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ben Waljeh, entrusting to this general the execution of the plan which had been lately committed to Moslem ben Okbah. In this army were Obayd-allah, the brother of Merwan, Jusuf, and Hajjaj his son, who was then very young. Obayd-allah Taymi, who commanded at Bassorah for Ebn Zobayr, hearing of this expedition, sent promptly a force to repel it. Habish perished in the conflict, as well as Obayd-allah, the khalif's brother. The greater part of the Syrian army was left on the field, and the rest fled: Jusuf and his son Hajjaj were amongst the fugitives.

The war elsewhere continued between the partizans of Merwan and of Abdallah ben Zobayr with various success, till the sudden death of Merwan, whose son, Abd-almalek, was recognized as his successor by the people of Syria, Egypt, and the other provinces subject to the authority of the Om-miades.

The same year (A.H. 65, A.D. 684), Abdallah displaced his brother Obayd-allah, whom he had appointed governor of Medina, and gave this post to his other brother, Mosab ben Zobayr. He likewise industriously sought out all the partizans of the Merwan family in Mecca and Medina, and expelled them from these two cities. Hearing that the blind poet Abu'labbas corresponded with the princes of Merwan, and received presents from them, he summoned him into his presence, reproached him bitterly, and would have severely punished him, had he not been reminded that the man was destitute of sight: he therefore contented himself with banishing him to Tayef. The poet, on this occasion, revenged himself by a severe satire against Ebn Zobayr and the whole family of Asad, which is still extant. It concludes in these terms: "Meanness has stamped you with its seal, the characters of which are indelible."

[To be continued]

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#### MALAY MARRIAGES.

M. Perrotet, a French naturalist, who recently visited Java, thus describes the marriage-ceremonies of the Malays:—

"When a young Malay falls in love, he pays court to the lady till he inspires her with a mutual passion. He then seeks her father, declares his love, and beseeches him to bestow upon him the hand of her whose heart he possesses already. The father says he will think about it; and immediately inquires the young man's fortune; whether he has got a hut fit to lodge a wife in, and arable land enough to grow grain for their nutriment. This proceeding is rigorously required by law. When the young man obtains the consent of the lady's friends, he communicates the affair to his own. On the wedding-day, both assemble, to the number of fifty, with music, and the relatives of the young man provide baskets of provisions for a feast. The bridegroom's head is adorned with a cap, like a shako, and with no other dress besides pantaloons, he mounts a foaming steed, with a man beside him, who daubs the uncovered parts of his body with yellow paint, renewing it wherever the heat or exertion causes it to disappear. They continue to roam about the whole day, eating, drinking, shouting, and playing music. Next day, a similar ceremony takes place with the lady, except the daubing; and this concludes the marriage."