

The imaginary is never ideal, absent of references. It is above all the place where something occurs or is acted upon. It can be thought of as a palace, a city or village, but also as an unreachable, mythical elephant cemetery, hidden in who knows what shadowy cone between Asiatic and African continents.

fig.1
A right upper
molar of
an elephant

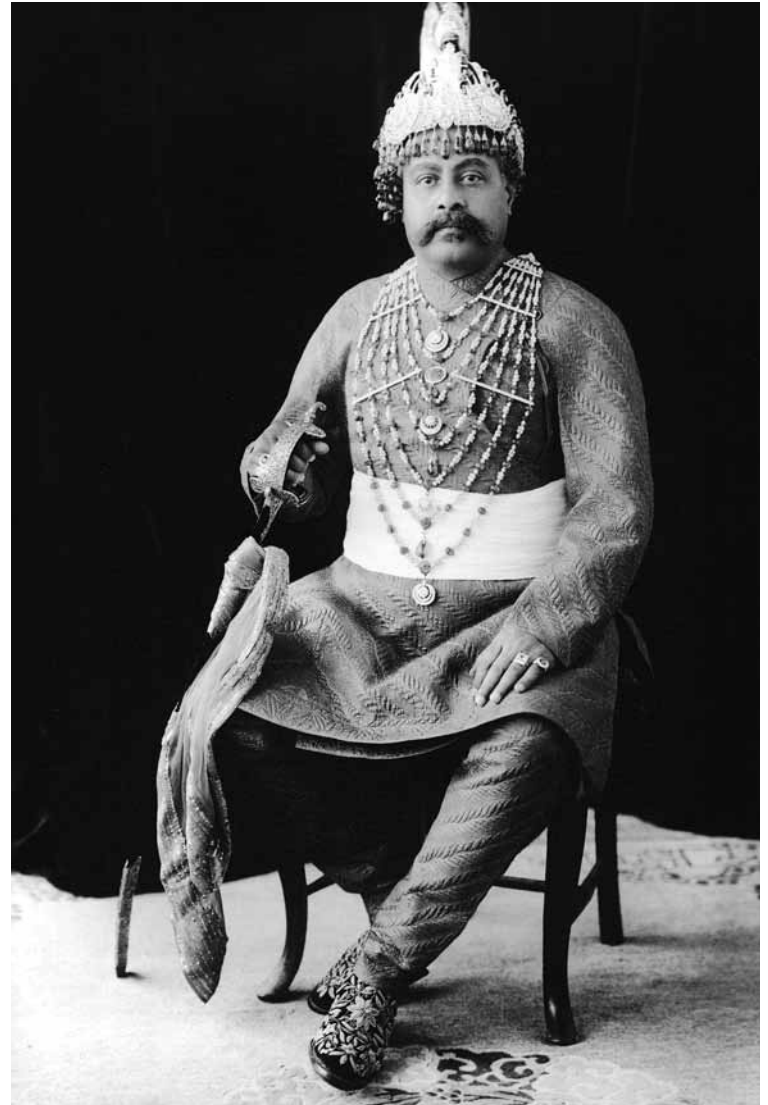


**Cemetery
(Archive Works)**
Research Part 1

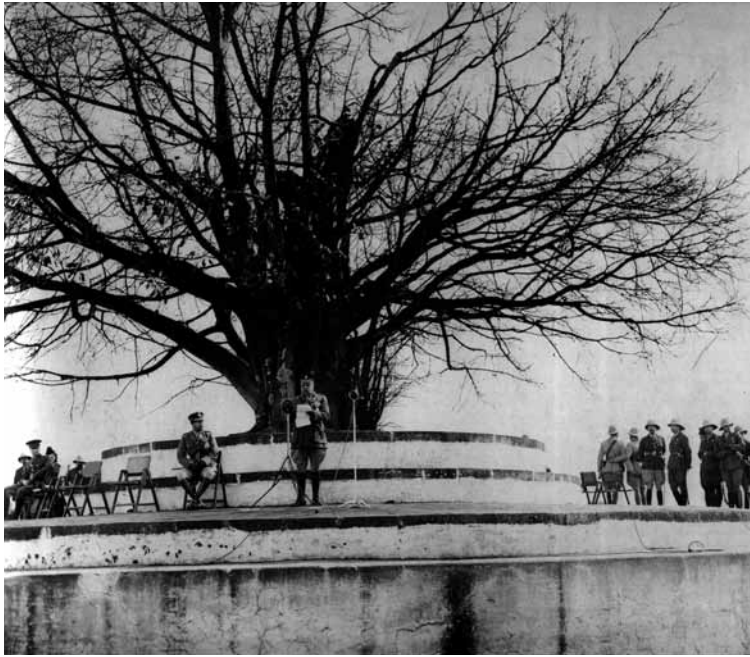
The narratives

Nepal History
1900-1947

The times and life
of Maharajah Joodha
Shumshere
1932/1945















Cemetery
(Archive Works)
Research

Thirteen years
among the Wild
Beasts of India.

Their haunts and
habits from personal
observation with an
account of the modes
of capturing and
taming elephants.
G.P. Sanderson (1879)





THIRTEEN YEARS WILD BEASTS OF INDIA:

THEIR HAUNTS AND HABITS FROM PERSONAL OBSERVATIONS;
WITH AN ACCOUNT OF THE MODES OF CAPTURING
AND TAMING ELEPHANTS.

BY
G. P. SANDERSON.
OFFICER IN CHARGE OF THE MOUNTBATTEN RESERVE,
MADRAS ESTABLISHMENT IN MYNOR.



SECOND EDITION.

LONDON:
Wm. H. ALLEN & CO., 13 WATERLOO PLACE, W.
Publishers in the India Office.
1878.

TIGER-DRIVING.

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Waiting for their return to a "fall" or at pools where they are known to drink, is the method chiefly practised by native hunters.

Poison, spring-guns, pitfalls, and traps are also brought into play, generally where a non-ester is concerned.

I have had very little experience of hunting in line with a large number of elephants; this method is hardly applicable to Southern India, where there are few swarms of long grass as in Bengal, and where elephants are not so easily obtained.

In shooting either with elephants or hunters, it is essential that the sportsman or some of his men should know the ground well, and the tiger's usual paths to and from the cover to be driven, and the adjacent rivers. A tiger scarcely ever moves through very thick cover, preferring paths and comparatively open passages amongst the bushes; and in driving along a ravine he almost invariably comes along the bank, very seldom down the bed. It is often of great assistance to have "dammins" of natives' clothes, hung here and there on conspicuous bushes, to guide the tiger, but these should be placed so that he may see them from some little distance and not come upon them suddenly, as in that case he may become alarmed and break away. In driving a ravine, a straight road, and the point where the jungle is narrowest, should be selected by the sportsman for his post. In bends, or where the ravine is tortuous, the tiger is likely to cut across a corner. No beat should be begun too near a tiger for fear of alarming him, and causing him to pass the sportsman too quickly for a good shot. Some tigers show almost as soon as the first sound of the hunters in bend, others will not leave the cover till the last moment. It is a good rule never to be off guard until the last man has left the cover, as should the tiger whilst coming along have detected the sportsman, he may be close, and let the hunters come very near before he breaks. Tigers and other animals display great intelligence in detecting the quarter from which and danger is to be apprehended, and will break back through a line of shooting hunters to avoid the silent sportsman they may have detected ahead.

I had particular facilities for enjoying the sport of tiger-shooting on foot, on trees, or on horse. My men were thoroughly up to the habits of the game, and we knew every inch of the covers. There is little danger in this sport if the tiger is not turned back by being fired at from in front. When alongside or past the sportsman he generally dashes ahead if wounded, but if fired at the instant he shows himself he may turn back. Hunters should be ordered to mass together as soon as a shot is fired, and to leave the cover in a body. I used an old log for signals, a blast from which meant danger. If it was not sounded when a shot was fired my men knew all



A Tiger in a Cage

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COMMUNICARIAT ARRANGEMENTS

various obstacles to be encountered in so wild a country. The last-mentioned has all been there before, but no European, as the former Khakhli Superintendent seldom went beyond Empannetta, the most advanced civilized outpost in that direction. As to the maps available, the chief points and general line of the country only had been settled by triangulation. Regarding details it was stated: "Nearly all the hills in this district are covered with impenetrable jungle; the sole means of access and hill-forts have therefore been situated."

I was determined to explore the country in person, as the chance of being fired in a new scene is one seldom to be had nowadays, and is certainly not to be neglected; and the locality to obtain my exact account of what was before us added considerably to the pleasure of the expedition from my point of view. All accounts agreed as to the Chempoo and Mysore being accessible to small elegant boats nearly to their sources, some two hundred miles from Chittagong following their courses; and on this means of transit I arranged my provisioning. The boats, or canoes, used for conveying the rice, salt, &c., required for the people, were procured in Chittagong, and carried about seven hundredweights each. They drew eight inches of water when loaded, and could be dragged over shallow and filled from conveniently. I engaged sixty with three men to each, at 24 rupees each boat and crew per mensem, and five rupees to the men. This flotilla proceeded up the Karmadole to Empannetta, the frontier police station. I visited this place, making a pleasant trip in a small paddle-steamer obligingly placed at my disposal by the Commissioner of Chittagong, and arranged a depot there, and had it stocked with two months' provisions. I placed this under a European named Wilson, a clerk in my office. He remained at the Empannetta depot during our trip into the wilds beyond, and carried out the very arduous duty of keeping us daily provisioned, and maintaining communications, most satisfactorily. The amount of provisions required for the two Khakhli parties and tame elephants' attendants was a little over seventeen hundredweights per diem, so that the communicariat arrangements required no little attention and forethought.

The two jessabils did not recommend that the hunting parties should proceed to their ground so late in the season as to drive the rivers—but we proposed that we should march across the hills from Chittagong until we struck the Chempoo, where our party might await the arrival of boats from Empannetta, and work in the valley of the Chempoo, whilst the other crossed the watershed into the Mysore valley, to be similarly supplied by boats up the Mysore. Having ascertained that a place called Rajmahal



ALBINO.
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is generally specky; the heavier Koomeriah is usually slow and staidy in his pace.

The illustration of a Meerpa is from a photograph of one captured in the same land with the above-mentioned Koomeriah, and presents all the characteristic points of its class.

The temper of Koomeriah, both male and female, is generally as superior to that of the Meerpa as their physical conformation. Though gentleness and submissiveness are characteristics of all elephants, the Koomeriah possesses these qualities, and equanimity, urbanity, and courage in a high degree. The Meerpa ill-favored look frequently bespeaks the nervousness and measure of his temperament. His want of courage, and, consequently, apprehensive nature, often lead to his being dangerous though his force. He may strike at a stranger, or injure his own attendants when overcome with fear whilst the Koomeriah, through his superior courage, is unharmed. As a nervous horse or cowardly dog is ever the first to kick or bite, so poor-couraged elephants are the animals which are least trustworthy.

The elephant is said to be subject to albinism. I have never myself seen a rusty white one, nor have any of the experienced native hunters whom I have met. There is at present in his Highness the Maharajah of Mysore's stable a young Indian, captured twelve years ago, which is of a somewhat light colour, both as to his skin and hair, and his eyes are light blue. Amongst those I captured in Mysore, in 1874, was a calf of a very light shade, somewhat of a dirty cream colour; ordinary calves are quite black. Regarding the white elephants of which we read as forming the most cherished possessions of the King of Ava, I am unable to give any information. I have never heard of any trustworthy European writer's having seen them.

Had vice in any elephant is a thing almost unknown. Native attach less importance than we do to the temper of elephants; all can be managed by some means, and the possession of an unruly animal, if of good figure, is sometimes regarded as rather desirable than otherwise.

No male elephant can reach high speed without good teeth; the larger and heavier they are the more is their power valued; but they must be of good shape, curving upwards like the ramus of a molar, and diverging gradually from each other. Teeth are far more valuable for work than females, not only from their greater strength, but from the good use they make of their tusks in turning and carrying logs, &c. A molar, if given the end of a rope to pull, puts it over one tusk and holding the end between his teeth, can move a weight with this purchase which a female with only the hold with her teeth would be unable to manage. Tusks usually require cutting once a-year; the elephant is made to

that a lofty, towering rock has been cut away, leaving the figure; and it appears that the whole summit of the hill has been levelled, by insupportable labour, to form the platform on which the image and its surrounding wall and sacred building stand. The face of the rock at the feet of the figure is cut away, so that the image appears to stand upon a lotus flower. On both sides, near the feet, the rock is level to resemble wide-out hills, with several aspects emerging from their crevices. Though the image is certainly one, probably two, thousand years old (the ancient inscriptions on the rock at its feet cannot be deciphered with certainty at the present day), its surface has undergone no change, and it appears as if just fresh from the hands of the sculptor. The face has the serene expression generally seen in Buddhist statues; the hair is curled in short spiral ringlets all over the head; while the thick lips and long nose give the impression of an Egyptian pattern for the statue. Could a model of this stupendous testimony to the state of art and culture of long forgotten ages be erected in England it would dwarf Choptera's Needle into insignificance, and would truly astonish the natives around the Thames Embankment.

We arrived at Sriravāna Balagola about midnight, having been piloted across many miles of wild open country by successive village fellows, or woodsmen. The village was very in shadow as we rode through its silent main street. We dismounted and left our ponies here, in charge of their groom, and proceeded with the coolies and guides, who carried our bedding and provisions, to the lodging in the centre of the north side of the tank, and which is seen in the illustration (a photograph taken by my friend) facing the reader. This building, it will be observed, is open on the side facing the tank; it is composed of heavy granite, and the roof is supported by massive granite pillars. Here we intended to sleep till morning.

The whole scene was bathed in a flood of soft light from a full moon, and the contrast between the bold and towering masses of granite and the quiet shimmering sheet of water between them, was effective and engaging. As I walked along behind our party, desiring to enjoy the scene alone, I was startled by a low jarring cry, which just above my head. It was repeated five or six times in succession, beginning low and swelling into a harsh grating note, somewhat like that caused by a pump, that will not draw, but much louder. It reverberated across the silent tank, and was heard from the opposite hill. I knew it must be caused by some wild animal of the dangerous order, and on joining my friend he told me that the ponies and there were several puntiers frequenting every corner of the hill. This was exciting news to me, and gave a double interest to the locality. How I longed to be able to converse in Canarese that I might



Photograph taken by my friend

direction, and I saw that we were discovered by his fine sense of smell. We had been standing silently behind a thin bamboo-crip, watching him, and when I first saw that he had winded us, I imagined he might take himself off. But his frenzy quite overcame all fear for the moment; forward went his ears and up went his tail, in a way which no one who has once seen the signal in a wild elephant can mistake the significance of, and in the same instant he whirled round with astonishing quickness, getting at once into full speed, and then straight down upon us. The bamboo by which we were partly hidden was useless as cover, and would have prevented a clear shot, so I stepped out into open ground the instant the elephant commenced his charge. I gave a shout as the hope of stopping him, which failed. I had my Xc. A double smother-bomb loaded with 19 drams in hand.

I fired when the elephant was about nine paces distant, aiming into his curled trunk about one foot below the fatal bump between the eyes, as his head was held very high, and this allowance had to be made for its elevation. I felt confident of the shot, but made a grand mistake in not giving him both barrels; it was useless to reserve the left as I did at such close quarters, and I observed more than what followed for doing so. The smoke from the 19 drams obscured the elephant, and I stooped quickly to see where he lay. Good heavens! he had not been even checked, and was upon me! There was no time to step right or left. His trunk came through the smoke like a hand being now held low like the saw-cutters of a locomotive, and I had just time to fall flat to avoid being hurled along in front of him. I fell a little to the right, the next instant down came his ponderous fore-foot within a few inches of my left thigh, and I should have been trodden on had I been quick enough, when I saw the fore-foot coming, to draw my leg from the sprawling position in which I fell. As the elephant roared over me he checked slightly, which showed his trunk was uncoiled, and his head also being held low instead of its charging position, I inferred rightly that he was in full flight. Had he stopped I should have been caught, but the heavy bullet had taken all the fighting out of him. Jaffer had been discomfited by a nosing fumble, and was now being almost in the elephant's line; fortunately, however, the bullet hole on X was covered with blood from the wound inflicted by his late antagonist in his left side; even my hair was matted together when the blood became dry. The natives had jumped into the deep and precipitous gulch to our left at the commencement of hostilities.

How it was that I did not leg the elephant I cannot tell. Probably I went a trifle high, but even then the shock should have stopped him. He was, I believe, unable to pull up, being on a gentle incline and at full speed, though



The narrow escape.

agreed in accepting Dr Jerdon's view, based upon the most reliable evidence—namely, that the panther and leopard are more varieties of the same species. Though they differ greatly in size, the former attaining, in exceptional cases, almost to the dimensions of a small tiger, whilst the latter is frequently, when full-grown, under fifty pounds in weight—in fact, not larger than our large bull-dogs—there is not more radical difference between the two animals than exists between horses and ponies, or large dogs and small ones. Their habits and haunts are almost identical, such divergences as occur being due mainly to the relative powers of the two animals. Thus, whilst the panther usually confines its way to the smaller domestic animals, and large deer, the leopard is content with goats, dogs, and even fowls; and in the forest it preys upon peafowl, hares, and such small game. Much of the confusion that has arisen regarding panthers and leopards has undoubtedly been caused by the fact that adult animals are found, varying in size as much as do the day-horse and the child's pony, or the mastiff and terrier. As there are also various shades of colour amongst them, the question has puzzled many who have not had opportunities of examining numerous specimens of both animals. The following distinctions, compiled chiefly from Dr Jerdon's *Monkeys*, will, I trust, meet the expectations of sportsmen to a correct classification of such animals of the two varieties as they may shoot.

The panther (*Felis pardus*) varies in size from six to eight feet from nose to tip of tail. Ground colour generally pale fawnish yellow, or russet fawn, with dark spots grouped in rows, except on the spine and towards the extremities, where they are distinct black marks. Fur short and close. The ground colour is lighter in old than in young animals.

The leopard (*Felis leopardus*) varies greatly in size, but probably never exceeds six feet in length from nose to tip of tail. Some individuals are little larger than a large tiger-cat. The leopard is denser in proportion to its size than the panther, and the skull is rounder. The spots are more crowded, and the fur is longer and softer than in the panther.

A variety of the leopard perfectly black all over, in which the spots show but indistinctly as still darker marks, is not altogether uncommon in Mysore and other parts of India, and is less rare in certain localities in the Malay peninsula and Java. In Mysore it is never found out of forest-land, in its habit of confining itself mainly to heavy forests it differs somewhat from the common leopard. I have never seen the animal in its wild state, but I have seen two nearly full-grown ones in captivity, and near them on skin. The two I saw are now alive in England, and are apparently cubs of one litter. This circumstance would seem to militate against the view

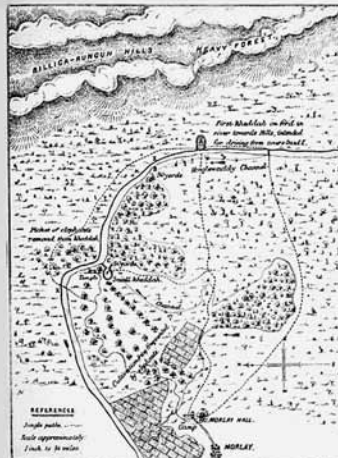


A Panther in Mysore (from Jerdon's Monkeys)

of Mysore had been reluctant to sanction the expenditure required for the attempt. The proposals originated entirely with me, I had been soliciting permission to make a trial for the past eight months, and it was only granted when the season for finding elephants in groups, where it would be practicable to catch them—say in December—was far advanced. However, when I did get permission, I commenced the work with the hearty support of an officer of high influence in the province, a keen and experienced sportsman, and who warmly assisted my schemes. The Amildar, the most native official of the district, was an able and energetic person, and obtained for me the willing co-operation of the people required for carrying out the works I decided upon.

My first stop at Channaray-Neer was to send for my old sporting friends, the Marathas, whom I questioned about the number of elephants in the jungles, their principal haunts and routes, and other particulars. I had not met these men for more than two years, when we used to hunt together; and though they were not very close, I could almost have hugged them with pleasure at getting back to them and my old hunting-grounds; whilst, as I had always behaved well to them, they were delighted, and prostrated themselves in a body, declaring I was their father and mother, and that they had been an children beneath since I left them: "I put them in good spirits by asking about such little grievances as Indian villagers generally imagine they have, regarding their lands, taxes, and so forth, and promised them that the Amildar would pay particular attention to anything that they had to represent if they rendered efficient assistance in elephant-catching.

Next day I moved camp to Marlay, and accepted the hours between sunrise and sunset in tramping the jungles and examining places that seemed likely to afford facilities for circumventing elephants. I knew the whole neighbourhood well, so was able to decide upon a certain fixed marked A on a plain, on the Harbhally river, at which to make an attempt. The river was here about twenty yards wide, but ordinarily with only a narrow and shallow stream flowing over its clean gravelly bed. In the rainy months heavy but short-lived floods sometimes rose twenty feet in a few hours. Wild elephants crossing from east to its west bank used to sink and two or three foals (the banks were not practicable except at these places), marked X, X on a plain. They are attracted by the same notice. When on the west side of the river it was their custom to seek shelter in covers D or E, and we calculated that by stopping the two foals (X, X) we could drive a herd out of D or E across by ford A, which was indeed their favourite route. Upon these considerations I marked out a khoshlat at A, on the east



have a thorough knowledge of the structure of the head, and of the position of the animal's brain. To gain this he should examine a skull sawn vertically into halves, and if possible, compare it with a living elephant's head; these steps will fix the prominent internal and external points in his mind.

Internally (fig. 1), it will be seen that the cranium consists of eight cellular boxes of very even construction. The walls between the cells are as thin as note-paper. The cells differ in size; the largest has a capacity of about two wine-glasses. There are no powerful bones, except one knob in front; a walking-stick may almost be driven through an elephant's skull from the sides. The only vital portion of the head is the brain; this lies low and far back. In a very large male elephant, say six and a half feet at shoulder, its extreme length horizontally is twelve inches, and vertically six inches. Its shape is somewhat oval.

It will be evident, on an examination of the skull, that if the brain be missed by a shot no harm will be done to the animal, as there are no other vital organs, such as large blood-vessels, &c., situated in the head. It thus happens that, in head-shots, if the elephant is not dropped on the spot he is very rarely bagged at all. A shot that goes through his skull into his neck without touching his brain may kill him, but it will take time. I have never recovered any elephant that has left the spot with a head-shot. The blood-trail for a few yards is generally very thick, but it often ceases as suddenly as it is at first copious. Elephants are sometimes felled by the concussion of a shot, if the ball passes very close to the brain; large balls frequently effect this. No time should be lost in finding a second elephant, or he will certainly make his escape. Many cases have occurred of elephants which have been regarded as dead suddenly reviving themselves and making off.

The three chief shots at the elephant's brain are: the front (or forehead) shot; the side (or temple) shot; and the rear (or behind the ear) shot. The illustrations of heads in different positions will assist to explain them.

Should the sportsman and the elephant be standing on tolerably level ground, and the elephant be facing the sportsman with his head in its natural position, a shot in the centre of the forehead towards the top of the bump at the base of the trunk, and about three inches higher than a line drawn between the eyes, will be instantly fatal. (Fig. 2.)

Should the sportsman be to one side of the elephant, at right angles to it, a shot directly into the ear-hole, in a line to pass through the opposite ear, or anywhere within the blank space indicated in fig. 2, will be instantly fatal. To obtain the indicated space, draw lines from the top and both of



Diagram illustrating the position of the Elephant's Brain.



The Mountainous Tiger.

A DARING RAID.

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tiger's advance, and a tiger had never hitherto been heard of near the village. This attack was therefore the more unlooked for and terrifying to the villagers.

Immediately breakfast was over and an elephant ready I started and soon reached Bunsarapur. The attack had been made during. At one end of the single street of the village stood a shady tree, round the base of which a mixed terrace of stones and earth had been built as a public well; within ten yards of this tree the houses began. From the marks we saw that the tigers had crept upon this raised terrace, from which she commanded a view of the street. The nearest house on one side was occupied by an old woman, the one opposite by her married daughter. The old woman, it appeared, sometimes slept in her own house, sometimes at her daughter's. The night before she had been going to her daughter's, and as she crossed the street, only a few feet wide, the tigers with one silent bound seized and carried her off. No one heard any noise, and the poor old creature was not missed till morning.

When I arrived the sun-in-law came forward, and with the other villagers gave an account of the mishap. The son-in-law's grief was really painful to witness; and when he told me how all his efforts to find any trace of his mother-in-law had been unsuccessful, he gave way to the most poignant outbursts. Now, knowing pretty well how little store is placed upon an old woman in India, I could not but regard this display of feeling by the fat young son-in-law as rather strange. A mother-in-law is not usually so highly esteemed (amongst natives) that her loss is deemed an irreparable calamity; and when I further noted that the afflicted youth could only give a shaly account of his exertions in looking for the body, I thought something was wrong, and had him taken along with me.

The tigers had gone towards the river; and though cattle and people had been over the fields, and it was now afternoon, the sun hot, and a strong wind blowing checks of dust about, the trackers carried on the trail very cleverly, and pointed out that several footmarks had followed it before us, for which the prostrated son-in-law found some difficulty in accounting. After passing through a field of standing rice in which the broad trail was very distinct, and where in the soft mud we got a fair impression of the tigers' paws, and through some bushes where strips of the woman's blue cotton cloth were hanging, we came to a cocoanut garden near the river, and here, amongst some she-bushes, we missed the dog. There was a place which looked as if the tigers had lain down, probably to eat, as there were marks of blood; but there were no remains, and her trail continued across the river, whither we followed.

like the wool of a negro; this is an essential point of difference between them and the Hindoo people of the open country. Still the Kurrahas have no separate language, but talk Canarese with a peculiar intonation. They worship jungle-spirits, elephants, tigers, certain trees, &c. A peculiar difference between them and the wild tribe of the Billigirangan hills—the Shillagas—is, that the Kurrahas eat the flesh of the boar, whilst a Shillaga will not even touch the dead animal. Eating the flesh of the cow being almost to the Hindoo, it would appear that the Kurrahas belong to the earliest race of Southern India, distinct from the Aryan or Iranian people who overtook the country from the north, and probably brought the observance with them.

I always collected a number of these poor aborigines in my camp on my shooting expeditions, and though all of them were not engaged in tracking, I had the pleasure of their society when the day's work was over. There was rice, curry-stuff, tobacco, and a lot of opium at night for each, of which they much approved. Amongst the Kurrahas at Kikkahoti was one old man, their *Pajjira*,* or hereditary priest and head-man. This ancient of the woods held the rather extraordinary but convenient idea in a tracker, that, in virtue of his sacred office, he could not be killed by a wild elephant, and he would lead the way after a wounded or easily-dropped one where the other Kurrahas were reluctant to go. I did not attempt to prevent him from his convictions, but always took care to support him with my heavy rifle, to prevent his being convinced of the fallacy of his views, and trampled into a panicle, at the same moment. It is a remarkable fact that jungle-people are ordinarily more afraid of wild elephants than of any other animals. I have known many who had killed four or five tigers, bears, or lions, and yet doubled being called on to track elephants. This is from no superstitious fear, but probably has its origin in the size and formidable appearance of, and the noise made by, elephants when coming at large in their native wilds.

The Kikkahoti rajas was well known to the Kurrahas by his large size and dark colour, and the reputed curse of his short tasks. He had also lost more than half his tail whilst fighting—a common mutilation amongst elephants. The day I arrived at Kikkahoti I sent him I despatched two parties of Kurrahas to ascertain his whereabouts. In the evening they returned; the *Pajjira*'s party had found recent marks at a pool, and had followed them till sundown. The rajas was then within half a mile of the same pool, and feeling towards it with the evident intention of drinking

* The illustration is a reproduction of a pencil sketch made on the spot by a friend, and is a most faithful portrait of old *Pajjira*.



An Esteemed Friend

Cemetery
(Archive Works)
Research Part 1

The narratives

Nepal History
1900-1947

King George V Hunting
visit to the Terai,
Nepal (1911)



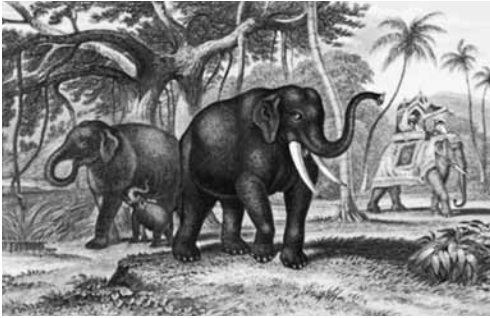








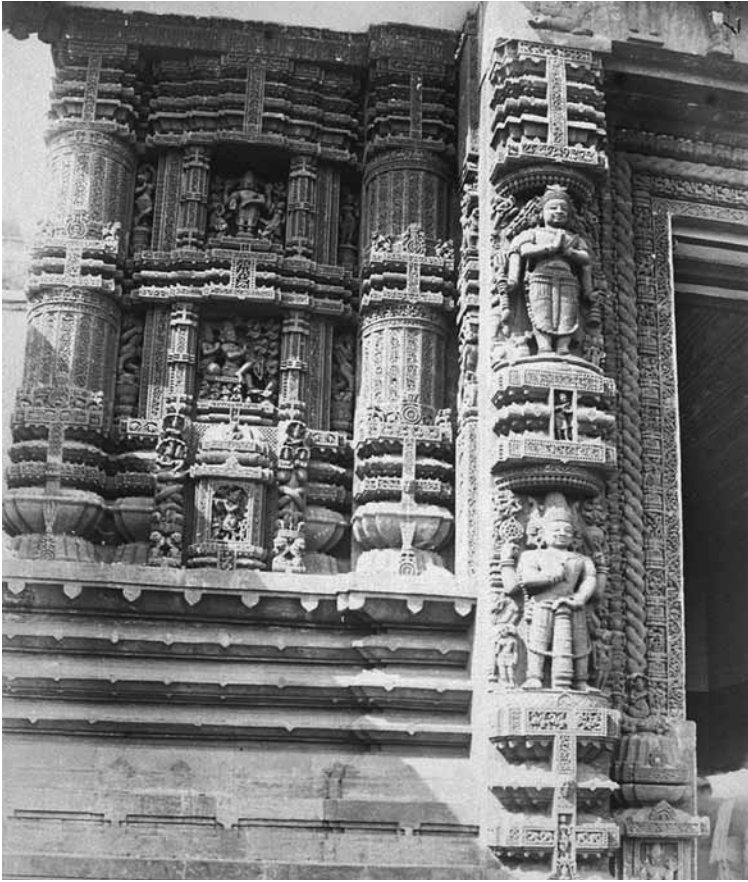


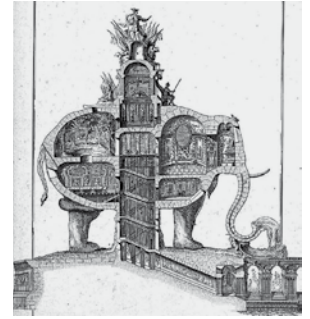
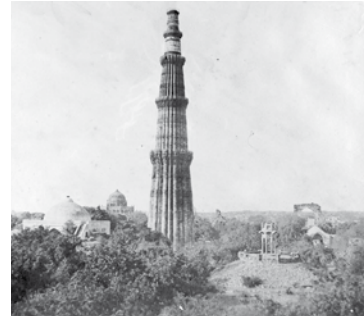
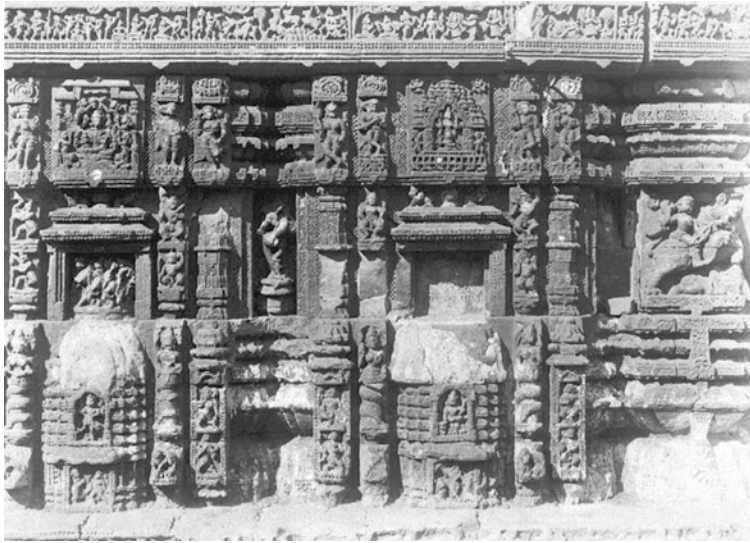


Cemetery
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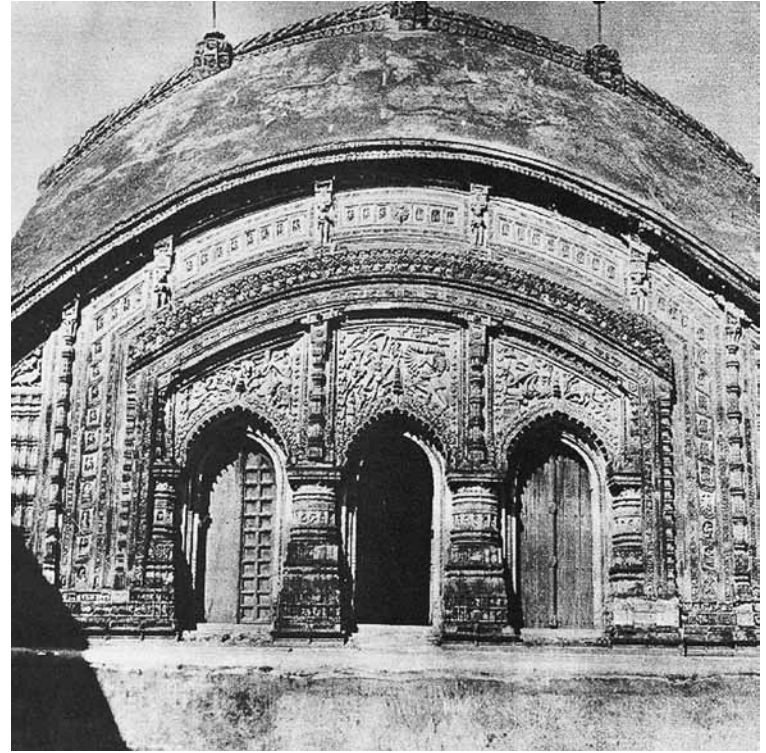
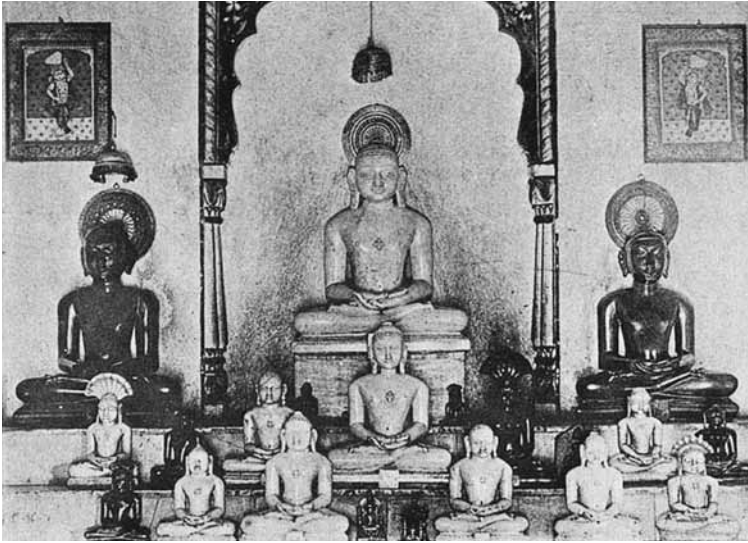
The Locations
Nepal/India





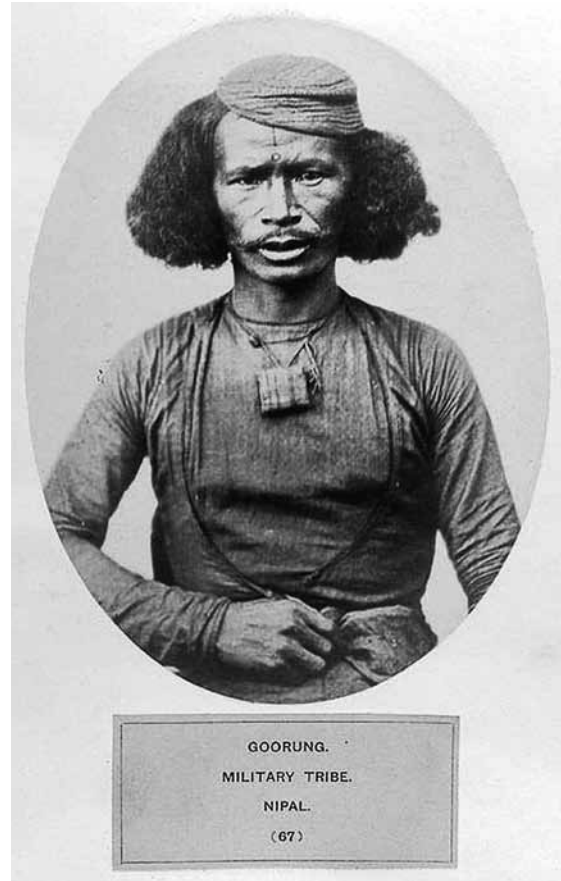






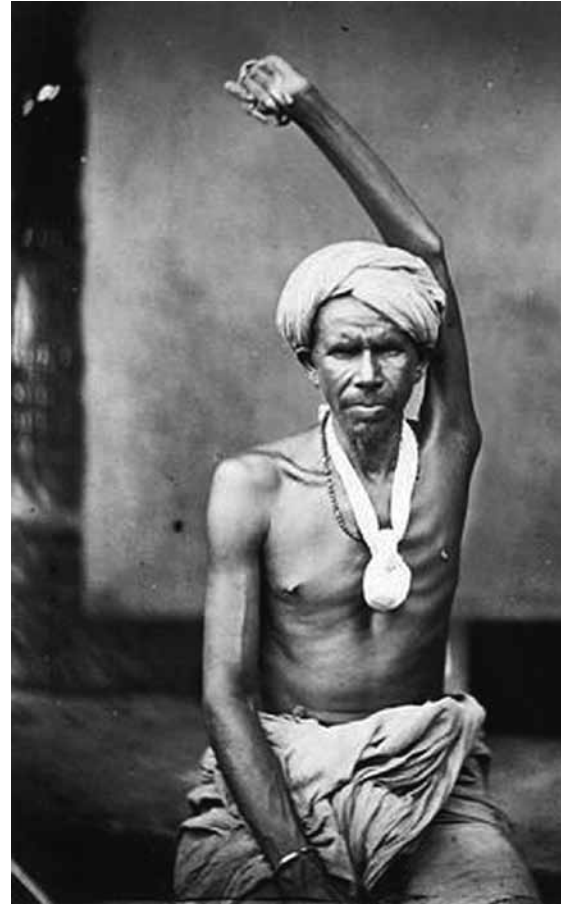


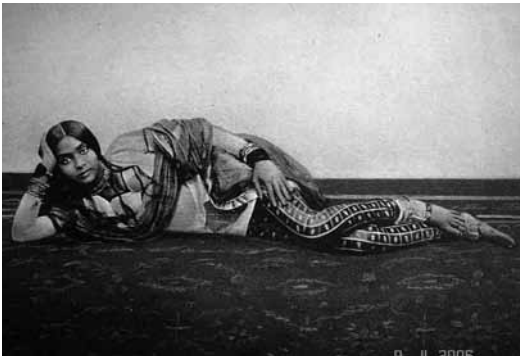






WUZEERUN.
BAZAR WOMAN.
MAHOMEDAN.
SAHARUNPOOR.
(165)

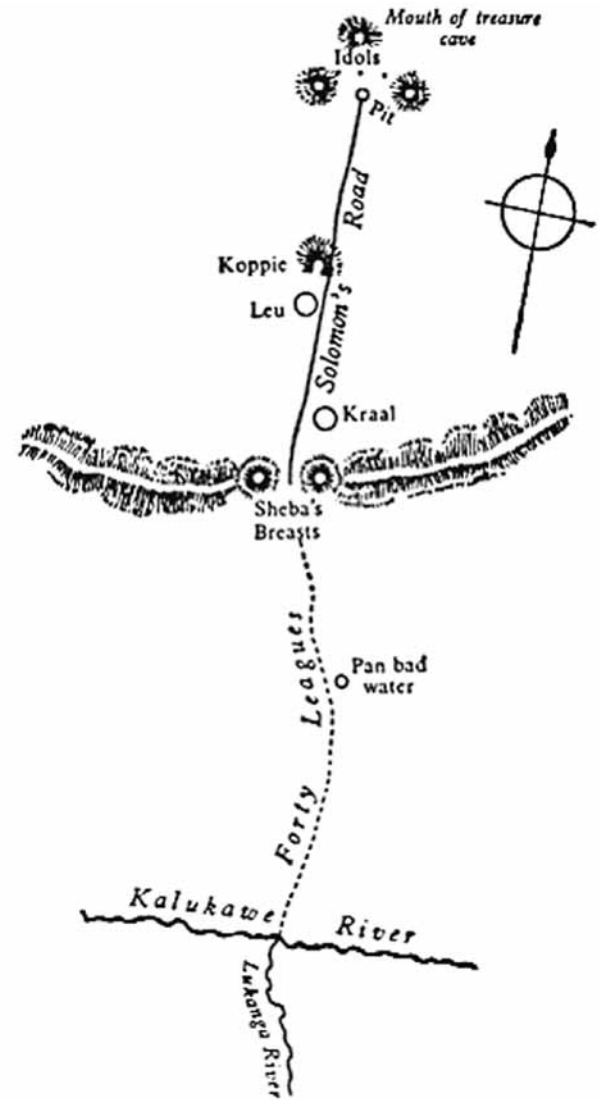






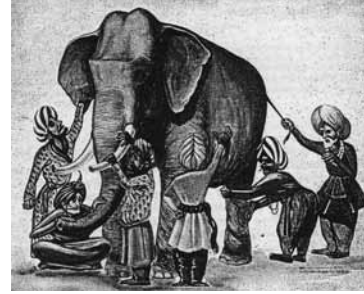
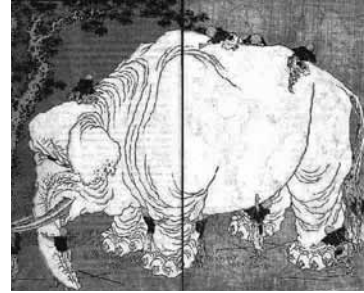
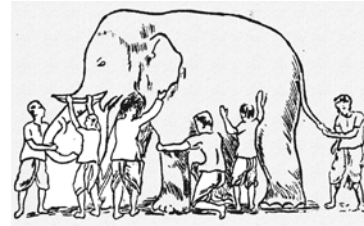
Cemetery
(Archive Works)
Research Part 1

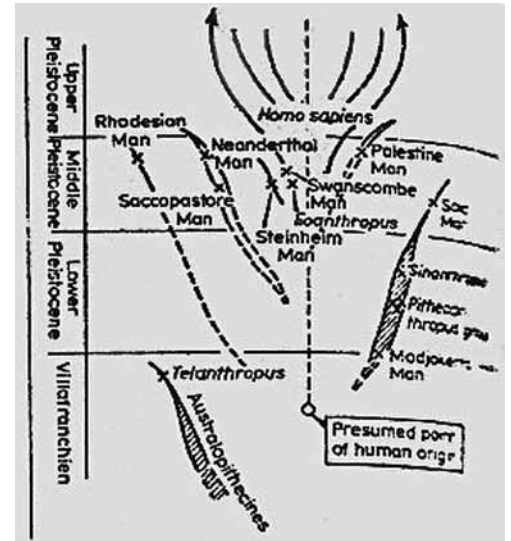
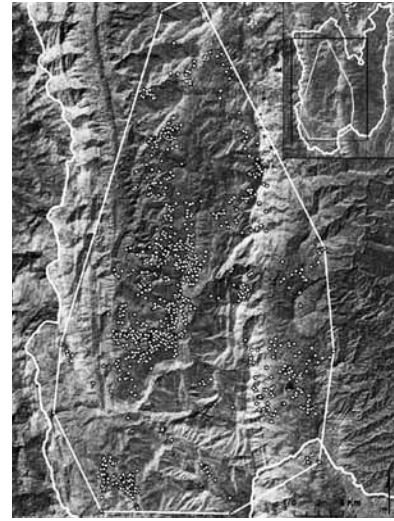
Parallel
Imaginaris

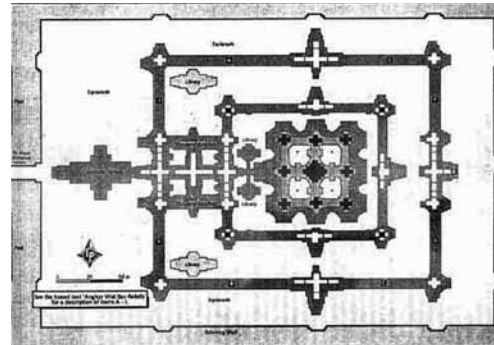
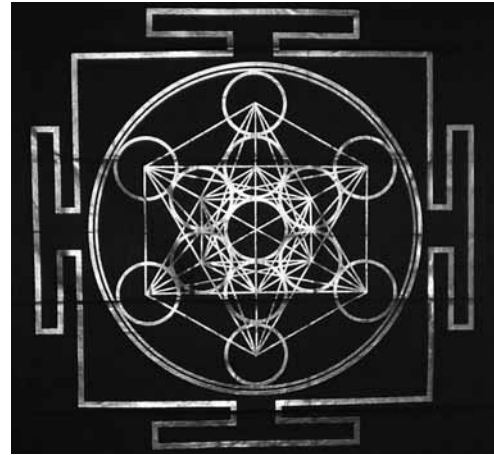


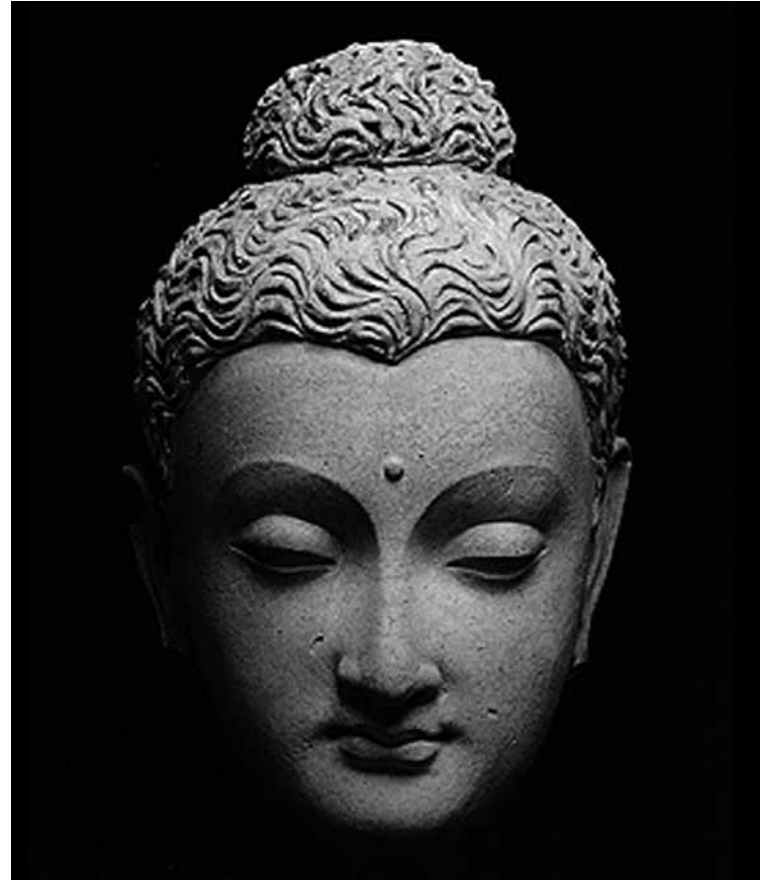
Lost Horizon

"I believe it,
Because I want
to believe it"
Robert Conway











BUDDHISM

EFFORTS EXPECTED TO BE MADE BY THOSE WHO FOLLOW THIS PATH

- EMPTINESS, VOID AND STILLNESS NECESSARY FOR DIVINE GRACE TO ENTER INTUITIVE COGNIZANCE
- ACKNOWLEDGING AND EMBRACING
- RIGHT MEDITATION & STILLNESS OF THE MIND ARE NECESSARY
- SOLITUDE AND CONTEMPLATION
- TIBETAN TANTRA YOGA, ZEN BUDDHISM, HINAYANA SCHOOLS ARE WAYS
- STUDY THEM OR HEAR FROM THEM AND LIVE BY THEM
- TO STRENGTHEN THE FAITH AND DETERMINATION
- CULTIVATE SPIRITUAL ASSOCIATION AND AVOID HUMAN ASSOCIATION
- BUDDHISM STRESSES THE IMPORTANCE OF A MENTOR
- TAKING INSTRUCTIONS FROM AND SERVING
- CHANTING THE MANTRAS AND PRAYING
- PROCESS OF RECITATION, PRAYING OR CONTEMPLATION
- DEMONSTRATE BY LIVING IN
- SELFLESS SERVICE FOR PROJECTS
- MEDITING ON THEM (JEWELS) THE FIVE STRENGTHS
- AVOIDING THE MAJOR MISTAKES AND SINS
- LAMAS & MONKS MINGLE WITH ORDINARY PEOPLE, EXCEPT INFLUENCE
- ORGANIZE LIFE ACCORDING TO THE TRADITION
- DEVELOPE GANNIMTY SELFLESSNESS
- DEVELOP VALUES AND MORAL CONDUCT
- LOCAL FESTIVALS BUT MANY TRAVEL TO IMPORTANT ONES
- OBSERVING IMPORTANT SPIRITUAL FUNCTIONS
- PART TAKING IN RITUALS & CEREMONIES
- FOLLOWING SPIRITUAL CUSTOMS FOR LIFE TRANSITIONS
- MAKING AND PRESERVING THEM
- HONOR SACRET OBJECTS SUCH AS SANCTIFIED FOODS, DIETIES, ETC.
- PILGRIMAGES AND VISITS
- MAKING SPIRITUAL JOURNEYS TO SANCTUARIES
- TEACHERS TRAVEL ABROAD TO SPREAD BUDDHISM PHILOSOPHY
- DO MISSIONARY WORK OR SPREAD THE TEACHINGS
- PRACTICE CHARITY AHIMSA, COMPASSION
- ORAL TRANSMISSION OF SACRED TEXTS
- CHARITY
- SOCIAL RESPONSABILITY
- EDUCATION
- HELLISH PLACES
- ABANDONING THE FIVE NON-VIRTUOUS
- GREED, LUST, HATE, SLOTH AND CLINGING
- SUBMITTING TO PRESCRIPTION TO CURB SINFUL ACTIVITIES
- SEEKING THE AID OF ENTITIES FOR GOOD LUCK AND SUCCESS
- OBSERVING RITUALISTIC PRACTISES TO DEAL WITH OR CONTACT ENTITIES

HELP PROVIDED FROM ABOVE ACCORDING TO THE MYSTIC TRADITION

- ONLY THROUGH LIBERATION OF SOULS CAN ENLIGHTENMENT BE ACHIEVED
- DESCENDING REVELATION
- CAN BE REACHED THROUGH MEDITATION
- INTUITION - INNER VOICE
- BUDDHA'S DOCTRINE, PADMA SAMBHAVA - BARDO TÖDOL, TSÖNG KHAPA - THE UNEXCELLED YOGA TANTRA
- MAIN SCRIPTURE
- HOLY COMMUNITY MEANS THE COMPANY OF OTHER BUDDHISTS
- SPIRITUAL ASSOCIATION
- THE TULKUS (SPIRITUAL GUIDES) HAVE EVOLVED THROUGH MANY INCARNATION
- SPIRITUAL GUIDE
- SAKHYAMUNJ BUDDHA, AMITHARA
- NAMES OF GOD - DIVINE NAMES
- SPREADING THE DHARMA AND BUDDHA TEACHINGS
- DEVOTIONAL GOALS AND PROJECT
- TAKING REFUGE IN THE 3 JEWEL
- HEALING PRINCIPLES
- ABBOT LAMAS, MONKS, MONASTERIES, MENDICANT TEACHERS IN TEMPLE SERVICE, STUDY
- SOCIAL LIFE
- LIVING ALMS TO MONKS AND TEMPLE
- DEVOTIONAL DUTIES
- CHINESE AND TIBETAN NEW YEAR, BUDDHA'S BIRTH AND ENLIGHTENMENT
- FESTIVALS
- INITIATION CEREMONY TANTRA
- ISOLATION, BARDO FOR THE DYING
- SPECIAL TRADITIONS
- MANDALAS, TANKAS, STUPAS, LAMPS, INCENSE, CARVINGS, ETC.
- SACRET OBJECTS
- LHASSA, DHARMSALA, BENARES, KANDY (THERAV), MT FUJI, ETC.
- SACRET PLACES
- SHAMBALA CENTERS, TIBET ZEN
- RETREATS, MEDITATION HOUR
- CLASSES ETC.
- MISSIONARY TRADITION
- THE FOUR IMMESURABLES:
- LOVE, COMPASSION, JOY, EQUANIMITY
- TURN THE WHEEL OF DHARMA
- PRESRIPTIONS TO INVITE PIETY
- ATONEMENTS, HOPE OF ENJOYMENT
- MATERIAL BENEFITS
- KARMIC REACTION
- THE EIGHT FOLD: NOBLE PATH, MEDITAT, RIGHT VIEW, DETERMINATION, SPEECH ACTION, LOVELY HOOD, EFFORT, MINDFULNESS
- PRESRIPTIONS TO CURB SINFUL ACTIVITIES
- BUDDHIST ASTROLOGY: THE ICHING
- NUMEROLOGY RITUALS TO CONTACT ANGELS AND DHARMAS
- PRESRIPTION HOW TO INVOKE LOWER POWERS IN ORDER TO CREATE AWARENESS OF UNIVERSAL LAWS

HEALING CIRCLE

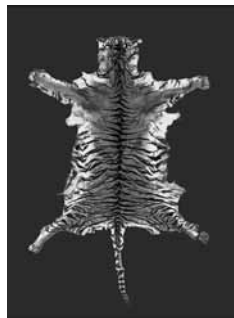
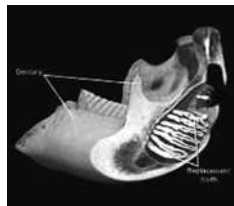






ELECTROCUTING AN ELEPHANT

Thomas A. Edison
1903 - 1916/90





BIGGEST ELEPHANT, 150 YEARS OLD, DEAD

Carrie, Oldest and Heaviest Actress on the Stage, Passes in the Night.

MOURNED BY HER COMRADES

Their Trumpetings Make the Hippodrome Resound with Woe—Removal of Body Will Be a Problem.

The largest elephant in captivity is dead. Carrie, who beside being noted as being taller than the late lamented Jumbo was the oldest actress in the world, died yesterday morning in her quarters at the Hippodrome.

Carrie was over 150 years old. The keepers reported to Dr. Martin J. Potter, the Hippodrome veterinary, that Carrie was "off her feed" several days ago. An examination showed that the big animal was suffering from pneumonia, and she was at once put under treatment. She failed to respond, and though she continued to take an interest in life and wanted to start off with her companions when the call to the stage came, she grew worse, and at 1 o'clock yesterday morning she lay down and died.

The trio of elephants felt that something had happened and their trumpeting awoke the other animals. All through the night their trumpeting continued. Jennie, who was near the carcass, would put out her trunk as though groaning for the other. Then she would throw her trunk in the air and voice her sorrow. Lena and Bessie would follow suit, and they were joined by the braying of the burros across the aisle. Beyond them the camels began to move uneasily about in their inclosure.

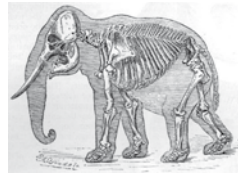
When Lena, who was Carrie's understudy, led the procession across the stage in the Durbar some at the matinee yesterday afternoon she half turned in making her entry, but at a touch from her master started forward to the sound of the music. The hundreds of children who were in the house saw nothing strange in the action of the animal, but the men who have to do with the big animal knew she was not "following her lines." She was waiting for Carrie.

In the language of the stage manager, Carrie was a "good showman." She had been in the show business even before the days of "The Black Crook"—and that's a long time ago. She is said to have been the first elephant ever brought to this country. Her first public appearance here, so far as is known, was with the old John Robinson circus, half a century ago. The herd to which she belonged is owned by W. W. Powers, the animal trainer.

J. B. Fitzpatrick, the Hippodrome manager, was one of Carrie's friends. He said the belief of the men who have to do with the many animals used in "Around the World" that Carrie not only took an interest in her part on the stage but brought to bear on her work more than animal intelligence was justified by her actions. As a troupe work she possessed a careful habit and a good disposition with a tendency to rush into her part when once she had rehearsed.

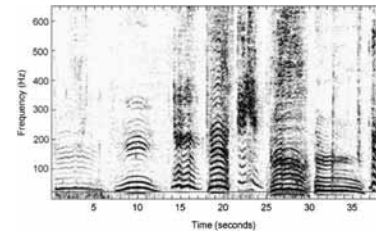
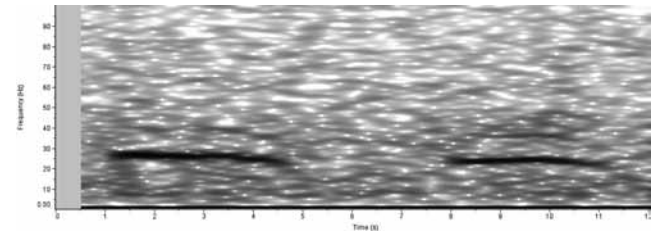
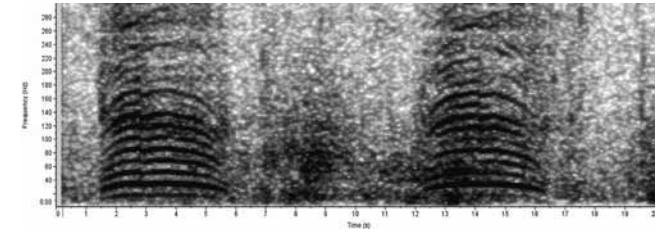
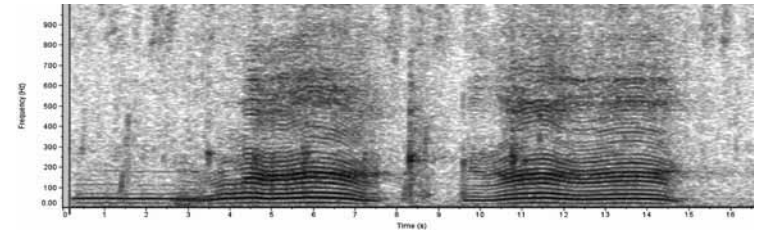
Carrie weighed six tons. She was 10 feet 1 inch in height. She consumed 400 pounds of hay and grain mash each day. Her skeleton is to be placed in the Museum of Natural History. Dr. Potter yesterday afternoon embalmed the elephant's body. A rope harness was put about Jennie and one end of the rope about the dead elephant, which was then drawn out of the stall. This done the other elephants were herded down at the other end of the long stable. They became uneasy and every once in a while one would trumpet.

The question which the Hippodrome authorities will have to answer to-day is how they are going to get the immense body of the elephant out of the building. It is easy to march a live elephant out of a far corner of the building to the street, but it is quite another matter to take out six tons of dead elephant.



**Cemetery
(Archive Works)**
Research Part 1

Sound Research



Elephant sound recordings
Elephant Listening project
(Cornell University)

"You appreciate the value of silence when you watch elephants at night... Every animal in the herd listens when the herd is listening. To use silence so well: if I could choose for

people one attribute of elephants, I'd choose this."
Katy Payne

**Cemetery
(Archive Works)**
Film Research

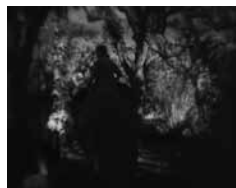
Tarzan
the Ape Man
(1932)

director:
W.S. Van Dyke,
100 min



Cemetery
of elephants
Mutia Escarpment.

"It's beautiful,
solemn and beautiful.
We shouldn't be here"
Jane Parker



Cemetery
(Archive Works)
Film Research

Chang,
A Drama of the
Wilderness
(1927)

director:
Merian C. Cooper
Ernest B. Schoedsack
69 min



Elephant Stampede

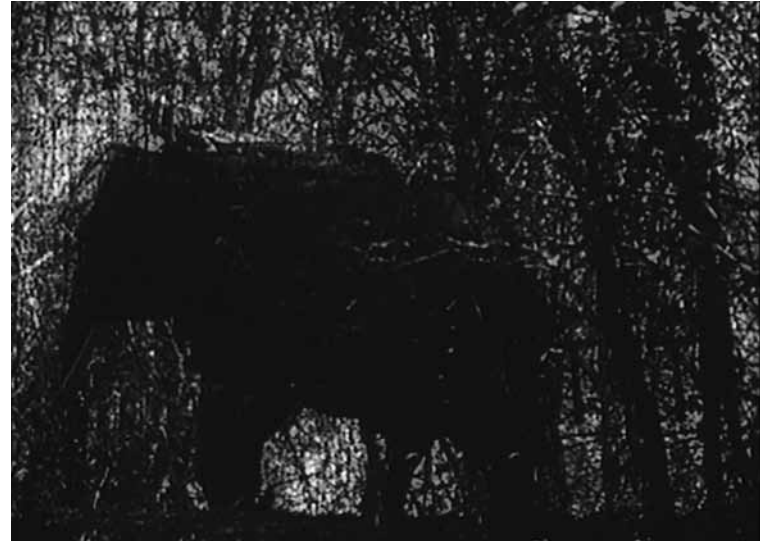
"Elephants. Neither
men nor animal.
What are those
strange walking
trees?"



Cemetery
(Archive Works)
Film Research

Elephant Boy
(1937)

directors:
Robert J. Flaherty
Zoltan Korda
80 min



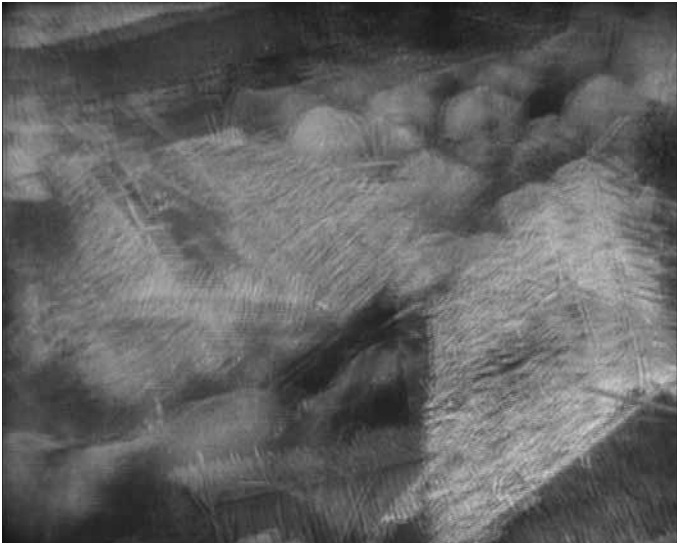
Elephant Dance

"The elephant folks
will know their master,
because he has seen
their dances in their
hidden places.
The gods of the jungle
are witness"
Machua Appa

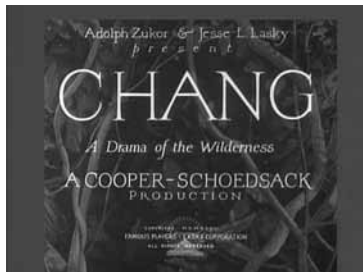












Cemetery

(on production)

The Film

The film traces the journey of an elephant and his mahout to a sacred hidden cemetery.

A film about death, reincarnation, immortality, where Hindu and Buddhist traditions collide.

A film about memory, colonialism, discovery, loss, the lost world and the unmapped. A road film on elephants, a sound oriented film guided by a monologue voice over, the amazing sounds of the jungle and a deep sound research related to the sonic language of the elephants.

The Sound research project is developed with Ariel Guzik. The Field recordings will be developed with Chris Watson. The Requiem project is being developed with Sebastian Escofet.

The sound research of Cemetery is being developed in collaboration with the Elephant Listening project, with special thanks to Katy Payne.

Cemetery (Archive Works)

Research Part 1

The Notebook

This Notebook features the first part of a research developed for a future film about a cemetery of elephants. Featuring some of the first key lines and threads of the project, All this material is inspirational and will serve as a map to guide and develop the film.

The material contained in this book is an ongoing research, in no way follows a logical or linear organizational process it is part of a documentary research and part a fictional reworking of a common imaginary.

This is the first time the artist presents this part of his work, always a work in progress, never a finished piece.

The Archive Works are an ongoing experiment with classic source material, and any other form of archival footage, from films to photographic archives, from sound to written archives.

Audiovisual Experiments

The audiovisual pieces presented in Netmage are part of the wider research and are experiments with archive film material as visual and sound matter, the research is based on classic adventure films, documentaries, Lost World literature adaptations and exotic adventure films from the 30's, 40's, 50's, 60's, the golden period of adventure film. This archive works are experimental notes of some of the techniques and visions that will inhabit the film, they represent a new approach to sound and image. An overwhelming experiment with the audiovisual matter.

Chang series

1. Stampede_01:34
2. Symphonie_04:23
3. Exotica_02:57
4. Elephant cage_01:20
5. Chasing Elephants_2:25
6. Fire_00:41

Elephant boy series

7. The hunt_05:48
8. Recruitment of elephants_01:41
9. Elephant dance_06:45
10. Elephant Journey_11:09
11. Elephant shower_06:10

Tarzan series

12. Cemetery_7:35
13. Mutia Escarpment_3:45

Jungle book series

16. intro Jungle_05:32
17. Jungle Fire_2:56
18. Sheerkhan_4:55

Cemetery (Archive works) by Carlos Casas is available on Von Archives as a DVD release. VON009 DVD Vonarchives.com

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Jungle Book (1894)
Edgar Rice Burroughs.
Tarzan, The ape man (1912)
H. Rider Haggard.
King Solomon's Mines (1885)
Rudyard Kipling.
The Man Who Would Be King. (1888)
Arthur Conan Doyle.
The Lost World. (1912)
Edgar Rice Burroughs.
The Land That Time Forgot (1918)
A. Merritt.
The Moon Pool. (1918)
HP Lovecraft.
At the Mountains of Madness. (1918)
John Milton.
Lost horizon. (1918)

Film Research

First series

Merriam C. Cooper and Ernest B. Schoedsack.
Chang: A Drama of the Wilderness (1927)
W.S. Van Dyke.
Tarzan. The ape man (1932)
Robert J. Flaherty and Zoltan Korda
Elephant Boy (1937)
Zoltan Korda
Jungle Book (1942)

Second series

W.S. Van Dyke.
Trader Horn (1931)
Merriam C. Cooper and Ernest B. Schoedsack.
King Kong (1933)
Frank Capra.
Lost horizon (1937)
Robert Stevenson
King Solomon's Mines (1937)
Harry O. Hoyt.
The Lost World (1928)

Music Research

Pierre Henry. *Le voyage* (1962)
Terry Riley. *In C* (1964)
Pandit Pran Nath.
Earth Groove: The Voice of Cosmic India (1968)
La Monte Young.
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Paul Beaver and Bernie Krause.
Gandharva (1971)
In a Wild Sanctuary (1970)
Alvin Lucier.
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Henry Flynt.
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Morton Feldman.
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Phill Niblock.
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Elianne Radigue.
Trilogie de la mort (1994)
Chris Watson.
Outside the circle of fire (1998)
Stepping in the dark (1996)
Francisco Lopez.
La jungla (1998)
Fong Naam.
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Ustad Asad Ali Khan and Pandit Gopal Das.
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Alain Daniélou.
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Tucker Martine.
Broken Hearted Butterflies (2004)
Geir Jenssen.
Cho Oyu 8201m (2006)
Ariel Guzik. *REA* (2002)
Sebastian Escofet.
Requiem (2010)

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Artwork

Carlos Casas

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Heads Collective

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AA.VV.

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