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"It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta; it will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease."

SIR WM. JONES.



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THE ASIATIC SOCIETY.

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I.—*Some Account of the Territory and Inhabitants of Naning, in the Malayan Peninsula. By Lieut. J. T. NEWBOLD, 23rd Regiment, Madras Native Infantry.*

Topography.—Naning is an inland territory; its mean length north and south, about forty miles, by an average of ten in breadth, giving 400 square miles. The boundary to the northward was never clearly defined till the 9th of January, 1833, when Mr. WESTERHOUT, the Superintendent of Naning, came up to Sunjie Seepoot, a village near the frontier, to meet the Rumbowe chiefs, with a view of determining the respective boundaries of the two territories.

An agreement was here drawn up, and signed by the Raja MUDA, the Panghulu of Rumbowe, Maharaja LILAH, and the eight Sukes, and by Mr. WESTERHOUT and two witnesses on the part of Government.

The boundary line agreed on, commences at Qualla Sunjie Gernee, thence to Bukit Bertram, thence to Bukit Jelatang to Bukit Puttoos, thence to Jeerat Gunjie, Lubo Talan, Duson Feringie, Duson Kapar, and Ooloo Songa, to Bukit Puttoos*. By this arrangement a spot fertile in tin, and a small access of territory, have been gained to Government.

* The boundaries of Naning with Johole and Malacca have been fixed, since the writing of this memoir—with the former, the line extends from Bukit Puttoos to Bukit Battang Malacca, and terminates at Mount Ophir. The Malacca line commences at Mount Ophir, and thence taking a south-westerly direction, passes through Rambotan Gading, Battle Bakawat, Bukit Lansat, Bukit Badorie, Bukit Panchoor, Pankalan Sompit, Qualla Sungiepattye, Campong Kodia Pacho, Pondo Sassam, Pondo Panjang, Pondo Battu, Bukit Kaya Arang, Bukit Pembagian, Ramoun Chino Kechil, and Tebbing Tingih. From Tebbing Tingih to Qualla Londoo, the Rumbowe river is the boundary between Naning and Rumbowe to Qualla Surgie Gernee.

This line with part of Johole and Mount Ophir forms the eastern and northern boundary ; to the southward, Naning is bounded by the Malacca and Assahan territory ; on the west by Malacca, and the left branch of the Lingie or Rumbowe river.

The face of the country presents an undulating extent, interspersed with high knolls thickly clothed with jungles ; the hollows, or rather flats between these undulations, where the water lodges in the rainy season, average 70 or 80 yards in width, and either form a swamp or paddy-ground, according to the industry or otherwise of the natives in the vicinity.

The soil on the high grounds is red and gravelly generally ; on the flats, soft and whitish. Pipe-clay is found in some parts, as also a rich black soil.

Naning has only three streams, scarcely to be called rivers—Sungie Rumbowe, Sungie Malacca, and Sungie Londoo ; of these, the Rumbowe stream is much the largest. It enters Naning from Rumbowe near Qualla Maraboo, whence it makes its exit into the Malacca territory, a little below the place where it receives the waters of Sungie Londoo. It is here nearly 16 yards broad, and passable for troops in dry weather. In the rains it is not fordable.

Trees thrown across here and there constitute the only bridges : boats come up, but their supply is precarious.

This and the Lingie river unite below Sempong, a tongue of land belonging to Rumbowe, which is formed by the division of the two streams, about six miles below the north-western extremity of Naning, and nearly midway between it and the sea, where it empties itself, dividing the Malacca and Salengore territories about 24 miles to the northward of Malacca. Up to Sempong its mean breadth is 180 fathoms : soundings at the mouth (high-water and spring-tides) seven and eight fathoms. The tide barely reaches to the Naning territory.

Sungie Londoo is a small stream taking its rise at Bukit Kayu Arang, or the Ebony Hills in the Malacca territory. It enters Naning near Cahow, taking an almost northerly course, and emptying itself into the Rumbowe river below Si Maraboo.

Sungie Malacca is formed of two branches, taking their rise, the one in the hills of Rumbowe, the other near Battang Malacca, in Naning ; they unite near Sabang, taking a westerly direction, and quitting Naning near Sungiepattye, fall into the sea at Malacca, having an embouchure of about 16 yards wide. In the wet season it is navigable for provision and baggage boats to Ching in Malacca, and thence by Malayan canoes (sampan) to Sabang in Naning.

Throughout Nanning it is fordable in dry weather, but not in the rains; it is crossed at short distances by the usual Malay rude foot bridges.

Its bed is generally sand and gravel; the banks grassy and sandy; in some parts steep. Besides these streams, there are many small rivulets not worthy of notice.

The native roads are merely foot-paths, cut and cleared constantly by the Malays as they pass along with their Parangs, which a Malay is seldom or never without.

There are vestiges of a road here cut by Colonel FARQUHAR, from Malacca to Sabang in Nanning, which it enters near Malacca Sinda; but from neglect it is little better than the native foot-paths.

The Malay roads run over the bunds of the paddy-fields, which frequently break down, leaving a deep puddle, over which they throw a bamboo or two as a bridge; their streams and rivulets boast of nothing better than a couple of trees felled carelessly across their course, with sometimes a slight bamboo as a hand-rail.

These paths if little travelled on by the Malays are liable to serious obstruction, particularly in a military point of view, from the numerous forest trees blown down by the wind, or falling through the decay of age.

I have seen in a remote part of this country, the path as effectually barricaded by this accidental obstruction, as if a body of Malays had been at work to cut off our communications.

A military road of communication between Taboo (the wretched capital of ABDUL SYED, situated nearly on the frontier of Nanning), was opened during the operations in 1832, following in parts the old Malay foot-path. It enters Nanning at Sungiepattye, passes through Aler Gajah (now FORT SISMORE, our chief military post), over the shoulder of the hill of Bukit sa Boosoh to Taboo, where it terminates about three and a half miles from "Kubur Feringie," (the ancient tomb of a Portuguese in the jungle,) on the Rumbowé frontier, to which territory a path through a dense forest leads.

The Taboo road was constructed on excellent principles, for the service for which it was intended; a thick and lofty forest has been cleared to the extent of from 70 to 100 paces on either side, precluding the possibility of trees falling or being felled across. The low underwood in the intermediate space was burnt so as to afford the lurking Malay no shelter. Brushwood and branches of trees, secured on either side, by strong piles, and layers of gravel thrown over the whole, enable the guns and provision carts to pass with ease the numerous Sawahs and marshes.

From the Naning road, at its entrance into the Naning territory at Sungiepattye, branches another nearly due west, leading to Sungie Baru, a cultivated district, distant about nine miles. This has been constructed since the cessation of hostilities. Another road to Sabang, (one of the most populous places in Naning, and a military post, about four miles from Alor Gajah,) branches off in an easterly direction. From Sabang there is a bullock road to Taboong, the most easterly of the Naning outposts, eight miles distant from Sabang; also a bandy road to Taboo, which joins the road from Alor Gajah, shortly after entering the Taboo lines. From Sabang are also roads to the outpost of Qualla Eena and Pellowe, three or four miles distance from thence.

Water is plentiful, and may easily be got, two or three feet below the surface, on the slope of the rising grounds. It is often of an acidulous mineral taste, but is not accounted unhealthy by Europeans.

There is a hot sulphureous mineral spring near Sabang, the water of which is esteemed by the Malays as very beneficial in cutaneous diseases. I have rarely passed without seeing some diseased native laving his contaminated person in the steaming liquid. There is also a hot-spring in the jungle near Taboo: the natives say that the temperature of this is much greater than that of the Sabang spring. I have not been able to discover that a volcano has ever existed in Naning, nor are there any volcanic remains visible.

A small portion of gold is, I understand, to be found in Naning, and tin in considerable quantities; but it wants a more industrious and energetic population to turn these advantages to account. Mr. WASTENHOUT, Superintendent of Naning, has established a tin mine at Londie, about two and a quarter miles from Taboo; of the produce of which and the ore I possess very favorable specimens. The charcoal used by the Malays for roasting and smelting the ore is that of the Compas and Kamounin wood. The following is a translation of the simple Malay mining process, given me by a Malay miner:—"Excavate the ground to the depth of a man; if there be ore, you will find it like small dark stones; then make a channel to drain off the water. This done, construct a furnace, like the one used in burning lime, with a funnel beneath, to allow the fused metal to escape: heap it with the ore and Compas or Kamounin charcoal, set fire to and blow it, and the metal is produced." Straits tin is now selling at 13½ dollars to 14½, and Banca, from 15 to 15½, per picul. The natives' mines are very superficial, seldom more than from six to twelve feet deep, and as many in length and width. The process will be more fully described hereafter.

Produce and Trade.—The chief produce of Naning is rice, timber, and fruits; of the former, the produce averages 70 gantams to one

sown. There is one crop a year. The inhabitants carry on a trade with Malacca, in timber for house-building, and in fruit; the rice is generally used in home consumption.

Gambier, ratans, 21 varieties of Kaladi, jaggery, dammer, together with a small quantity of pepper, pân and betel, marabow, compas, ebony, and kamounin wood, with wood-oil, and a little inferior coffee are likewise found; pepper and gambier were much more cultivated than at present, the diminution is to be ascribed to the present low prices these two articles bear in the market.

Pepper to pay well ought to fetch seven dollars per picul, the price now varies between five and six. Gambier sells at 3 and $3\frac{1}{2}$ dollars; it has been stated that Nanning produces annually three hundred piculs of tin, sixteen thousand gantams of paddy, and a quantity of coir-ropes, Sago, Nibang, Ranjow, Areca, and Jack trees are plentiful.

I possess lists of ten different varieties of cocoanut trees, of which the "Klapa Logie," a sweet cocoanut, is most esteemed.

Also thirty-nine varieties of plantain, of which the "Pisang Berangan" and "Pisang Raja" are the best; the odoriferous Dorian is accounted by Malays the first fruit in the world. There are two or three varieties of it in Nanning, of which the "Dorian Tambago," and the "Kapatah Gajah," or the "Elephant's Head," are held the greatest delicacies. The Mangis or Mangosteen grows in Nanning, an excellent fruit, of which I do not hear that there is more than one variety; Pine-apple, Rambotan, (two varieties) the Duku, the Fampony, the Sangoeh, (three varieties,) the Dalimah, and about fifty others, of which I have lists, as well as most of the jungle trees, with the native mode of cultivation, which for the sake of brevity are omitted.

There are forty-five species of trees in the jungle, of which the fruit is edible, and of which the Nanningites availed themselves during the late disturbances. There are fourteen varieties of oranges and lemons, and sixteen varieties of yam, and twenty three of culinary vegetables.

Nanning produces most of the animals to be met with on the Malay Peninsula; amongst the principal of which are the elephant, rhinoceros, and tapir, (rare) a variety of tigers, tiger cats, leopards, monkeys, bears, aligators, and guianas, and an endless variety of birds—the Argus pheasant, the peacock pheasant, rhinoceros-hornbill, humming birds, and a large vampyre bat called the Kaluwang. Snipes are common; but the hare and common partridge are not to be met with. There are a great variety of snakes, and one or two of deer; two varieties exceedingly minute, termed by the Malays the "Plandok" and Napu, the flesh of which is dried and eaten.

The Malays in Naning do not cultivate more rice than is absolutely necessary for their private wants, and the portion annually given up to the Panghulu; this is generally cut in February and March. The principal grain districts are Sabang and Malikia. The Panghulu depended on these places in a good measure for his supplies. Fire-arms and gun-powder are scarce.

Carriage is got with difficulty and expense in Naning. Coolies are the best means of transporting baggage.

The Malays are despicable as an enemy in open ground, or at close quarters, (except the rare Amok,) seldom or never trusting their persons from the protection of a breast-work or trees; when they retreat, they plant Rangows (a sort of wooden caltrop) in their rear. During a war which lasted two months, behind breast-works, between the chief of Rumbowe and a confederacy of minor chiefs against him, after a large expenditure of powder and a disastrous list of bursten Lilahs, the bills of mortality actually amounted to two casualties. In short, their plan is one of incessantly harassing the line of communication, stockading and retreating: the best, in fact, they could adopt in a country covered with forest, and where every tree is a strong-hold, and every road a defile.

Taboo is the only decidedly unhealthy post to Europeans; of the officers who remained there, any length of time, one alone escaped fever.

It is situated, not low, but surrounded by lofty hills, covered with jungle, which, perhaps by impeding the free circulation of air, may contribute to its character for unhealthiness; which it also bears from the natives themselves.

The climate of the interior is not favorable to the long occupation of the country by Indian troops; at all events they would require frequent reliefs. Fever and an obstinate ulcer attacking the legs, are their principal enemies; a slight scratch without attention being difficult to heal.

The ulcer attacks the Malays also; they call it *توكى tokah*; they also have a species of leprosy called *كست kusta*, and a disease, like cholera, called *انگين طاعون angin taawan*, or the "Wind of Pestilence:" both of these last are deemed incurable in Naning, and the unfortunate sufferer is generally deserted by his friends in his greatest need, or driven into the jungle to perish, as an outcast. *كدمبره كدمبره* or small-pox, is prevalent. I have not heard that inoculation or vaccination, is known to the natives; at all events, it is not practised; they use refrigerating medicines.

Population and Revenue.—The census of 1829, gives the population of Naning at 3,458 souls, of whom 1,800 are capable of bearing arms, and 911 houses. The revenue is derived from its produce, and has been estimated before the war at 3,000 dollars per annum;—this is probably above the average.

The Panghulu levied an annual tribute, formerly, from every house of five gantams of rice, and two fowls, and two cocoanuts*.

The principal villages are those of Sabang, Taboo, Chirara Pootih, Malikie, Battang, Malacca, Sungie Seepoot, and Brissoo Sabang, with the small campongs around, contain 148 houses; they present similar features to other Malay villages; the houses are situated near the edges of paddy fields, and invisible at a distance from the number of cocoanut and other fruit trees, by which, as well as a Paggah fence, they are usually surrounded; they are straggling, and one village runs into another, in a manner from which it is impossible for a mere observer to know where the one ends, and the other commences.

Taboo, the chief village and former place of residence of the expanghulu of Naning, lies about seven miles from our principal post, Alor Gajah, through an undulating country of jungly hills and uncultivated rice-grounds.

About two and a half miles from camp (Alor Gajah), crowning a small eminence, seventy yards to the left of the road, stood the stockade of Bukit Sabooseh, taken by Captain Poulton's detachment on the 25th May, 1832. This position commanded the Taboo road.

Below this hill, on the Taboo side, lies the village of Malikie, to which the expedition in 1831 penetrated. Farther on, about a mile, in a commanding position on the road, which gradually ascends to it, stood the stockade of Bukit Perling; thence towards Taboo, the descent of the hill is very steep, and as usual, terminates at the foot, in an uncultivated swampy rice-ground.

Perling was decidedly the strongest military position taken up by the enemy, and in some measure deserved the name "The Key of Taboo," bestowed on it, by the Panghulu.

From this up to the Taboo lines, the country on the left bears traces of a better cultivation, and a once numerous population.

The Taboo lines consist of a long mud wall, about eight feet high, and three or four thick, rivetted by stakes and branches of trees laid parallel to each other; this wall runs across the rice-grounds in the front, on the edges of the raised ground, on which grows a thick cocoanut tope, forming the rear, and containing a burial-ground, with several deserted houses; the lines are 840 feet long. There is a bastion-

* He also possessed the privileges of Hu Dendin, Pengutan, and Kapala Ayer.

like projection in the centre, the idea of which does the Malayans "Yauban" credit.

The left of the lines terminates in an epaulment, flanked by a steep hill, whilst the right terminates with the tope in a deep swampy rice-ground. The rice-ground in front is traversed by a small rivulet, and flanked by jungle, in which were three small stockades; and on the left by steep wooded hills, on the bottom of which, near the edge of the rice-ground, runs the Abor Gajah road.

In front of the left of the lines rises Bukit Penialangan, or execution hill, (so called from the ex-panghulu's selecting this as his "place de grève,") commanding the lines from right to left: some distance in rear of the burial ground is a mosque, and the building where the *Taboh* or great drum, whence the place derives its name, was placed. The *Taboh* itself has been displaced, and now lies broken on the ground. The sacred baths of the ex-Panghulu, little sheds, are near this. Here the superstitious Malays were wont to seek a remedy for their maladies, from the holy-water into which the sacred foot of the Panghulu had been dipped.

The house of the Panghulu was situated in the midst of an almost insulated cocoanut tope, and surrounded by a high stockade of bamboo, with an imperfect mud breast-work. It has been pulled down by order of Government, partly, I understand, to do away with any superstitious idea entertained by the natives of the Panghulu's future return to it, from the circumstance of its remaining standing.

The village of *Taboo* itself is a small collection of Malay houses, not amounting to 30, surrounded as usual by topes of fruit trees, and shut in by lofty hills, mostly covered with forest; it is considered unhealthy, as stated before; there are many idle superstitions connected with its environs.

The Rumbowe frontier at Kubur Feringie, through Chirara Pootib, the last Naning village, is distant hence about three and a half miles. *Taboo* is about twenty-two miles north by west of Malacca.

Religion.—The inhabitants of Naning are Muhammedans of the Sufi sect, and were converted in the thirteenth century in the time of *MUHAMMED SHAH*, the first king of Malacca, prior to which time, it is supposed, that they were of the faith of Buddha; the distinction of Shiah or Rafzi, and Sunni, so common in India and Persia, are unknown to the generality of them, owing perhaps to their Arab teachers. Many being descendants of Arabs, their attention to the rite of Islam is more constant and regular than is to be met with among the Muhammedans of India, from whom also they differ considerably in their rites and ceremonies; though not in their belief in the great principles on which the

religion of Muhammed has its basis. Their criminal laws, though founded in the precepts of the Koran, are by no means so exclusively so as those by which the Indian followers of the prophet guide their conduct.

The *Haj* or pilgrimage to Mecca is here more common. The *Kurban* *كربان* and *Zakat* *زكاة*, sacrificing and giving religious alms, are more general. They circumcise both males and females; the women come out unveiled in public. They Moslems in India are generally Hanifites. The Nanningites prefer the doctrines of Imám Sufi.

They devour locusts. Their rites of burial and marriage differ; they esteem the flesh of a buffalo as the greatest luxury; they have no "Urses." They hold three days of the week as lucky to commence any undertaking, viz. Monday, Thursday, and Friday.

In short, the Malay resembles more the Arab in the simple mode of his worship than the Mussalman of Hindustán, tainted and contaminated by the admixture of many Hindu observances and ceremonies.

They have no *Maulavis* nor *Ulimas* like the Mussalmans of India; they observe the five stated daily periods of prayer, as also the postures *Ruku* *ركوع*, and *Sijdah* *سجدة* *اعتدال* *Itedal*, and *Kiam* *قيام*.

There are four officiating priests attached to each mosque, besides the *Koli* or *Kazi* *قاضي* who presides over a number of mosques, viz. the *Imam* *إمام*, the *Khattib* *خطيب*, the *Bilal* *بلال* * *Bilal* or *Muezzin*, and the *Panghulu Munkim* or *Mukim*.

The immediate religious care of the inhabitants of the *Mukim* (or parish) to which the mosque belongs devolves upon the *Imám*, *Khattib* and *Bilal*.

There are two *Kázis* in Nanning, "SELAKO and SULONG JUMAN," (to both of these priests I am indebted for much of the information collected here on the religious usages obtaining in Nanning;) the former resides at Campong Tengha, near Maliekie, the latter at Malacca Pinda. The *Kazi* is guardian to all orphans, who have no near male relations; he is arbitrator in all knotty religious points, which the four inferior may not be able to decide; he confirms marriages. In the month of Ramzan, or the Malayan *Puasa* *فواس*, the Nanningites present their *Kázis* with the *Fitrat* *فطرة*, in the shape of small donations of rice, generally, one gantam from each individual. The *Kazi* receives at the death of any person one "*Suku*," and at sacrifices, the head of the victim.

The functions of the Imám are principally merged in the performance of the sacred rites of the Muhammedan religion, viz., those under

* Bilal was the name of the first Muezzin in the time of the prophet, and is used by the Malays instead of the term Muezzin.

the head of the *إمامت* *Imamet*, the *مذبي دن كفن* *Mandi*, and *Kafun*, or washing and shrouding of the dead, the *صلوة جنازة* *Selat Jenazet*, or prayer pronounced over the corpse, previous to interment. The fee of the *Imám* is commonly one "*Suku*," and the clothes of the deceased. The *Imáms* of Malacca do not perform the duties of washing and shrouding the dead; the office is there executed by the *Bilal*, and in India by the Naib of the Kazi.

The *Khatib*, as in India and Arabia, recites the *خطبه* *Khatbeh*, an oration or sermon, in praise of God, the prophet, and his vicegerents, on Friday, in the mosque, from the three steps of the *ممبر* *Mimbar*, a species of rostrum; and he performs the *Nikah* or marriage ceremony, for which he receives three *Peraks* (nearly equivalent to six annas), four cubits of white cloth, and a *تكر* *Tikar*, a sort of mat.

The duties of the *Bilal* are sacrificial; the calling to public prayer, the reciting of the *تلقين* *Talkeen*, the service for the dead, after the corpse has been lowered into the grave. He receives as his fee for this a *Tikar* and one *Perak*. When a goat or buffalo is sacrificed, he receives two fingers breadth of flesh from the victim's neck.

The *Panghulu Momkim* or *Mukim* is an inferior servant of the mosque, which it is his duty to keep clean, and in good order; to remove the bodies of the dead, to assist at burials, to go round the various Campongs and give notice of the performance of public prayer, and to report absentees to the *Imám*. He beats the *تابوه* *Taboh* or great drum of the mosque to assemble all devout Mussalmans to prayer.

The *Talkeen* is sometimes read by this functionary.

The *Imám*, *Khatibs*, *Bilals*, and *Panghulu Momkims* are elected to their several offices, after an examination into their fitness and capabilities, by the *Kazis* and elders; besides the fees already mentioned, they each receive annually from every individual attending the mosque, a present of one gantum of paddy.

There are 16 mosques to the *Momkims* or *Mukims* (parishes) in Naning, viz. those of Taboo, Bukit Tootoo*, Pago, Taboong Pula, Sonno, Brissoo, Sunjie, Seepoot Londoo, Ayer Parlas, Tanjong Reemo, Padang, Sabang, Kamooning, Pillowe, Malacca Pinda, Battang Malacca, and Malikie.

Each of these mosques are under the immediate controul of an *Imam* and a *Khatib*; and under them *Bilal*, and *Panghulu Mukim*. The whole of the establishments are superintended by the *Kazis* or *Kalis*, of whom, as previously stated, there are two in Naning.

The mosques are repaired at the public expence, and are generally situated detached from any house or small insular knolls, in the midst

* This mosque has since been removed to Kalama.

of Sawahs. They are conical shaped buildings of wood, raised on wooden pillars, with ornaments of the same material, like the wings of birds at the eight corners of the two roofs, that cover the building like the "flies" of a tent, to which in shape they bear some resemblance; the inner part consists of one spacious room, kept extremely clean, with a wooden *Mimbar* or pulpit at one end.

The *Taboh* or drum is generally placed in a small building erected for the purpose close to the mosque. It is a long hollow cone of wood, over the wide aperture of which is stretched the strong hide of a buffalo. Before the time appointed for meeting at public prayers, it is beat by the *Panghulu Momkim*, to give the inhabitants of the surrounding Campongs notice.

There are no minarets to the mosques in Naning. The only one that I have seen in the peninsula is that of the Malayan mosque at Malacca: on the top of this is a gong, which is struck instead of the drum. The graves that are found near the mosques in Naning, are generally those of rich or religious men; poor men being generally buried at a distance.

At the mosques of Bukit Tootoo, near Alor Gajah, are the tombs of the late Raja MUDA of Rumbowe, Rajah ASSIL, who was driven from his dominion by Rajah ALI, and that of ANJA the predecessor of the ex-Panghulu of Naning.

A *Mukim* must consist of 44 houses, the *Khatbah* cannot be read in the mosque until the number be complete.

There are many tombs of men famed for piety interspersed throughout the country, in whose name the people of Naning make vows for the prosperous termination of any object, and go to their tombs to make oblations, &c. They call such tombs *Kramets* كرامت. There is no particular day as in India, in which they conjugate to perform the عرس "Urs*" or pilgrimage.

The most sacred tombs or *Keramet* كرامت in Naning are those at Kala Kattee, Pace Dalum, and Bukit Paion, near Tabo; also those of Khateeb Batani at Londoo, of Dattu Dalon at Sabang, and those at Lubi Koppong and Kalama.

Those mentioned before at Bukit Tootoo of the expelled Rajah MUDA of Rumbowe, and ANJA, the predecessor of the ex-Panghulu of Naning, will, when hallowed by time, become "Kramet," which literally signifies "revered," "venerable," a "miracle;" but it is a term given generally by Malays to the burial places of the early Arabian zealots, who first preached the doctrines of Muhammed on the Malay peninsula.

* At Malacca there is an annual عرس Urs to the tomb of Wali Ismail, or Pulo Besar.

The *Biddān* بیدان or midwife always attends on the occasions of births; her hire is about a dollar for the forty days, during which it is customary for her to remain.

The new arrival, being washed, &c. the father puts his mouth to its ear, and pronounces the *أذان* *Asān*, or "Allah Akbar." On the seventh day, the ceremony of *Bar Chukur* بر چوکر or shaving the head is performed, together with the *فاتحه* *Fatehah*, and *مولود* *Maulood*, a form of prayer used at births.

On the fortieth day, the woman performs the customary ablutions and prayers, and is pronounced clean.

The ceremony of *براسه گیگی* *Berassa Gigi*, or filing the teeth, takes place among women before the day fixed for the *هندربلنجا* *Antar belanjā*, i. e. the day on which it is customary for the bridegroom to send the money for the marriage expences.

It is performed by a woman with a species of fine stone, brought generally from Achin, sometimes a fine steel file is substituted: the patient reclines on her back, during the operation; it lasts about an hour, and has been described to me, as producing a peculiarly harsh and unpleasant sensation, similar to that caused by the action of strong mineral acids. The teeth are generally filed down about quarter of their height. After the operation, the gums not unfrequently remain in a swollen and painful state for two or three days. The *Berassa Gigi* is performed on males at an uncertain period, but generally in early age, and is, as Mr. MARSDEN observes, generally the occasion of some family festival; as, also, is the ceremony of boring the females' ear.

The Malays imagine the process of filing down the teeth as indispensable to personal beauty; together with the subsequent operation of blackening them. This is done by the repeated application of a black liquid termed *Grang*, obtained by burning cocoanut-shells on iron plates.

Marriages are not contracted at so early an age as among the Moslems of India, but, as there, the parties chiefly interested have least to do in selecting their future partners for life.

The alliance is first agreed on by the friends of both parties, generally the matrons.

After this, a few friends of the bridegroom elect, wait upon the bride's father, and present him with a ring and a small donation of clothes; the marriage expences, which are paid by the man's friends, are then agreed on. The *Mahr* مهر or marriage portion of the wife is also paid by the man, and ought to be always a *tahil* of gold, or silver or some other less precious metal, according to his means*. It is usually fixed at the time of performing the *نکاح* *Nikah*, which is done by the

* It is however generally thirty Serapis—a sum nearly equivalent to 30 rupees.

Khatib, before two witnesses on each part, and a *Wakeel* or agent, on part of the bride, who is not present, but remains at home. Thither the *Wakeel* and two witnesses go to ask her consent as a matter of form: the ceremony is then performed agreeably to the Muhammedan law.

The husband can then, if his wife have attained the age of puberty, carry her to his own house; if not, she remains in her father's house until the desirable event take place.

When the parties are wealthy, a buffalo is killed, and the friends of both parties feasted. The two inferior kinds of marriage common in Java, and self-prostitution, are rare in Nanyang, though instances have been known of husbands prostituting their own wives and children when pressed by debt or poverty.

Women about to be married cut off the hair (this ceremony is called "*Andam*") in front of the forehead. This is done, as well as the application of the "*Inei*" or "*Henna*" to the palms, and nails of the hands and feet, three days before the marriage ceremony.

Of the ceremonials after death the following may be noticed:

If the dying person has possession of his faculties, he recites or has recited to him the *Touhid* توحيد, a form of confession of the Unity of the Deity.

After death, the *Imám* performs *Mandi* مندی and *Kafan* كفن, or the washing and shrouding of the corpse; for this latter purpose, a long wrapper of cotton cloth, the deceased's *baju*, vest, and turban, and two *hifafeks* are used; the grave is invariably dug the depth of a man's ear.

The Mussalmans of India make a distinction in digging it: for a man, the depth of the navel; for a woman, up to the breast.

The corpse is then placed on a bier formed of two planks, the exact length of the grave, to which it is carried, followed by the nearest relatives; females sometimes attend in Nanyang, but never at Malacca.

The *Selat Jenazah* صلوة جنازة is then read by the *Imám*, standing; the corpse is lowered down into the grave, with the two planks that composed the bier.

It is not deposited on the direct bottom of the grave, but in a side receptacle about two feet high, the two planks are then forced down edgewise, so as to shut out firmly this receptacle from the rest of the cavity, which is then filled up by earth thrown through some green leaves and branches, in order that it may fall more lightly, till the upper edge of the plank is concealed, when earth is thrown in, and the grave filled up in the usual manner: a little water is then sprinkled, and the *Bilal* or *Panghulu Momkin* recites the *Talkin* تلقين on the grave, in a sitting posture, with his face turned toward the *Kibleh*, in the direction of which also the head of the corpse is inclined.

On the third, the seventh, the fourteenth, the fortieth, and last-

ly, on the hundredth day, *Fatilah*, oblations of spices, also wood and flowers, are made to the manses of the dead.

Their burial places are raised banks of earth, with two small wooden pillars* or upright stones at each end of an oblong carved wooden frame, the largest denotes the head; they plant the *Sulasih* generally near burial-grounds, and sometimes the *Champika* and *Camboja*.

They like other Muhammedans believe in the examination of the corpse by the Angels "*Munkir* and *Nakir*," who enter upon their inquisitorial functions, after the funeral attendants have retired seven paces from the grave, on their returns to their several homes.

Religious fasts, festivals.—Their religious observance of the first 10 days of the months Mohurrum, the 28th of Safr, the 12th of Rabi al awal, the first 12 days of Rabi al akhir, the 10th of Shábán, the 30 days fast of Ramzán, and the first of Shavál; and lastly, the 10th to the 15th of Za-al Haj, resembles that of the Arabs more than the customs which obtain among the Muhammedans of India.

The sacrifice of the buffalo is, I believe, peculiar to Malayan Muhammedans. The buffalo selected for the *Kurban* must be without blemish or disease, its fore and hind leg bones must not be broken after death, nor the spine: neither are the horns to be used for common purposes, such as the handles of Kris, &c.

The animal, to be sacrificed, is thrown down in a convenient place near the mosque of the Mukim, by his hind and fore legs being bound together; his head is also secured and turned in the direction of the *Kibleh*, and water then poured over it; the Bilal advances with the sacrificial knife, (in Naning the knife, called *Gulo Rumbowe*, is generally used for this purpose,) and turning himself towards the *Kibleh*, recites the "*Bismilláhi holálan taieeban Allahu Akbar*,"

حلال طيب الله أكبر *Bismilláhi* four times successively, and then divides the wind-pipe and large blood-vessel of the neck of the animal. It is flayed after death, and divided into two equal parts. One-half is distributed among the inhabitants of the Mukim, of the other half two *chuppahs* (a little more than 2-lbs.) is allotted to the *Panghulu*, the head to the *Kali*, two *chuppahs* to the *Imám*, two to the *Khateeb*, two to the *Bilal* and *Panghulu Momkin* or *Mukim*.

The first-half is generally cooked and eaten on the spot.

On religious occasions, buffaloes are always sacrificed on one of these three days—Friday, Monday, or Thursday.

They are also sacrificed at weddings, births, circumcisions, &c. of wealthy people at the "*Chukur Anak*," or the ceremony of shaving the head of children, and finally on going to war.

* Those for females are generally flat and niched at the summit; they are called *Nissan*, probably from the Persian *Nishan* نشان.

On these occasions, the buffalo need not be without blemish, &c. and is killed according to the usual Muhammedan custom of the *Zabba*.

In Arabia the camel is esteemed as the most acceptable sacrifice that can be offered; not only from the high repute, in which the flesh of this animal is held, among the inhabitants, but on account of its general usefulness. The Malays, in like manner, having no camels, select the buffalo, the flesh of which is esteemed, as before remarked, as the greatest delicacy imaginable; and every person who has travelled over the Sawahs of a Malayan country, can bear witness to the utility of the despicable looking buffalo.

Thermometrical Register kept in the open air at Alor Gajah, in the centre of the Naning district, by B. G. MAURICE, Asst. Surg. 23rd Regt. Mad. Lt. Inf.

(Abridged from the original, by J. P.)

Note.—From August 1 to 4 and 13 to 22, and after the 16th of January, the observations were made at Malacca. All the rest were kept at Alor Gajah.

August, 1832.				September, 1832.					
Day of Month.	6 A.M.	2 P.M.	8 P.M.	Weather.	Day of Month.	6 A.M.	2 P.M.	8 P.M.	Weather.
1	79°	..	78°	thunder.	1	74	103	79	fine.
2	81	99°	84.5	close.	2	74.5	88.7	76	rainy.
3	80	92	80	threatening.	3	73.5	91	77	fine.
4	..	99.7	..	very close.	4	73	88	75.5	fog.
5	..	105.7	76	lightning.	5	74	86	80	rainy.
6	73	92	76	fine.	6	72	94.5	77	fine.
7	72	108	72.7	ditto.	7	75	91	77	ditto.
8	76	105	77	ditto.	8	74	100	80	ditto.
9	75.7	99	76	ditto.	9	76	99.5	78.7	ditto.
10	72	104.5	78	ditto.	10	73	88	78	light clouds.
11	73	87	76	storm.	11	71	95	79	shower.
12	72.5	95.7	..	cloudy.	12	73.5	96	76	heavy rain.
13	..	108	82	showers.	13	73.5	93	76	ditto.
14	82	104	80.7	fine.	14	74	97	77	fine.
15	81	104.7	82	ditto.	15	73	100.5	79	fog. rain.
16	81	91	82	lightning.	16	75	85	77	heavy rain.
17	77.5	92.7	80	heavy rain.	17	73	95.5	77	fine.
18	75.5	88	80	fine.	18	73	96	..	cloudy.
19	74	89	..	ditto.	19	74	95	78.5	showery.
20	76.5	89.5	..	ditto.	20	73	91	..	contd. rain.
21	76	84	..	heavy rain.	21	72.5	81	76	thk. fog.
22	74	90	..	fine.	22	72	92	77	cloudy.
23	..	95	..	ditto.	23	71	99	76	heavy shower.
24	72	90	78	heavy rain.	24	71.5	99	77	fog. rain.
25	74	91	76.5	cloudy.	25	74.7	95	78	fine.
26	74	86	75	showery.	26	73	91.7	75	showery.
27	70	96	73	foggy.	27	75	100	77.5	heavy rain.
28	70.5	102.5	76	fine.	28	77	90.7	77	shower.
29	71	89	75	thunder.	29	74	92	77	thk. fog.
30	72	..	76	fine.	30	73	89	..	showers.
31	74	104.5	76	rain.					