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which, in China especially, might lead to multiplied oppressions. We have seen that an insolvent debtor is whitewashed in China by means of that convenient *viaticum*, the bamboo.

At the same time, its general application, as a corrective, to all classes of misdemeanours, from some species of treason, to infusing, by inadvertence, an unusual ingredient in a dish of food for the emperor, or bringing it in a dish not quite clean, tends to confound in the mind the essential distinction between positive and conventional crimes.

The care and concern which the law discovers in whatever regards the sovereign, though ascribable to the fundamental principle of the code,—the emperor being regarded as “the father of his people,”—lay the foundation of the real despotism which exists in China, in spite of the humane, liberal, and equal laws, which are to be found in the code.

To a student of the manners and character of the Chinese, this code affords a very useful depository of authentic facts. There is probably no nation in existence whose character may be more successfully studied than the Chinese through the media of their very peculiar laws and their equally peculiar language.

MALAY HISTORY.

Mr. Dalton, in his account of Coti (Borneo), in the *Singapore Chronicle*, says:—“Many writers on various parts of the Malayan peninsula and Archipelago have commenced their works by informing us that in most places are to be seen Hindoo temples and pagodas similar to those on the continent of India, and naturally enough infer that at some remote period those countries must have been inhabited by Hindoo and Gentoo worshippers; they then attempt to trace the history of them, which they do by making enquiries on the spot, receiving for truth whatever may be told them by sultans and rajahs, few of whom can shew a connected written history of their country for the last one hundred and fifty years, or even half of that time. Twenty can be named, each contending for the prior claim of antiquity, and amongst others the illustrious sultan of Coti, Mahummud Sali Hooden, in whose bamboo capital I am now writing. As I believe the genealogical tree of the Coti sultan to be as well grafted as most of them, I will transcribe the account of it written in the Koran of the Kraja of Tongarron:—

Soon after the great prophet Mahomet ascended into heaven from Mecca, his second and favourite brother, whose name was likewise Mahomet, dreamed that the prophet appeared to him in the shape of a comet, inviting him forth to preach the true doctrine; he accordingly arose and embarked on board a ship with some chosen followers. They had no occasion for compass or sails, as the comet kept before the vessel, and the wind favoured them. After being on the ocean one year, during which period no land was seen, a country was descried in the west, over which the comet remained stationary; this was Coti. Mahomet landed at a place now called Cinculeram, when he fell asleep, and his brother again appeared before him, standing upon the mountain Baley Papang; with a loud voice he ordered a kingdom to be founded, and a capital built which should be considered second only to Mecca. The prophet disappeared after leaving the Koran written by a celestial hand. On awaking, Mahomet found himself in another part of the country, where he built the capital, calling it Tongarron, after the name of the ship which brought them safe. Here it was the Koran was first opened by Mahuminud Sali Hooden, the first Sultan, who, after reigning forty-seven years, was taken up to heaven in a flash of lightning.”