

Local knowledge of traditional medicine of the Simalungun ethnic group in *Tambar ni Hulit* manuscript

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Abstract. Local knowledge of traditional medicine of the Simalungun ethnic group in Tambar ni Hulit is a significant aspect of their culture and heritage. The conventional medicinal practices of the Simalungun people in Tambar ni Hulit are a testament to the power of ancient wisdom and the importance of maintaining a strong connection to the natural world. The Simalungun people can address physical and spiritual health issues through herbs, plants, and healing rituals, promoting overall well-being and harmony within their community. Their knowledge of traditional medicine is a treasure passed down through generations, preserving the wisdom of their ancestors and ensuring the continued health and vitality of future generations.

Key words: ethnic simalungun, local knowledge, holistic healing, traditional medicine, tambar ni hulit

Introduction

Historical records demonstrate that the Indonesian people have cultivated a rich cultural heritage in the archipelago. Each era has witnessed the progression of artistic practices, shaped by the evolution of time. Indonesian society has achieved cultural advancements by employing a system of acculturation. This system has been a strategic approach to preserving the positive elements of traditional culture while incorporating and seamlessly integrating selected aspects of external cultures. The integration of external cultural elements without disregarding the intrinsic values of the indigenous culture has characterized the cultural development of Indonesian society from antiquity to the present day. For instance, the agricultural practices from the Neolithic period in Indonesia did not vanish or undergo immediate transformation upon introducing Hindu cultural elements from India. Similarly, when Islam first entered Indonesia in the 13th century, it did not instantly eradicate the entrenched cultural elements of the previous eras (1, 2). Instead, beneficial aspects of the indigenous culture were retained, while external cultural elements, once filtered,

were harmoniously blended with the traditional ones. Consequently, a unique Indonesian culture emerged, reflecting the identity and intellectual disposition of the Indonesian people (3).

As contemporary Indonesian society navigates through the era of modernization—whether through short-term or long-term developmental initiatives—it is essential to reflect on the past. This is aptly captured by the historical sense that states: “There is no present without the past, and no future without the present” (4). This adage serves as a reminder of the importance of learning from historical experiences to inform current actions and achieve a harmonious and progressive future. On the one hand, preserving our ancestors’ attitudes and thought patterns is crucial to enrich and fortify our pride in this invaluable heritage. On the other hand, studying these historical perspectives is vital for developing resilient intellectual frameworks to tackle the increasingly complex challenges of the modern era. Universal cultural elements encompass seven core components: language, knowledge systems, social organization, livelihood tools and technology, subsistence systems, religious systems, and the arts. These elements are encapsulated within every culture

and manifest through various developmental phases (5). To manifest our pride in cultural heritage, we must meticulously preserve and study these cultural legacies found across the nation.

The physical cultural heritage of Indonesia is diverse in form and character, including statues, temples, bronze kettledrums (*nekara*), beads, ancient tombstones, inscribed stones, and manuscripts. These artifacts provide valuable insights into past cultural patterns and their historical developments. Among these, manuscripts hold particular significance as repositories of historical information. Manuscripts, as written cultural heritage, can reveal the cultural contexts of their respective eras, both directly and indirectly (6). The manuscripts containing diverse knowledge need to be explored, studied, and introduced to the broader public to utilize their contents. Thus, merely preserving the manuscripts does not constitute an optimal effort to demonstrate our pride and appreciation for this valuable heritage. Instead, the manuscripts must be studied, understood, comprehended, and widely presented. Indonesia boasts a vast collection of manuscripts, including Javanese, Sundanese, Balinese, Malay, and Batak manuscripts. The Batak manuscripts, or *Pustaha Batak*, are significant legacies of the Batak people, written in the *Batak script* (7). These manuscripts encapsulate the cognitive frameworks and behavioural guidelines of the Batak community. The *Pustaha Batak* contains classical writings on genealogy (*tarombo*), mystical knowledge, medicinal practices, and more, often presented through allegories and riddles decipherable primarily by the *datu* (traditional healers or priests), typically comprising local chieftains. Particularly, the *Pustaha Batak* is devoid of references to crimes, disturbances, or falsehoods, underscoring its status as a sacred text for the Batak people in the past (8). The Batak ethnic group comprises six sub-ethnicities: Karo, Simalungun, Pakpak, Toba, Angkola, and Mandailing (9). Each sub-ethnicity possesses its script, indicating that each has ancient manuscripts as part of their ancestral heritage. These manuscripts were traditionally made from tree bark (*pustaha laklak*) and bamboo (*pustaha bulu*). In Simalungun, these texts are known as *Tambar ni Hulit* manuscripts, written in the Simalungun script and language in prose form (10). The *Tambar ni Hulit* manuscripts contain knowledge on treating skin

diseases using tropical plant-based remedies and incantations associated with healing practices (11). The Simalungun tribe is spread in several other areas besides the Simalungun regency in North Sumatra, including Deli Serdang, Serdang Bedagai, Karo, Tebing Tinggi, Batubara and Asahan. Geographically, the area inhabited by the Simalungun people stretches from the shoreline of Lake Toba to the eastern coast of Sumatra. In oral sources (folklore), the name Simalungun comes from the words *sima-sima* and *lungun*. *Sima-sima* means 'relic' and *lungun* means 'longed for'. This folklore is based on a past story of the Nagur Kingdom which was hit by a plague (cholera). As a result of this plague, the inhabitants of the Nagur kingdom fled and crossed over the lake known as 'Lake Toba' to Samosir Island. After a few years, when the Nagur area was safe, they returned and saw that the area had become deserted, they missed (*malungun*) and realised that there were only relics (*sima-sima*). This article presents the local knowledge of traditional medicine among the Simalungun community as documented in the *Tambar ni Hulit* manuscripts. This exploration not only signifies pride in ancestral heritage but also contributes to the body of knowledge. It aims to facilitate a broader understanding and appreciation of the contents of *Tambar ni Hulit* beyond the Simalungun community, thereby opening avenues for further research, particularly in medicine and pharmacy, given the current trend towards integrating traditional remedies into medical practice.

Materials and methods

This study employs a descriptive-analytical method, focusing on the content of the *Tambar ni Hulit* manuscripts, previously translated by the author in the 1990s. The earlier work involved transliterating the Simalungun Batak script into Latin characters and translating the text into Indonesian. This study goes further by analyzing the content of the *Tambar ni Hulit* manuscripts to uncover local knowledge on traditional medicine, particularly for the prevention and treatment of skin diseases, which continues to be practiced, especially in rural Simalungun areas.

Results and discussion

The Simalungun community has its distinct script and language, differing from other Batak sub-ethnicities. The Simalungun script is categorized into two parts: *indung surat* (primary characters) and *anak surat* (secondary characters). *Indung surat* consists of 20 characters, while *anak surat* includes 8 characters. *Indung surat* and *anak surat* variations are found in the *Tambar ni Hulit* manuscript. The language used in the manuscript has unique characteristics, observable in the sequence of words and sentences forming the text. Some words in the incantations (*mantras*) are untranslatable but crucial within their context. These specialized, archaic terms were exclusively used by traditional healers (11). As the introduction outlines, the *Tambar ni Hulit* manuscript is an ancestral legacy of the Simalungun people, encompassing knowledge on treating skin diseases with tropical herbal concoctions and associated incantations. This study can be categorized in the field of local medical knowledge, different from modern medical knowledge which is testing plant materials in the laboratory. There have been several studies related to this, but most of them are in modern medical knowledge during the Dutch colonial period. For example, the life and health of the Nias people in the colonial period (12), smallpox vaccination on Nias Island (13), health services for workers on plantations in East Sumatra (14), and research institutions for tropical diseases in Medan (15). Therefore, this *Tambar ni Hulit* is one of the newest studies in the field that have been revealed in medical history and focuses on local medical knowledge in Indonesia.

The manuscript is divided into ten sections:

1. Instructions for making medicine for leprosy and kidney stones: includes ingredients, treatment methods, and incantations to provide magical potency during healing.
2. Guidance for preparing medicine for skin diseases (*Aji Barung Gadam*): detailed explanations of how to make the herbal concoction, its ingredients, treatment methods, and empowering incantations.
3. Method to expel leprosy from the body: utilizes a special concoction accompanied

by incantations to enhance the medicine's efficacy.

4. Advice and methods for making medicines for various ailments: includes remedies for heart disease, lung disease, liver disease, kidney disease, spleen disease, blood disorders, rib diseases, bone diseases, brain diseases, muscle and tendon ailments, stomach ailments, eye diseases, and skin diseases. The necessary ingredients, treatment procedures, and specific incantations for each disease are described.
5. Instructions for treating haemorrhoids: includes required ingredients, treatment methods, and accompanying incantations.
6. Method for preparing antidotes for poisoning, curses, leprosy, and snake bites: detailed instructions on ingredient preparation, treatment methods, and empowering incantations.
7. Guidance for treating injuries from spears, bullets, and thorns: the recipe for *Tawar Sitama Timbang Diyut* includes ingredients and incantations.
8. Method for eliminating arrogance: lists necessary ingredients and incantations for the remedy known as *Pulungan ni Si Tumpang Nagori*.
9. Advice on the Simalungun calendar days: describes the conditions and fate of individuals on these days, along with incantations to ward off undesirable occurrences.
10. Instructions on interpreting a person's situation and fate: based on their position and hiding place in relation to the eight cardinal directions, along with relevant incantations (11).

Treatment for skin diseases (Leprosy)

The *Tambar ni Hulit* manuscript contains teachings from *Rahalam Purba*, a kind and compassionate individual who served as a teacher providing guidance to future generations. His students were instructed to write on bark books (*laklak*). One of the instructions imparted by *Rahalam Purba* to his students was the formulation of a treatment for skin diseases, particularly leprosy. This included the preparation of herbal concoctions, the ingredients used, the method of

treatment, and the recitation of incantations to enhance the efficacy of the medicine (11).

The ingredients for the leprosy remedy as recorded in *Tambar ni Hulut* include the following: three fruits of *jeruk kayu*, two fruits of *jeruk hajor*, two fruits of *jeruk jungga*, one fruit of *jeruk puraga*, three stalks of *kin-cung*, two and a half glasses of river water from *malul*, sufficient amount of citrus peel water, juice of large onion (*Allium fistulosum*), three cloves of *haronda* (a type of onion), two stalks of *layam* (a fragrant field plant), three fruits of *bata mangalumi*, two stalks of lemongrass (*Cymbopogon citratus*), sufficient amount of salt, four roots of wild ginger (*Zingiber*), three roots of *kencur* (*Kaempferia galanga*), three peppercorns, two roots of *kunyit bau* (*Turmeric*), three roots of *kunyit bungle*, two roots of galangal (*Alpina galanga*), two roots of ginger (*Zingiber officinale*), three cloves of single garlic, and two large onions (11). The preparation method for the remedy involves cooking two-thirds of the ingredients and leaving one-third uncooked. The mixture is placed in a vessel. A chicken is then slaughtered and added to the concoction, and they are cooked together. Once cooked, the mixture is placed in an earthenware pot. This pot, along with its contents, is offered to the spirits, accompanied by betel leaves (*Piper betle*) previously coated with lime, gambier (*Uncaria gambir*), betel nut (*Areca catechu*), and tobacco (*Nicotiana tabacum*) (11).

The treatment technique involves invoking the sun god in the east to combat the disease spirit known as *Gobar*, the leader of the affliction. The incantation recited during the treatment is as follows:

“airku tetaplah di bumi, batu lingkak lepaslah. Seperti garam melepas meleburlah kamu penyakit mula jadi. Melepas meleburlah kamu penyakit batu ginjal. Melepas meleburlah kamu hai penyakit orang ini. Air putih awal kehidupanmu. Jangan mati airmu mula jadi. Jangan mati air kuning, awal kehidupanmu. Jangan mati air hitam, awal kehidupanmu. Jangan mati air hijau, awal kehidupanmu di dalam tubuh si anu ini”.

“My water remains on the earth, the stone circle is released. As salt dissolves, so too shall you dissolve, disease of origin. Dissolve, kidney stone disease. Dissolve, oh disease of this person. White water, your

origin of life. Do not let your original water die. Do not let the yellow water, your origin of life, die. Do not let the black water, your origin of life, die. Do not let the green water, your origin of life, die in the body of this person”. The incantation is repeated seven times to ensure the effectiveness of the treatment (11). Besides the previously mentioned treatments, Rahalam Purba also conveyed another technique he learned from Si Tadar. According to Rahalam Purba, this herbal medicine technique is a legacy from the kind and compassionate Si Tandang. This treatment is called *obat nai muyit raja*. The ingredients required include one cup each of the following: large *si porkas* fruit, *si porkas paya* fruit, *sihappir* (a type of grass), *silobur pinggan*, galangal, turmeric, large onions, ginger, pepper, *kencur*, salt, tuba root (*Deris elliptica*), two cups of charred bark, and estimations of various fragrances, camphor, and sesame (*Sesamum s. orientale*) (11). These ingredients are dried in the sun until they are completely dry, then ground finely in a mortar. The ground mixture is dried again. When ready to serve, it is mixed with the juice of *jeruk hajor* or *jeruk jungga*. The mixture is shaped like a *lemang* (a type of traditional cake) and sprinkled with sesame seeds. For this remedy, a black chicken is slaughtered, using only its internal organs such as the liver, stomach, gizzard, and charred black chicken feathers. The incantation recited for this medicine is:

“hung eman-eman emun-emun, berangkat dan laranglah bulan mati, laranglah matabari mati. Yang paling dibenci akan kubunuh. Saya bunuh yang paling gatal. Usir bisamu, yakan bisa obatku. Usir bisa lepra, usir bisa gatal-gatal orang ini. Yakanlah bisa obatku. Surwah kita katakana sang dukun”.

“Hung eman-eman emun-emun, depart and block the dead moon, block the dead sun. The most despised, I will kill. I kill the most itchy. Expel your poison, let my medicine’s poison. Expel the poison of leprosy, expel the poison of this person’s itchiness. Let my medicine’s poison work. The shaman speaks” (11). In addition, there is a method for removing toxins from a sick person’s body using candle nut oil. This involves bringing the oil to a river, fetching river water, and applying it to *sitabar* banana leaves along with the candle nut oil. The *sitabar* banana leaf is then taken to the

patient's home for them to sleep on it for one night. The incantation recited for this remedy is:

"bung sitadang-sitadang dipagedat-dipagedut. Karena kamu menjadikan obat yakni obatku ini. Bagai ketimun menyegarkan, bagaikan semangka mendinginkan. Dinginkanlah hai kamu pemberi cahaya. Berangkatlah nabi ya raya silullah".

"Hung sitadang-sitadang dipagedat-dipagedut. Because you are becoming medicine, that is my medicine. Like a refreshing cucumber, like a cooling watermelon. Cool down, oh you bringer of light. Depart, prophet of ya raya silullah." The phrase *haum sab mat* is repeated seven times (11).

To expel all toxins lodged in the patient's body, the following ingredients are gathered: seven leaves of *sibue*, seven leaves of *suarwa*, seven peppercorns, seven slices of ginger, seven cloves of each type of onion, seven drops of candlenut oil, and seven feathers from the wing of a *dulang bajora* chicken. The incantation recited for this remedy is:

"turunlah kamu hai dewa yang berada di benua atas. Naiklah kamu hai dewa yang berada di benua bawah duduklah kamu hai dewa yang berada di benua Tengah. Turunlah kamu hai para hulu balang yang mengeluarkan penyakit. Bekerjalah raja Hanuhon, raja segala raja, raja yang termasyhur. Berkumpullah kamu hai segala bisa orang ini dan keluarlah dari tubuhnya. Bagai tulang-tulang babi dikebiri oleh orang. Hung sigala-gali galullah. Sab obat naga gelap gulita, menyembuhkan Muhammat sab obat kusta orang. Sab obat racun orang, sab obat. Hung babi panggil babi panggil tipa-tipa yang semakin meninggi dan merana. Putri kayanganku segera menghentikan segala kebaramanmu, hai gatal-gatal dan bisa. Sablah kamu obat penyakit yang bersarang ditubuh orang ini. Sablah kamu obat yang serasih dengan fisik orang ini. Hung eman-eman apa gerangan berita yang pantas ke beritakan. Datang racun orang tidak kuindahkan, pergi pun tidak kubiraukan. Segala racun dan bisa kubiarkan berlalu".

"Descend, oh gods from the upper continent. Ascend, oh gods from the lower continent. Sit, oh gods from the central continent. Descend, oh warriors who

expel diseases. Work, King Hanuhon, king of all kings, the renowned king. Gather, oh all toxins of this person and leave their body. Like the bones of a castrated pig by humans. *Hung sigala-gali galullah*. Sacred is the dark dragon medicine, curing Muhammad, sacred is the leprosy medicine of people. Sacred is the poison medicine of people, sacred medicine. *Hung babi* calls, babi calls the ever-increasing *tipa-tipa*. My celestial princess, immediately halt all your impurity, oh itchiness and poison. You are the sacred medicine for the disease lodged in this person's body. You are the sacred medicine harmonious with this person's body. *Hung eman-eman*, what is the appropriate news to report. The arrival of people's poison I ignore, I also ignore its departure. All poisons and toxins, I let them pass" (11).

According to Rahalam Purba, the cost of treatment is determined by the healer. He also mentioned another method for curing leprosy. The ingredients for this remedy include a handful of *singgolom* leaves with roots, a handful of *simargorat-gorat* (a type of mango) leaves with roots, a handful of *akkirbong* (a type of plant) leaves with roots, and a handful of *suarwa* leaves with roots. The trunk of the *Sitabar* banana is then smeared with coconut oil, and camphor is finely ground in a mortar. While grinding these ingredients, the ears should be plugged, and the eyes should be covered with a head cover. The mixture is then offered to the patient to drink after being mixed with water taken from a bamboo stem. The outer part is smeared with chili, tuba root, and camphor. To eliminate the foul smell of leprosy, aromatic leaves are applied. Subsequently, the shaman will call upon spirits, specifically *naga lumbe-lumbe*, *naga rumabe*, the ladder in line, the world encircling, dragons, and the world's worship (11).

Chronic disease remedies

In the *Tambar ni Hulit* manuscript, remedies for chronic diseases such as heart, lung, liver, kidney, spleen, blood, rib, bone, brain, muscle, tendon, stomach, eye, skin diseases, and haemorrhoids are detailed:

1. Heart Disease: Use a handful of *Ficus benjamina* leaves with roots.
2. Lung Disease: Use a handful of *hatunggalan* leaves with roots.

3. Liver Disease: Use a handful of *ingol-ingol* (a forest plant) with roots.
4. Kidney Disease: Use a handful of *sibilap* leaves with roots.
5. Spleen Disease: Use a handful of tiplant (*Cordyline fruticosa*) leaves with roots.
6. Blood Disorders: Use a handful of *sibola habungan* (a type of light wood) leaves with roots.
7. Rib Disease: Use a handful of *indot* leaves with roots.
8. Bone Disease: Use a handful of noni (*Morinda citrifolia*) leaves with roots.
9. Brain Disease: Use a handful of *sakka dairi* leaves with roots.
10. Muscle Disease: Use a handful of *garang-garang* leaves with roots.
11. Tendon Disease: Use a handful of *sae-sae* leaves with roots.
12. Stomach Disease: Use a handful of *sibondaulu* leaves with roots.
13. Eye Disease: Use a handful of cucumber leaves with roots.
14. Skin Disease: Use a handful of *sindulpak* (a type of light wood) leaves with roots (11).

For treating haemorrhoids, take a ripe *jeruk bajor* (a type of orange), cut it, and bake it until cooked. Squeeze to extract its juice and apply it to the affected area. Grind fresh *jengkol* (*Archidendron pauciflorum*) leaves and apply them externally while exhaling through a pipe. If the patient feels a stabbing sensation after treatment, prepare the following remedy: grind together aromatic herbs such as *jamu lada*, *pialasuna*, and wild onion. After grinding, take the essence of this mixture in a handful. Mix it with the juice of the concoction, and one raw chicken egg (using only the yolk). After thickening, chant seven times, fumigate with frankincense and shape the mixture into balls to dry in the hot sun. Administer this treatment through *ikan maniura* (a traditional Batak delicacy made from fish. This dish is not cooked but instead cured with citrus juice until the fish becomes tender. Once tender, it is then seasoned with a mixture comprising roasted peanuts, chili peppers, salt, turmeric, andaliman, shallots, garlic, and torch ginger, and all the

seasoning ingredients are finely ground together), a crushed fish mixed in a clay pot with *jeruk bajor* juice and pre-roasted rice mixed with *jeruk bajor* juice. After preparation, give the entire mixture to the patient for consumption (11). The mantra prescribed for the healing of haemorrhoids is as follows:

“Hung bitsumarlah irahman dirahim sahalulah nabi ya Allah. Sidang mahirlah namaramba huti pe tahuli nabi ahlak hang ma i ruh rubiyah minlah. Air pinjaman pasinga, sah obat pesuruh tuan. Terdengar wasir oleh pengobat wasir. Obat wasir mulajadi berduri. Sah obat segala penyakit wasir. Sah obat wasir kita sebutkan tujuh kali”.

“Hung bitsumarlah irahman dirahim sahalulah nabi ya Allah. Sidang mahirlah namaramba huti pe tahuli nabi ahlak hang ma i ruh rubiyah minlah. Borrowed water, the medicine commanded by the master. Haemorrhoids heard by the healer of haemorrhoids. Haemorrhoid medicine with thorns. Effective medicine for all haemorrhoid diseases. Effective haemorrhoid medicine, we recite it seven times” (11).

Antidote medicine

Within the *Tambar ni Hulit* manuscript, remedies are detailed for individuals affected by poison, witchcraft, and snake bites, along with the ingredients for making the medicine, treatment techniques, and mantras to enhance its efficacy. The formulation for the antidote includes steel oil, a strand of thread, and a handful of rice. Subsequently, the healer invokes deities from above, the middle, and below. A pinch of chicken feathers, *sarang banua* leaves, *hatunggal* leaves, *lenjuang* leaves, *bangun-bangun* leaves, lemongrass, *si-manunggaling* leaves, assorted flowers, *garang-garang* leaves, *sidua rupa* leaves, and various types of onions are then ground separately in a mortar. The squeezed juice from a sugar cane stalk, one egg yolk, and two-thirds of a liter of coconut oil are mixed with the previously ground mixture. This combined remedy is placed into a new iron kettle or pot and cooked while being stirred with a spoon shaped like a serpent. Ripe bananas, *embalau*, candles, ant feces, and damar resin are finely ground and added, along with glutinous rice

flour. The mixture is then cooked and allowed to cool overnight inside a house. Upon sunrise, the mixture is reheated and consumed until full, and drunk until satisfied. This approach ensures the remedy's effectiveness in promoting recovery and restoring health. In addition, the remedy can be applied externally to the patient's body using the wings of a large rooster (11). Furthermore, another formulation for the antidote medicine includes onions, *sampilulut* flowers, and *rangara*. These ingredients are soaked in rice water and administered to the patient. This remedy also serves as a prophylactic against heart and lung diseases. If someone has been poisoned, prepare a remedy from *simaribayang-bayang* leaves (a type of plant), crushed in rice water, with the liquid then administered to the patient. If the patient does not recover, mix the squeezed liquid with warm coconut oil, and administer it to the patient (11).

If someone feels their eyes are irritated as if by dust or sand, apply raw coconut oil to their eyes. If the person experiences vomiting afterwards, extract juice from *simaribayang* leaves and administer it to the patient. In cases of witchcraft affliction, take *tuyung porat*, crush it with rice water, sprinkle lime over the squeezed liquid, and then administer it to the patient. For stomach ailments, use *sidua rupa* leaves and *sidua raja ubum*, *sitalu begu* leaves, and *bunga sapa* leave. Crush these leaves and administer the squeezed juice to the affected person. Those poisoned can be treated with a mixture of a handful of rice, *sitabar* banana roots, naked sugarcane roots, *sitalu begu* roots, flower roots, *sibaguri* roots, *sampilulut* roots, human breast milk, and buffalo milk. Once these ingredients are gathered, squeeze them with rice water, roast, mix the medicine with water, and administer it to the patient (11). In cases of *pamuhat sopang*, a condition resulting from witchcraft affecting the throat causing discomfort when swallowing food or drink, feeling as if there's a hair obstructing the throat, the remedy consists of *Themeda gigantea* (gabus pimping), *hulasing holing*, seven slices of turmeric, galangal, onions, *pi-alasuna*, seven pinches of salt, and one egg yolk. Grind all ingredients finely, mix them with *jeruk hajor* juice and cucumber water, and administer the concoction to the patient. This remedy is also known as antidote medicine. For snakebites, soak the affected area in rice

water mixed with cockroach feces. This concoction is then applied to the wound and smeared with damar resin. This remedy can also treat wounds caused by insect bites, including centipedes and scorpions (11).

If a person's body expels hairs or lice as large as dog fleas, it is believed to be caused by malevolent intentions. The healer will determine the treatment cost based on the severity of the patient's condition. The incantation used for this purpose is:

"Hung palet palet berhenti berhenti tidak kena. Berhentilah kamu hai racun orang. Kembalikan racun orang. Jadi sagu lah racun orang. Termasyhurlah kamu Batara, bapak pawang racun, ibu pawang racun, Batara pawang racun. Bapaknya memuntahkan darah. Hai yang termasyhur muntahkanlah racun orang."

"Hung palet palet Cease, cease, cease not. Stop, you poison of people. Return the poison of people. Thus be the poison of people. Be renowned, Batara, father of poison handlers, mother of poison handlers, Batara the poison handler. His father vomited blood. O renowned one, vomit the poison of people" (11).

Remedies for wounds

In the *Tambar ni Kulit* manuscript, remedies are also provided for wounds caused by spear thrusts, thorn pricks, and gunshot wounds. The concoction for wound treatment consists of a handful of onions and *seduduk* (*Melastoma polyanthum*) leaves, pounded in a mortar and mixed with bamboo water. This mixture is heated until warm and then applied to the affected area. In addition, massage oils are made from *lanting* leaves, *dadap* leaves, and *tarum* (*Indigofera galego*) leaves. These three leaves are crushed in a mortar, mixed with a small amount of water, strained, and placed in a new pot to be heated until warm. This oil is then massaged onto the patient's body. During massage, care must be taken to avoid contact with open wounds. Before applying the oil, the patient should ingest seven grains of coarse salt and seven drops of coconut oil (11). The incantation recited during massage is:

"Habum boro sumirlah dirahman dirahim. Atas bimbinganmu, aku tidak akan membunuh perekat bisa."

Aku mengobati api, mengobati bisa besi. Obat untuk mengobati bisa bambu, obat untuk mengobati besi yang sangat licin, dan obat untuk punggung. Bertemulah urat dengan urat dan menyatu, bertemulah otot dengan otot dan menyatu, bertemulah kulit dengan kulit dan menyatu, bertemulah ramon-ramon dengan ramon-ramon dan menyatu. Sembuhlah luka dan hangatlah badan". Kita serukan surwah dalam mantran. Habum umpatan laut. Sembuhlah perasaan sakit yang mengentak-entak, semбуhlah perasaan gatal surwah."

"*Habum boro sumirlah dirahman dirahim. Under your guidance, I will not kill the adhesive of venom. I treat fire, I treat the venom of iron. Medicine to treat bamboo venom, medicine to treat the very slippery iron, and medicine for the spine. Let veins meet and merge, let muscles meet and merge, let skin meet and merge, let rashes meet and merge. Heal wounds and warm the body. Let us invoke surwah in the mantra. O curses of the sea, vanish! Heal the throbbing pain, heal the itching sensation of surwah*" (11). If a wound swells due to a spear or lance stab, prepare a remedy consisting of *lanting* roots, *tayung porat* roots, *rimbang* roots, *sibaguri* roots, *sampilulut* roots, *dadap* tree roots, yellow flower roots, onions, and *loba* tubers. All these ingredients are pounded in a mortar, and then mixed with seven sprinkles of lime and coconut oil. Stir until well blended, and apply the finely crushed concoction to the afflicted person. During application, ensure the concoction does not come into contact with the wound (11). If a person wounded by a spear is near death, a remedy to sustain their life involves burning onions, ramie bark, and *sitorham* until charred, then grinding them finely. Mix this with *sibaguri* leaves, *sampilulut* leaves, *sibappir* fruits, and a handful each of sticky rice. After thorough mixing, add *tajin* water. Apply this concoction to the body of the afflicted person, avoiding contact with the wound. In addition, remedies for stopping bleeding, draining pus, removing thorns, and treating swollen wounds where pus refuses to come out can be treated with bajoure flour. First, scrape and pound the bajoure flour finely, then mix it with *tajin* water from *sijunjung* and *tajin* water from *simanuk*. Apply this concoction to the patient's body without touching the wound during application. When massaging, recite the mantra seven times:

"Hung duri bang duri bang sembuh kembali. Duri memancar duri memancar dari luka. Terpancarlah kamu duri bambu yang membengkak dan yang membeku di tubuh si anu ini. Terpancarlah kamu hai nana yang bersarang di tubuh si anu ini."

"*Hung duri bang duri bang, heal and return. Thorns burst forth, thorns burst forth from the wound. Radiate, you swollen bamboo thorns, and those frozen in the body of this person. Radiate, you oh worms nesting in the body of this person*" (11). For wounds that have healed externally but remain internally painful, use sesame seeds roasted until cooked but not burnt. Grind the sesame seeds finely and mix with a little water and a touch of lime. Place or apply this recipe to the wound. Before applying it to the wound, stir the mixture using a thorn. Meanwhile, to heal wounds that remain open and begin to rot inside, use ground lice and mullet (*Mugil cephalus*). Take only the flesh, grind it finely, clean the open wound thoroughly, and then apply the mixture to the wound. Recite the mantra seven times:

"hung dedak halus, bertemu, bertemu. Segeralah bertemu urat dengan urat dan menyatu, otot bertemu otot dan menyatu, darah bertemu darah dan menyatu, tulang bertemu tulang dan menyatu, kulit bertemu kulit dan menyatu. Sembuhlah kamu hai luka yang membeku dan yang dingin surwah. Habum dori bang kemana aku pergi tidak mengeluarkan darah, tidak kehilangan darah. Peganglah perekat hitam ya habum."

"*hung dedak halus, meet, meet. Quickly let veins meet and merge, muscles meet and merge, blood meet and merge, bones meet and merge, skin meet and merge. Heal, oh frozen and cold wounds. O thorns, wherever I go, don't let blood out, don't lose blood. Hold onto the black adhesive, ya habum*" (11). If someone is wounded by a spear on the outside and needs to sustain their life, a remedy is prepared using onions, lime water, and calamus (*Acorus calamus*) that are finely ground and squeezed for their juices. Mix lime water, onion juice, calamus juice, and coconut oil, then apply this concoction to the person wounded by the spear. Meanwhile, for someone injured by a lance, prepare

the following remedy: use only the yolk of a chicken egg, a handful of *bertih*, galangal, yellow chili, *kencur*, each sliced seven times. Grind all ingredients finely, then add pepper and salt. Stir the mixture thoroughly and add sugarcane juice, lime juice, and a handful of rice. Once well-mixed, administer this concoction to the afflicted person. If the first recipe proves ineffective, use the second recipe to heal the wound. Take a handful of salt, burn or char it, and then grind it with lime until smooth, before mixing it with coconut oil. Apply this mixture to the wounded person. (11).

Remedy to eliminate arrogance

In addition, to eliminate arrogance, the *Tambar ni Hulit* manuscript provides instructions on confronting arrogant individuals in the village by engaging in competitions with them. Recite the mantra:

“Hung manusia sombong dan angkuh, enyablah kamu tertiuip angin puting beliung, angin penguasa negeri. Terjerembab dan tertelungkuplah kamu kekuasaan musuhku. Tertutup kita sebutkan tujuh kali. Terpujilah kamu hai batara hulu balang guruku, hulubalang penguasa negeri, bapak sitingting malodas, ibu sitingting malodas, batara sitingting malodas. Tersuruklah kamu kekuasaan musuhku. Lalu kita sebutkan kata ‘tuftup’ tujuh kali. Hung sijalanlah sijalil, ku tiup besi pindah terlempar dan tertelungkuplah kamu kekuasaan musuhku. ‘tuftup’ tujuh kali kita sebutkan. Um segala guna-guna musuhku, enyablah ya haum.”

“Hung arrogant and proud humans, vanish you blown away by the windstorm, the wind ruler of the region. Collapse and tumble down, the power of my enemy. Closed, we utter seven times. Praised be you, oh revered lord of my enemy, lord of the region’s ruler, father of sitingting malodas, mother of sitingting malodas, lord of sitingting malodas. Plunge the power of my enemy. Then we utter the word ‘tuftup’ seven times. Hung, sijalanlah sijalil, I blow the iron, shifting and cast down the power of my enemy. ‘tuftup’ we utter seven times. All the witchcraft of my enemy, vanish you, ya haum” (11). Furthermore, for the ruler of the region, prepare a concoction using lime,

Balam bird lice, and worn-out cloth. Draw an image on the worn-out cloth, cut it finely, and grind it. Then scatter it towards the enemy. Meanwhile, there is also a piece of wisdom regarding the concoction for the sovereign’s amulet, which involves using aged bamboo. The name of the enemy is inscribed upon this bamboo, then scrape it and shave the bamboo with a red-feathered chicken, seven pieces of ginger, seven grains of coarse salt, sweet coconut water, and a betel leaf rubbed with chalk, gambier, areca nut, and tobacco in two forms. Wrap the written bamboo in worn-out cloth, then sacrifice it to the spirits. This concoction can be anointed with the blood of a red-feathered chicken and half-cooked chicken meat. Once carved, place it in an old bamboo section with seven pieces of worn-out cloth. After all the ingredients are in the bamboo, put the chicken’s head in the bamboo joint and recite the spell seven times. Once the bamboo is enchanted, wrap it in worn-out cloth, then tie it with palm fiber. Bury it at the enemy’s village entrance or if not possible, upstream or on the edge of the river with lead or iron (11). There is also a concoction for an amulet for the battlefield involving a bamboo parapet the size of an index finger, freshly squeezed coconut oil, three adults spun by three adults, seven handfuls of rice flour, three-color blankets, frozen coconut oil, red rice, seven branches of *sindulpak* wood, each as large as an index finger, seven thorns, seven slices of ginger, seven grains of coarse salt, cooked chicken mixed with blood from a red-feathered chicken, coconut water in a tray, betel leaf, peeled and kneaded on a boat. Then, carve a poisonous snake and a statue to close the amulet. After all the ingredients are complete, take them to the crossroads by a shaman in red clothing, carrying a gun, shield, and spear. The shaman is escorted by seven adults (11). At the crossroads, slaughter a red chicken, leave its blood, salted some of the chicken meat, and roast the rest until half-cooked, mixed with blood, and some grilled meat. After cooking, place the concoction there and sacrifice. Stick thorns and branches to the right and left of the amulet. Afterward, recite seven times then bring the amulet to the village and store it for three nights. If going to war, bring the concoction. Place the concoction in a box decorated with jute. When we sleep, we chant the incantation of the amulet, and when we are on a battlefield, the amulet is kept

for three nights. To store this amulet requires seven adults. After the war is over, bring the amulet back to the village accompanied by the king's weapons. In the village, bring the amulet to the river to be washed (11).

Conclusion

Based on the above description, it can be concluded that the Simalungun people have inherited the *Tambar ni Hulit* manuscript from their ancestors. This manuscript contains information on traditional medicines, methods for curing diseases, and the recitation of mantras intended to impart magical power to heal specific ailments. The ancestors of the Simalungun tribe had a tradition of writing on bark using Simalungun script and language. It is estimated that the *Tambar ni Hulit* manuscript originated from the same source as the manuscripts of other Batak tribes, particularly Toba. Therefore, the *Tambar ni Hulit* manuscript holds the same quality as the manuscripts of other Batak ethnic groups.

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