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On the south side of the temple of Georukhnath there are three pagodas; the first is dedicated to Mahadeva, the second to Pooapoot Nath, and the third to Hunooman.

At the western gate, beneath a shrubbery of jassemines, is the mausoleum of Baluknath Nunth, and at the southern angle is that of Suutokhnath Munth,

while in several directions within the area are to be seen the tombs of certain Fugers who have been interred there.* For the maintenance of the attendant officiates, six or seven villages are held in Naaf, or exemption from tax and assessment.

* Burial of the dead, which is uncommon, prevails among these Jogies.

STATE OF EDUCATION

AMONG

THE MALAYS IN MALACCA.

FROM the *Indo-Chinese Gleaner* for October 1819 (No. X.), we learn that the following article was communicated to the Editor, in consequence of a wish which he had expressed "to obtain information on the state of education in different parts of India, especially among the native population." Other communications of a like nature were expected by the Editor from various quarters; and this article was intended to form the commencement of a series of numbers on the State of Education in India, to be continued quarterly, and accompanied with such reflections as might appear to be useful.

In a country where no public institutions for promoting literature are founded, where no societies exist for promoting knowledge, where the use and advantages of the press are unknown, and where reciting a formulary of religion in an unknown tongue is considered the essence of learning, what can we expect but ignorance and superstition? The whole of the education which the Malays receive at school consists in learning to recite the Koran in the Arabic, and sometimes learning to write; but neither arithmetic, nor any other branch of common knowledge necessary for transacting business, is taught.

1. *Number of Schools.*—There are at present two schools, one in the town of Malacca, and one at Tranquera; there used to be a Tamul school formerly for

Mahometans, where, besides the Koran in the Arabic, there was also arithmetic taught in Tamul, but that has ceased to be some years since.

2. *Number of Scholars.*—The number of scholars has greatly decreased during the last few years. About five years ago there were from one hundred and sixty to one hundred and seventy children in two schools: there are now only fifty in both; this difference is ascribed to the increased poverty of the people. The number of children instructed at school, compared with those who are not, bears a proportion perhaps of about 8 to 12, slaves and debtors not included.*

3. *Age and Ceremonies of entering School.*—At the age of seven the males are generally circumcised, though often sooner, and from that time they attend the mosque. The regular time for entering the school is at the age of seven, but some are sent sooner and some later, and sometimes they are first taught a little at home. When a boy is put to school the father goes with him and delivers him over to the master, and brings a present either of fruit, pastry, rose water, flowers, or sandal-wood water (water in which sandal-wood is rubbed on a stone). When the boy enters the school room he prostrates himself before the master, and embraces his feet as a token of subjection, and the master recites fatihat (the

* Slaves in Malay families are hardly ever instructed, there are instances of five or six who were brought hither while quite young; they had the regular routine of instruction with the other children, and then had their liberty granted, the master considering it beneath him to call a man a slave who knows how to read the Koran.

first chapter in Sales's Koran), and all the boys say "Amen." When he rises one of the boys takes the presents and divides them among the scholars, and the sandal-wood (shendana), or rose-water, they rub on the throat.

4. *School Hours*.—The hours are from 6 to 10, from half-past 11 till 2, and from 3 till 5. In the evening the boys take their board home. If the master is strict, he goes round in the evening with a stick to see that they learn. The school years depend upon circumstances, e. g. the child's attendance, or his capacity. Some finish the whole thirty chapters of the Koran, some not. The average time for the whole is six or eight years; some require twelve or more, and some return as wise as they came.

5. *Method of Teaching*.—The Malays do not write in the sand like the Malabars. For paper they use a thin board made of a very light wood (called puley), with a fine grain, and rubbed over with a white-wash made of pipe-clay. For pens they use a hollow reed (resam), or the kalam (fansor) of the sago (kabong) tree. Their ink is made of rice burnt over the fire till quite black, and when pounded fine pure water is put on it, and then it is strained through a cloth. They use the Arabic character, to which they have added six others affixed to the end of the alphabet. The boy begins with writing the alphabet on the board, at the top of which they never omit to write "in the name of the merciful and gracious God." When the board is full they go to the well and wash all clean off. The Koran is exclusively taught in the school, in Arabic, and without explanation. The children sit flat on the ground or flooring, in a hut, covered with the attap leaf: the flooring is made of split niebong, and raised two, three, or four feet above the ground, and a ladder of three or four steps leads up to it. The morning begins with a new lesson. In the afternoon they repeat what they have learned, which exercise is called mendras (ready off); then they write; the beginners a, b, c, and those more advanced copy out of the Koran; thus they learn the whole of the Koran from the board by piecemeal.

6. *School Fees*.—These are fixed at four pice a week, and called duit ghamis, because paid on Thursday. When the boy

has finished a chapter he again brings presents as at the entrance, and the master gets a donation of a rupee or a Spanish dollar, sometimes more, and sometimes less, as the parents can afford.

7. *Rewards*.—None.

8. *Punishments*.—They amount to cruelty, and keep the minds of the children in constant dread. When the father surrenders his son to the master he says: "here I deliver up my son to you, use him as you please; only his eyes, his hands, and feet are mine." The meaning is, do not break his limbs, or beat out his eyes. If a boy makes mistakes in writing, the rod is laid over his hands till the blood follows. If he cannot get on with reading, a fire is kindled of the husks of cocoa-nuts, and the other boys hold his face over the smoke till he is almost suffocated. Sometimes he is tied up and flogged; or five small sticks are drawn on two strings through each end, and put between the fingers and drawn tight. If he has absconded he is laid on the ground, his legs raised with an instrument, and he is beaten under the soles of the feet till he can hardly walk home. The boys sometimes rise at three or four o'clock in the morning to endeavour to be first at school, to be saved from the ceremony of shaking hands with the master. The first school hours of the day being over, the master calls all the boys before him: only the one that came first in the morning escapes free; the second comer receives one stroke in the hand; the third two; if there are fifty children, the last comer receives forty-nine strokes. The education of the females is very much neglected among the Malays. My moonche's grandmother taught a girl's school some years ago, but since that there has been no female school.

Numbers of Malays, who cannot afford to pay for their children's education, instruct them at home; but the girls are never taught writing, for fear they should correspond and prove unfaithful to their husbands. A little up in the country there is hardly any thing in the shape of schools; the children are principally taught at home, or else they are sent to a man who employs them in the day time in cultivating the land, planting and reaping paddy, &c., and in the evening they are taught the Koran and religious formularies at his house.

From this brief statement the reader may perhaps infer that but few were taught to read the Koran; that almost none can read their own language (Malay); and that circulating the Scriptures and tracts in the Malay language is of consequence a superfluous and useless expense.

But although the number of children taught at school is very small, that deficiency is made up by a practice that much shames those who are called Christians, *viz.* teaching them at home. By saying, that eight out of twelve are instructed (*mangaji*), or to read their religious books, will perhaps astonish many (I am now speaking of free people); yet by investigation we find that saying eight or twelve as No. 2, is within bounds. In a neighbouring campong there are twenty-five persons who can read, and two only who cannot.

The Malay language, it is true, is not professedly taught, neither at school nor at home; still, notwithstanding, a greater number read Malay books than way at first be credited. I have a list by me of the several campongs in Malacca and its vicinity, within three or four hours' walk, amounting to four thousand who read Malay. When we consider that they use the Arabic character, and that they speak the Malay language at home and abroad, we cease to wonder. They are fond of reading; if a man gets a book he reads

aloud; the neighbours on hearing him come out, and he is soon surrounded by twenty or thirty people. He not only reads to them, but also instructs them to read for themselves, which they learn in a few days. They have but few books, and they are all manuscript, chiefly *Hikayat* (history) as they call them, but might with more propriety be called romances; for they say very little about the character of the man, but much about his adventures, his exploits, his miracles; such as being transported by demons from country to country, and from world to world; converting animals into men; making them Mahomedans; teaching demons islamism; transporting cities from one country to another; walking upon the water; communicating to inanimate beings the power of speech; controuling the elements; travelling upon the clouds; warring with demons on winged lions; killing griffins whose wings reach from pole to pole; ascending into heaven, and seeing the lustre of martyrs, and tasting the delights of Mahomet's paradise. Most of their writings are of this marvellous kind, and every thing is believed that is written! Catholicism they detest, and its votaries they rank among idolaters and kaffirs, or infidels. Pure Christianity they suspect of imposture, because they find no mention made of their prophet in our Scriptures.

SEVEN PAGODAS OF MAHABALIPOORAM.

Madras, Dec. 1819. I believe that no correct account of Mahabalipooram has ever yet been published; several accounts have indeed appeared, but I have not hitherto seen one that either truly described, or enumerated one-third of the sculptures and curiosities which are there to be met with. This induces me to add another to the number of those already in print; and as the pages of the Oriental Magazine constitute, I think, a very proper means of giving it publicity, I do myself the pleasure to forward it to you, and you may either insert or return it, as you think proper.

I have not been able to learn whether there are extant any true historical records of this singular place; nor whether the labours of the sculptor, which are scat-

tered up and down the village, were executed in order to gratify the vanity of ancient priesthood, or intended by some illustrious person to ennoble and adorn his city and perpetuate his name. All that I know is, that a love-adventure in which certain celestial personages were engaged, is fabled in Hindoo mythology to have taken place here, in the gardens of an ancient prince; but whether any true idea, as to the antiquity of Mahabalipooram may be inferred from this circumstance, and from the period in which this ancient prince is said to have reigned, I leave to others, who are better skilled in oriental learning than I am, to determine.

Mahabalipooram, Maveleveram, or as it is termed by Europeans, the Seven Pagodas, is situate, as every one knows, on the