

THE
ASIATIC JOURNAL

AND

MONTHLY REGISTER

FOR

BRITISH AND FOREIGN INDIA, CHINA,

AND

AUSTRALASIA.

VOL. I.—NEW SERIES.

JANUARY—APRIL, 1830.



LONDON:
PARBURY, ALLEN, AND CO.,
LEADENHALL STREET.

1830.

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minced and seasoned with salt, pepper, and garlic, was served up: a bowl of this mess was put before each guest. At the same time there was placed upon every table several dishes filled with large pieces of raw beef and jelly. The guests, after reciting another prayer, drew knives which they carried about them, cut the meat into small bits and ate it, previously covering it with a highly seasoned hash. They then recommenced drinking wine, and afterwards took another walk. Returning to the apartment, they renewed their attack upon the wine. Soon after appeared a tray of *teoba* (a dish of oatmeal mixed with vermicelli and beef), of which a bowl was set before each person. The guests having repeated a prayer, took their little sticks, and began to eat. Last of all were brought small patties covered up in napkins, in order that they might be carried to the guest's houses. This concluded the repast, which lasted more than half the day. After walking about in the court, the party returned to the bottle. The entertainer and the guests, at this period, began to sing and dance: the Tibetan mode of dancing consists in leaping up in one place. In a short time supper was served up; it resembled the dinner, but was so not so long. The guests continued to drink till they were completely intoxicated: the inner doors had been fastened, so as to prevent any individual from stealing away before the end of the entertainment."

Interior of the Malay Peninsula.—The *Malacca Observer* of the 14th July, in an account of a trip to Assahan, in the interior, alludes to certain hot wells at a place called Ayar Panas, which it seems are becoming frequented for their beneficial effects in some disorders. On the 18th May the hot spring stood at 152°, the cold water immediately surrounding being only 74°. Further, observes the writer of the account, "the water of the small spring was 156°, or 44° above blood-heat, and the cold water 77°. I took some water from the spring, and put it in a coco-nut shell, when one minute out of the spring it sunk to 130°, when two minutes out it sunk to 112°, when five minutes to 86°, and ten minutes to 76°; after this I did not try, but it may have sunk to 74°, the temperature of the surrounding water."

The writer gives some desultory details of the country and people, some of which we subjoin.

The road from Ayer Panas to Rheim is good, in fine weather, and the scenery diversified. Of the latter place, he says:—"When you come to Rheim, you are pleased with it as a large village, and more at the courtesy and willingness to oblige you; you enter a house remarkably clean, a ready welcome, and every request complied with for supplies such as they have in their power to offer (paying for the same of course), and as soon as you can desire. From this to Assahan the road is very bad; you travel through mud and jungle, small stagnated pools full of leeches, and nothing to diversify the scene. If you approach a house, your ears are assailed with the timid shrieks of the women, and the men are seen cautiously advancing; if at a distance you call to them 'tis the sign given for a clear deck, and as you approach for a coco-nut or information, nothing in the shape of life is seen, nothing heard but the noisy barking of the dogs."

Of the Malays, in this part, he says:—"When angry, Malays care little for life; they are civil, and to each other particularly ceremonious; they repay kindness for kindness, and seem very sensible of any shown to them; they are well versed in the art of trickery, and not unfrequently, if they find you want a thing, they forestall you. I once saw a dwarf Malay—he appeared about twenty-eight years old, and was about four feet high: as he was very poor I gave him a few doits, he was very grateful and next morning brought me some

eggs; of course I paid for them, but had great difficulty in persuading him to take the cash. He still, however, persisted, and one day brought me some plantains; all I could say or do would not induce him to take the cash, and I at last received them; for this afterwards I was very glad, for he often brought me eggs, fruit, and other things, and never scrupled to receive their value. They are very fond of smoking, and a poor fellow, whom I greatly pitied on account of his being deaf and dumb, occasionally made signs for a cheroot; I never refused him, and to do him justice he did not often ask me; he generally brought me a coco-nut, and was very much pleased on being engaged as a cooly to convey two invalid sepoys to Malacca. He was by far the most unassuming man I have seen. I was one afternoon returning with my gun from the jungle, when I was much impressed at seeing a Malay at his prayers, or perhaps, more properly speaking, I was more surprised at his manner. His god seemed to be a tree! with his hands devoutly laid across his breast, he was fervently, to all appearance, engaged in prayer, and seemed perfectly unconscious of our presence. After remaining in a standing attitude a short time, he prostrated himself on the ground, kissing the trunk of the tree; this he repeated several times, alternately rising and prostrating, and at length sat on his haunches, where I left him.

Medical Anthropophy in China.—China is tolerably free from direct cruelty in her religious superstitions, at least she allows nothing at all that can compare with Hindoo suttees, except her horrible infanticide, which, by the way, is induced not by religious superstition, but by hard-hearted scepticism and the visionary dreams of political economy, which says the young stranger has no right to the board of privileged fathers, and therefore must be gone. But China has her *Anthropophagi Medici*: those who, for medical purposes, feed on various parts of the human body. The murder of a young lad at Macao, three years ago, was occasioned by the misbelief that a portion of human flesh would restore a dying man; and the executioner of ten thousand, mentioned in the *Canton Register*, exhibited for sale, the other day, the gall-bladder of a man he had cut to pieces, in which grains of rice were steeped, to be eaten daily in specified numbers. On turning to the Penal Code, it appears that a man of the Haong-shan district, named Lew, was on a former occasion brought to justice for procuring a portion of human gall at the price of one hundred and twenty taels of silver; and about the year 1811, a man in Che-Keang, named Chang, was convicted, who had, in the course of sixteen years, caused the death of eleven young girls that he might drink certain fluids to add vigour to his own constitution! The twelfth victim to his cannibalism escaped, to be a witness against him; and the “man in form, but brute in nature,” as the official document characterizes the atrocious criminal, was put to death by a slow and ignominious punishment. The wretch, when he died, was about seventy years of age. Sixteen families, who had suffered by his horrible propensity, were summoned to attend his execution by being cut to pieces. The popular idea and phraseology in China supposes a relation between animal courage and the quantity of gall. A large proportion of that secretion is found in bold daring spirits, and timid people have little or none; hence it is said a greater quantity is found when death is inflicted without causing previous bodily fear. To say a man has no gall, depotes he has no courage: and a blustering man will excuse himself for something cowardly by demanding if you imagine he has a gall-bladder as big as a firkin. The inference drawn from these opinions is, that a man can increase the quantity of gall in his own system by eating the gall of a fellow-creature.—*Canton Reg., May 2.*