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## OF THE RELIGION OF SASSAK.

By M. ZOLLINGER.

WE should perhaps say the "religions" of the inhabitants of Lombok, seeing that the rulers are Hindus and their subjects Mahomedans.

The Saseaks are not very zealous Mahomedans, and at all events are much less fanatical than their neighbours on the island of Sumbawa. This arises perhaps from Mahomedanism not having struck its root deeply, from the small number of priests particularly hadji who are found on the island, and lastly from the Balinese being very tolerant, and never obstructing their subjects in their religion.

A Sassak who becomes a Hindu enjoys the same privileges as the Balinese. His possessions are free from taxation. Again all Sassak girls who have been seized and purchased by Balinese become Balinese, as do their children also. Hence it often happens that the whole family embraces the Balinese religion, and so it is constantly gaining some believers. Mr. K. says that the contrary never occurs, that is he does not know an instance of a Balinese having become a Mahomedan.

The Saseaks no longer know when and in what manner their forefathers became Mahomedans. It appears to me probable that the first Mahomedans came from Sumbawa and gradually converted the inhabitants of Lombok, or that this was effected by Bugis who resorted directly from Celebes as apostles of trade. In any event the conversion appears to have taken place in a peaceable manner, and not through the sword.

The religion of the Balinese on Lombok is entirely the same as that of the inhabitants of Bali. The worship, the temples, the calendar, the year, the months and their names, are all the same as on Bali. I have thus little to tell that has not already been said by Crawford, or in my article on Bali in the *T. voor N. I.*, or in that of Melvil in the *Moniteur des Indes*. And since Mr. Freiderich has been for some time on Bali with the special object of studying the political and religious institutions of that island, we may expect much more careful and complete elucidations than all that I could here

set down. I shall therefore only speak of some matters which relate in a peculiar manner to the institutions of the Bálinese on Lombok.

Four castes are known on Lombok, Brahmans, Shatrias, Wasiyas and Sudras. The first are divided into *Idas* or priests, who perform the public services, and *Dewas* or descendants of priests, who do not perform any service. The first *idá* on Lombok is called *Pe-danda*. The *gustis* are of the Shatria caste. To the third caste, that of the Wasiyas, belong the traders, the makers of weapons, and the goldsmiths (or *tukúng pándi*.) These two castes (shatrias and wasiyas) begin to mingle so much on Lombok that scarcely any distinction is now made between them. This perhaps arises in part from the Rájá's being, like those of Karang Assem and Baleding (in Bálí), of the race of the Wasiya caste. The cultivators, slaves &c., form the caste of Sudras. This caste is less numerous on Lombok than elsewhere, a circumstance which the history of the government of Lombok readily explains.

The castes may not intermix, with the above mentioned exception. The young Rájá of Mataram, for example, would marry a daughter of the first *dewa*, *Dewa Anum*. To enable this marriage to be effected it was necessary for the *Dewa Anum* to renounce his daughter, and drive her from his house, proclaiming that she was a wicked daughter. Not till then could the Rájá unite himself to her. She now acquired all the honours due to the wife of a king, but she had lost all the rights and honours of a daughter of a *dewa*.

The Bálinese of Lombok burn their dead. This is accompanied by very many ceremonies, which cost incredible sums of money. The poor, for this reason, often bury their dead, but always so that they can recover the bones should it ever happen that they can gather together enough of money to meet the expences of a cremation. The rich after death are embalmed, because months and even years often elapse before they are burned.

On Lombok wives may suffer themselves to be burned after the death of their husbands. They are not compelled to it. Such an event very seldom occurs, and during my stay there was only a sin-

gle widow who allowed herself to be krised. They have the choice of allowing themselves to be burned, or krised. The first is the most rare. The wives of the Rájás however must suffer themselves to be burned. When a Rájá dies some women are always burned, even should they be but slaves. The wives of the priests never kill themselves. Having been present at one of these horrible spectacles I relate how it was conducted.

The gusti, who died at Ampanan, left three wives. One of them would let herself be krised for his honor, and that against the will of all on both sides of her family. The woman was still young and beautiful; she had no children. They said to me that a woman who, under such circumstances, suffered herself to be killed had indeed loved her husband. She intended to accompany him on his long journey to the gods, and she hoped to be his favorite in the other world.

The day after the death of the gusti his wife took many baths; she was clothed in the richest manner; she passed the day with her relatives and friends, in eating, drinking, chewing of sirih and praying. About the middle of the space before the house they had erected two scaffoldings or platforms of bambu of the length of a man, and three feet above the ground. Under these they had dug a small pit to receive the water and the blood that should flow. In a small house at one side and opposite these frame works, were two others entirely similar. This house was immediately behind the *bali bali*.

At four o'clock in the afternoon men brought out the body of the gusti wrapped in fine linen, and placed it on the left of the two central platforms. A priest of Mataram removed the cloth from the body while young persons hastened to cover the private parts of the dead with their hands. They threw much water over the corpse, washed it, combed the hair, and covered the whole body with *chám páká* and *káná ngá* flowers. They then brought a white net. The priest took a silver cup filled with holy water (called *chor*) on which he strewed flowers. He first sprinkled the deceased with this water, and then poured it through the net on his body which he blessed, praying, singing, and making various mystical and symbolical motions.

He afterwards powdered it with flour of coloured rice and chopped flowers, and placed it on dry mats.

Women brought out the wife of the gusti with her arms crossed. She was clothed with a piece of white linen only. Her hair was crowned with flowers of the *Chrysanthemum Indicum*. She was quiet, and betrayed neither fear nor regret. She placed herself standing before the body of her husband, raised her arms on high, and made a prayer in silence. Women approached her and presented to her small bouquets of *kembang spatu*, and other flowers. She took them one by one and placed them between the fingers of her hands raised above her head. On this the women took them away and dried them. On receiving and giving back each bouquet the wife of the gusti turned a little to the right, so that when she had received the whole she had turned quite round. She prayed anew in silence, went to the corpse of her husband, kissed it on the head, the breast, below the navel, the knees, the feet, and returned to her place. They took off her rings. She crossed her arms on her breast. Two women took her by the arms. Her brother (this time a brother by adoption) placed himself before her, and asked her with a soft voice if she was determined to die, and when she gave a sign of assent with her head, he asked her forgiveness for being obliged to kill her. At once he seized his kris and stabbed her on the left side of the breast, but not deeply, so that she remained standing. He then threw his kris down and ran off. A man of consideration approached her, and buried his kris to the hilt in the breast of the unfortunate woman, who sunk down at once without emitting a cry. The women placed her on a mat, and sought, by rolling and pressure, to cause the blood to flow as quickly as possible. The victim being not yet dead, she was stabbed again with a kris between the shoulders. They then laid her on the second platform near her husband. The same ceremonies that had taken place for him now began for the wife. When all was ended, both bodies were covered with resin and cosmetic stuffs, enveloped in white linen, and placed in the small side house on the platforms. There they remain until the time is come when they are burned together.

It is always a near relation who gives the first wound with the kris, but never father or son. Sometimes dreadful spectacles occur; such was one at which Mr. K. was present. The woman had received eight kris stabs, and was yet quite sensible. At last she screamed out, driven by the dreadful pain, "cruel wretches, are you not able to give me a stab that will kill me!" A gusti, who stood behind her, on this pierced her through and through with his kris.

The native spectators, whom I had around me, saw in this slaughter which took place before our eyes, nothing shocking. They laughed and talked as if it was nothing. The man who had given the three last stabs wiped his kris, and restored it to its place, in as cold blooded a manner as a butcher would have done after slaughtering an animal.

Only the wives of the more considerable personages of the land allow themselves to be burned, because this is attended with much more expence than kriaing. They then make a very high platform of bambu. The woman ascends after many ceremonies, and when the fire is at its greatest heat. She then springs from above into the middle of the flames. Mr K. thinks that they do not suffer much because during the springing they are stifled; and at all events the fire, strengthened by fragrant resins, is so fierce that death must speedily follow.

I have already said that the Bálinese are very tolerant. They hinder neither Mahomedans, nor Chinese nor Europeans in the cultivation of their respective religions. The Rájá of Mataram only has sent away the English Missionaries, who wished to establish themselves on the island. This he has probably done at the instigation of Christians themselves as I have been told.

While I was on Lombok they were making every preparation for a great feast. This feast called "Karia Dewa Yagna" is given in honour of all the gods at very irregular intervals,—for example, once in 20, or 50, or 80 years. The Idas determine the period of the feast. The preparations were indeed uncommon for such a small country as Lombok. The feast must last 49 days, of which the last 15 are the great feast-days. Unfortunately I was not able to remain, but was

obliged to depart two days before the festival properly so called. They built an entirely new city where the great ceremonies were to be performed. The Rájás, gustis, idas &c., had each their house there. They made images of all kinds and sizes, in pasteboard and wood. On the last day of the feast they bring them in grand procession to the sea shore, and cast them into the sea under a salute of cannons and muskets and the noise of a hellish music. Every one receives and bestows presents, and above all the priests. They do nothing but dance, eat, drink and look at the *wayangs*. The Rájás had forbidden any cattle, poultry or other animals to be sold to the shipping from the fear that during the feast want might be felt. Mr. K. told me that the feast would cost the Rájás more than 150,000 florins, and that they would consume more than 30 piculs of gunpowder for the salutes during the processions. The number of animals that would require to be slaughtered to serve as offerings, and afterwards as food for the priests and the assistants, is almost incredible. The first offering of all is the rhinoceros which the Rájá had received from the Government. This animal was killed the day after its arrival. They may not at these celebrations make any use of offerings of the flesh of an animal that has died a natural death. And because the first rhinoceros which was sent died soon after his arrival, the second one was killed immediately, lest the same event should recur. When the feast is ended they burn the town, which is only built for it.

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