with fear tremble,
 Hard Meru to softness turns,
 Wizards, deeply versed in magic, possessed of power to move
 in space, (พิภพ) (พิภพ)
 In virtue of their talismans,
 From me, do flee apace.
 Mother Earth her bosom opens by virtue of my merit,
 Giveth me a place therein, to build a kraal with swinging gates,
 Our purpose to complete.
 Mother Earth her bosom opens at command of magic Mantra,
 Hidden deeply in herself, by my lord the Primal Craftsman,
 Moh Ta Moat, Master Spirit of all hunters,
 The key to which he gave to me.
 Let my Mentor, wise in lore,
 Prepare the ropes for placing round right leg and neck,
 And ornaments the elephants to bedeck,
 Arranged in rows side by side.
 Grant protection to the huntsmen.
 Om, I adore the Truth, the Law, the Unity of all,
 May my fervent prayer, made with pure intent,
 Reliant on the sacred scriptures and the Mentor's lore,
 Supported by my sacrifices, bring forth a recompense."

NOTE TO PHASE V.

The ceremony of lustration described at the beginning of this Phase corresponds to a rite which is met with in the manuals of the Royal Bhraminical Ceremonies of Siam, and is known in India as "Dikrakṣanam," *i. e.*, "Guarding the directions," or eight quarters of the universe. Each of these quarters is governed by a god, supported by an elephant, references to which will be found in this paper.

PHASE VI.

CEREMONY OF LUSTRATION PURIFYING THE KRAAL, AND THE
SIGNING OF A BOND WITH THE SPIRITS POSSESSING THE SITE.

When the ceremony of lustration by sprinkling holy water over the kraal has been performed, further sacrificial offerings must be made before spirit shrines erected in three different places,—one on the right, one on the left and one at the rear of the kraal. A written agreement is drawn up as between the hunters and the spirit of the place on which the kraal is erected, stating that in return for so many elephants captured offerings of such a nature and such a quantity will be made. Also stipulating that should the number of elephants caught not reach the number stated in the bond, the offerings will be reduced proportionately, and that should elephants not enter the kraal there shall be no obligation on the part of the hunters. A copy of this bond is placed in each of the shrines,

At the time of making obeisance to the spirit of the place at the three shrines it is necessary to make offerings of the following articles, red and white cakes, bean cakes, sesamum cakes, koh cakes, milk and butter, banana, sugar-cane, spirits, pork, the flesh of a duck and a fowl, glutinous rice, white rice, spiced meat, fish salad, vegetable curry, roasted rice, flowers, tapers, candles. These offerings are placed in certain banana leaf cups, three three-cornered cups, four four-cornered cups, and one large four-cornered cup. White and red flags are fixed at each corner of these cups, the colours alternating, and sometimes a flag is placed in the centre of the large cup. The chief hunter, having lit the ceremonial candles and made obeisance, recites this mantra:—

“Om, word of power, breath of God,
Thy slave prostrates himself in right obeisance,
And presents offerings of lighted candles and incense.
In former times the ancient spirit of this place,
Caused a circle to be fixed upon its face,
Commanded me to invite the sixteen spirit guardians of the
earth,
Who hold sway at these points,
To invite with respectful salutation the four gods,
North-East, South-West, North-West, South-East,
whose dominion covers the surface of the universe,

To invite the gods who know the way,
 From the forest depths to come,
 To Phrā: Rāma the Protector,
 The Treasure of the Holy One,
 From the sixteenth heaven to come,
 To invite to come Varuṇa the Elder,
 And the wandering gods, abode unfixed.
 My ancestral spirit commandeth me,
 To invite Phya Bejra, He of the gong-like mouth,
 Roaming here and there, visiting all the gods,
 And guardian spirits of the place.
 I respectfully invite all terrestrial spirits to come,
 And not be long in coming,
 To partake of the food and viands supplied,
 Cakes and rice, and sugar candy,
 Pickle tea, areca nuts in plentiful supply,
 of delicious flavour and aroma, and fruit of many kinds.
 By word of the Victorious one given in sacred writings,
 A spirit of the place guards the gate,
 Induce and prevail on him to come with his henchmen.
 A spirit of the place guards the eaves of the shrines,
 According to command from ancient times,
 One spirit guards the underpart,
 Thy slave hath received thy bounty,
 Is in enjoyment of full happiness,
 A spirit guards the kitchen, going in and out,
 Accept our offerings made in right form,
 Candles, sandal tapers, betel nuts and leaves,
 Cakes with beans in great abundance are heaped together,
 Thy slave beseecheth the Ogres Yakṣa inhabiting the place,
 And the Phrā: Bhūmi, Spirit Lord of this locality,
 And the Gods Devatā, favouring this spot,
 To witness the bond made."

NOTE TO PHASE VI.

Varuna is the Indian Neptune (God of the Seas). "Phya Bejra" is probably a shortened form of "Phya Bejrapāṇi," *i. e.*, Indra, the King of Gods and the owner of Airāvata, which is considered to be one of the progenitors of the elephants of the earth.

PHASE VII.

CEREMONY OF THANKS-GIVING TO ALL WHO HAVE HELPED
IN THE CONSTRUCTION OF THE KRAAL, AND THE GREAT
FEAST GIVEN IN THEIR HONOUR.

A ceremony or service giving thanks to the spirits who have rendered assistance in connection with the granting of the site, and construction of the kraal, which includes homage being paid to the spirit of the Preceptor, is now held. This ceremony or service is held inside the second enclosure, that in which the elephants are finally herded. The following offerings in the form of a feast are necessary, 3 ducks, 3 fowls, spirits, rice, curry, pork, steamed glutinous rice, rice moulded in the form of a cow, milk and ghee (clarified butter), bananas, sugarcane, 3 black and 3 horse-shoe crabs, one bamboo-rat (鼠), incense tapers and candles, roasted rice, flowers, one red and one white flag which are fixed in the shrine of the spirits of the locality on an altar erected, having a height-level with the eyes. The chief hunter, having lit the candles and sandal wood tapers and presented the offerings to the spirit, recites the following prayers.

“Om, auspicious word, the breath of God.

Respectful greeting and invitation to

Phră : Nārāyaṇa.

Please come and preside as host.

Phră : Kāla, owner of the kraal, please come !

And kindly pass the invitation to the gods and godlings of heaven and earth,

To leave their homes and join with us.

Phră : Nārāyaṇa, the presiding host,

Invites the gods Indra, Brahma, Yama,

Īṣvara, Nārāya.

My spirit preceptor bearing the name

Viçvakarma,

Commandeth me to build a palace and a city,

A memorial to commemorate.

Phră : Kāmchād, residing on the left,

Phră : Kāmchai, residing on the right,

Phră : Buddha Kineda, residing in the front,

Phrā: Buddha Kinaya, residing in the rear,
 The creator Viṣvakarma (Viṣṇukam), enthroned on my head,
 The gods and godlings come in numbers vast,
 Form a circle round about a hundred tiers in height.
 He the creator, Viṣvakarma, taking his farewell, com-
 mandeth me to build a kraal,
 A palace most excellent and complete in every way (คอกแก้ว).
 I will make auspicious offerings to Phra Uchen, the lord of
 elephants.
 Supported by the mantra of the Tiger King, spirit of the forest,
 He, the creator, accepts our sacrificial offerings,
 The cakes, the butter, bananas, sugar-cane,
 The betel nut and leaves,
 Lighted candles, and incense tapers,
 Silk and cloths of finest textures,
 Perfumed oils and other things.
 Greeting and invitation to the Fire God,
 Will-o-the-wisps, Spirits of the Forest and the goddess
 Thepsākhā,
 Come and receive our offerings
 Of cakes, and butter, banana, sugar-cane,
 The betel nut and leaves, of incense sticks and candles,
 Presented by thy slave at many places
 Round the beauteous kraal,
 Most excellent and complete in every way.
 Please cast thy eye with favour on that which I've prepared,
 The bananas and the sugar-cane in great abundance planted.
 Please cast thy eye with favour on the palace which I've built,
 A palace in the forest glades, a place of calm enjoyment.
 The Lord Īvara riding on his elephant,
 A male, tusked great in stature,
 The lord Nārāya riding on his elephant,
 A female, of great beauty in face and form,
 The excellent preceptor riding on his elephant (พระยาช้าง),
 Skilled and trained in movements graceful (สะอาด),
 Leads the way to forest palace,
 A place of pleasure, serene and calm.

Monkeys dancing in perfect unison
 With the graceful movement of the elephants,
 Which browse on succulent grasses as they pass,
 Are enjoined not to tarry, overcome by drowsiness,
 But to hasten and to hurry by will of spirit power.
 Come, O god Udena, take thy seat
 And listen to the music of the gongs and drums,
 Music of the forest, sweet and pleasing to the ear.
 Come, my Lord Uchen, King of elephants,
 Receive our sacrificial offerings made to thee, of cakes and
 butter, bananas, sugarcane,
 Betel nuts and leaves, incense sticks and candles.
 Greeting and invitation to Spirit Preceptor, Chief of majestic
 hills,
 To whom bananas and sugar-cane are offered,
 Together with lighted candles and sandal tapers placed in
 rows and groups.
 Greeting and invitation to the Spirit Preceptor, Chief of the
 golden city,
 And to his deputy to enter the palace in the forest built,
 Please come, O ye of princely rank, receive our sacrifices,
 Composed of cakes and butter, spirit, rice,
 Lighted candles, tapers, and other perfumed things.
 Greeting and invitation to the Spirit Preceptor, chief of the
 cliff-city,
 God of the forest,
 Please come and receive our sacrifices,
 Composed of cakes and butter, the proper offerings,
 Come and take the condiments and salads,
 The viands of meat, fish and crab,
 And the lighted candles and incense tapers.
 Greeting and invitation to the spirit of glowing fire, will-o-
 the-wisp,
 Causing elephants to move, following in their tracks,
 Please come and receive our sacrifices
 Composed of cakes and butter, the proper offerings,
 Come and take the condiments and salads,

The garlands and the perfumed things.
 Greeting and invitation to the Spirit of the District Ruler
 (พระมณฑลตำบล),
 Lord of the forests and wilds,
 Invitation to the spirits of the trees and fields (ต้นไม้ต้นไม้),
 Having come and eaten of the feast,
 Please help to drive and urge the elephants the forest palace
 to enter,
 A place of enjoyment, serene and calm.
 Greeting and invitation to the spirit of glowing fire, will-o-
 the-wisp,
 Living in the forests and wilds,
 Please come accept our offerings, perfumed and worthy of all
 praise,
 Presented in the proper way,
 Take the condiments and salad, the viands of meat, fish and
 crab,
 The garlands and other perfumed things.
 Greeting and invitation to the Spirit Lord of forests (Phrā :
 Phrui) vast in extent,
 Having in its bounds strange caves, havens of elephants,
 Wild and tangled region, filled with spirits of every kind
 Roaming to and fro,
 Please come and receive our sacrifices,
 Composed of cakes and butter made in proper form,
 Please take the spirits, rice, and viands of meat, fish and crab,
 The lighted candles and scented tapers.
 Greeting and invitation to spirit Energy (ผิฉัน),
 The natural forces within all things from end to end,
 Used in building the kraal, the palace, within, without, and
 all appurtenances,
 Please come, and receive our sacrifices,
 Composed of cakes, and butter made in proper form,
 Please take the spirits, rice, lighted candles
 And scented tapers.
 Greeting and invitation to ye Spirits, lords of forests,
 The lady Thepsākhā (เทพสาคหา), gentle guardian of the
 trees,

And the lady Thorāni (นพธรณี), our Lady Mother Earth,
 I place the offerings in their leafy cups, within, without.
 Invite the spirit of the vast enclosure, for today
 I proclaim to all the Spirits whom it may concern ;
 I erect the proper awning for high born and low,
 Please come, and receive our sacrifices,
 Composed of cakes and butter made in proper form,
 Of sugar-cane, bananas, viands of meat and fish both cooked
 and raw,
 With lighted candles and scented tapers, a right oblation.
 Greeting and invitation to the protecting gods, those possessed
 of Knowledge (เทพธิดาจารย์ พระโพธิสัตว์),
 Please come with haste and take our offerings, of cream, and
 butter, in proper form,
 Viands of meat and fish, both cooked and raw
 Lighted candles, and incense tapers, a right oblation.
 Greeting and invitation to Phrā : Bhūmi and Phrā :
 Phrai (พระภูมิ พระไพบร์), spirits, lords of land, of forests, and to the
 Lord Nārāyaṇa.
 Invitation to Mæ Phao Thong (แม่แก้วทอง), the chief, the queen
 of elephants,
 Induce thy friends and relatives to enter the excellent Palace,
 That great enclosure, built by spirit hands.
 Having entered there within, partake of spirits, rice, our
 offerings,
 Enjoy the juicy creepers, and the green grass,
 Tempting in their freshness,
 Thereafter bathe and gambol, admire the forest palace erected
 for thy pleasure.
 Come and eat bananas, sugar-cane in abundance growing.
 Invitation to the lady elephant, come and eat the tender
 grass,
 Induce your friends and relatives to enter the forest palace.
 Do not go away from here to places distant, all ye bulls
 and cows,
 Come, admire the lasso-ropes placed on golden benches for
 your delectation,

Come and hear the lilting song sung as a lullaby to soothe to sleep.

Servitors are in attendance, standing, sitting, in rows and groups,

To prepare thy beds and give you grass and water.

Invitation to the lady elephant of beauteous form,

Following step by step the noble bull Phya Chāng,

Come, enter the forest palace, a place of calm and happiness.

Bring with you a retinue of cows and bulls.

Invitation to the lady elephant to induce to come all female friends,

And feast their eyes on gorgeous flowers prepared for their good pleasure in the palace precincts.

Go not elsewhere.

Invitation to the spirit father of the hunters,

Mahawats on head and hind of bulls and cows,

Directed, guided by the All Wise One, knowing all of elephant-lore, direct and lead the way with speed,

That all the herds of bulls and cows may come

And feast on bananas and sugar-cane in abundance, growing for their pleasure.

Elephants of both sexes, bull and cow,

Having feasted to repletion, enter the palace of their free will.

Bananas and sugar-cane as offerings are made

To propitiate the lord of elephants "Phrā: Uchen" and the lord of tigers "Smīng Phrai" (สมิงพราย).

Toward us turn thy faces and give thy blessing on our undertaking.

Om, by virtue of the circling movement,

I will circumambulate around and round

And cast from here all evil things.

I will erect a consecrated post,

And by the circling movement cast forth evil that peace may reign.

NOTE TO PHASE VII.

In the mantra given in Phase VII of the hunt, many gods are invited to be present, and accept offerings made to them.

Narāyāna, although in later days known as Viṣṇu, is in truth

Brahma, the chief of all, the primal cause, He who manifests himself as the principle of good in Nara, the first man. The term Nara has become merged in that of Nārāyaṇa. In so far as Nara, Nārāyaṇa, is the manifestation of Brahma, equally so is Viṣṇu, for Nārāyaṇa eventually became known as Viṣṇu. Here we find the same confusion of thought as we find in the various schools of Christianity about the status of the Father and the Son.

Phrā : Kāla is the God of Time. As Time has a beginning and an end, it is finite and therefore does not come within the cognizance of the primal cause. It is therefore merely a human belief. Kāla is essentially a temporal thing, and this term has been applied to Yama, the judge of the dead. The Atharvaveda holds that Kāla drew forth the worlds, that is he drew them forth from their true spiritual being, causing mankind to believe in the reality of finite things. This premise is absurd for finite things being non-permanent cannot be the Truth. The kraal being a temporal things falls within the jurisdiction or ownership of Kāla. He is required to invite the gods and godlings, the Devas and Devatās. These beings have their place in the three material worlds, the Bhūr, the Bhuvah, and Svarlokas. They suffer under the illusion of the reality of birth and death, and their god, Time or Change, therefore invites his children to come. The author of this mantra would seem to have become somewhat confused when he ascribes to Nārāyaṇa the duty of calling on the five gods to come. These five gods are material conceptions having a corporeal form. Nārāyaṇa as Brahma, the creator of spiritual things, could not have cognizance of material states. Therefore Nārāyaṇa must have been degraded to the position of material being. Indra, the ruler of the Svargaloka, is temporal. Brahma referred to here is not the true Brahma, the Creator of spiritual things, that is Brahma the masculine being the conception of mortal man who makes Brahma like himself, a mutable being without foundation. Yama I have already said is the judge of the dead. He is temporal, for in Truth alone is found reality, permanence. In Truth or the Abode of Truth, the Satyaloka, which is the real state of man, there is no death, and there is no judge of the dead. Īṣvara which means the Lord, is a term used for Çiva, a very material sensuous god, for in conceiving of him man has given to him the attributes of his own evil passions. Nārāya is man in his material

form, not Nārāyaṇa, the first man, a true spiritual expression of Brahma (neuter), the spiritual creator.

Viṣvakarma is a term applied to the creator of the universe. He is known as the architect, the artificer, the builder, the constructor. He is said to have given man the Sthāpatyaveda, the science of architecture and mechanics. Viṣvakarma has a spiritual side, is immortal. Material mortal conceptions are but the counterfeit of spiritual immortal things.

The School of Engineering in Siam has been given the name Rongrien Visnukam (โรงเรียนวิศวกรรม), a corruption of Viṣvakarma and is sometimes spelt as Viṣvakarma. The Commissioner of Works in the Royal Household holds the title of Phya Viṣṇukam.

Phrā: Kāmchād is undoubtedly Īiva the destroyer.

Phrā: Kāmchai is Viṣṇu the Preserver.

Phrā: Buddha Kineda I think, must be Brahma (masculine), that is Brahma as conceived of by man as possessing all his evil characteristics centred in mortality, for here he is given the material eye of knowledge.

Phrā: Buddha Kinaya is, I think, Brahman (neuter form), that is the true spiritual creator, omniscient, omnipotent, and omnipresent, the creator of Man and all things which are created. For here he is given the spiritual eye of knowledge.

The Tiger King is Smṅg Phrai (สมิงพราย).

This term means the lord of the forest, for the tiger is in truth so feared that his sway is unquestioned. The idea is that original, primal or spiritual tiger dominates the forest, and it is necessary to propitiate him.

The fire God is Agni.

Thepsākḥā—I do not know who this goddess is.

PHASE VIII.

CEREMONY DECLARING THE KRAAL OPEN FOR USE

When the kraal is ready for use an opening ceremony is performed. This takes place at the entrance to the inner enclosure on its outer side. The following articles are used in connection with this inaugural ceremony, namely, betel nut and betel leaf, sandal tapers and candles.

The chief huntsman, having lighted the candles and incense tapers, recites the following words:—

“Om, word of power; the Excellent Ṛṣi has commanded me to light the candles, fixed to the yoke of the plough,
Which turns the furrow, the openings on the bosom of Lady Mother Earth.

The excellent Ṛṣi requires me to open up all caves, abysses and deep places,

To open up all rivers and subterranean waters.

Om, word of Power; the Excellent Ṛṣi Lakkhayāna commands me to summon the Consort of the Moon to appear in brilliant splendour.

After which the Excellent Ṛṣi commands me to drive the elephants to the open kraal to enter there within.

Om, let there be plenty and great abundance.”

The chief hunter having recited this mantra, which has the power of making all things manifest, then turns to the power inherent in the all pervading heart of mercy, love and goodness, qualities of Buddha, true enlightenment, and repeats the well known invocation to the five Buddhas, four of whom have come to help distressed mankind. This invocation is in Pāli and takes the following form:—

“Om, Ye five Buddhas, helpers of mankind,
To find the way to light and glory,
Endowed with the All-seeing-Eye, the Light of sentient Beings,
This Eye transcending a thousand eyes.”

NOTE TO PHASE VIII.

The Ṛṣi Lakkhayāna is not one of the seven Ṛṣi or sages to whom the hymns of the Vedas were revealed. This name does not appear amongst them. The seven Ṛṣi are the seven spiritual children conceived in the mind of Brahmā. They are spiritually conceived and spiritually born. The fact that Lakkhayāna calls on the Consorts of the Moon to appear would seem to imply that this Ṛṣi had sway over those stars surrounding the moon. The moon married the twenty-seven daughters of the Ṛṣi Dakṣa, who are personifications of the twenty-seven lunar asterisms. The moon is said to be the son of one of the seven great Ṛṣi, namely, Atri. These seven Ṛṣi, mind-born children of Brahmā, are represented in

the sky by the seven stars of the Great Bear. It will be seen from this note that the seven Rsi are connected with the planets and stars, and that the wives of the moon are also stars, daughters of a Rsi called Dakṣa, not one of the seven. There are many Rsi other than the seven great ones, and Lakṣhayāna may well be Dakṣa under another name. The Siamese word for an asterisk is *dokchän* (ดอกจันทร์), which is derived from the lunar asterisms, the twenty-seven wives of the Moon.

PHASE IX.

CEREMONY GLORIFYING AND PRAISING THE FORESTS.

HAVING recited the stanza given in Phase VIII the chief hunter, seated alone on the raised dais, proceeds to recite this hymn to awaken the spirit of the forest, and to praise and glorify its beauty. The chief huntsman lights the candles and incense tapers and presents flowers.

“Om, word of power, teacher of the teachers, composed and constituted of the 34,

And Indra, Brahmā, Yama, and Gala,

My teacher is Moggalāna.

Uchen, the Lord of elephants, whose voice resounds throughout the realm of air,

Commandeth me to praise the forests in pleasing words and tones.

That such be heard throughout the woods and dales,

Convenes a gathering of the gods and godlings come punctual to the time.

The god Vitsānākām requireth me to recite the magic mantra, Composed of the Elixir of Knowledge.

Please come and take thy seat in front of all the godlings.

He lays on me the duty of praising the forest and awakening its spirit.

Herds of elephants cannot stationary remain,

Some play, some trumpet without rest or pause,

Searching for their friends in the forest glades, tears rolling down their faces.

Herds of elephants wandering here and there

In much confusion, sad at heart, stretching forth their trunks
to grasp the luscious grass, tears rolling down their faces.

In the forests, the trees, Māi Chik (ไม้จิก), Māi Chāk, (ไม้จัก),
Māi Phā:wa (ไม้พวน), Māi Sōn (ไม้สน), Māi Kēo (ไม้แก้ว) en-
dowed with magic power to move at will,

And keep the herd on rightful way to kraal ;

The god marks the magic circle,

Commences to read the holy mantra praising the forest green.

In the depths of forests, places of pleasure *great*, bright with
gold and crimson lotus,

Black Mynahs with golden beaks talking with their gentle
voices.

The herds of elephants cannot here remain,

They must hasten to the kraal, tears lying on their cheeks.

Do not tarry, spend no time on parting words.

Phrā : Uchen, the lord of all the herds,

Has come and is above.

And the lord Kosi is on the surface of the earth,
giving praise to forests all.

Go, enjoy the vision of the birds,

The tailor, weaver and the doves,

Singing cooing with their sweet and pleasant voices.

Whoe'er enjoys this pleasant music, by pity overcome,

Recalls to mind memories of his children, who fettered him
of yore,

Entreating, pleading with their mothers to go enjoy the
perfect bliss.

Go, visit thy grand parents, entreat and coax thy mothers
with pleasant and sweet voices.

I will cast the magic spell and and lure the leader of the herd
from the depths of forest wild,

Thou must not be slow, move with stately speed,

The male and female mixed in great confusion, with fear and
trembling in their hearts.

It is long since thou met thy friends,

The trampling thunders throughout the forest,

Some gambol, untouched by fear, in the forest green.

Entreat and coax them all to come together,

Waste no time, Phrã: Uchen is waiting.
 Herds of elephants in all degrees related,
 Come! and look with pleasure on the flowers,
 Enjoy the scent arising from the lotus in the ponds amongst
 the hills and dales in the forest depths.
Their minds are full of happiness thinking fondly of Phrã:
 Uchen,
 Whose voice resounds and echoes everywhere, compelling pity.
 Tailor-birds, weaver-birds and doves full of sorrow, tears
 welling in their eyes at thought of coming parting from the
 happy forest home.
 In the forest, flocks of birds are full of sorrow, tears welling
 in their eyes.
 By virtue of the Sacred Power, steadfast and strong,
 Gives forth praise of forest, calm, serene.
 In the shade of stately trees both "Phô" and "Sai,"
 All creatures in the forest are agitated, and by sorrow bound,
 Even the spirit embodied in the male and female elephant
 Of high distinguished qualities like unto gems set in purest
 gold,
 Are troubled at the coming parting.
 Convene a gathering of gods and godlings induce one and all
 to come,
 And enter within the kraal ranged along the forest.
 O power steadfast and strong.
 Om, O word of Auspicious Victory,
 By virtue of the power of the *Preceptor of the teachers*,
 Give power to the Teacher of the Hunters, cunning and
 sagacious,
 Let fortune and peace be with thee.

 PHASE X.

 CEREMONY PRAYING FOR FREEDOM OF THE FORESTS.

When the ceremony of glorifying and awakening the spirit of
 the forest has been performed the right of free entry to the forest
 must be applied for, by making the following prayer to the control-
 ling spirit:--

“ Om, quickly and with speed, facing to the front and rear,
 Uphold, protect the mantra's power, travel at your best pace.
 My Mentor sendeth me to meet you face to face.
 Come before I read the royal command, and destroy the
 spirits living on this land.
 Please disclose the way through thickets in the forest tangle.
 Obey at once without ado by virtue of this prayer ”.

PHASE XI.

CEREMONY PROPITIATING PHRA UCHEN AND OTHERS,
 REQUIRING THEM TO COMMAND THE ELEPHANTS TO GO TO THE KRAAL.

The ceremony described in Phase VIII having been completed, it is necessary to invoke the favour and power of Phra Uchen, the lord of elephants, that he may send his subjects to the palace built in the forest (the kraal), a place of calm and serene happiness. The invocation takes the following form of asking for a blessing and is supported by gifts being made as an act of propitiation.

This act is performed at the entrance to the inner enclosure of the kraal. The offerings are betelnut, and betel leaves, sandal wood, incense tapers, and flowers. The chief huntsman, having lit the tapers and candles, makes the offering with proper form and ritual, reciting the following prayer:—

“ This day I will prepare the auspicious leaf-cups and make
 right offerings known as the Great Success,

To obtain favours and blessings.

Let there be no evil and no danger.

I make offerings to obtain favours and blessings of the gods
 of the earth and the air,

Phra Nārāya, Phra Phāisōb (ไพศรพนธ์), the

Sages of the Three Worlds (พระฤๅษีไตรภพ) and the

Sages of the Naga World, the realm of waters,

the Sages of Fiery eyes,

the Sages versed in Magic and talismans,

Calling on these eight noble ones to come,

and prepare an Elixir.

I also make offerings to the Sage Nārada, the Sage of Middle

Space (พระฤๅษีเจ้าหัตถ์), the Sage of Mālā (พระฤๅษีมาลา), the Sage of the Three Unities,

And invoke their presence to join in the preparation of this Elixir,

That ye shall come and lure elephants from the forest, only those the best.

Also Phrā : Buddha Khineda, Phrā : Buddha Khinaya, Phrā : Kām-chāt, Phrā : Kām-chāi, and the Sage Nārada, that ye shall come and vest Phrā : Uchen, the Lord of elephants, with power by virtue of the Elixir,

To have sovereign sway o'er all elephants, where'er they be.

Then the Rṣi, sages, having met

Shall shower blessings on Phrā : Uchen that he may victor be.

O Blessed Spirit of Life,

Have no fear of forests, wild and dark.

This day is auspicious to make offerings to Phrā : Uchen the Lord,

Cause not fear to elephants in the forest glades,

Coax, induce them to enter in the kraal,

And look with favour on the roasted rice, and lovely flowers, Bananas, sugar-cane, beans, and sesamum, in abundance there laid out.

Please come, O Blessed Spirit of Life, manifested in Phrā : Uchen, youthful and tender.

O Sages, Rṣi of the Fiery eyes, bless thy son.

O elephants, bulls and cows, in the forests living, be ye not afraid.

Pease come, O Mothers all, from thy forest home.

By friendly suasion induce all to come.

Make act of adoration to Phrā : Uchen the lord, in the Golden Hall.

O Female elephants, saddled and caparisoned, persuade all to come.

Water of lakes and rivulets, grass succulent and tender awaits you there.

The Rṣi bless the sons and daughters great in number assembled in the Golden Hall.

Female elephants, their tails trailing on the ground, caparisoned

and saddled, ready for the road.
 Of the lineage Kobutra, son of the Sun rising in glory in the
 centre of the herd,
 Lead it to the kraal,
 To admire Phrā : Uchen, the great one on the earth,
 And Phrā : Mātali, renowned charioteer of Indra god,
 And Sages, Rsi all, *without exception*.
 Bless the aged hunter (หมอบเฒ่า)
 Please come, O Fathers all, come admire the garlands and the
 tiered cups of leaves.
 Come, O Spirit of the Blessing,
 Bless the lady elephant of purest white,
 Scion of Kobutra, son of the Sun,
 Tail trailing on the ground.
 Come, O Spirit of the Blessing,
 Admire the offerings made as act of adoration.
 Come, O Rsi, and lords of earth,
 The goddess Mekhāla, protectress of the seas,
 Implore and crave the blessing of the King,
 The Lord Uchen,
 Endowed with power to call all elephants, living in the forest
 wild,
 To come and enter in the Golden Hall.
 Command the herds to go in to the kraal,
 And admire the roasted rice and flowers of many kinds.
 To call the elephants from the depths of forests wild, to come,
 To make offerings and bless the young and small, in numbers
 great,
 Come in, be blessed all ye,
 Bless the lasso ropes, and bars of inner kraal,
 Prepared by skilled hands for elephants from beyond,
 Bless the ropes, regalia of Phrā : Uchen, lord of Elephants,
 Bless the passage ways (ขานขานกก),
 Bless the Mahawats (สะเวกสะตำ), the first assistant and the
 driver of the right,
 Bless all mantras, charms and talismans, begat by Phrā : Uchen,
 O Lord of Heaven come down to us,
 Shower thy blessings on Phrā : Uchen this auspicious day,

Let there be no danger, protect the Hunters (พรหม) of first and second rank and me myself.

The Lord of all, Īṣvara, Nārāyaṇa, then will come and bless me.

Om, endowed with victory and power, auspicious word :

Then the eight great rishis will give their blessings to thy slave.

Let there be no enemies, but in their place the peace of victory, the peace of power."

NOTE TO PHASE XI.

In this mantra eight great ṛṣi are referred to. This is in accord with the number recorded in the Vāyu Purāna which adds Bhṛgu to their number. (See note on Nārada). The eight ṛṣi are, Gotama, Bharadvāja, Viṣvāmitra, Jamadagni, Vasiṣṭha, Kaṣyapa, Atri and Bhṛgu. The Vāyu Purāna, although giving the names of eight ṛṣi, still calls them "seven", which is the number in the Ṛg-veda. In this mantra the names of the ṛṣi, except Phrā : Nārāya and Phrā : Phāisōb (พระไพศิพนธ์), are not given and it does not seem to me that these two personages can be considered to be ṛṣi. Phrā Nārāya is a form of Viṣṇu, and Phrā : Phāisōb is Kuvera, the lord of wealth, having his realm in the north quarter. It may be that this mantra does not refer to the seven great ṛṣi, but rather to the guardians of the eight quarters, each of which is protected by an elephant. The eight lords of the quarters, points of the compass, are frequently referred to in Indian literature as the eight ṛṣi. The eight quarters of the world and the eight elephant guardians are : Indra (east), elephant Airāvata ; Agni (south-east), elephant Pundarikā ; Yama (south), elephant Vāmana ; Sūrya (south-west), elephant Kumuda ; Varuṇa (west), elephant Añjana ; Vāyu (north-west), elephant Puspadanta ; Kuvera (north), elephant Sārvabhauma ; Soma (north-east), elephant Supratika.

Phrā : Phāisōb is held in Siam to be the god guardian of rice. As this deity is the god of wealth, he would naturally in a country where rice forms the staple article producing wealth, be the guardian of that form of wealth. There is a delightful account of the ceremonies in connection with the changing of the year during the reign of King Prasat Thong (ปราสาททอง). This took place at the commencement of the year Chulasakkarājī 1000 (A. D. 1638), when the king decreed that the tenth year of the cycle then approaching, which would

normally be the year of the Tiger, should be changed to the year of the Pig. This was done with a view to escaping from the misfortunes and calamities which would befall mankind with the advancing of the present age or era, Kaliyuga.

The ceremony took the form of homage to the eight great lords and the elephants of the quarters. The ceremony was properly staged on mount Sūmerū and mount Krāilat, which were built for the purpose, and surrounded by the seven jewel mountains, a reference to which is made in Phase I. These mountains were surrounded by twelve figures representing the signs of the zodiac. It is interesting to note that in all cases the names of the eight elephants are not the same as those given in Indian mythology. They are given as follows: East, Airaphōt, of a white colour; South-east, Romhātsdīn, of the colour of fire; South, Rātānānatkūnchon, of the colour of a pearl; South-west, Anchon, of a black colour; West, Komūt, of a yellow colour; North-west, Sarānilakhācharet, of a purple colour; North, Sarāphomhātsādīn, of a green colour; North-east, Sāvetrākḥāchathan, of a silver colour.

Nārada is one of the seven divine sages. The Bhagavadgītā extols him as the chief of the seven sages, and says he is Bhṛgu. Bhṛgu is given in the Vāyu Purāṇa as a sage, making eight, but it calls them seven in number. This is because the seven sages are included in Nārada, and Nārada is included in the seven, and in this form being the seven sages he is their chief and is known as Bhṛgu.

The reason Nārada is mentioned in this mantra is because he is credited with being the inventor of the vina (lyre). This lyre is the divine instrument giving Udena power over elephants. Udena has a close resemblance to the Greek God Orpheus, and it is held by some exegetists that Nārada has a resemblance to Orpheus in his form of chief of the Gandharvas, heavenly musicians.

Mekhāla, sometimes known as Mā : ni Mekhāla, Girdle of Gems, is an obscure divinity, probably of southern Indian origin. There are references to her in the Siamese version of the Jātaka stories, and in some of the legends. Mekhāla appears in the Saṃkha Jātaka and the Mahājanakajātaka.

In both these stories she is represented as being the Guardian of the seas, but it would appear that the succouring of shipwrecked mariners and travellers does not fall within the sphere of her jurisdiction. Ordinary persons are allowed to drown. In these two

stories a saintly sage, a future Buddha, is concerned, and in both cases he is shipwrecked. Mekhāla has neglected her duties, and the distressed saint and his servants are buffeted about in the sea for seven days, before Mekhāla goes to their help on the admonition of the four Lords of the Earth. It is stated by some authorities that Mekhāla was absent attending a meeting of the gods, at which there was dancing, and that she so enjoyed herself as to neglect her duties. It is quite clear that Mekhāla only extends her help to a holy person of the greatest benevolence. In one of these stories she only extended her help to the holy man's servant, when the holy man shared his good fortune with him. Mekhāla then placed the attendant on the jewel ship with his master, and sent them to the port of Molinī.

In the Mahājanaka story, Mekhāla saves Mahājanaka, a holy man, the Great Being, after he had been swimming in the sea for seven days, by taking him in her arms, holding him to her bosom, and flying through the air for seven days to the city of Mithila.

In the great epic Rāmāyana of Vālmīki Tulsidas, or that of Bengal, there is no reference to Ma : ni Mekhāla. In the Siamese and Cambodian versions of this epic story, known to the Siamese as the Ramākien (รามเกียรติ์), there is a part in which Mekhāla appears. This episode does not seem to be connected with the Rāmāyana story, but is an interpolation, taking the form of an introductory incident. In this incident Mekhāla comes from the clouds, beautifully dressed, carrying a magnificent and splendid jewel in her hand. The flashes of colour and light from this jewel attract the attention of a terrible ogre named Rāmāsura. He asks Mekhāla to give him the jewel; she refuses. He pursues her, and attempts to seize it by force. Varjun or Arjuna comes to her help but is killed in the fight which ensues. Varjun is thrown with such great violence against mount Sūmerū that it is put out of position, and the gods have to replace it. The story ends with the victory of Rāmāsura, but he did not get the jewel, which Mekhāla took with her to her palace in the seas.

The Siamese people hold that the claps of thunder in a great storm are caused by Rāmāsura throwing his axe in this fight, and that the flashes of lightning are the scintillations of colour and light from the jewel held by Mekhāla.

This episode is acted by the Royal Masked Players of the Courts of Siam and Cambodia. The staging is magnificent and the

pursuit of Mekhāla and the fight with Varjūn presents an excellent opportunity for posture dancing. This story is probably of Tamil origin and brought by this people to Siam and Cambodia, in which countries they would seem to have had much influence in ancient days. Mā:ni Mekhāla only had sway over the seas extending from the east coast of India to further India, and was therefore a local divinity.

It is somewhat difficult to understand why Mekhāla should be prayed to and called on to give her help in an elephant hunt, for there does not seem to be any connection between her and elephants. The ceremonies an account of which is given in this paper, are carried out in the territories adjoining the sea-coast. The reason for introducing Mekhāla may be found here, and it is almost certain that the hunters who introduce this form of elephant hunting with all its ceremonial, were foreigners from Southern India, who knew of Mekhāla, the Protectress of the Seas.

Mā:ni Mekhāla is both the subject and the name of a classic poem written in the Tamil language. The heroine of this poem is Mā:ni Mekhāla, a young girl, the issue of a merchant and a dancing girl. Mā:ni Mekhāla, the divinity or goddess, is her guardian angel. King Udayana (Udena) saw her at the Indra festival at Puhār. Her beauty was so great that he fell in love with her, and attempted to gain her favour. Mā:ni Mekhāla the goddess, knowing that her protégé was in danger, descended from heaven to protect her and carried her off over the sea to the sacred island of Maṇipallavam. This poem bears sign of Buddhist influence, and to some extent is an exposition of the tenets of Buddhism. Its aim would seem to be educational. For in one of its cantos, the XXIXth, there is an exposition of syllogisms and sophisms, and curiously enough almost an exact restatement of this exposition has been found in the Nyāya-praveṇa lately recovered in Tibet, a Tibetan and Chinese translation only being known to exist.

Mā:ni Mekhāla was a well-known divinity worshipped in the ancient city of Puhār, situated at the mouth of the Kaveri river, which empties its waters into the Indian Ocean east of India. This city was the great emporium of trade between India and countries further East. Its people were addicted to the worship of Indra and, owing to their neglect of the religious observances in connection with this cult, Mā:ni Mekhāla was commanded by Indra to sink the city under the sea. The city today is under the sea, and a small fishing village has

taken its place. Mā : ni Mekhāla as a divinity did not disappear from the mind of the people with the destruction of the city of Puhār. Her worship was continued in the city of Kāñcī, a short distance from modern Madras. There was an annual festival held in her honour, and her cult occupied an important place in the religious life of the people of that city. The people of this city eventually accepted Buddhism, and the city became the centre of the Buddhist activities of Southern India. The cult of Mā : ni Mekhāla still remains with the people, and it is for this reason that Mekhāla is brought into the two birth stories of Buddha, the Saṅkha and the Mahājanaka. The classic poem in the Tamil language, which is known to all Tamils, was undoubtedly carried by these people on their voyages to further Asia, and this is probably how Mekhāla came to be known in Siam and Cambodia, and also appears as a divinity to be propitiated in the elephant mantras. It is worthy of note in this connection that the human Mā : ni Mekhāla kindled the love of King Udayana (Udena). In many of the elephant mantras Udena is appealed to, and takes a prominent place in the ceremonies performed during the operations of elephant catching. It is also clear how Mekhāla has a place in a birth story of Buddha.

It is probable that Mekhāla is still worshipped to-day and her help sought for by travellers on the sea.

PHASE XII.

MANTRA DEMANDING GOOD BEHAVIOUR OF SPIRITS OF EVIL PROPENSITIES HAVING THEIR BEING IN ELEPHANTS.

The mantra given below is an invocation to a spirit, an elephant spirit called Ai Ran, who would seem to have a number of retainers or henchmen divided into groups, twelve in number. It is difficult to understand who this Ai Ran is, but he is probably a spirit of bad propensities, or in other words he and his henchmen represent the evil characteristics of the elephant, which are twelve in number. When wild elephants are captured it is necessary to perform a ceremony of purification to cast out these devils or evil tendencies. This mantra is recited with the object of controlling the evil propensities of elephants during the process of capture, and therefore offerings of food are made to these bad spirits, that they may refrain

from actively exercising their evil power to make the elephants fierce and wayward so that they cannot be caught.

The ceremony of presenting offerings to Ai Ran, the elephant spirit, is performed at the end of the inner enclosure. The offerings are: one bottle of spirit, one fowl, candles and sandal-wood tapers. It will be noticed that the offerings made to Ai Ran are very inferior to those made to the Preceptor, ṛsi gods and godlings. The following prayer is recited when making the offerings.

“Om, auspicious word, Invite Ai Ran Chit (อัยรมานจิต)

Ai Ran Chong Hong (อัยรมานจอมทอง)

Ai Ran Rā:næk (อัยรมานระเนก)

Ai Ran Bang-phrāi (อัยรมานบงไพร)

Ai Ran the heart, Ai Ran the proud, Ai Ran the boaster,

Ai Ran forest rider,

And his groups of henchmen, twelve in number.

Please come, partake of food as offerings made,

Spirits, rice, fowls and ducks, cream, and butter.

I this food do offer to you all.

When thou hast ate, send with speed all fortune good,

Do not impede or tarry, be not deceitful in performance of this act.

Play not thy knavish tricks lest punishment on ye befall.

Om, join in good companionship,

Eat to thy repletion of offerings made.

Let peace reign supreme.”

PHASE XIII.

CEREMONY MAKING AN APPOINTMENT WITH THE ELEPHANTS.

Another ceremony has to be performed, namely, that of making an appointment with the elephants. This must be carried out at night. The chief hunter, being seated alone on a raised dais or platform, recites these words, but no propitiatory offerings are made.

“Om, Phrā: Uchen, how wert thou born?

On the forest-clad cliffs.

Command all to go,

Placing earth on the head, come, O Elephants, all.”

This stanza must be repeated three times, and at the end of each recitation the chief hunter performing the ceremony must call Khu (ꨀ), the forest call, the idea being that Phrā: Uchen, the elephant lord, hearing the call will come.

PHASE XIV.

CEREMONY REQUIRING ELEPHANTS TO LEAVE THEIR FOREST HOME.

Notwithstanding all the ceremonies which have already been performed even to the stage of making an appointment with the elephants in the forests, it is still necessary to call on them to move from the forest to the kraal. The following mantra is used for this purpose. No offerings are made.

“ Om, wavering unsettled state, mind absent from the body,
 Carried away by the wind,
 Soft hearted, easily swayed, come, O Mother.
 O Lord, give power to the Hunter to touch the hearts of the
 elephants,
 That they may come to me. Come here; come.”

PHASE XV.

SEARCHING FOR HERDS OF ELEPHANTS, AND CEREMONIES
 IN CONNECTION THEREWITH.

The hunt now enters on a new and more active phase. Hunters and drivers are sent out to search for and locate the herds of elephants. Having come across a herd certain propitiatory ceremonies must be performed at a place in the forest. For this purpose the men take with them one bottle of spirits, one fowl, wax candles and sandal-wood tapers. Having selected a suitable place, a shrine dedicated to the lord of the earth (ศารทพระภูมิ) is erected and the articles brought are placed on this altar, the candles and incense tapers are lit. When making these offerings the chief driver prays for success in the following words:—

“ O All Ye Spirits of this place,

Vested with the duty of guarding this forest,
 O All Ye lords of forest, and of the trees,
 Having power and authority in this place,
 (Should the names of these particular spirits be known, their
 names should be voiced)

We pray that we may find elephants this day,
 And that we may be guided to such places as the herds may be.
 When we have met with elephants,
 We beseech ye to use your authority to prevent their doing
 ill or harm to us,
 And give us your assistance in leading and guiding such
 elephants to the kraal”

(It is required of the drivers that they should inform the
 spirit of the place, of any arms or other weapons which they may
 have with them).

Before the drivers and beaters partake of any meal it is incumbent on them to make an offering of a small portion of their food at the shrine to the spirit of the place, and the Preceptor Spirit vested with power. When this offering is made it is customary to utter a prayer pleading for success. In addition to the offerings mentioned above it is also necessary to give a small portion of the food to the lower grade spirits, because it is known that when the Lord Spirit of the place and the Preceptor Spirit move about they are accompanied by a large gathering of their retainers or servitors. This is done by placing the food on a green leaf. It is for this reason that the food offered to the Lord Spirit is made separate from that presented to the servant.

Steps are now taken to round up and drive the wild herd to the kraal. The beaters are headed by a man called the *กษัตริย์*, chief driver. When following at the heels of the herd, during the progress of the drive, the chief driver must recite the following words from time to time:

“Om, hand over, O Great Giver of things seen,
 Hand over elephants from the forest green,
 Deliver to us in the kraal, O Great Giver of things seen.”

PHASE XVI.

CEREMONY INVOKING THE HELP OF SPIRITS TO LURE
ELEPHANTS TO THE KRAAL.

The chief huntsman, who does not take any part in the driving operations, remains in the kraal, and every evening seated on a raised dais, while the drivers and beaters are at work in the forest, he has to recite this mantra, being an invocation to the spirits to lure the elephants to the kraal:—

“Om, to our respectful invitation, please respond and be not slow,

Quickly search, and quickly call, the elephants to come, both great and small.

O Lady Gold, of pure selection, Lady White of dazzling splendour,

And Kra Wah, Gracious giver of the beauty spots of pink,

Rulers o'er all elephant herds living in the treeful forests,

To our invitation please respond,

O Noble Ladies, queens of elephants, living in the forest free,

Hearing this my call, reply and come with speed to me,

And meet, as though of one body corporate, heedless of thy rank and kind.

O Ancient spirit of the hills, clad in eternal green,

Wandering in thy forest home,

The trees give forth their happy song, echoed far and wide,

Mai Chik, Mai Wa, the forest-trees standing side by side,

O Lady elephants of the quarters scattered o'er the land,

Come ye quickly and with haste to this kraal its hospitality to taste.

I, the first of Teachers, wise and sage,

Seated here, praise the forests full of age.

Success, success, let it be ours

By virtue of our sacred powers,

And peace be with you.”

PHASE XVII.
DRIVING OF ELEPHANTS TO THE KRAAL.

Everything having so far gone satisfactorily, the covenant with the spirit signed, an appointment with the wild elephants made, the right of free use of the forest accorded, and the elephants invited to leave their homes and come to the kraal, the serious business of hustling and driving the herd is undertaken. The hunting party is divided into groups of three to five men, headed by an experienced hunter, whose business is to penetrate into all quarters of the forest in search of the wild herd. When this is found, the men approach it with silent steps below the wind, in order that their presence may not be known.

When the foot-prints of elephants are met with in the forest, the chief driver or beater standing on one of these foot-prints recites the following stanza:—

“Om, O Lord Eagle, prince of birds, spread out thy wings
and tail,

O, Mother of all elephants guide all thy children to the kraal.”

(This same stanza is recited when a herd of elephants is seen. When the chief driver has said these words, steps are immediately taken to drive the herd.)

When the herd is on the move, owing to the action of the drivers, the following words are recited:—

“Om, auspicious word, I, by the power of my mind,

Will cause the elephants to the kraal to go.

Therefore prepare the stakes and posts,

Make them firm.

Om, let there be no obstruction, no impediment, let peace
reign supreme.”

These words having been given voice to, the chief driver blows through a wooden tube in order to send the elephants to the kraal.

When the elephants have crossed a river, creek, or waterway, the following words are spoken:—

“Om, word of auspicious Power, The Preceptor Spirit requires
me

To destroy the ogress (𑀓𑀺𑀭𑀸), the spirits of the forest, rivulets and vales,

Spirits of the lakes, spirits of the creeks, and the landing points,

Destroy all sirens infatuating men, spirits of those who have met their death by drowning.

I will cross with ox and buffalo, horse and elephant,

Om, word of power, let there be peace."

The herd is reconnoitred to ascertain where the leader is, what he looks like, and in what direction he is facing; also to ascertain the number of bulls and cows composing the herd, the nature of the forest, and the direction of the paths which this herd is in the habit of using. The men then silently retreat, and the dispositions to be taken to drive the herd are talked over; the signals to be given in every eventuality, due to the movement of the herd, are fixed. Whereon the men proceed to take up their posts in the vicinity of the leader and on the flanks, and at the rear of the herd, at such places as may be best suited to their purposes, in accord with the character of the forest in which the herd is located. The hunter stationed near the leader judging from the position of the herd that the opportune moment has arrived to commence driving, strikes his bamboo-clacker. The result is instantaneous. The leader of the herd scents danger, and trumpets loudly as a warning to his companions. It has been noticed that, as a rule, the herd on hearing the first warning trumpet call, places itself on the alert. On hearing the second call of its leader, it runs forward and gathers near him; and on hearing the third retreat trumpet call, it moves away headed by its leader. The men stationed on the flanks, seeing the animals gather together round their leader, wait for his third trumpet call to strike their bamboo-clackers; this causes the whole herd to move away.

A frightened herd always moves along the path they have been in the habit of using, unless there is some impediment or obstacle. The men in the rear now follow the herd, and strike their clackers in order to drive the herd towards the point or spot agreed on. The animals go forward, alternately moving and stopping, moving when they hear the sound made by the clackers, and stopping to listen. Should the path taken by the elephants be hedged in by dense forest, or rocks, and hills, then men are placed

along the route to hasten their flight towards the kraal. Should the path be in open country intersected by cross and diverging paths, then it is necessary to place men at these points to keep the herd on the right way leading to the kraal. The hunters must be well acquainted with the country they are driving over, and arrange beforehand to have men waiting at such points as rivers, streams, open plains. When the herd arrives at these points it must be checked and not allowed to resume its movements until the fall of night. As long as the driving operations take a normal course, the chief huntsman is not called on to take a part, but should the elephants behave abnormally and there be danger of their breaking away, then the chief takes control.

PHASE XVIII

OPERATION OF TRAPPING ELEPHANTS AT THE KRAAL.

The preparation for trapping varies according to the type of kraal of which there are three: 1. Square-shaped (คอกเหลี่ยม); 2. Gourd-shaped (คอกนันท้า); 3. Drop gate fan shaped (คอกพลั่วหรือคอกทรง) and swing fan shaped (คอกกู่). When the kraal erected is of the square or gourd-shape, the front portion is known as the ขาใต้, flare or torch passage. It is here that the bamboos, to hold the torches or flares, are fixed in the ground, thus forming the two sides of the passage. This passage is sometimes as long as 1200 metres and of some width, and leads to the kraal.

The flares are fixed at intervals of six to eight metres and three platforms are erected at equal intervals, on the outer sides of this passage. These platforms are for the men who have the duty of watching and signalling the movements of the herd to those in the kraal, and lighting the torches when the herd has entered. Arrangements are made to place torches across the end of this passage, which are only lit after the elephants have passed to the inner corridor. This corridor, about 80 metres in length, is built of strong posts latched together by ropes and known as ขามซี่, strong legs, and leads the animals to the gate of the kraal. A running contrivance holding combustibles (generally resin) is placed on each side of the corridor and tied to a rope

which is pulled from the platform built near the gate, to facilitate rapid lighting when the elephants have entered the kraal. These combustibles are pulled towards the gate and set alight, to cow the frightened elephants while the men are closing the gate. This is the entrance to the first enclosure and when the elephants have gone in, the chief huntsman, having performed the necessary ceremony, together with his men, cuts the rope holding the gate which is a drop one. When the gate has fallen to its position, it is fastened securely. This mantra, praying that the gate may be strong and firm, is recited:—

“ Be as firm as the Gem of Enlightenment,
 Be as steadfast as the Gem of the Holy Law,
 Be as everlasting as the Sacred Brotherhood.”

When the gate has been securely lashed and fastened, this mantra is recited, that by its inherent power the gate may have strength to prevent the egress of the most powerful animal. Its words are:—

“ O god of Watchful Perception, keep thy eyes on this spot.”

Flares are lit, crackers are exploded, guns fired, and clackers struck during this operation, with the object of driving the animals into the second enclosure, which is connected with the first by an overhead bridge and separated by a gate. Having driven the herd into the second enclosure, its gate is closed after another ceremony. It will be understood from this description that the driving of elephants to a kraal demands good organization, for it is necessary that each man employed should understand what he has to do and to do it at the right time. A very complete system of signals from the outer wings to the kraal is employed to give warning of the coming of the herd. The use of flares is of importance in the drive, having the object of keeping the animals in the right direction and to prevent their breaking back. The firing of guns and exploding of crackers are used as an aid to achieve this purpose. The operation is one surrounded by difficulty and danger, which reaches its highest point when the time comes for placing the ropes round the legs of the terrified animals in the kraal. It is usual to put the noose-ropes on any fierce male first, and then to proceed to do the same with the other males, ending up with the females. To carry out this work men stand outside the enclosure with noose-ropes (เชือกคราด) (Sā:dām) attached to poles, which are thrust between the posts of the kraal, waiting for

an opportunity to fix them on the hind legs of the trapped animals. This is done when they lift their feet but, should the animal not move, it becomes necessary to strike its leg to cause it to raise its foot. Powerful animals may have to be secured by using more than one noose-rope. The next step is to place a noose-rope (เชือกจระต๋ำ) (Sādām) round the animal's neck. This is a most difficult operation and known as ซัดทาน (Sattham), for most elephants put up a stubborn fight to prevent its being done. Men standing on platforms on the upper portion of the kraal prick the animal with sharp poles to distract its attention and then the rope is slipped over the head. Sometimes a screen of green leaves is placed before the animal's eyes to prevent it seeing what is taking place, and the rope is then thrown over the head. The elephants having been secured by foot and neck, these ropes are securely fastened to trees or posts. At this juncture, in order to prevent the animals pulling and straining on the ropes to break them, the magic power inherent in this mantra is used. This mantra is efficacious :—

“ Restrain thy anger, dissolve thy design,
 Cease thy efforts, forget thy turpitude,
 For thou canst not hurt me,
 Adore the Law of Enlightenment and its supporters
 Endowed with loving kindness,
 Curb thy heart and mind.
 Curb the elements, earth, water, air and fire.
 Turn thy heart to paths of peace and let peace reign supreme.”

PHASE XIX.

TRAINING OF ELEPHANTS AND CEREMONIES CONNECTED THEREWITH.

The time having come for removing the trapped elephants from the kraal, strong tame animals are brought up to carry out this purpose. The noose-rope encircling the neck of the trapped elephant is placed round the neck of the tame animal. Should it be necessary, owing to the pugnacity and strength of the captive, to secure it more firmly, another rope is placed over the neck rope between the two animals and tied round the body of the tame one. The leg ropes are loosened from the kraal posts to which they have been fastened.

When the captured elephant is taken away by its tame companion to the training ground, the leg and neck ropes are fastened to trees or posts fixed in the ground, erected for training purposes. This operation is known as พายหลัก (phai lāk). Should a tusker in the kraal shows signs of bad temper and ferocity, his tusks are sheathed in bamboos, cut for the purpose. The inner ends of the bamboos are filled with coiled canes to act as a shock reducer, and split bamboos are tied over the ends of these sheaths for further protection. This is done that the tame animal leading the captive away may not be wounded by tusk thrusts. These sheaths are called ระงา (Rānga).

When an elephant is taken from the kraal, it goes accompanied by a tame animal to a spot where two posts have been firmly erected. It is placed between these posts, and tied up in the following manner. A heavy piece of wood (ไม้พอก) is secured to one of the posts so as to hang down loosely, and has a rope (เชือกผูกคอ) attached to its end, which is placed round the captive's neck, so as to check any violent action. These two posts are strengthened by having two bars or beams fixed to them at their upper ends. To those bars (ข้อขัดทาม) are attached the ends of the ropes (เชือกทามข้อ) which are run under the animal's body in order to hold it more securely. A wooden platform (ระนาด) on which the animal has to stand is built on the ground between these two posts, the front part of which extends some two metres beyond the animal's feet, so that it may not be able to paw the earth. These tethering posts are generally roofed in so as to give some shade (พินพาด). Captives are bathed regularly. The training process commences after the fifth day. The first thing to be done is to teach the animal to raise its feet to put on the leg shackles (ตกปลอก). This has to be done several times a day, to get the animal familiar with the word of command เช็ง (chéng) so that the operation may be easily carried out. The second step is to teach the animal to kneel. This is done by striking the calf of its leg with a driving goad and giving the command โจม (Sóm).

To teach it to rise, the men strike its legs saying (Tan) ตาน, as the word of command. When the animal has learnt habits of obedience, and will allow its fetters to be put on and taken off as well as kneel and rise at the word of command, it is taught to move at

the will of its driver. The first lessons are given while the animal is tied to the tethering posts. A man sits on its back holding to the belly rope. When the animal has become accustomed to a man being on its back, it is taken by its training companion for a walk, and as it becomes tamer, the man moves forward from his position on its back to one on its neck, and some of the ropes by which its actions have been controlled are gradually discarded. In a few days time the animal goes out unaccompanied by its companion, but has iron chains trailing on the ground from fetters round its ankles. During these walks it is given grass to eat from time to time. This portion of the training does not as a rule exceed two months.

The animal has now to be taught to allow folds of hides *กระโถน* to be placed on its back, and eventually the howdah or other carrier. When this is being done the Mahawat says, "Let the weight be on the hides, not on your back"; and when the hides are in position he places a piece of cotton wool on them and again says, "Let the weight be as light as this cotton wool." The howdah or carrier is now placed on the hides, the Mahawat saying, "Let the weight be in the howdah or carrier, and not on the hides." The animal must be trained to become accustomed to having the hides and howdah or carrier on its back before it can be used for practical purposes, for all animals attempt to shake them off. After this has been accomplished articles are placed in the carrier increasing in weight at each lesson. Elephants having been thoroughly broken in are taken by their mahawats to houses in three different villages, and the owner of each house visited is asked to give some articles to the elephant. The articles received are distributed between three Wats or temples. Animals to be used for dragging timber must be taught the intricacies of this business. To train an elephant to become docile, that he may be used for purposes of riding or transport, may occupy a whole year. Music and singing are not used for putting newly caught animals to sleep, or to wean them from a craving for the forest life. The chief hunters versed in elephant lore recite mantras in secret during the silence of the night for the purpose of soothing newly caught elephants. The ceremony is as follows:—

Before reciting any mantra to soothe the captured elephants in the kraal, it is necessary to perform the ceremony of purifying the animals by driving out any evil spirits which may possess them.

The words used for exorcising and casting out these spirits are as follows :—

“ Om, word of power,
 Draw out the vicious spirit, cast out the evil power.
 From whence dost thy mother hail,
 She is of the lineage of the elephants guarding the eight
 cardinal points of Indra's realm.
 Om, elephants and monkeys, guardians of the realm,
 The Great One commandeth me to cast out evil spirits from
 the elephants in the kraal,
 Manifested in ugly, deformed, short, stunted, broken, withered
 tusks, and in evil looking faces,
 And manifested in flabby hanging breasts from which milk
 flows without cessation.”

The chief huntsman performs certain acts to pacify and soothe the captive animals, once while in the kraal, and once when outside. The act of soothing the animals while in the kraal takes the following form: The chief huntsman holds the tethering rope by which the chief animal of the herd, whether bull or cow has been tied, to the post of the kraal. He takes a branch of a tree, which possesses the faculty of sleep, in his hand and waves it over the elephant, at the same time saying in a loud tone a stanza, and on its completion he blows his breath over the animal. The stanza is as follows:—

“O queen of the herd, be not afraid, run not wildly in the forest,

Causing it to tremble and to quake,
 Trumpet not thy cries to echo forth and back in forest dense.
 O Phrā: Uchen, celestial prince of all the herds,
 Please come and soothe thy frightened children,
 Give them sleep.
 O Queen of elephants, beauteous in form,
 Sleep well and soundly, in the forest free from fear.
 O ancestor of the huntsman, versed in ancient lore,
 Please come and soothe the herd, Give it peace.”

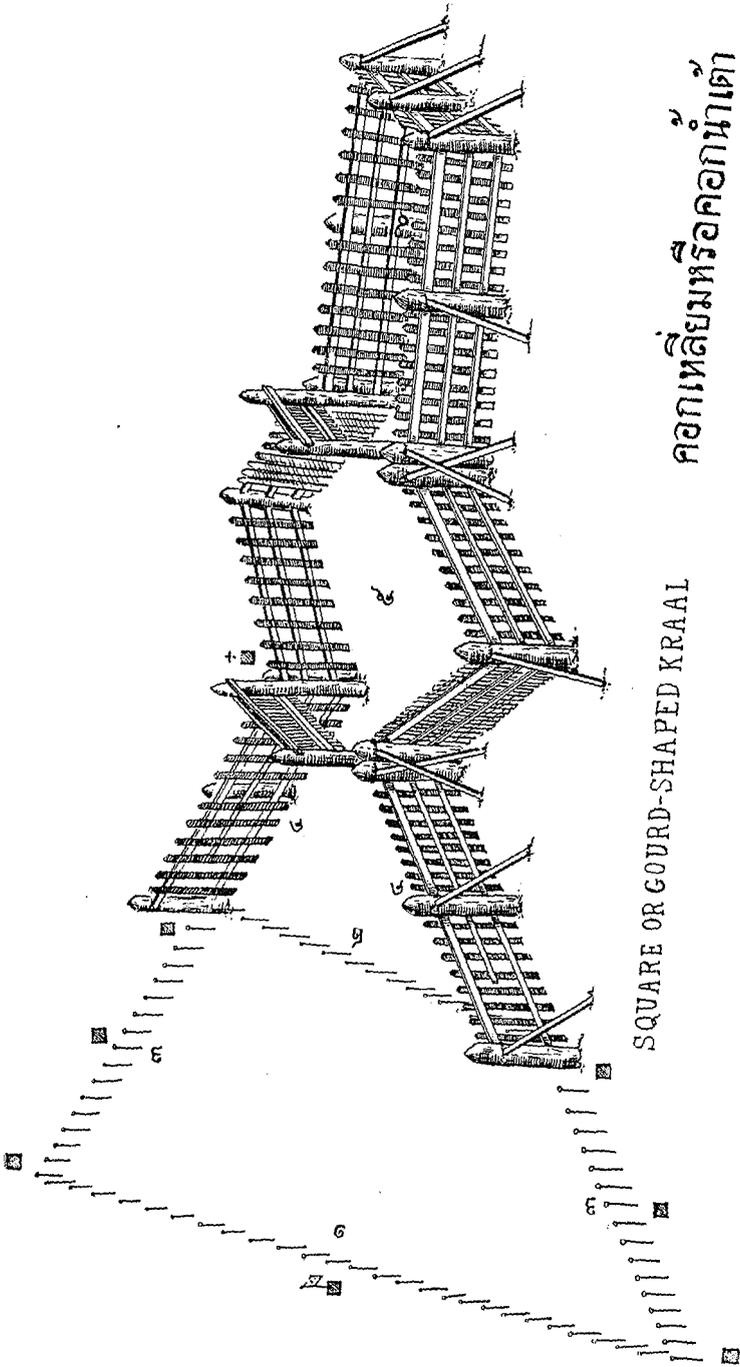
This stanza having been recited the chief huntsman blows betel juice from his mouth over the head of the elephant or in the direction of the kraal. This verse may be recited over one animal or a whole herd. The aged and experienced chief of the hunters blows betel juice from his mouth over the animal from head to tail.

If he cannot approach sufficiently close to the animal, he blows the juice over the neck-ropes. This ceremony of pacifying the turbulence of the elephants can only be performed after the act of purification, *i. e.*, of casting out evil spirits, has been properly carried out.

The act of soothing captured animals undergoing training is as follows. The chief huntsman during the silent vigil of the night, waves the branch of a tree possessed of the faculty of sleep over the animal, recites a stanza and blows his breath over it. The stanza is as follows:—

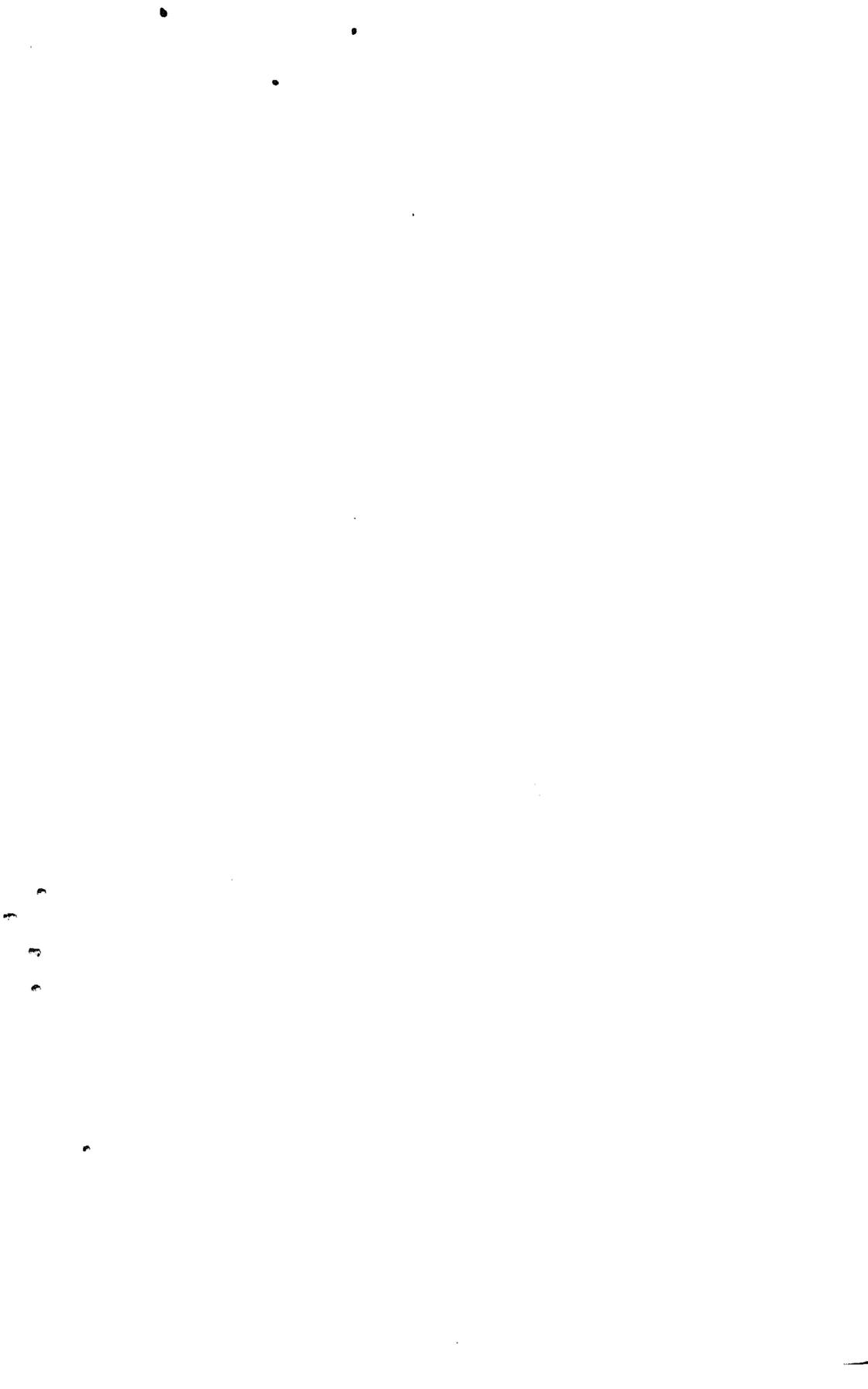
“ Om, O bull or cow, yet wild and fierce,
 Move not nor shake thy body, be still and stand where thou
 art placed,
 Obey commands when given to thee by virtue of Phrā:
 Uchen's power,
 Lend thy ear to these commands without procrastination.
 Remember these things: Thy feet to raise,
 The threat of goad, thy rider on the neck and back,
 Forget the forest,
 Love to enter thy new home.
 Love thy rider for all time.
 Obey commands which have been given by men of under-
 standing in your lore.
 By power of the Truth, the Law, and Brotherhood,
 Let success be the fruit of these three Gems,
 Which I adore”.

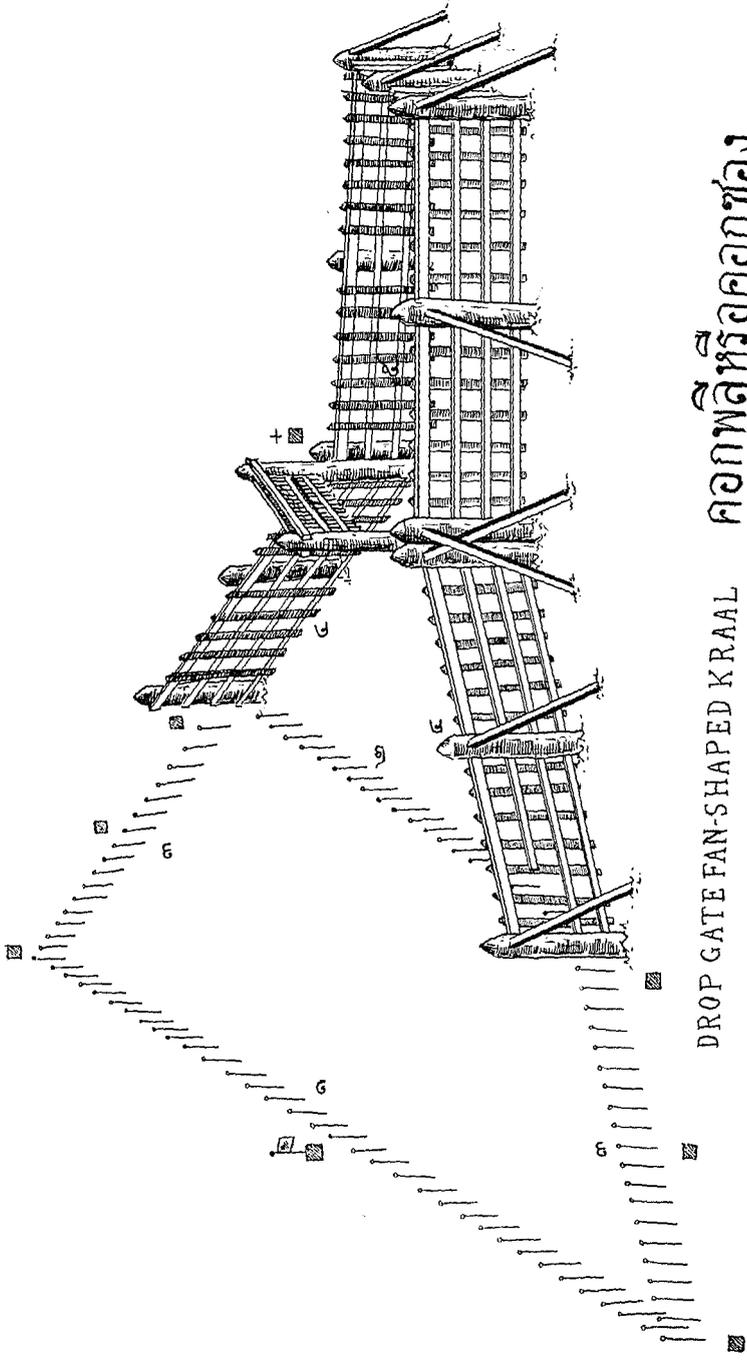
When the operation of trapping elephants in the kraal or enclosure is over and the hunting party returns home, there is no ceremony of taking farewell of the forest or the spirits of the same, as is done on the Khôrat plateau. This completes the account of an elephant hunt in the seaboard province of Langsuan in Siam.



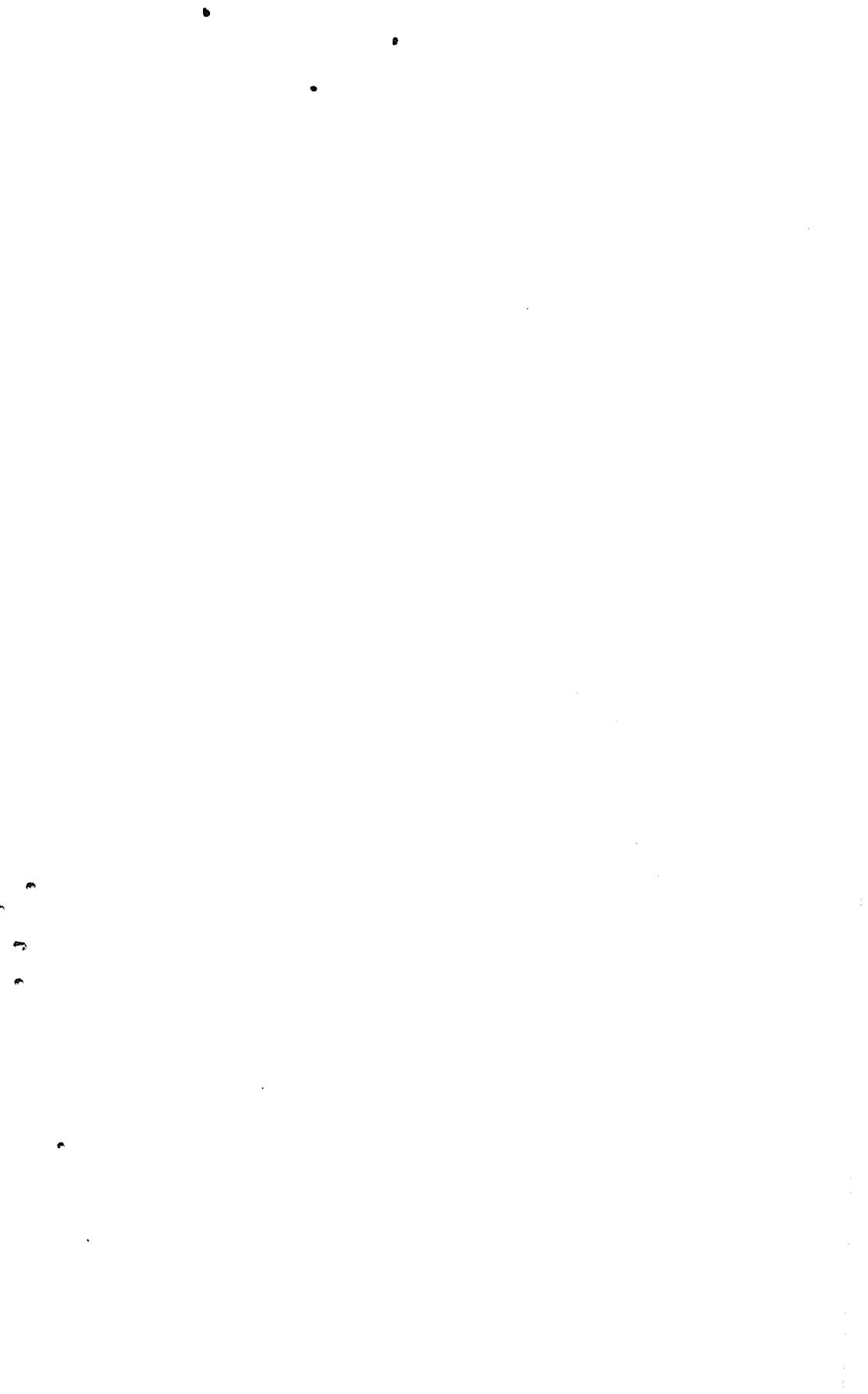
SQUARE OR GOURD-SHAPED KRAAL

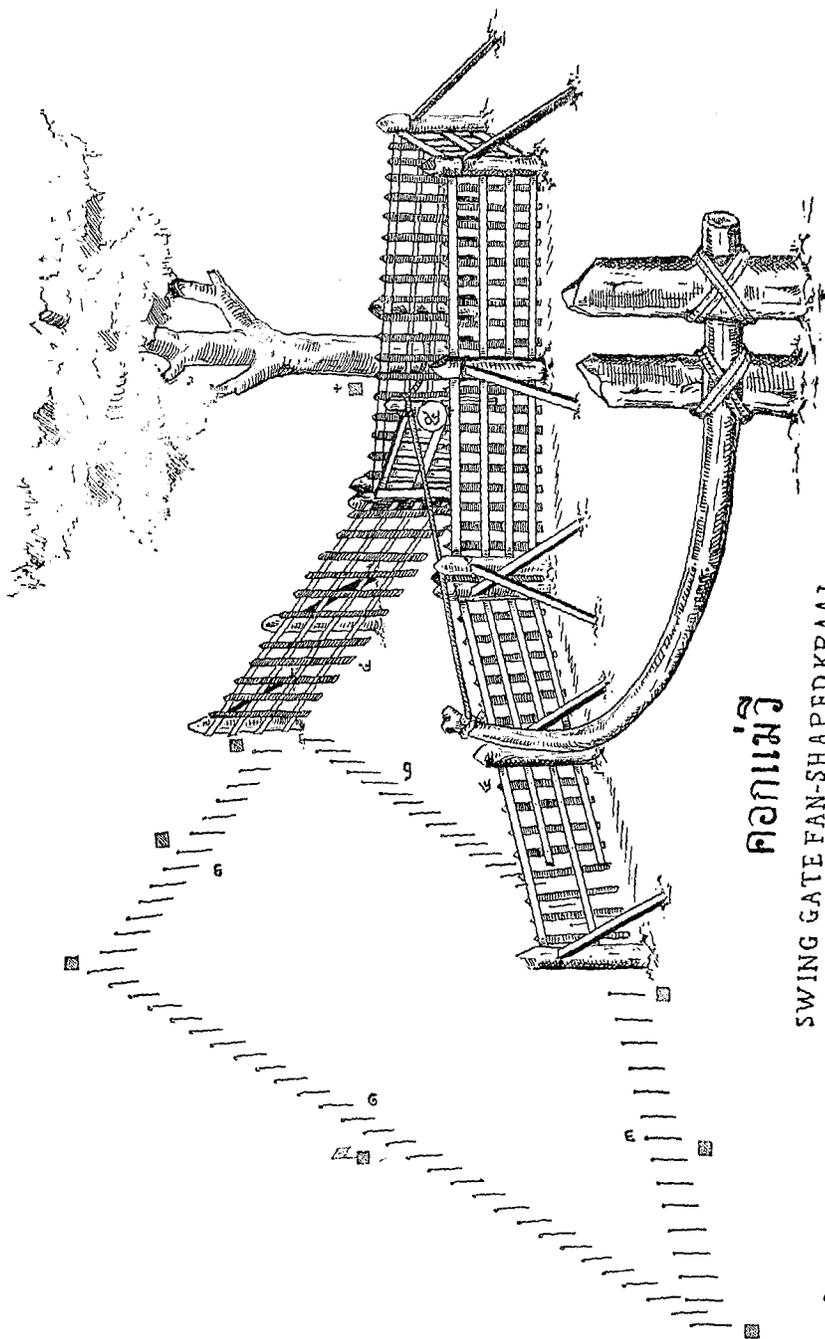
คอกเหลี่ยมหรือคอกน้ำเต้า





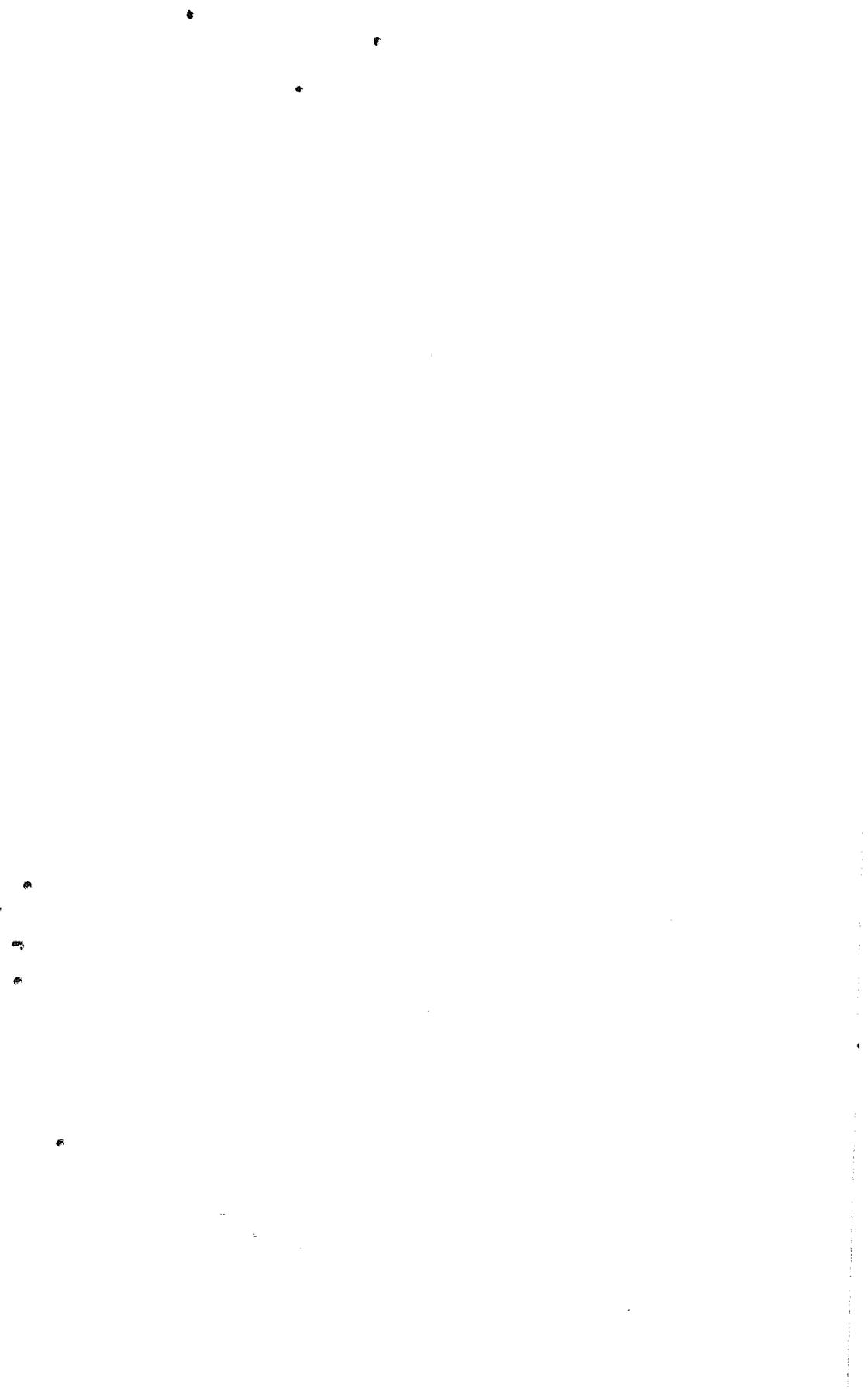
DROP GATE FAN-SHAPED KRAAL คอกพัดหรือคอกช่อง

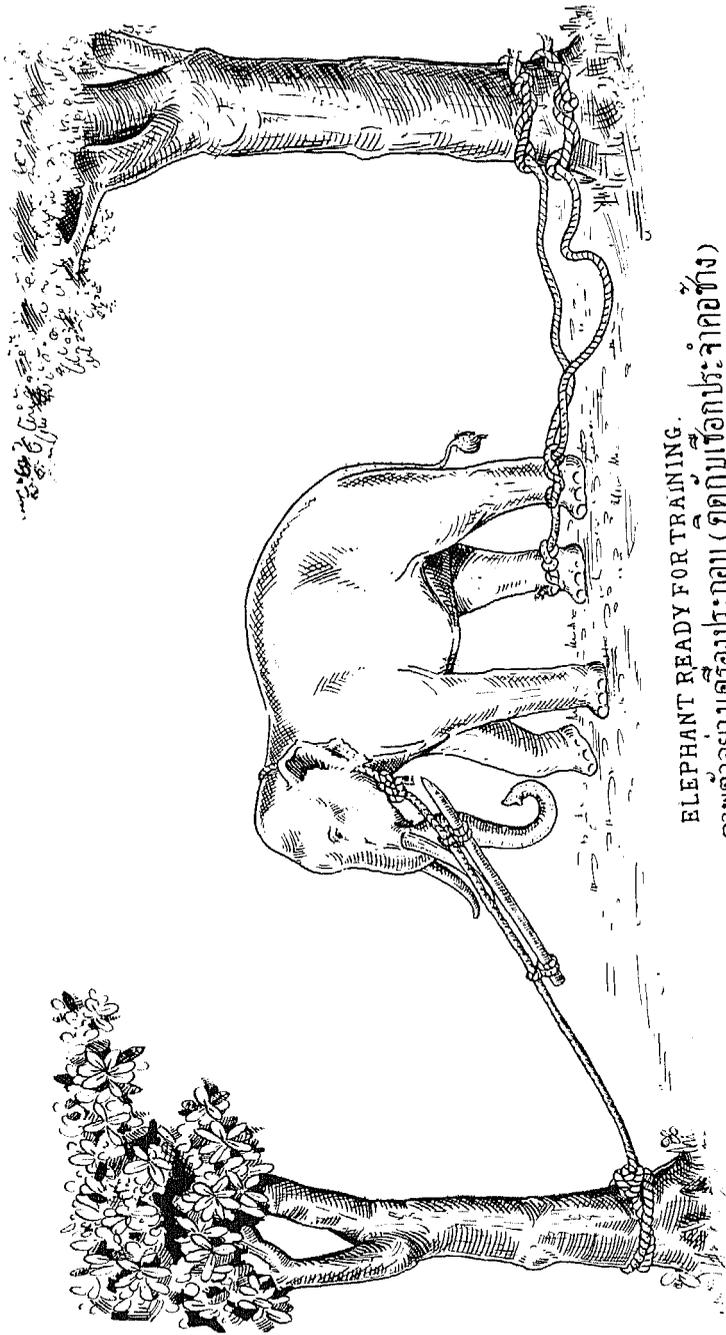




คอมแม่

SWING GATE FAN-SHAPED KRAAL.





ELEPHANT READY FOR TRAINING.
ภาพทิวอย่างเครื่องประภอบ (ติดกับเชือกประจําคอช้าง)
สำหรับป้องกันไม่ให้ช้างดึงเชือก.

