THE

ASIATIC JOURNAL

AND

MONTHLY REGISTER

FOR

British India and its Dependencies:

CONTAINING

Original Communications.
Memoirs of Eminent Persons.
History, Antiquities, Poetry.
Natural History, Geography.
Review of New Publications.
Debates at the East-India House.
Proceedings of the Colleges of Haileybury and Fort William, and the Military Seminary at Addiscombe.
India Civil and Military Intelligence, Appointments, Promotions, Births, Marriages, Deaths, &c. &c.
Literary and Philosophical Intelligence.
Missionary and Home Intelligence, Births, Marriages, Deaths, &c.
Commercial Intelligence.
Shipping Intelligence, Ship Letter-Mails, &c.
Lists of Passengers to and from India.
State of the London and India Markets.
Notices of Sales at the East-India House.
Times appointed for the East-India Company's Ships for the Season.
Prices Current of East-India Produce.
India Exchanges and Company's Securities.
Daily Prices of Stocks, &c. &c. &c.

VOL. XII.

JULY TO DECEMBER 1821.

LONDON:
PRINTED FOR BLACK, KINGSBURY, PARBURY, & ALLEN,
BOOKSELLERS TO THE HONOURABLE EAST-INDIA COMPANY,
LEADENHALL STREET.

1821.

the loom. But what does this charge amount to? From custom, or fashion, or some such cause, the women of India pay for their tailors and washers, and choose to employ themselves in occupations which appear to them either more essential or more agreeable.

He then tells us, "that she never sits to eat with her husband, but prepares his food, waits upon him, and partakes of what he leaves." On this passage I shall briefly observe, that custom, so powerful in India and in every part of the world, does not permit the sexes to eat together; but it does not follow that the wife partakes of what the husband leaves. This is a mere assumption of Mr. Ward's. Food sufficient is provided for the family, which is dressed and prepared only by the wife, as it is in this and in every other country by those who cannot afford to have servants. Those who are in better circumstances keep professed cooks, who are generally Bramans, and for a reason which it would not suit Mr. Ward's purpose of vilifying the Hindoos to mention: by making use of Bramans as cooks, it is in their power to be hospitable, and to invite their friends and acquaintances of every caste to eat in their houses, as none can refuse to partake of food prepared by the hands of a priest. There is nothing to prevent a wife from eating at the same time with her husband, nor from eating separately, and of food separately prepared.

This is really a poor list of female hardships; but the sole view of the writer is to degrade the Hindoos.—Among the Greeks, the women had a separate apartment from the men:

> Ill it suits female virtue to be seen,
> Alone, indecent, in the walks of men.

The sexes ate separately among that highly civilized people. The Hindoo women find employment and happiness in domestic industry suitable to their climate and their manners. The lower classes spin and labour; the higher classes spend their lives usefully, or idly, according to their fancy, as they do every where else. Many of them do not consider it as unworthy of their character to dress their meals, and most of the Hindoo women are expert at this office. The employment may appear humble, but it is as useful and as elevated as mending clothes, or washing linen, which the author reproaches them for being ignorant of.

These remarks have been hastily thrown together. They might be easily extended; but it is unnecessary and unpleasant to pursue the subject farther. It is painful to detect exaggeration and misrepresentation, and this is more particularly the case when they flow from the pen and mouth of a divine. Extremes are always hurtful to truth, and can never serve the sacred cause of God and religion.

ORIGIN OF THE MALAYS.

(From the Malayan Miscellanies.)

Annotations and Remarks, with a view to illustrate the probable Origin of the Dayaks, the Malays, &c. By J. Hunt, Esq.

The following notes and remarks were made by me about two years ago, a few alterations excepted, whilst residing on Borneo; they are however offered with diffidence. Wedded to no particular system, I am only solicitous, by calm discussion and dispassionate inquiry, if possible, to attain to that grand desideratum, the truth.

The researches which have hitherto been made in elucidating the origin of the Malays, have been confined to that general European test, the affinity of their language to that of some continental tongue. Though I most heartily concur in opinion with our able philologists, who "consider this mode

as the most imperishable guide to the history of nations who speak them," yet in this particular instance I think the basis is unnecessarily contracted, and that other corroborating analogies, equally striking, and to the full as conclusive, may be brought forward in aid of an inquiry, as novel as it is dark and intricate.

I shall, in the first instance, compare the most striking features in their manners and customs to similar coincidences that exist among the inhabitants of the continent; secondly, form a comparative view of their features, complexion, and corporeal configuration; thirdly, make a few remarks on the affinity of their languages; fourthly, notice an assimilation of their religious observances; and fifthly, of their traditional opinions on this subject; and sixthly, make a few connecting remarks relative to other tribes inhabiting these isles.

I. MANNERS AND CUSTOMS.

BLACK TEETH. The first peculiarity which I shall notice, is that of filing the teeth and dyeing them black, termed *barasa*, *bukerong*, and *trusi;* a practice equally universal with the Malay, the Javanese, and the Dayak, from an ideal notion of beauty. The operation is fully described by Mr. Marsden, in his history of Sumatra. This singular custom is, I believe, wholly unknown to the Hindu or Chinese, or indeed to any other nations but those of the farther peninsula.*

"The Peguers have naturally very white teeth, but make them black that they may not appear like dogs."—*Fitch apud Purchas Pilgrims.*

Loubiere mentions a similar practice among the Siamese.

"The Tonquinese are at great pains to dye their teeth black, and whilst the operation lasts, take no other nourishment than chaw, lest some of the dye should mix with their food and endanger their health."—*Dampier's Suppt.*

ERADICATING THE BEARD. Another practice, as singular as it is universal among the Malays, Javanese, and Dayaks, is that of eradicating the beard with pincers, *chubit*, which is unusual with the Hindu and Chinese, and indeed, as far as I know, with every other nation (unless the beardless tribes of America adopt a similar practice) except the following:

"They (the Peguers) wear no beards, but pull out their hair with pincers."—*Fitch apud Pur. Pil.*

"The Arrakanese pull their hairs with pincers."—*Sheldon apud Ovington's Voy.*

Loubiere informs us, "the Siamese pluck their beards."

TATTOOING. "The Dayaks wear no clothes but a small wrapper round their loins, and many of them tattoo a variety of figures on their bodies."—*Leyden's Sketch of Borneo, Trans. Bat. Soc.*

A similar practice prevails amongst various islanders in the South Seas, "who speak a language similar to that of the Malays, a dialect diffused through all the scattered isles of Polynesia" *(Pinkerton)*, the Phillipine, and the islands constituting the Malay Archipelago. This singular practice, I believe, can only be traced to the following continental nations:

"The Burmas imprint several devices in their skins, which for that purpose they prick with bodkins, and rubbing charcoal dust over the punctures while fresh, the black remains ever after. This is an ornament appropriate to themselves, which the Peguers dare not assume.—*Balbi. Fitch. Linschot ut supra, and Tossi.*

"The Laws have their bodies adorned with blue figures, representing flowers and branches of trees, like the Siamese, as a badge of their religion and manhood."—*Kempfer.*

THE SUMPIT AND POISONED ARROWS. "The Dayaks are very dextrous in throwing small poisoned arrows with the sumpit, and are acquainted with the most deadly poisons, especially one which is procured from the juice of a tree found in Borneo, also on Java."—*Leyden's Borneo ut supra.*

"In the kingdom of Kambojia they form a piece of iron like a slug, and making one end sharp, drive it into the bark of a certain tree, which is of a violent poisonous quality; after this, coming near the animal to be attacked, fire it into his body (through a trunk). The beast thus wounded flies, but in a little time drops down dead."—*Hamilton's India.*

Among the Siamese, "if the current happens to carry them athwart the Prasat,

* As the accounts of the kingdoms in the farther peninsula are very scanty, I am obliged to quote promiscuously; however Methold observes, "that all the inhabitants of Pegu, Arrakan, as well as Siam and Law, seem to be descended from the same people, their features and customs being so much alike."

they are sure to be pelted with pease, which the king's guards shoot at them from hollow trunks, or soompits." — *Hamilton and Gerrain.*

Human Skulls and Man Hunting. "With respect to marriage, the most brutal part of their custom is, that nobody can be permitted to marry till he can present a human head of some other tribe to his proposed bribe. When the hunter returns the whole village is filled with joy, and old and young, men and women, hurry out to meet him, and conduct him with the sound of cymbals, he still holding the bloody head in his hand. The religious opinions connected with this practice are by no means correctly understood." — *Leyden's Borneo.*

"When a young Kooky, or Luneta (N. E. of Chittagong) wishes to marry, the father of the girl demands his qualifications to which the father of the young man replies, that his son is a brave warrior, a good hunter, and he can produce so many human heads. The heads of the slain they carry in great triumph to the Porah, where the warriors are met on their arrival by men, women, and children, with much rejoicing."—*As. Res. vol.* 7.

"What is still more barbarous in their Governors, they often enter into measures to destroy particular men, for being infatuated with the belief in magic and witchcraft. They have assassins to hunt and kill men in the woods; they cut off the heads, to convince the savage employer that they have not deceived him."—*Marini's Hist. of the Laws.*

Diet. The Hindu and Dayak differ essentially in diet. "In their diet the Dayaks are subject to few restrictions, eating hogs, and also many kinds of vermin, as rats and snakes."—*Leyden's Borneo.*

"The Peguers eat the flesh of all kinds of creatures; even cats, rats, serpents and other vermin; and when that is wanting, providing they have water and salt, they will support themselves with roots, flowers, and leaves of trees."—*Fitch. Frederick apud Hackluyt.*

"The Arrakanese mix with their choicest dishes the flesh of rats, mice, serpents, and other loathsome animals." — *Ovington p.* 569.

"They (the Siamese) are not displeased with stinking fish, any more than rotten eggs; they eat even lizards, locusts, rats, and other insects."—*Loubiere's Siam.*

Houses. The houses of the Malays and Dayaks are, without exception, built on piles, walled and thatched with leaves of some species of the palm tree, and are almost always on the banks of a river. *(Vide Marsden, Leyden, &c.)* What I particularly mean, they are no where accustomed to build them of brick, stone, or mud, like the Hindu or Chinese.

"All the cities, towns, and habitations of the Siamese are built on the banks of rivers; their houses are raised on four or six bamboo posts, thirteen feet high, and as thick as a man's leg, to avoid the inundation, across which they lay other bamboo posts for a foundation: the stairs are composed of bamboo ladders. The palaces of Scythia and Loavo, as well as several temples, are of brick, which way of building seems to have been taken from the Europeans, the Chinese, or Arabs."—*Loubiere's Siam.*

Dr. Leyden mentions that the Dayak "houses are so long, that several families live together in the same house, sometimes amounting to the number of a hundred persons;" which is thus accounted for by *Marini*, in his History of the Laws: "when they who issue directly from the main branch come to marry, the family divides itself in such a manner that the male descendants follow the degree and branch of the father, the female race adhere to those of the mother."

"The houses are built with the branches of palm trees, bamboo canes, and cocoa leaves; they stand at a distance from the ground on pillars. They are of great length, and the apartments so contrived as to communicate one with another."—*Schouten.*

Dress. "The Dayaks wear no clothes, but a small wrapper round their loins."—*Leyden's Borneo.*

"The inhabitants of Jiamey, or Chiamey, have their dress very simple, consisting only of a cloth wrapped about them." —*Fitch.*

"The inhabitants of Assam and Tipra have no other apparel than a middle cloth, and on their heads a blue cap or bonnet, hung about with boar's teeth."—*Tavernier.*

"The Siamese all go naked from head to foot, only girding their reins and thighs down to their knees with a piece of calico

or silk, about two ells and a half long."—*Loubiere.*

CHIEFS. "The chief of Mandawai was Kiay Ingebai; and chief of Simpan, Kiay Sudi."—*Leyden's Borneo.*

"When they speak or write to the King of the Burmas, they call him Kiak, or God."—*Hamilton.* "The Arakanese call the supreme deity Quiay Prorogray."—*Ovington.* "Kiay Nivandel, the God of battles."—*De Faria.*

HAIR. "Their hair is long, straight, and coarse, generally cut short round their heads."—*Leyden's Borneo.*

"Their hair is clipped round, and short, like a lay brother's."—*Marini et Kempfer.*

All the Dayaks drink a liquor fermented from the rice, or a species of palm, similar to the Peguers, Burmas, and Siamese.

The tattooed tribes have ear-laps similar to the Laws. The Burong Tee is what they tattoo on their bodies as the guardian spirit. "The Tee by Col. Symes is called the sacred umbrella, and a bird is the symbol of their empire."—The Dayak women wear chains illustrative of their rank. "The *Totaloe*, or chain, is the Avan badge of nobility," according to *Symes.*—The Kuttungow Dayaks, like the Arrakanese, are happy to offer their wives and daughters to strangers: similar also to the people of the South Seas.

I could easily extend a long list of striking analogies between the Dayak and the inhabitants of the farther peninsula; but as the former accounts must be drawn from my personal observations, and depend on my sole *ipse dixit*, I must waive it; only requesting the reader to compare the manners and customs of the South Sea Islanders with those of the inhabitants of the farther peninsula, as described in the books above quoted.

But as the Malay and Dayak, by the close affinity of their language and almost identity of feature, appear one and the same people, which I shall hereafter notice, I shall now describe a few leading analogies between the Malay and the Siamese, quoting only the account of the latter by M. Loubiere; which will equally apply to the customs and manners of the Malay, as will be apparent to any man conversant with this people, or by reference to Marsden's Sumatra.

SALUTATION. "Slaves and servants kneel before their masters, the head inclined, and hands joined above the forehead. The people, in passing by one another in the street, go upright or stooping, with their hands raised more or less, according to the quality of the persons they salute. In visits, the inferior prostrates himself, and sits silent till he is spoken to: visitants are always treated with fruit, preserves, betel, and tea."—*Loubiere's Siam.*

NOBILITY. "Nobility is nothing but the actual possession of places."—*Loubiere.*

KING'S HOUSEHOLD. "The true officers of the king's chamber are women, for none else have admittance there."—*Loubiere.*

SLAVES AND PEOPLE. "All persons are freemen or slaves, and either may be born or become such. They sometimes sell themselves or children. Their slavery is very gentle. A person is born a slave, when his mother is a slave. The difference between the king's slaves and his subjects is, that he maintains his slaves, who are continually employed, whilst his free subjects owe him only feudal services."—*Loubiere.*

LAWS. "The usual punishment for robbery is to pay double. In criminal cases, if the judge pleases he can commute the punishment into a pecuniary mulct."—*Loubiere.*

MONARCHY AND SUCCESSION. "The Kings are by their authority perfectly despotic. The eldest son ought to succeed to the throne, but this order of succession is set aside, and sometimes the king leaves the crown to the son of a favourite concubine. As to daughters, they do not succeed to the throne, being scarcely looked upon as free."—*Loubiere.*

FURNITURE. "The generality have nothing but a mat to sleep on laid on the floor, and a long pillow. They have no chairs, but mats to sit on. Their vessels are either of porcelain or some few of copper, wood, plain or varnished, of cocoanut, or bamboo."—*Loubiere.*

GAMING. "They are excessively given to gaming, so as often to make themselves and children slaves."—*Loubiere.*

SACRED UMBRELLA. All the Malay Sultans consider the umbrella as an exclusive appendage of royalty, and sacred to the kingly race. "One of the titles of the king of Ava is, King of the Twenty four Umbrellas. His own subjects dare not wear

them, though they are only common China umbrellas."—*Allison ap. Hamilton.*

"At the hall of audience there are three umbrellas, one before the window with nine rounds and two with seven rounds. The umbrella is in this country a mark of state, as the canopy is in Europe."—*Loubiere's Siam.*

II. FEATURES AND COMPLEXION.

"An attentive consideration of the languages spoken by the civilized nations of the old continent, enabled Sir William Jones to trace the whole to three families; the Arabian, the Indian, and the Tartar. Many he determined with certainty, and with perfect conviction to himself and to his readers. These, we will venture to predict, every future inquiry will only serve to confirm."—*Edin. Review*, 1810.

As the connexion of the Arabians with these islands is well ascertained, and as a wide discrepancy exists in the features of these with the Malays, the only point is to compare them with the Hindu, the Chinese, and Indo-Chinese, or Tartar races.

"The Hindu form and features may be said to approach the Persian, or European standard, the sole ancient conquests of Hindustan having proceeded from the N. W. In the Southern parts, they are almost black," or of a dark mahogany hue.—*Pinkerton's Geo.*

The wide disparity of the Malay, from the European, or Hindu model of features, must forcibly strike the most casual observer. I can safely assert I never met with any thing like it in any part of India; and about the Kalinga, or Telinga coast, the Hindus are excessively dark, the Brahmins excepted.

They are too dark for the Chinese, and in fact, the languages having no affinity whatever with each other, it would be idle to attempt to draw any comparisons between them.

Of the inhabitants of the farther peninsula, Methold observes, that "the inhabitants of Arrakan, Pegu, Tenasseri, and Siam, resemble the Chinese (or Tartars) in features, as well as agree with them in customs and religion. "De Faira (Portuguese Asia) makes the same observation upon the people of Law, Lanjang, Jangoma, Bimir, Ava, and Kambojia."

"The Siamese and Arrakanese esteem a broad flat forehead, which they give their children by binding hard on that part a plate of lead as soon as they are born. Their nostrils are large and open; their eyes small but quick,"—"slit a little upwards, the white inclining to yellow. The face rather of a flat losenge than an oval; the cheek bones broad and too high, their jaws hollow, their mouths large, lips thick and pale, teeth black, and complexion brown."

"The Laws resemble the Chinese, in their shape and mein, but are more tawny and slender, and of a handsomer appearance than the Siamese."—*Kempfer. p. 26.*

"The Loys are stouter and better made than the Cochin-chinese; their complexion somewhat ruddy, the nose a little flat, with long black hair and little beards."—*Dapre's Neptune Oriental.*

The above descriptions come the nearest to the feature and complexion of the Malay and Dayak of any that I know.

There is a colony of Kambojians, one thousand in number, settled at the Kampo Kampogia, at Pontiano, on Borneo, about thirty years from their native shores. I never could distinguish the smallest discrepancy between them and the other Malays residing at the same place. The converted Dayaks and the Malays have an identity of appearance; the latter are constantly kidnapping and purchasing them as slaves, to fill up the Mahomedan gap in their population, which polygamy and slavery always occasion, they may in fact be deemed converted Dayaks.

III. LANGUAGE.

Dr. Leyden observes, in his paper on the languages and literature of the Indo-Chinese nations, "that the Pali may be identified with the Magadhi;" he also considers this widely extended language "as approaching much nearer the pure Sanscrit than any other dialect." He farther observes, the language of the interior (of Java) has a close and intimate connexion with the Sanscrit, and expresses the simplest objects and ideas by vocables, which seem to differ no farther from Sanscrit than in the corrupt pronunciation necessarily produced by the use of a less perfect alphabet."

Mr. Marsden, in the Preface to his Malay Vocabulary, declares that "the inscriptions found at the ruins of Brambana appear upon examination to be no other than the square Pali, considered as sacred in the Birma or Ava country, and in Siam."

By the above quotations, it appears that the Pali, the Magadhi, and the vernacular Javanese (as spoken in the interior and as anciently written), are nearly one and the same.

Capt. Malony, in his account of the doctrines of Bhuda, in the *Asi. Res.* vol. vii, p. 38, says, "The Pali is the language in which Bhuda is said to have preached his doctrines and manifested his law. This language is also termed by the learned Singalhais, the Magadhi, and Moola Basha; (perhaps hence *Bassa Malayu*) Basha being the Singalhais for language."

If then this Pali, Magadhi, Moola Basha, or Javanese, is at this moment, and has been from time immemorial, the language of literature and religion at Siam, Ava, Law, and Ceylon, might it not also have been, at an earlier period, the vernacular tongue of those countries, as it is said to be still in the interior of Java?

Mr. Colebrooke, in his paper on the Sanscrit and Pacrit Languages (*As. Res.*, vol. vii.) observes, "When Sanscrit was the language of Indian courts, it was not only cultivated by persons who devoted themselves to religion and literature, but also by princes, lawyers, soldiers, physicians, and scribes; in short by the three first tribes, and by many classes included in the fourth." He farther observes, "The Magadhi is a jargon of Sanscrit, destitute of regular grammar; it is used by the vulgar, and varies in different districts." He says, also, "it is spoken in its greatest purity in the eastern parts only (of Bengal), and as there spoken, contains few words which are not evidently derived from the Sanscrit." p. 224.

If then this Magadhi, Moola Basha, or Pali, was once the jargon of the vulgar where Sanscrit was anywise used (and, even at this day, the purest Sanscrit dialect is used on the borders of Arrakan), is it not fair to infer that this was *once* the vernacular tongue of Siam, Pegu, and Ava? May it not have shared in those countries the fate of all ancient tongues, and have now become a dead language; the mere vehicle of science and literature, and the repository of their law, civil and religious? Has not this been the precise fate of the Latin language, particularly in countries professing the Roman Catholic religion?

Is there any thing uncommon in the Pali, or Magadhi language, having changed its destination from the vulgar to the occult, when dialects of a far later date exhibit the melancholy depredations of that great innovator—Time? for *Nieubur*, in his account of Arabia, affirms that "the language of the Koran is so very different from the modern speech of Mecca, that it is taught in the Colleges there, as the Latin is at Rome," *p.* 93. If then, from the experience of the past, similar additional changes in their popular speech may be anticipated, in the lapse of a few centuries the language of the Koran will also add to the list of dead languages.

But let us suppose, for a moment, that the United States of America had been peopled from England when the Anglo-Saxon language prevailed in the latter country, and subsequent intercourse broken off between them, and that this language in America had received admixtures from the Indian tribes, in equal ratio with its ancient prototype; would not this Americo-Anglo-Saxon and modern English language present as wide a discrepancy as exists betwixt the modern Burma and the Pali, or modern Javanese?*

But to prove that an affinity does exist between the Malayan and Javanese, with the languages spoken in the farther Peninsula, I shall strengthen what has been said by the authority of Dr. Leyden.

"Their language consists of three principal component parts; the first of these, which is rather the most copious and current in conversation, may perhaps, in the present state of our knowledge, be regarded as original; though it is not only connected with the insular languages, but with some of the monosyllabic, as of the *Burmans* and *Siamese*. The second, which is obviously derived from the Sanscrit, is rather inferior in the number of vocables to the first, though as far as regards general use, greatly superior to the third part, which is derived from the Arabic."—*Leyden, Asi. Res.*, vol. x.

* The Lord's prayer in Anglo Saxon, as spoken in England in A. D. 1000—"Uren fader tic arth in heofnas. Sie gehalgud thin noma. To cymeth thin rye. Sie thin willa, sue is in heofuas and in eortho. Uren oferwistlic sel us to doeg, and forgeve us scylda, urna sue we for efan scyldum arum; and no inlead usig in custming: ah gefrig usich frindiffe. Amen.

Mr. Marsden also observes, "This Bali, or Pali, the sacred language of Ava and Siam, has been by some supposed, from its geographical proximity, the most likely channel through which the Hindu terms (being itself a dialect of Sanscrit) might have flowed into the Malay countries."

The monosyllabic structure and variety of intonations necessary to discriminate signification in the Burma and Siamese modern languages, strongly authorise the deduction, that these have been derived from the Chinese: the conjecture is farther confirmed by what has been before observed respecting the similarity of the corporeal configuration of all these people with the Chinese; and in corroboration of the same, I find in Du Halde's history of China, that "a hundred and forty years ante Christi, the Emperor Vu Tai carried his successful arms into the kingdoms of Pegu, Siam, Cambojia, and Bengal, and divided his conquests among his generals."

This may account for the Indo-chinese language of those countries; so that the difference between them and the Malay would be one-third Chinese, one-third Arabic, and one-third common to both.

The affinity between the Malay and the Javanese has been noticed in a late Edinburgh Review, (No. 45.) "The most singular circumstance connected with this inquiry is, in fact, that the Sanscrit language, unmixed with any modern dialect of which it is a part, and apparently in a state of purity, proves an integral part of the Malay."

Dr. Leyden also observes, that "the Sanscrit vocables, adopted in Malayan and Guzerati, are generally preserved purer in the former than in the latter, and that in many instances the Malayan form approaches nearer the pure Sanscrit than even the Pali itself."

To ascertain the connexion between the Dayak and Malay tongues, I selected a thousand words in most general use, in the dialects spoken by the Dayaks of Benjar (the Biaju), the Aruts at Kotaringan, the Mompava, Landak, Matan, Songon, Succadow, and Sintung tribes; and I found in each of them, though differing slightly from each other, at least nine words out of ten pure Malay, a difference which might have arisen from the Arabic ingraft. The selection is in the possession of an exalted and distinguished character, who is eminently qualified, from transcendent talents and extraordinary resources, to gratify the literary world, at some future period, with a correct elucidation to this interesting inquiry.

The strong affinity between the dialects of the interior and the Malay surprized me the more, as the Islams had affirmed that the languages were totally different. But this proved afterwards to originate from a slight change in the enunciation (for example the Dayak permutation of *ng* for *kn*, at the termination of words, as *burokn* for *burong*, *terbakn* for *terbang*, *&c.*) and from the pride of the Islam, in not desiring to have any thing in common with a Capir (infidel) and barbarian.

Not only from a similar inference, but from positive information from an inhabitant of Salangore and another of Perak, I understand the inland people on the peninsula of Malacca are in person, manners, customs, and language, the same as the Dayaks of Borneo.

This agrees too with a remark in the Edinburgh Review, (vol. 16.) "On the peninsula of Malacca and the sea-coasts of those islands denominated Malay, there is no reason to suppose them of a different stock from the aboriginal inhabitants of the interior. Their conversion to Islamism, their maritime situation, and their intercourse with strangers, sufficiently account for the changes they have undergone; whilst their configuration resembles that of their neighbours in the interior." p. 391.

After what has been observed, Mr. Marsden's opinion must be considered as erroneous. "We are justified in considering the main portion of the Malayan as original or indigenous, its affinity to any continental tongue not having yet been shewn, and least of all can we suppose it connected with the monosyllabic or Indo-chinese, with which it has been classed."*—*Introd. Mal. Gram.*

Surely its affinity to Sanscrit, a continental tongue, has been clearly proved; even its identity to the language of the peninsula can scarcely be doubted.

(To be continued.)

* By that accomplished oriental scholar, and able philologist, Sir William Jones.

ORIGIN OF THE MALAYS.

(*Concluded from page* 35.)

IV. RELIGION.

The Malays having been converted in modern times to Islamism, no parity of faith can exist between them and the Indo-Chinese. The Dayak alone stands forth in all his primitive originality; neither changed by time, softened by intercourse, nor shaken by any religious or political convulsion, from his native home-born prejudices.

"In religion, the Dayaks acknowledge the supremacy of the Maker of the World, whom they term *Dewatta* or *Devata*, and to whom they address prayers as its preserver. The ceremonies of a religious kind are few."—*Leyden's Borneo.*

"The Biajus are generally very superstitious and much addicted to augury; they do not adore idols; they have no temples, but their sacrifices of sweet-wood and perfumes are offered to one God, who they believe rewards the just in heaven, and punishes the wicked in hell."—*P. Lasitau. Hist. de Conq. des Port*, vol. iii. p. 221.

"The religion of the Lanjans, and probably of all the Lohas, or Laws, is nearly the same with that which prevails in all the countries comprised in the farther peninsula. They lived a long time in the form of a republic, and observed the laws of nature rather than those of the Chinese their neighbours, before they had kings, and were subject to their empire. The worship of images was in those times unknown to them, uncorrupted as they were with the superstitions of other nations; the open sky was their temple, and they adored one being, whom they esteemed above all things, under the name of Commander. In this simple and uncorrupted state the Lanjans continued, till such times as the disciples of Shakka began to spread their doctrines over the East."—*Marini's Hist. of the Laws. Balbi's Pegu.*

"They, the Kambojians, adore the Supreme God under the name of Tipeda."—*Wusthoff. ap Pur. Pil.*

"The Dayak does not admit of polygamy."—*Leyden and Lasitau.*

"The Lanjans approve of having only one wife."—*Marini.* "The King of Pegu can have only one wife, but maintains three hundred concubines."—*Fred. ap Ho.*

"At the birth of a child, during parturition, they summon a conjuror, who is termed *Balian*, instead of a midwife, and who, instead of lending any assistance to the woman, beats a gindang and sings until the child is born."—*Leyden's Borneo.*

"It is customary to rendezvous at the house of a new lain-in woman, where all the family and relations meet to divert themselves with dancing and other kinds of merriment, in order to drive away the sorcerers, and to prevent them from making the mother lose her milk, and the child from being bewitched."—*Marini's Laws.*

"When a man of his own accord wishes to separate from his wife, he resigns her clothes and ornaments, and pays her besides a forfeit of twenty, twenty-five, or thirty Spanish dollars, after which he may marry again."—*Leyden's Borneo.*

"The men here, as in most eastern countries, buy their wives, or pay their parents a dowry for them. If after cohabiting with his wife for a time, the husband dislikes either her person or temper, he has liberty to repudiate, and send her home again."—*Balbi's Pegu.*

The custom of purchasing the wife is peculiar both to the Malay and Dayak.

"With regard to the funeral ceremonies, the corpse is placed in a coffin, and remains in the house till the nearest of blood can procure or purchase a slave, who is beheaded and burnt, that he may become the slave of the deceased in the other world. The ashes of the deceased are then placed in an earthen-urn, on which various figures are exhibited."—*Leyden's Borneo.*

"The priests put the carcase of Shemadee into a coffin below, and burnt it in a fire made of odoriferous wood, offering sacrifices of sheep and other animals. The ashes were put in a silver urn, and buried in a sumptuous tomb."—*Pint Pegu.*

"Great preparations were made for burning the corpse of the king's only daughter (1650). On a costly altar was placed the corpse in a coffin of gold; the king set fire to the pile; the body was

consumed, lying in the gold coffin, enriched with jewels and other ornaments; they then gathered the ashes, inclosing them in a golden urn."—*St. Voy. Gla. Do.*

"They believe that they who are bad livers here, want all things in the other life, and that therefore it is necessary to bury with them what will supply their occasions."—*Tav. Acc. of Assam, &c.*

"The Dayaks are described as a mild and simple people; and though their superstitious opinions occasion great enormities among them, yet it is admitted by the Moslems, that when once converted, they become exemplary for the propriety of their conduct."—*Leyden's Borneo.*

"The Lanjans would be an almost faultless people, and free from reproach, could this most horrid and cruel practice be once rooted out of the country" (the predilection for human skulls).—*Marini's Laws.*

"The Dayaks have some vestiges of ordeal amongst them."—*Leyden.* All the inhabitants of the farther Peninsula have them. "The Siamese have proofs by fire and water." Like the Javanese, "The Siamese believe, like all the East, that eclipses are caused by some dragon, who devours the sun and moon."—*Loubiere.*

It is however necessary to observe here, that there are extensive ruins of temples, statues, inscriptions in characters unknown to the Chinese, Malay, or Dayak, dilapidated cities of stone, &c. in various parts of Borneo, of which tradition retains no remembrance; although the unconverted tribes of Dayaks neither know the use of images nor temples, nor even of stones, bricks, or mortar.

When the Hindu religion was introduced into the Benjar and Succadana districts by the King of Majepact on Java, the country was full of Dayaks, and the king of the former place was Kiay Lembu Meng Koerat. All those who formerly professed the Hindu religion on Borneo have been converted to Islamism, and are called Malays.

V. TRADITIONS.

The following information of the Dayaks in the province of Succadow, up the great river Lawai, and very nearly in the centre of Borneo, was obtained from the chief Mantri of that district; himself originally a Dayak, though now converted to Islamism.

There are twenty-four tribes of different names, who have not their bodies tattooed, and six that have this distinguishing mark; also the Tamman tribe (perhaps Saman), who have their hair like that of the Papuans, and are represented as a similar race of people; and lastly, the Untakka Dayaks, who are tattooed, but are as fair as the Chinese. They wear the *solwar*, or trowsers, like the people of that nation, but do not speak the same language. From whence the two last tribes emigrated the above informant never heard; but all the others came either from the country of Lao or Law (or Lawai, as he calls it); from Kampota Kamonong (probably Kombojia); from Tampajok (perhaps Champa, or Tchiampa); and Batu Russ (where the latter place is, it is difficult to conjecture). He says their tradition is, that the Biaju Rajah (perhaps Burma) made war upon their Rajahs seventeen descents ago (to what period this is meant to extend I know not, as they have no idea of chronology), and having obtained a great victory, put many to the sword, whilst all those who could obtain prows fled in all directions. Many arrived at, and settled upon the banks of the great Lawai river (called so after the country), some upon those of each of the other rivers on the island, and others elsewhere. The Islams of Songow have some written accounts of this terrible war and expulsion from their native shores, and the Dayak national songs all mention it.

The natives of Kambojia inform me, that the whole of the Dayaks originally came down the great Kambojia river. It is said that the inhabitants on its banks, and at Champa, not only speak a language similar to that spoken by the Dayaks, but that the people resemble each other greatly, in features, dress, manners, and customs, as well as in religion.

VI. CONCLUDING OBSERVATIONS.

ETYMOLOGY. The Sultan of Pontiana informs me, that in all the Arabic and Buggese writings the Island of Borneo is called the greater Jawi or Jawa, and Sumatra the smaller; and the whole of the Archipelago, the Jawi Islands, except Java and its eastern range, which are denominated the Sunda Isles; only the eastern part having any portion of the Jawi people on it.

Marco Paulo, who got his information

from the Tartars in 1265, gives it the name of "Java Major," describing it as "three thousand miles in circumference."

I shall, with due submission to abler philologists, state it as my opinion, that Java, or Jawa, means the people from Ava or Awa, or as "the natives of the latter pronounce it, *Yava* or *Yawa*,"* a permutation of consonants not unusual with the Hindus, as noticed by Mr. Colebrooke and Sir William Jones.

"*Yuvan* signifies young, and *Youvana*, youth; the first makes *Yuva* in the nominative case: this is adopted into Hindustani with the usual permutation of consonants, and becomes *Juba*, as *Youvana* is transformed into *Joban*."—*As. Res.* vol. vii.

The conversion of the letter *Y* into *J* is noticed also by Mr. Marsden in his Grammar, on the authority of Mr. Wilkins. To prove, however, that this etymon is not fanciful, I will shew, that whenever these islands are mentioned, as well as in their present names, allusion is had to the Laws, Mons, Tais, Anams, or Avans; the ancient inhabitants of Pegu, Siam, Burma, Cochin-China, and Lao. Gaubil, in his History of the Mogul Tartars, p. 214, says, in the year 1293 (after Marco Paulo had left it), "the Emperor sent an immense expedition against the King of Quawa (which is now called Borneo, *Qua* signifying, in the Chinese language, kingdom:)" which would make it the kingdom of Awas.

Mr. Marsden, in the fourth page of his History of Sumatra, observes, "That El Adrisi, the Nubian geographer, in the middle of the 12th century, calls the Island of Borneo *Su Burma*, which is evidently Borneo (he says), from his mentioning two passages leading to it, the Straits of Malacca, and the Straits of Sunda." If we may be permitted to suppose these names given by the Chinese, the first civilized nation that settled on or traded to these Isles, the above designation would imply the Island of Burmas, *Su* signifying an Island, in that language.

The natives of Borneo call their Island Qualamontan; which, if placed in the Chinese monosyllabic manner, might be written, *Qua-law-mon-tai*, or the kingdom of the Laws, Mons, and Tais.

The other Islands are Mon-danao, the Lake of the Mons; Su-law, the Island of the Laws; Su-law-bis, or Celebes; Sumon-tai, perhaps for Sumatra; La-su, for Lason, or Luson; Mon-kasser; Monlaw-kas.

The names of the rivers on Borneo are either called after places in the Mother Country, or have allusion to the national names of the emigrants. There is a place called Pontiano on Borneo, and a Pontiamo in the Gulph of Siam; a town in Maludu Bay is called Bankoka, similar to a city in Siam; and Lao on the N.E. of Borneo; there is In-anam, Sulaw-mon, Mon-pava, Law-batuan, Mon-gatal, Menan-kubur, &c. &c. "The Cambojia river is named the Menan."

The distinguishing names of the inhabitants evidently speak for themselves: the Dayak, or Daya, is not unlike Taya, "the inhabitants of Upper Siam, and reputed savages."—*Loubiere*. The Tai Raja of the Celebes, is the Taya Rajas. Tai-ga-law, or Tagala, and Bis-owas, or Bisayas of the Phillipines. The orang Idayan of Borneo has the same etymon as Daya; and lastly, the Mon-lao, or Malay.

JAVANESE. Two more points, and I have done. I have resided so little on Java, and have had so few opportunities of forming any judgment of the inhabitants, that I can merely state my conjectural opinion of them.

The Javanese are evidently a people more civilized than their neighbours; they have more of the Hindoo feature than the Malay, and no doubt exists that a considerable emigration of Hindus took place and settled on their shores; the only question there can be, is from whence, when, and in what numbers they emigrated, and what inhabitants they found on the island.

The Dupatti of Samarang told me, if I recollect aright, that it took place A.D. 70, from Guzerat. Dr. Leyden states it as his opinion, from Calinga, or Telinga, the northern Sircars. May it not also have been from the ancient kingdoms of Sunda and Madura, on the hither Peninsula of Hindustan? The similarity of the names, and the Kanara character's having been said to resemble the Javanese, has raised this conjecture with me.

* This etymon is surely as rational as calling it the Isle of Barley, where this grain never grew, and has not been found to succeed: this has occasioned mistakes. "The Malays are quite different from those of the Javans, from whom they derive their origin."—*Nieuhoff. Ch. Col.*

" South of the Portuguese territories, which end at Cape Rama, lies the country of the Raja of Sunda, whose dominions extend along the coast, about fifteen leagues from the said Cape to Merzi, and sixty or seventy inland, being bound in the south by Kanara." In Fryer's time he " resided at Sunda, when the whole country took the name."—*Fryer's Travels*, p. 162.

The southermost port on the Malabar coast is Quilong, perhaps the Tanna Killing.

But it is very possible that the Hindus from all these places were driven to Java and elsewhere, which may thus be accounted for.

" The Budsoists had for a long time gotten footing in the hither peninsula of the Indies; but the Bramans never rested till they had excited the Rajahs against them, who rooted them out with fire and sword."—*Universal Hist.*, vol. vi, p. 116.

To fix the precise period of the expulsion of these Hindus from India I find difficult, from the contradictory statements on this subject.

" The Siamese epocha, which commences from the death of Sommona Kodam, was five hundred and forty-four years before the Christian æra, which puts the migration of the saint into Siam many centuries earlier than the expulsion of the Shammans out of the hither peninsula of India."—*Ibid.*

" The Viji Raja (Hindu) arrived in Ceylon seven days after the ascension of Bhudia; others will have it 350 years after the birth of Christ; the Christian natives of Ceylon say 77 of the Christian æra." " The Singalhais have two dates."—*Maloney's Ceylon, As. Res.*, vol. vii.

" The Viji Raja arrived in Ceylon on the 7th of May, 543 years before the coming of Christ. Valentyne states it in the year 106 of Jesus Christ, 649 years after the statement made by the most authentic authors."—*Jonville's Ceylon, As. Res.* vol. vii.

I presume Java must have received the persecuted Hindus about the same period as Ceylon, Pegu, and Siam.

Samangs. Relative to the origin of the Samangs or Papuans, I see no grounds for differing from the Spanish historians, who have had the singular advantage of residing in their vicinity. They have derived their information from the Togalese and Bisayans, the former of whom have not only an ancient written character, similar to the Batta alphabet, but, from their close connexion with the Chinese and Japanese centuries before the arrival of Legasapi, had arrived at a state of comparative civilization; and at this day have not only historical records in their native tongue and character, but have translated into them several Spanish tragedies, which I have seen performed by them in their native theatre at Manilla.

On the island of Panay, " there are here those blacks the Spaniards call Negrilloes, who were the first inhabitants of these islands, and afterwards driven into the thick woods by the Bisayas, who conquered it. The hair is not stiff curled, nor are they so stout and strong as the Guinea blacks. They fly the Spaniards, not so much through hatred as from fear."—*Relac de las Filipinas, par Coronel.*

Luconia. " The Spaniards found upon this coast a nation of Moors, who called themselves Tagalians, or Tagalese, who certainly came from Malacca, or perhaps more immediately from Borneo: that they are really Malayans by descent is evident, from their colour, shape, habits, manners, and language. They are for the most part a modest, tractable, and well-disposed people. In some provinces they found Pintadoes (the Bisayan or tattooed tribes), that is, painted negroes, persons tall, straight, strong, active, and of an excellent disposition; lastly blacks, who lived in the mountains and thick woods, on whom the Spaniards have bestowed the name of Negrilloes. There is no government among them, and scarce any society: those who inhabit the foot of the mountains are mortal enemies to those who dwell at top. These are by the other natives held to be the aborigines of the Island."—*Gamelli Carreri.* " The Pintades found these Negrilloes so incorrigible, they dealt with them no otherwise than by knocking them on the head."—*D. F. Navaretti de la Mon. Ch.*

" And lastly, the Tingihanos, supposed to be descended from the Japanese; being brave, yet very courteous and humane; they never hurt either Spaniards or Indians. But they shew no mercy to the poor Negrilloes, from a principle of self-defence. It is generally believed that these people are the same that inhabit the several islands

between that country and the Phillipines." —*Luytz. L'Am. d'Hier. de Ban. y Cor. Mendoza.*

" In Mindanao are blacks like Ethiopians, who own no superior, any more than those on the island and mountains of Manilla."—*Dampier.*

" The traditions are, that the Papuans are brethren of the Moluccans, and the language seems to have no affinity with that of New South Wales, but is probably connected with that of Borneo."—*Pennant's Outlines. Forrest's New Guinea.*

All the ancient authors who have written of this race, appear to concur in considering them the aborigines of all these islands; nor do I see any thing not exactly conformable to the laws of nature elsewhere observable of every indigenous race in the vicinity of the equator, of a similar complexion, &c. The paucity of their numbers on some of the islands will argue little, when we consider the detestation in which they are held by the other tribes, and the decapitating system of the Dayaks of the Celebes and Borneo; the only matter of surprise is, how they continue to exist at all. They will shortly, in all probability, disappear, like the aborigines of the West-India Islands.

Conclusion. The conclusions that I am led to draw from the foregoing remarks are, *viz.*

1st. That the Papuans are the aborigines of all these islands, at least as far as the same has been traced.

2d. That the whole of these islands have next been peopled by emigrations from the farther Peninsula of the Mons, the Laws, the Tayas, and the Anams; which, in all human probability, has originated from one of those overwhelming revolutions, religious or political, which sweep before them the destinies of entire nations. Perhaps it occurred at the period those countries were overrun by the Chinese A.C. 140; at all events, it must have transpired previous to the introduction of the doctrines of Shakk, or Bhoodu, into those countries, as the Dayaks have neither temples, priests, nor images.

3d. That Java has had a third race on its shores; the Bhudu Hindus, perhaps on their expulsion from Hindustan by the Bramins.

4th. That the Malays, Dayaks, the inhabitants of all the Phillipines, the Eastern Islands, and the Polynesian Isles, are all of one original race, with this difference, that they were originally Mons, Laws, Avans, Tayas, or Anams.

I have to add, only, that the Chinese " pretend to have sailed, some thousand of years ago, over all the Indian seas, as far the Cape of Good Hope, without the help of the compass, of which they boast themselves to be the first inventors."—*Let. Edefi.*, vol. xxvi. p. 78.

That they had colonies all over these islands at a very early period, may, I believe, be satisfactorily proved from authentic documents. Whenever the literature of China, Ava, and Siam, shall be better known to us, this point will be decided.

H.

Batavia, May 12, 1815.

SHIPWRECK OF THE MARY ANN.

Extract of a Journal kept by Lieut. Mens, on board the Transport Mary Ann, wrecked on the 8th March 1820, *on her Voyage to Banda.*

The 4th of March, at 8 o'clock in the morning, weighed anchor, and left the roads of Sourabaya with a fair wind; and at three in the afternoon the pilot left us. From the 5th to the 8th the wind continued favourable. On the night of the 8th, at half past eleven, during the mate's watch, we had the misfortune to strike upon a rock. The captain immediately ordered all sail to be set to try whether it was possible to get the vessel afloat again, which however was found to be impracticable, and we were obliged to cut all sails away to prevent the ship from falling over. On sounding, no ground was to be found on one side of the vessel, while on the other there were only two fathoms water. We remained the whole night in this dreadful state: the weather began to be boisterous and rainy, and the vessel struck at times so hard that no one was able to stand on his legs. The rock had struck right through the bottom of the ship and lifted the ballast visibly up. From