The Concoction of Flora and Fauna in the Malay Mujarrabat

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ABSTRACT
Traditional medicine continues to flourish within the world of modern medicine as a method of treatment of illnesses for the community. Traditional treatment methods predominantly use ingredients derived from flora (plants) or fauna (animals). These ingredients are believed to contain hidden medicinal values to cure diseases. In relation to the Mujarrabat Melayu, the concoction of flora and fauna simply means acquiring selected ingredients derived from flora and fauna to be used as traditional medicine in order to treat varieties of illnesses that are either caused by physical or spiritual elements. These plants are easily found around the house and often used as flavour enhancers and seasoning for foods (such as turmeric, kaffir lime leaves, cekur (Kaempferia galanga), pandan leaves, curry leaves and ginger) or as medicine and garden plants. However, these materials should be mixed with other ingredients to increase the effectiveness of their usage. There are several common methods to prepare medicine derived from plants such as boil, blanch, squeeze, knead, grate, fry, pound, dry, parch, soak, bake, cook, smoke, dry, wet, ferment, ensile and compress. Meanwhile, there are various ways to apply the herbal medication such as dabbing, rubbing, dripping, applying as a poultice, wrapping, pasting, massaging, eating, drinking and bathing. The commonly used parts of the plants in making traditional medicine are leaves, flowers, roots, stems, seeds skin, seeds, bark, fruit, water or fruit juice, root stem, root hair, coating fruit, thorns, rubber, coir, fill, kernel and pulp. Each component also has its own usefulness as a remedy or cure for illness. In addition to the flora, fauna is also utilised in concocting potions and cures for certain illnesses. However, its use is limited to only certain parts of the body of an animal. However, such substance should also be adapted with other ingredients to demonstrate their efficacy. Among the parts of fauna or animals that are used for treatment are blood, bile, horns and bones which are mixed with other ingredients believed to be able to cure human ailments. Therefore, this paper will
INTRODUCTION

Traditional treatment methods generally use ingredients from flora or fauna, plants and animals that are believed to contain hidden medicinal values to cure diseases or ailments (Haliza, 2000; Ong, 2004a, 2004b). In relation to the *Mujarrabat Melayu*, flora and fauna are ingredients of plants and animals that are utilised to produce medicine to treat varieties of ailments that are either caused by physical or spiritual elements (Ali, 1900). The *Mujarrabat Melayu* is a traditional medical text that is applicable as one of the ways to treat ailments. In this paper, the texts used are those translated by scholars of the ancient times (Ding, 2003). This can be seen on the front page of the said text (refer to Appendix 1):

Yang dinamakan dia (Fawaidul Bahiyyati kitab Mujarrabat al-Arabiah) diterjemahkan ke dalam bahasa Melayu oleh setengah daripada alim ulama solihin dengan nas ...

[As named by him (Fawaidul Bahiyyati the al-Arabiah Mujarrabat) translated into Malay by half of the pious scholars with the lines ...] (*Mujarrabat Melayu*, 1883, p.1)

The text consists of 96 printed pages and uses Malay as the main medium and is written in Jawi. The title of the text ‘Mujarrabat’ is closely linked with the term *mujarab* which means potent in relation to the medical field. The word ‘Mujarrabat’ originates from the Arabic word *jarraba* (جرب) meaning to try or test (Abdul Rauf et al., 2005, p. 66). In addition, the term also means to potently heal (diseases or other ailments alike) as well as being effective and compatible (with drugs and others) (Kamus Dewan, 2000, p. 903). Meanwhile Kamus Umum Bahasa Indonesia (W.J.S. Poerwadarminta, 1976, p. 657) defines the word as potent or efficacious. The word Malay refers to the use of the Malay language in the text. Based on these meanings, it can be said the *Mujarrabat Melayu* is a text containing prayers, inquiries and various medications to treat a variety of ailments for men and women.

It is observed that the language used in this text is a mixture of Malay and Arabic, in addition to a number of Javanese words used in the text. The mixture of Malay and Arabic words (see Appendix 1) can be seen as follows:

Yang dinamakan dia (Fawaidul Bahiyyati kitab Mujarrabat al-Arabiah) diterjemahkan ke dalam bahasa Melayu oleh setengah
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daripada alim ulama solihin dengan nas ...

Alhamdulillahi Rabbil ‘Alamin wa sollatu wassalamu ala asyrafil mursalin saiyidina Muhammad wa alihi wasohbihi ajmain amma ba’. Inilah suatu risalah yang sangat elok bukan kepalang. Maka dinamakan dia (Fawaidul bahtyyati fi tibbil badaniah -).

... (Fوائد البهية في الطيب البديعية) ...
(Mujarrabat Melayu, 1883, p. 1)

The text is a discussion of medicines and relevant treatment for men and women. It contains descriptions of medication for treatment along with Asmaul Husna (the 99 names of Allah), hadith Nubuwwah and verses from the Quran. In addition, it also accumulates various charms or emulates.

With reference to the text, there is no mention of a specific date when the text was written. Nonetheless, evidence states that the last date when the text was completed which was on Friday, 17 Shawwal 1300 Hijri (see Appendix 2) which is on 20 August 1883 BC. This can be seen as follows:

... yaumul Jum’at fi syahri Syawal al mukarram sab’a ‘asyara ba’dal thalatha maat wa alfa min hijrat nabina Muhammad... (Mujarrabat Melayu, 1883, p. 96).

PROBLEM STATEMENT

The Malay community is unique and distinctive. Malays often use plants or the various flora around them as a source of medicines and they generally use wood shoots as salads in their diet. In addition, they are also exceptionally well-versed with the different types of animals which are believed to have specific functions in traditional treatments, particularly those that are associated with male virility. Hence, the question is how did they acquire these knowledge or abilities? Therefore, the problem statement of this research is to determine the source of their knowledge or information and curative treatment methods for particular ailments. What are the ingredients of flora and fauna that are used and to what extent are they potent in curing diseases?

OBJECTIVES

The majority of the classical texts have yet to be accessed and are mostly untapped, especially texts that are related to medicines and the traditional medicinal field. The texts are largely still mixed with the language of incantations and figures that are referred to as wafak. These texts are rarely examined even though they are rich in traditional values of the culture and heritage of the past. Traditional medical texts contain a treasury of a nation’s heritage that includes various fields of information that can be used as a guide and source of reference for current and future generations. Judging from the importance of the value of these works, this study aims to help develop and add
information about Malay texts on medicines. Hence, the specific purposes of this study which are:

i. To identify the contents, especially those concerned with the meaning and ideas of a society.

ii. To explain the medical substances used to cure ailments that are derived from flora and fauna.

iii. To examine the extent of the impact of the use of such materials in the Malay community.

METHODOLOGY

The methodology used in this paper for data collection is literature review. The researcher has sourced for materials from the Tun Sri Lanang (PTSL), Library of Malay World and Civilization (PATMA), the National Library of Malaysia (PNM), the National Library of the Republic of Indonesia (PNRI) Yogyakarta, Johor Heritage Foundation Library (YWJ), Johor State Archives, Resource Centre of the School of Language, and Literature and Malay Culture in order to obtain relevant information. Books, journals, conference papers, theses, encyclopaedias, magazines, newspapers, reports and other sources of information are also accessed. Data obtained are filtered and then processed in the form of analysis before they are recorded.

To reinforce the information obtained from literature, interviews were also conducted using a voice recorder. Data obtained through interviews were then analysed to support the facts presented.

Interviews were conducted among a few selected shamans, leading teachers and imams (religious teachers) because they are among the few who know the real contents of the texts. From the interviews conducted, various important information was been obtained in relation to the group of people who seek their services, the methodology employed, the time taken in the healing process and the materials used in the process.

In addition, the researcher also used the observation method to find out how the shamans treat their patients by massaging them. Patients who are treated by massage are required to comply with certain conditions as part of the healing process.

FLORA AS A HEALING AGENT AND CURE

In general, flora or plants are often used as salads that are eaten raw or as flavour enhancers in foods. For example, the ‘pegaga’ (*Rotundifolia*) and cucumber (*Cucumis Sativus*) are prized for its efficacy in ensuring a youthful look, the ‘cekur’ (*Sauropus Albicans*) is used to treat sore throats, cough and fever while turmeric and onions are applied on the wounds of the body as a treatment method. Such cases demonstrate the significance of flora or plants to humans because they are often used as medicine and cure for diseases. In fact, some plants are believed to offer supernatural strength. For example, the betel leaf are often used to cure diseases while the ‘kelur’ leaf (*Moringa Oleifera*) is used to extract embedded gold pins from the body.
which have been used to harm the person. The Tendril is used to kill snakes, while the ‘kenanga’ flowers are often used as part of the shaman’s treatment to cure ailments or as an important ingredient to offer the individual supernatural strength (Mudjadi, 1997, p. 80).

In association with the Mujarrabat, there are many names and floral healing properties that are used as ingredients for treating various kinds of ailments. The flora is selected from particular trees that are believed to have distinctive nutritional values. Both the leaves and fruits are used to make medicine. Each part of the fruit such as seeds, bark and roots, are used to cure various ailments. It is said that in the process of selecting flora in Malay medicine, certain conditions need to be fulfilled as the contents are said to have hidden properties to cure diseases.

Based on this text, there are several types of flora that are said to have their distinctive nutritional values. Some examples are as follows:

- Nutritional values of cotton seed
- Nutritional values of the luli nuts
- Nutritional values of sesame oil
- Nutritional values of galangal
- Nutritional values of cinnamon
- Nutritional values of corn hair
- Nutritional values of the jungle guava peel (*eugenia polyantha*) and grape peel
- Nutritional values of ginger and pepper
- Nutritional values of red onion and garlic
- Nutritional values of jungle guava and its peel

The red onion, for example, is used as medicine to treat burn wounds and garlic is used to treat trapped wind. In the healing process, these materials should be mixed with other ingredients to obtain its intended efficacy. This is stated as follows:

*(Faedah) ini suatu faedah bagi pedih sakit kena api engkau tumbukkan bawang merah yang mentah dan engkau perahkan airnya dan engkau tumbuk garam halus-halus dan engkau campur dengan itu air bawang dan engkau campur pula dengan telur putih elok-elok hingga jadilah ia seperti minyak lenga dan engkau jadikan dia di dalam perca-perca kain kulit kayu yang putih yang lama kemudian daripada engkau tambah kebekas sabun baru dan engkau hantarkan dengan itu perca di atas tempat terbagi itu maka bahawasanya jadilah sejuk sakitnya dan ringanlah dan jadi kuping dan hilang dengan segera dengan izin Allah taala ...*(Mujarrabat Melayu, 1883, p. 27)*.

‘(Benefit) this is a is a remedy for burnt wounds, mash some raw onions and squeeze the pulp to get the juice out and mix it with salt that has been pounded fine. Then, mix it with egg white, which will then turn into lenga oil. Place the solution in pieces of cloth-like materials made from dried bark of the white tree, then you place it in a container, and then dab it on to help ease
the pain and to avoid from the wound to be scabbed. The wound will be relieved immediately with the grant of Allah... ‘

...Bermula ubat angin dan lainnya iaitu ambil beras sekira-kira habis orang seorang makan maka masak seperti mana adat memasak nasi gulai jua maka adalah rempahinya itu bawang putih sahaja tetapi sama banyaknya dengan beras itu jua dan ayamnya seekor sekira habis seorang memakan dia maka makannya demikianlah beratnya maka perbuatlah seperti mana memasakkan nasi gulai setelah sudah maka makanlah hingga habis semuanya sama sekali ini bila adat daripada jika nabawi (Mujarrabat Melayu, 1883, p. 48).

‘(We begin with medicine for flatulence and other medicine which requires rice which amounts to a serving, cook it with garlic which is in equal amount to the rice and the chicken that is served should also be of equal amount and cooked in the same method as with the rice and then eat them all as they should be eaten, this is a way according to the Prophet’s tradition).’

Based on field research there is a type of oil that is known as onion oil that works to heal wounds and scabies. In addition to onion and oil, other ingredients that are added to produce the onion oil are ‘jerangau’ (*Acorus Calamus*) and turmeric which induces the fragrance. A very interesting fact is that the onion oil or the lenga oil term is often used by the Java community, but as stated in the *Malay Mujarrabat* this is also a practise in the Malay community.

Javanese influence can also be seen through the use of garlic to cure flatul ance as described in the Mujarrabat Melayu. For example, Javanese women would use sliced garlic to cure headaches by pasting them at the sides of their heads (Ismail, 1988). They believe that the trapped wind that causes the headache will disappear once the sliced garlic fall from the patient’s head.

In addition, this text also states the functions of using paddy stalks for treating the female body when mixed with forest guava peel, grape peel, shoots and roots. In addition, the ‘senduduk’ (*Straits Rhododendron*) is used to treat diabetes while honey that is mixed with ‘cekur’ (*Kaempferia Galangal*) is used to overcome the problem of obesity. This is stated as follows:

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1. An interview with Puan Ngatiah Tamjis on 10 April 2009 at Kampung Rinching Hilir Bangi, 43000 Kajang, Selangor.
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(Bermula khasiat roman padi) kulit jambu hutan dan kulit anggur dan pucuknya dan akarnya dan digiling lumat-lumat maka bubuh air madu maka minum tiga pagi insya Allah membaikkan serira perempuan Mujarrabat (Mujarrabat Melayu, 1883, p. 53).

(We begin with the nutritional values of paddy stalks) the forest guava peel and grape peel, shoots and roots are finely ground, then add in honey and drink for three mornings, Insha’ Allah this will improve the body of the ailing woman.

(Khasiat duduk yang terpenting) maka bakar ambil arangnya digiling lumat-lumat kemudian ditaruh gula pasir sedikit maka diminumnya tiga pagi oleh orang yang sakit kencing afiat insyaAllah (Mujarrabat Melayu, 1883, p. 54).

(The most important nutritional value of ‘seduduk’ [Straits Rhododendron]) thus it is burnt and take the burnt ashes and then grind it finely and add a little sugar, then drink it for three mornings by one who suffers from urinary ailments, Insha ‘Allah it will be cured.

(Dan) barang siapa sangat gemuk maka dimakannya dengan air madu dan cekur nescaya kurus ia ah mujarab (Mujarrabat Melayu, 1883, p. 51).

(And) one who is overweight should then eat the ‘cekur’ (Straits Rhododendron) that is mixed with honey, thus one will lose weight, it’s very efficacious.

The quotations above show that the usage of medicine is more focused on treating women. For example, honey is believed to contain various nutritional values to cure certain ailments. In addition to nourishing the body, it is also believed that honey when combined with ‘cekur’ (Straits Rhododendron) can help in losing weight. When associated with women after childbirth, ‘cekur’ (Straits Rhododendron) is used as the main ingredient in the preparation ‘param’ and ‘tapel’ (powder-like medicine that is applied to the body). ‘Param’ is mixed with rosewater and is applied to the entire body of the mother who has just given birth by rubbing it on the body to produce heat and enhance blood flow. ‘Tapel’ is applied on the abdomen before putting on the girdle. ‘Tape’l is used to expel trapped wind, protect the body from flatulence and it also helps to flatten the stomach.

The usage of flora is not only limited in use as medicine to treat human ailments, but
it is also used as a tool to treat male virility as shown below:

(We begin with the nutritional values of the luli nut) grind the black nuts until it turns as fine as flour then rub it to the penis, thus you will not ejaculate till dawn.

(We begin with the nutritional values of the ‘cangkur’ (‘cekur’) [Streets Rhododendron] after drinking it) use the amount of the cekur that is equivalent to half a dirham in value and add to it goat’s milk or cow’s milk then either drink it or rub it to the penis to increase sexual prowess, only Allah knows the nature of things to be.

(We begin with the nutritional values of cotton seed) if a man wants to delay his ejaculation whilst engaging in sexual intercourse as the woman is yet to achieve orgasm, pound the cotton seeds with castor oil and apply it to the penis, thus ejaculation will be delayed and the woman will achieve orgasm easily.

(We begin with the nutritional values of the bunga manis) after drinking it use the amount of the bunga manis that is equivalent to half a dirham in value and either drink it or rub it to the penis to increase sexual prowess, only Allah knows the nature of things to be.
As can be seen from the above quotations, the author focuses primarily on the strength or virility of men as synonymous to the purpose of this text which is to heal both men and women. From the research and observation carried out, it is revealed that the role of men is essential in marriages apart from that of women. Men take on the role as the head of the family thus indirectly assuming the essential role in sexual relationships because they are responsible in producing offspring for the next generation. Therefore, to ensure the survival, health and longevity, men are given priority in marriages. To achieve and maintain a fit body, a man is encouraged to eat healthy foods in order to be able to provide sustenance to his wife in all aspects of life, both worldly and sexual needs. Nutritious foods are produced from the ingredients used in the preparation and cooking of such foods. The Malay Mujarrabat also states how to prepare medicines that are potent and effective to the users.

Methods of Preparing Medicines

The Malay community uses various methods in concocting medicines derived from plants. Boil, blanch, squeeze, knead, grate, fry, pound, dry, parch, soak, bake, cook, smoke, dry, wet, ferment, ensile and compress are among the common methods for the preparation of medicine derived from plants. There are various ways to apply them such as dabbing, rubbing, dripping, applying as a poultice, wrapping, pasting, massaging, eating, drinking and bathing.

ketika sudah makan nasi adalah ia menghancurkan makanan dan menambah baik pinggang serta mengeraskan syahwat dengan keras yang amat sangat wallahu alam
(Mujarrabat Melayu, 1883, p. 52).

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Consequently, the preparation of medicine as mentioned in the Malay Mujarrabat are medicaments that are ground, baked, cooked, boiled, soaked, spread and pounded as required accordingly. For example, as seen below:

(Bermula khasiat roman padi) kulit jambu hutan dan kulit anggur dan *digiling* lumat-lumat maka bubuh air madu maka minum tiga pagi insyaAllah membaikkan serira perempuan Mujarrabat (Mujarrabat Melayu, 1883, p. 53)

(We begin with the nutritional values of paddy stalks) the forest guava peel and grape peel, shoots and roots which are *finely ground*, then add in honey and drink for three mornings, Insha’ Allah this will improve the body of the ailing woman.

(Khasiat duduk yang terpenting) maka *bakar* ambil arangnya digiling lumat-lumat kemudian ditaruh gula pasir sedikit maka diminumnya tiga pagi oleh orang yang sakit kencing afiat insyaAllah (Mujarrabat Melayu, 1883, p. 54).

(The most important nutritional values of ‘seduduk’ [*Straits Rhododendron]*) thus it is burnt and take the burnt ashes and then grind it finely and add a little sugar, then drink it for three mornings by one who suffers from urinary ailments, Insha ‘Allah it will be cured.

(Bermula ubat angin dan lainnya iaitu ambil beras sekira-kira habis orang seorang makan maka *masak seperti mana adat memasak* nasi gulai jua maka adalah rempahnya itu bawang putih sahaja tetapi sama banyaknya dengan beras itu jua dan ayamnya seekor sekira habis seorang memakan dia maka makannya demikianlah beratnya maka perbuatlah seperti mana *memasakkan* nasi gulai setelah sudah maka makanlah hingga habis semuanya sama sekali inilah adat daripada jika nabawi (Mujarrabat Melayu, 1883, p. 48).

(We begin with medicine for flatulence and other medicine which requires rice which amounts to a serving, *cook it accordingly as how it should be cooked* with garlic which is in equal amount to the rice and the chicken that is served should also be of equal amount and *cooked in the same method* as with the rice and then eat them all as they should be eaten, this is a way according to the Prophet’s tradition).
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(We begin with when one) wants to strengthen the penis thus take an egg produced by a black hen, discard the egg white then **boil** the yolk with honey, ghee and starch and black cumin and jalabat (Trigonella Foenum-graecum) and drink the concoction that is measured as much as the quantity of the egg yolk for three, seven or nine mornings. The quotations above show how the preparation of herbal medicine as stated in the Malay Mujarrabat is similar to how they are prepared and practised by the Chinese community. The Malay traditional herbal medicine that is boiled and drunk is commonly known as root medicines, clay pot medicines or allspice. This kind of herbal medicine is sold in the form of cuttings or pieces of about a finger length and the amount of dose is usually about a handful. Ong (2004, pp. 3-4) states that all herbal materials are dried before being marketed. If herbal medicine is tainted with dust or soil, then it should be washed with water before it can be used. Since herbal medicine materials and pieces of dried herbs are about the length of a finger and has the thickness of a finger, it will be more effective if they are soaked before the water is heated. If the herbs are not soaked in...
water, there is a concern that the nutritional values of the herbs that are contained in the middle of roots will not be dissolved in the stock. There is also an old adage or rule that is observed whereby the boiled materials that have been used to extract the stock are not removed or discarded, instead; water is added to boil the ingredients again for up to seven times.

From the research and observation carried out, it has been found that most Malays plant flora or plants, around the compound of their houses, that have nutritional values. These plants are often used as food flavouring or to be used as medicine (lemon grass \( \text{Cymbopogen Citratus} \)), turmeric, kaffir lime leaves, ‘cekur’ \( \text{Straits Rhododendron} \), pandanus leaves, curry leaves \( \text{Murraya Koenigii} \) and ‘bonglai’ (plants that has roots that can be used as medicine \( \text{Zingiber cassumunar Roxb} \)) and are planted as garden plants (‘ati-ati’ \( \text{Coleus} \), ‘bunga cina’ \( \text{Gardenia Augusta} \), button flower \( \text{Gompherena Globosa L} \), pudding tree \( \text{Codiaeum Variegatum} \) hibiscus \( \text{Hibiscus Rosasinensis} \) and ‘bunga tahi ayam’ \( \text{Lantana Camara} \)). Nevertheless, not all medicinal plants maintain their properties if the natural habitat of the plants are changed or altered. These plants thrive on particular soil, climate, sun and drainage system. For example, the Tongkat Ali tree \( \text{Eurycoma Longifolia} \) grows in shady forests, is shaded with a cool atmosphere. If it is planted in the housing area, it will lose its natural medicinal properties. The Tongkat Ali \( \text{Eurycoma Longifolia} \) that is rich in medicinal properties can only be obtained from a healthy forest. In addition, there is also the possibility that the varied components of the soil can influence the growth process of plants.

**Fauna as the Main Healing Ingredient**

In addition to flora, fauna is also used as a source and cure for certain ailments. Fauna or animal parts, such as blood, bile, horns and bones are used with other ingredients are believed to be able to cure some human ailments. This fact is attested to by Encik Mat Shah\(^4\) who states that animal bile is often used to cure problems related to male virility. The *Mujarrabat Melayu* also states some of the nutritional values of animals and animal parts as follows:

- Bat blood
- Male goat bile
- Nutritional values of black hen eggs
- Blood of the black cockerel
- Nutritional values of rabbits
- Nutritional values of ‘halitah’
- Nutritional values of bile flutter
- Bile of the black bird
- Nutritional values of cat

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\(^3\) The suitable pot is made up of clay, glass, ceramic or enamel. Steel pots or pots made of any kind of metal substance are not suitable due to the possibility of chemical reactions with the chemical compounds contained in the plants and unbalanced heat transfer.

\(^4\) An interview with Encik Mat Syah on 27 December 2008 at Balai Seni Nusantara, Pantai Lido, Johor Bahru, Johor.
Based on the Mujarrabat Melayu, the usage of animal parts is mainly focused on the treatment of male strength, fever and headache. In addition, parts of the animals are also used to treat kidney stones, reduce grey hair and eliminate mucus in the stomach. Furthermore, this text discusses the nutritional values of animals used in making amulets or charms (ones that are used to destroy an enemy).

Upon detailed study, it is found that the usage of fauna in treating diseases is limited to certain parts of the body of an animal. The text states of a variety of nutritional values of animals that are used to treat certain illnesses. Some of the animals are the Chinese tarwilu or rabbit, alligator, goat and deer. For example, rabbit fur can be used to treat wounds and it is believed that women will be able to get pregnant if she consumes rabbit bile together with honey and fresh plain yogurt. In this text, the usage of fauna as medicinal ingredients is as stated below:

(We begin with the nutritional values of the Chinese ‘tarwilu’) which is the rabbit whereby when the fur of a rabbit is burnt and applied on an open wound, it is able to suppress blood (and) if the bile is consumed with honey and fresh plain yoghurt by a woman, thus she will easily conceive (and) when the blood with the entrails of the rabbit is rubbed on the body, almost all of
the diseases that are suffered for a long time will be cured. Meanwhile, when cooked, it is still efficacious in healing and can help to break kidney stones (and if) consumed of the same amount or serving every day for seven days, it delays the hair from becoming grey, and should also be consumed with milk of a certain amount, (Furthermore) the ashes from the crushed bones expels mucus when it is drunk after it is mixed with water (and) when the mixture is dripped in the eye, it will help make the eye sight clear.

Based on the text above, it is found that parts of the rabbit contain a variety of medicinal properties such as the bile which is able to help a woman to conceive when it is drunk together with honey. Apart from that, the flesh of the rabbit is believed to cure kidney stones. In relation to field research observation, kidney stones can also be cured by using corals that grow in the sea. This is documented by Encik Yunos Jati who states that he had drunk water that had corals soaked into to cure his ailment from kidney stones in 1986. After drinking the coral water three times whilst reciting the prayer for the Prophet (‘selawat Nabi’) simultaneously, his suffering lessened and he completely recovered from kidney stones.

Besides rabbits, crocodile’s limbs are also believed to have a variety of healing properties such as curing eye diseases, deafness and madness.

(Bab ini fasil pada menyatakan ubat-ubat yakni khasiat badan buaya) mula-mula disebut akan khasiat matanya jika sakit mata kita kanan maka ambil mata kanan buaya maka dibubuhkan ubat mata jika sakit mata kiri maka dibubuh pada mata kiri dan sebagai lagi kaifiat buaya jua akan ubat tuli telinga dan sebagai lagi (tahinya) buaya juga akan ubat mata putih sekalipun mata itu inilah ubatnya insya Allah taal mujarab ... (Dan sebagai lagi) khasiat hati buaya akan ubat orang sakit gila maka ditunun pada api hati itu maka diasapkan pada orang yang sakit itu tiga hari berturut-turut insya Allah mujarab (Mujarrabat Melayu, 1883, p. 60-61).

(This chapter explains the medicinal values of parts of the crocodile) the first is about the nutritional values of its eyes, if our right eye is sore, then take the right eye of crocodile and apply it on our right eye, vice versa if it is our left eye that is sore. The eyes of the crocodile

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5 An interview with Encik Yunos Jati on 20 March, 2009 at Kampung Rinchin Hilir Bangi, 43000 Kajang, Selangor.

6 In archaic Malay literature,’tunun’ means ‘burning (Kamus Dewan, 2000, p. 1496).
can also help cure deafness and (its droppings) can also be used as medication for the white part of the eye, If Allah wills it. (Furthermore) the liver of the crocodile is used in curing mental illness whereby the liver is burnt and the ailing person is smoked with the smoke produced for three consecutive days. If Allah wills it, it will be efficacious.

From field research observation, it is found that parts of the crocodile such as the bile play an important role in strengthening the private parts of men. The bile is eaten raw while reciting specific spells or incantations to enhance the efficacy of the bile. Due to its highly prized nutritional values, a few people are willing to purchase them at an expensive price. According to Encik Mat Shah, the price of a piece of a crocodile’s gall bladder is worth hundreds of ringgit. This is due to the difficulties in getting it because crocodiles are wild and ferocious animals and only those who have the expertise to tame and catch them are able to extract the gall bladder from the stomach of the crocodile.

The text also states the nutritional values of antlers and goats’ horns which are said to cure fever and headaches. This is stated as follows:

\begin{quote}
\textit{(Ini fasil pada menyatakan khasiat)}
daripada kambing iaitu tanduknya
\end{quote}

\footnote{An interview with Encik Mat Syah on 27 December 2008.}
susut atau kedi tetapi syaratnya berduduklah dalam hari insyaAllah taala mujarab (Mujarrabat Melayu, 1883, p. 61).

(In addition) antlers will cure any fever and headaches; burn the antlers and grind them, take the ashes of the antler and mix it with water to drink or add to some vegetables to be eaten by those who are ill. To relieve headaches, inhale the water mixture into the nose, the antlers ash can also be mixed with vinegar to heal Vitiligo by applying it on the skin and to help with weight reduction or effeminacy, one should be confined in the house during treatment, If Allah wills it, it will be efficacious.

Based on the extract above, it is found that antlers and goats’ horns are used to treat fever and headaches. This is similar to the cooling water drink branded ‘Badak’ or the Rhino which is popularly used to reduce body heat or fever. This cooling water is proven to be able to cool the body of one who suffers from fever.

Apart from the above mentioned parts of animals, other parts of animals are used to treat male virility as mentioned before. To overcome this particular problem, other internal organs such as the liver and bile are often used. This can be seen in the following excerpts:

(Dan bermula) jika barang siapa menggosokkan lubang zakhirnya dan kelilingnya dengan hempedu kambing jantan nescaya melihatlah ia ajaib daripada tiada segera anzal maninya (Mujarrabat Melayu, 1883, p. 46).

(We begin with) if any man rubs the tip of his penis and the skin of the penis with the male goat’s bile, thus he will be able to suppress ejaculation.

(Bermula khasiat hempedu kibas) disapukan pada waktu hendak jimak setelah goyang maka jimaklah maka perempuan itu terlalu kasih kepada kita dengan kasih yang amat sangat antahi sah Mujarrabat (Mujarrabat Melayu, 1883, p. 52).

(We begin with the nutritional values of the kibas (goat from the Arabic region) bile); when a man rubs his penis with the bile of the kibas (goat from the Arabic region) before engaging in sexual intercourse, his partner will surely love him as dearly as she should be.

(Sebagai lagi) barangsiapa menyapukan kepada zakhirnya dengan hempedu sesuatu barang suatu yang (hitam) maka dibawa
jimak dengan perempuan maka tiadalah terkira-kira ia berkehendak kepada orang yang lain daripadanya demikianlah perbuatan maka dapat olehlah suka cinta dan kasih berkasihan wallhu alam (Mujarrabat Melayu, 1883, p. 52).

(In addition) when any man applies bile (originating from any black substance) to his penis and then has sexual intercourse with a woman, thus she will not have any desire to be with other men; this will enhance their love and relationship.

(Sebagai lagi pula) yang telah mujarab daripada khasiat yang mengatakan hempedu dan membesarkan zakar kita dan lain daripada itu tiada disebutkan oleh mafidnya kata Ayub al-Hakim bahawasanya datang seorang laki-laki dan rankaribnya (dan karibnya) umurnya 120 tahun adalah haknya itu songir adakah engkau hendak membelu budak perempuan elok rupa parasnya dan adalah aku tiada baik pertemuanku dengan dia telah malu aku kepadanya maka kataku baginya ambil olehmu jahe yang kering yakni halia yang kering dan lada maka daripada tiap-tiap satu jenis itu delapan mithkal beratnya adalah yang delapan mithkal itu menjadi kurang enak saka lima suku dan kuningan telung ayam dua puluh biji maka dicampurkan pada air madu yang baik berat duit 120 dirham adalah yang 120 dirham menjadi dua puluh dua rial setali empat saka kemudian daripada itu maka dimakanlah pagi-pagi dan petang sebelum lagi makan nasi atau sudah makan nasi demikian itulah adanya maka apabila ia sudah habis memakan ubat itu maka datanglah ia kepada lannya (lakunya) seperti kelakuan orang yang gila daripada kesangatan syahwatnya berjalannya serta mengangkat kainnya daripada kebanyakan jamaknya maka kulihat ia 120 jimaknya kepada malam dan siang maka kuperbuatkan ubatnya memulangkan dia wallahu alam (Mujarrabat Melayu, 1883, pp. 54-55).

(In addition) the bile is proven to be efficacious in enlarging the penis, thus as mentioned by Ayub al-Hakim of the tale when a man and his best friend came to seek his advice. The man was 120 years and wishes to be with a woman who is younger and beautiful but she did not show much interest in him due to his old age and inabilities. Thus, I told the man to take dry ginger and pepper of equal amount in weight to be mixed with 20 egg yolks and good quality honey. He
should then consume the mixture in the morning or evening before or after eating rice. After sometime, the man came to see me again and he was filled with excitement due to his revitalised sexual prowess which enabled him to fulfil his sexual desires.

(We begin with the nutritional values of lamb bones); burn the bones and take the ashes to be mixed with cow’s milk, and then rub it on the penis frequently so as to enlarge the penis; it will be efficacious, as Allah knows best.

(We begin with the nutritional values of cattle bile); the bile that is equal to the weight of three dirhams (old currency equivalent to cents) is added into honey that is equal to the weight of five dirhams. Upon mixing, rub it on the penis which will render it strength and virility to the man.

(Bermula khasiat humpedu) ayam yang hitam dan sedikit cabe yang sudah ditumbuk halus-halus maka digosokkan kepada zakar kita maka baru jimak maka satu jadilah lazat yang amat sangat perempuan itu ah Mujarrabat (Mujarrabat Melayu, 1883, p. 55).

(We begin with the nutritional values of black chicken and some chillies that are pounded fine which is then rubbed on the penis before sexual intercourse; the woman will be fully satiated after that.

(Bermula khasiat tulang kambing) dibakar ambil abunya dibubah pada susu lembu maka digosokkan pada zakar kita sentiasa maka besarlah zakar kita antahi Mujarrabat wallahu alam (Mujarrabat Melayu, 1883, p. 55).

(Bermula khasiat hempedu lembu) maka ambil olehmu barang tiga dirham beratnya maka bubuh di dalam air madu beratnya lima dirham jua setelah sudah dicampur bersamaan maka digosokkan kepada zakar kita maka jadilah zakar kita kuat yang sangat ia mujarab sah) (Mujarrabat Melayu, 1883, p. 55).

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(Bermula khasiat makan ikan) yang basah serta bawang merah yang banyak maka menambahi pada mani dan menguatkan zakar (Mujarrabat Melayu, 1883, p. 55).
(We begin with the nutritional values of eating fish) that are fresh together with a lot of red onions to increase the quantity of the semen and strengthen the penis.

The quotations above show that this text places an importance and focus on the male strength and prowess. This is because men play a vital part in ensuring the continuation of the family line, thus until now, the sexual prowess and virility of men is always the subject of discussion that men are willing to consume varieties of medications to strengthen their virility and sexual prowess such as horse pills (a synthetic drug that contains a high dose of methamphetamine), steroids and Viagra, the most popular drug of all. Based on observations made at Mesra Pharmacy in Bandar Baru Bangi, Selangor, Malaysia, it is found that a Viagra pill costs RM50 each and is known to be one of the most potent in the market. However, caution must be exercised as improper usage of the Viagra without consulting a doctor can cause sudden death.

In addition, there are also different types of coffee based energy drinks that can enhance and stimulate the male energy in the market, such as “Kopi Jantan”, “Kopi Tongkat Ali Ginseng” and “Kopi Tok Guru”. “Kopi Janda” and “Kopi Kacip Fatimah” meanwhile are coffee based energy drinks that specifically strengthen the female energy. In general, consumers are easily influenced by the coffee brand advertised and are willing to buy them because they believe in the nutritional values of the coffee. The mixture of tongkat Ali (Eurycoma Longifolia), ginseng and jarum emas (Striga Asiatica) in the coffee mixture is believed to be able to strengthen both the male and female sexual energy, thus, attracting consumers to buy this specialised coffee. Only those who drink this specialised coffee will be able to know or gauge the actual nutritional values or efficacy of the additives contained in the coffee. At present, there is no statistics or empirical data that is able to either support or refute the efficacy of these drinks.

CONCLUSION
The Malay medicine continues to flourish in the world of modern medicine as a method of treatment to complete the medical needs of the community. This is because not all ailments can be cured with modern medical methods especially those caused by spirits or djin. In the context of the Malay medicinal treatment, the healer plays a prominent role by using spells, mantra or incantations, in addition to using medicine that is derived from flora and fauna. This situation demonstrates that the Malay healing process is closely associated with the human environment.

The usage of natural treatment substances that comprise flora and fauna helps to treat a variety of ailments caused by physical or spiritual factors. They must be used or applied accordingly on a regular basis based on the advice given by the related authority. Utilising flora that is found around the household compound not only saves energy and time, but also ensures the
cleanliness and purity of the substances as they are not contaminated with pesticides and toxic wastes. Nonetheless, these substances cannot be applied unwittingly without any proper guidance or consultation from those who are learned as they may cause harm to the consumer.

REFERENCE


APPENDIX 1