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THE ETHNOLOGY OF THE INDIAN ARCHIPELAGO :
EMBRACING ENQUIRIES INTO THE CONTINENTAL RELATIONS OF
THE INDO-PACIFIC ISLANDERS.

BY J. R. LOGAN.

FROM the time of Captain Cook's voyages, an impression has prevailed that a certain degree of relationship connects all the Oceanic tribes from Easter Island to Sumatra, and, reaching directly across the Indian Ocean, embraces the people of Madagascar. This has led to many investigations into the extent and cause of so remarkable a circumstance, but it will suffice at present to advert to those of Marsden, Crawford, Humboldt, Bopp and Hale which have been directed, almost entirely to philological evidence, and to those of Lesson, one of the ablest of the original enquirers into the analogies of a physical kind. The first held the opinion that all the races were offshoots from one stock, the language of which, the Great Polynesian, originating probably in Sumatra, was preserved to a certain extent by each, while separation had produced all the great and numerous differences which we now find. Mr Crawford, on the other hand, believes that each originated in a rude horde speaking a language of its own. The more barbarous races retain original and peculiar languages, while the more improved, still preserving their ancient tongue as the basis or radical portion of their present one, have incorporated with it a number of foreign elements, all of which he resolves into the great Polynesian language, the language of the adjacent tribes, Sanskrit, Arabic, a few words of other Asiatic languages, and a still smaller portion of the languages of Europe. The Great Polynesian language he considered to have been that of an indigenous civilized nation which, in various degrees, disseminated its language and civilization over the rest of the Archipelago, while only a few insulated and corrupted words reached the distant islanders of the Pacific. From the evidence of language he drew several conclusions respecting the state of civilisation of this nation, ascribing to them some progress in agriculture, the use of iron and gold, loom weaving and the possession of the domesticated cow, buffalo, hog, fowl and duck. They had considerable maritime skill, and had probably attained a calendar and the art of writing. All these arts he considered to be of native origin. William von Humboldt, the greatest of all general philologists, concluded from an examination and comparison of all the languages of Oceanica for which he had materials, some of the most valuable relating to the Javanese and Malay being supplied by Mr Crawford, that they belonged to one family, having essentially the same structure and a large resemblance in words and roots. His glossarial analysis was chiefly

directed to 130 words in nine languages, which he has presented in a comparative table. Humboldt also believed that the Malayo-Polynesian languages would be found to be primitively monosyllabic, and that the Polynesian in particular had great grammatical resemblances to the Chinese. In the Tagala he found the peculiar forms of the Malayo-Polynesian structural system most fully and elaborately developed, and he considered that the other languages had degenerated from a similar stage, while the Tagala preserved the original organism in full vitality and operation. Professor Bopp, one of the most justly celebrated philologists, has recently endeavoured to prove, chiefly from an examination of numerals and pronouns, that the Malayo-Polynesian languages are disintegrated Sanskrit. Sir William Jones had long before concluded, with a confidence arising from ignorance of the subject, that all these tongues were derivatives from the Sanskrit.* The races and languages of these regions have attracted the attention of many other less original enquirers, but I shall only notice the opinions of Dr Pritchard and Chevalier Bunsen. Both have adopted the views of Marsden and Humboldt.† Pritchard considered it as established that there is one Malayo-Polynesian race which, at a period before the influx of Hinduism, existed nearly in the state of the present Tahitians and New Zealanders and spread over all the islands of the Indian and Pacific Oceans, having the centre of its mental culture, or at least of the development of its languages, in the northern part of the Philippine Archipelago. He was of opinion that Bopp had failed to prove the Sanskritic derivation of the Oceanic tongues, or even to establish a family relationship between them and the great eastern representative of the Indo-European languages. The resemblance he declared to be even much more remote than that between the Iranian family and the Semitic. Dr Pritchard did not himself undertake any original enquiries into the Oceanic languages nor form any independent conclusions respecting them. As in other parts of his laborious and valuable work, his attention was chiefly attracted by the physical part of ethnology and its bearing on the theory of the unity of the human race.

The two opinions respecting the internal history of the Malayo-Polynesian races to which I have adverted, may be considered as still before the public in all their antagonism, if no attempt has been made by the advocates of either to modify or reconcile them. I am not aware that any Malayan philologist has critically gone over the same ground as Humboldt. Mr Crawford

* With equal facility he declared, at another time, that the Malays were the descendants of Arabian traders and mariners after the age of Mahamad.

† Sir Stamford Raffles also embraced Marsden's views, but his philological knowledge was too scanty to admit of his being referred to as an independent authority on this subject.

has recently returned to the subject with a great accession of important facts derived from a laborious comparison of entire dictionaries of the Javanese, Malay, Bugis, Tagala, Bisaya, Tahitian, New Zealand and Malagasi.* His opinion remains unaffected by the researches of Humboldt.

The history of the Polynesian tribes has frequently been made the subject of separate enquiry and speculation. Different writers derive them from America, the northern part of the Pacific, and the Indian Archipelago. Amongst recent enquirers Mr Williams has strongly and ably maintained their Indonesian origin, and Mr Hale, to whose important and valuable labours I shall afterwards fully advert, has adopted the same views. Following up Mr Williams' connection of the Society with the Sandwich Islands, through the identity in the name of two islands, Hawaii, he has shewn that this name may be traced throughout all the greater groups, applied to important islands in which the race is located, to a traditional land of origin, or to a lower region the abode of departed spirits. Mr Williams in his work had inferred that the Society were peopled from the Sandwich islands, but when Mr Hale mentioned to him the probable use that might be made of this name in referring back the different tribes to their original seat, he told him that he had long entertained the opinion, that the Samoan islands were the source of the population of the other groups of Polynesia. Mr Williams was not aware that the name of the largest island of the latter group is Savaii, which Mr Hale concludes to have been the original of all the other Savaiis throughout Polynesia.† In his chart of Oceanic migrations he does not allow any line of connection from Micronesia to Polynesia, but abruptly cuts off on the N.E. verge of Melanesia the stream that, according to him, peopled the western groups of Polynesia and thence flowed to the S., E., and N. clusters. He conjectures however that the

* "On the Malayan and Polynesian Languages and Races," *Jour. Ind. Arch.* vol. II. p. 183.

† The name Indian Archipelago is too long to admit of being used in an adjective or in an ethnographical form. Mr Earl suggests the ethnographical term Indonesians but rejects it in favour of Malaynesians, (*ante* p. 71). For reasons which will be obvious on reading a subsequent note, I prefer the purely geographical term Indonesia, which is merely a shorter synonym for the Indian Islands or the Indian Archipelago. We thus get Indonesian for Indian Archipelagian or Archipelagic, and Indonesians for Indian Archipelagians or Indian Islanders. I have no objection for the multiplication of semi-grecian words, and would gladly see all the *nazas* wiped off the map if good Saxon equivalents could be substituted. The term has some claim however to be located in the region, for in the slightly different form of *nasa* it is perhaps as ancient in the Indian Archipelago as in Greece.

‡ The regular phonetic changes which the word naturally undergoes in the different dialects are:—

Samoan dialect	- - - - -	Savaii.
Tahitian	- - - - -	Havaii.
Sandwich I.	- - - - -	Hurwaii.
Baratongan	- - - - -	Avaiiki.
Nukuhivan	- - - - -	Havaiiki.
New Zealand	- - - - -	Hawaiiki.

Bulotu or Purotu of the Tongan and Samoan islanders, a large island to the N.W. where their race originated and where the souls of the deceased nobles and matabulais live as gods, is Buru, one of the Amboyna group, and he considers it within the bounds of probability that this is the spot in the Indian Archipelago from which the Polynesians emigrated.

Lesson, reviving the opinions of La Gohien, separated the Philippine and Micronesian islanders from the Malayo-Polynesians, and, deriving both directly from the Mongolian (Mid-Asian) race, bestowed upon them the appellation of Pelagian Mongoles. Lutke, who, at a later period, explored Micronesia, differs entirely from Lesson's conclusions, maintains that the inhabitants could not have been derived either from the Mongolian part of the Continent or from Japan, and assigns to them an Indonesian origin. He admitted, at the same time, that many of their arts and customs were not Polynesian, but were evidently derived from the Chinese or Japanese. Mr Hale has remarked that the Micronesian tribes are nowhere to be found in a pure state but always with a greater or less mixture of the Malayu-Polynesians, to whom they are superior in character, as well as in many arts evidently derived from a higher civilization than any that has been indigenous in the islands of the latter. He concludes that while the semi-civilization of the Polynesians has been attained by bringing to perfection the rude arts and institutions natural to the savage state, that of the Micronesians has resulted from simplifying and adapting to more restricted circumstances, the inventions and usages of civilization. He entertains no doubt that, by a comparison of language, physical traits, customs and traditions, the origin and migrations of the Micronesian tribes may be traced out, and adds that few more important fields now remain open for ethnographical research. Dr Prichard considered it evident that these tribes were a branch of the Malayo-Polynesian stock, probably more nearly allied to the Philippine than to the Polynesian people, and that their manners had been modified by some foreign intercourse.

The relation of the Malayu-Polynesian tribes to the peoples of other regions has never been systematically investigated. Bopp alone has endeavoured to connect them with the ancient Iranian races. Bunsen merely indicates a belief that the Malay "bears the characters of the not-Iranian branch of the Japhetic family," but he does not advert to Bopp's enquiries nor enter on the subject himself. To Leyden the Malayu seemed in its original formation to have been monosyllabic like the Indian languages. He considered that one of its three glossarial portions was connected not only with the other insular languages but with some of the monosyllabic, as the Burmese and Siamese, while the majority of the words, at least in the maritime dialects, were borrowed from the Sanskrit and the Arabic, the simpler and more essential being however indigenous, or rather corruptions

of the ancient eastern tongues. He also remarked an analogy between the structure of the Malayu and that of the monosyllabic languages. Marsden, at a later period, declared, with reference to Leyden's opinion, that the main portion of the Malay was original, that is not traceable to a foreign source, its affinity to any Continental tongue not having been shewn, and least of all could it be supposed that it was connected with the monosyllabic or Indo-chinese. Dr Prichard, on the authority of Mr Norris, has thrown out a suggestion that the Australian have some connection with the old Indian languages, which however, in his report to the British Association, he treats as still more conjectural than Rask's reference of the latter group to the Turanian family.

The Papua languages are not to be understood as included in the preceding remarks.* They are, as Dr Prichard reported to the British Association, for the most part unexplored. "One observation," he adds, "to be made respecting them is that they often partake more or less of the Polynesian. Whether this arises from the adoption by the Papuans of the Polynesian vocabulary has not been determined, though most persons incline to this last opinion." Bunsen considers that the Papua is an anterior and very primitive formation, and that it will most likely prove to be a degenerated one. Mr Crawford has declared that the negro tribes of the Archipelago have different languages and that they all differ completely from those of Madagascar. A strong physical resemblance between the Papuas and the natives of Eastern Africa has long been remarked, and it has naturally led to the conjecture that the former were derived from the latter. M. Lesson considered that the remembrance between the Papuas and the Malagasis was so strong, not only in person but in habits and traditions, as to shew them to be of the same race. According to him the Polynesians were in occupation of the Archipelago before the migration of the Papuas to it. Mr Crawford, on the other hand, declares that while all the Malagasis are merely varieties of the African negro, they do not bear any physical analogy to the Malayan race or to any section of the Oriental Negro. It is not unusual to view the negro tribes of Oceanica as one race, but Dr Prichard concludes that their history, and more especially that of their languages, is as yet too little known to justify any assertion as to their mutual relations in a general point of view to each other; and that, though they have many moral and physical qualities in common, these do not amount to a proof of real

* By many writers the Negro tribes have been considered as the aborigines of the Archipelago, and it has been concluded that in the more eastern parts at least they preceded the Malayu-Polynesian race who have partly displaced them. On this subject the reader may consult Mr Earl's excellent description of the Papuas contained in the numbers of this Journal for November and January last, to which shall hereafter particularly refer.

kindred, and that the question of their affinity must be left as a subject of future investigation. By several French authors a hybrid Malayu-Papuan race has been described as found on the north coast of New Guinea. Mr Earl maintains that there is not the slightest ground for this opinion.

A class of tribes figures in Dutch, French, and many English works under the title of *Arafuras* or *Alfurs*.* The name is still applied by the Dutch to the inland lank-haired people of the eastern islands and occasionally to those of Borneo. This section of the Malayu-Polynesian race was considered by Lesson to be the aborigines of the great islands of the Archipelago and to have preceded the Papuas. He seems to have believed that the people of the Arfak mountains in New Guinea and the Australians preserved the primitive type of this race. Prichard, while separating this people from the so called *Alfurs* or Malayu-Polynesian inlanders of the west, believes with Lesson that they are a distinct Oceanic people and constitute one of the most remarkable varieties of mankind.

The only remote language with which the Malayu-Polynesian tongues have been connected is that of Madagascar. The connection, which was remarked by the early Portuguese and Dutch writers, is limited to a slight verbal resemblance by Crawford, who explains it by supposing that Malayan praus may have been driven by storms across the Indian Ocean to Madagascar. Humboldt adopts a similar explanation of the origin of the connection, but declares that it is not confined to a few words but extends to the entire structure of the language, which preserves the full Malayan characteristics of the Tagala to a much greater extent than any of the languages of the Archipelago itself. To account for this remarkable fact he considered that a Malayan colony must have planted itself in Madagascar. Prichard, who adopted this opinion, had previously remarked that the Malagasi was more nearly connected with the Tagala than with any other Indonesian language. The physical and social resemblances of some of the tribes of Madagascar to those of the adjacent regions of Africa are striking and have long been recognized. The facts which connect Madagascar with Africa on the one side and Oceanica on the other, have been explained by the hypothesis that some of the tribes are of Malayan and others of African origin. A comparison of the Malagasi dialects with the African languages gives no confirmation to this opinion according to Dr Prichard. It has been declared by many other writers, and repeated by Dr Latham in his recent report to the British Association, that the Malagasi language is not African. Mr Ellis, the historian of Madagascar, conjectures that the Hovas, the dominant tribe, are a colony from Java.

The physical characteristics common to the Burmah-Chinese

* See Mr Earl's explanation of the origin of the term, *Journ. Ind. Arch.* Vol. IV. p. 2.

and the insular tribes have often been remarked as strongly favouring the supposition that they belong to one family, and coincidences in manners and customs have from time to time been noticed, but not of sufficiently decided a character, or numerous enough, to lead to any positive inferences as to community of origin. Sir Stamford Raffles considered it probable that the tide of population originally flowed towards the islands from that quarter of the Continent lying between Siam and China.*

Dr Prichard makes the following general remarks on the subject of the relation of the Oceanic tribes to those of the Continents. "The tribes of people who inhabit the widely spread tracts of this Great Oceanic region differ among themselves and from the rest of mankind in physical and moral characters. Some of them bear certain traits of resemblance to the bordering nations of the coasts which surround the Great Ocean on different sides; but none of these traits are so strongly marked or of such a kind as to identify the insular tribes with those of the adjacent main-lands, or to afford satisfactory proof that the islanders are descended from the continental nations. We can neither deduce the tribes of the Oceanic isles from the races of people who inhabit the Peruvian Cordillera on the eastern border of the great basin of the ocean, nor from the inhabitants of the South African mountain-ridges which enclose it on the western side. The only continental region where human tribes exist plainly allied to the native races of the islands is the south eastern extremity of Asia, on the remarkable promontory which may be regarded as a southern prolongation of that continent into the Indian Ocean. There,—namely in the peninsula of Malacca,—tribes of wild people inhabit inland tracts, who are different from each other in physical characters, and who bear a resemblance to more than one of the races of the Great Ocean. It is possible that this may have been the point from which all these races originally came. It must however be observed that the inhabitants of the Malayan coast, who are known to be allied to the natives of the adjacent islands, are believed, apparently on sufficient grounds, to have been originally colonies from the islands." Mr Crawford was still more impressed with a sense of the extreme darkness of the early history of the tribes of the Archipelago. He remarked in 1820,—“In the present state of knowledge, I fear we must pronounce that the origin of the nations which inhabit the Indian islands seems buried in unfathomable obscurity, and hardly appears less mysterious than that of the

* In previous papers in this Journal I have referred the primary link-haired Indonesian tribes to S. Eastern Asia generally, See "The present condition of the Indian Archipelago" Vol. I. p. 10; "Customs common to the Hill tribes bordering on Assam and those of the Indian Archipelago" Vol. II. p. 229-236; "A general sketch of Sumatra" Vol. III. p. 262, 2. In the second of these papers I remarked the prevalence of Indonesian civilisation and customs up to the northern boundary of Ultra-India. It will be seen in the sequel how far a comparison of the languages, and a more extended comparison of customs, has tended to confirm the views indicated in the above papers.

indigenous plants and animals of the country they inhabit."

An attempt has recently been made by M. D'Eichthal to give Polynesia an entirely new place in the ethnology of the world. He declares that the Polynesian civilisation is original, and apparently the earliest in the world, that it spread to the east and west from its focus in Polynesia or in a continent situated in the same region but now submerged, that it reached America on the one side and Africa on the other where it embraced the Fulahs, Copts, Mandingoes and other races, while towards the north it penetrated into Asia. He even throws out the suggestion that a germ, emanating from this Polynesian cradle and falling into the valley of the Nile, originated or fecundated the ancient Egyptian civilisation.

I believe I have indicated the more important as well as the more striking of the opinions that have been placed before the world respecting the origin and affinities of the Oceanic races. Others there doubtless are, and perhaps there are few possible solutions of most of the difficulties of the subject, that have not been thrown out in one shape or another. This is at least a proof of the great curiosity which the region and its people have universally excited, and it affords some assurance that the labour of attempting to lay a broader and, if possible, a better defined basis for future research, will not be wasted.

As this fertility of speculation has arisen chiefly from a barrenness of facts, it is obvious that an extension of our data is the true means of removing the subject from the field of conjecture, in which every writer claims a license to wanton. Under this conviction I have for some years endeavoured to collect more information, and as language is the foundation of all sound ethnology, my principal attention has been given to it. The labour of making vocabularies is a very slow one, and I have only been able, up to this time, to complete large ones containing from 2,000 to 6,000 words of six languages of Sumatra, two of the Malay Peninsula, one of Borneo, six of Celebes, five of Java and the adjacent islands, and several of the Transjavan chain mostly on a smaller scale. I have derived from Dutch authors many others not generally known, and to these I have lately been enabled to add several large dictionaries of the Philippine languages by Spanish authors. In pursuing my enquiries into the languages and other peculiarities of the insular races, I was struck by a number of resemblances amongst themselves and with other human families which did not appear to have been noticed before, and which led me to think that a full comparison even of the facts already known, might lead to more definite notions respecting the true requirements and difficulties of the subject, and serve as a useful preparation for further research. The task proved to be larger than I had anticipated, and it has somewhat retarded my main pursuit. With a view to ascertain generally the position

of the insular languages with reference to others, I compared the structure of those of which I had some knowledge with the Burmah-Chinese, Tartarian, Tibeto-Indian, Older Indian, African and American groups, and made a comparative vocabulary of a little more than 300 words of 135 of the Indo-Pacific languages. These I have partially compared with each other and with about 150 of the Continental languages that appeared to have connections with them.* This vocabulary I intended to publish with an essay on the comparative structure of the different groups, as a sequel to my second essay on the languages of the Indian Archipelago† which appeared in the number of this Journal for November last. The time likely to be occupied in printing it is so much greater than I expected, and ethnological matter of other kinds has so much accumulated on my hands, that I have been induced to alter my plan. Reserving a more full examination of the languages until I can accompany it by this vocabulary, I shall proceed to give the results of a general preliminary survey of the ethnology of the Archipelago and of the regions with which it appears to have positive connections. The enquiries which this has suggested, and the many directions in which they diverge, prove that the subject as a whole is far beyond the grasp of one person, and I think I shall better aid in the progress of our knowledge by laying the general facts and conclusions at once before my readers, instead of waiting for years till the completion and comparison of more full data shews to what extent they are to be modified or extended. Even to draw all the results from the small vocabulary which it is capable of yielding, requires much collateral enquiry for almost every word. When I have finished its analysis, the inferences that have already been obtained, will, I believe, become considerably more definite and positive. Although the facts that I shall proceed at once to lay before the reader, will maintain their interest and value in all our future inquiries, it will not, I hope, be overlooked that the present series of essays are essentially preparatory.

In briefly adverting, as I have done above, to the state of opinion respecting the insular languages and races, my object has been not only to shew the necessity that exists for more extended observation in the Archipelago itself but to avoid frequent allusions to controverted points. The cause of truth will be best served by taking up the whole subject as independently and freshly as it is possible to do, after the mind has been familiarized with previous researches. It therefore I may less frequently allude to the labours and opinions of such men as Marsden, Crawford and

* I have not been able to insert more than a few words in several of the languages which are not accessible to me. For several manuscript vocabularies which have been presented to me due acknowledgment will be made when they are published.

† Preliminary Remarks on the Generation, Growth, Structure and Analysis of Languages—*Journ. Ind. Arch.* Vol. II. p. 637.

Humboldt than occasion may seem to call for, it is from a fear that the respect I entertain for them might unconsciously interfere with the free and unbiassed expression of the opinions which I may be led to form, or at least necessitate a more detailed examination of their arguments, when I do not adopt their conclusions, than there is space for in this Journal. The explanation of my own views and their grounds, when completed, will I trust be found to meet most doubts that may, in such cases, occur to those who are familiar with their works. At the conclusion of the enquiry I shall review the history of the progress of our knowledge of Oceanic ethnology, when I shall endeavour to form a just estimate of the opinions of each writer with reference to the body of facts of which he was in possession at the time of promulgating them; and I believe the new data which I shall by that time have communicated, will tend, in a considerable measure, to reconcile some of the more important opinions where they are discordant. An opportunity will also be thus afforded of doing justice to many other able English, Dutch, French, Spanish and German writers, much of the more essential matter of whose contributions will be embodied in the ethnographic part of this enquiry.

It may be gathered from what we have said that no endeavour has yet been made to investigate Malaya-Polynesian ethnology as a whole, and with the aid of all the kinds of evidence which are available. The languages have been partially compared, and the physical data, which lie more upon the surface, have been sufficient for a more full examination of that portion of the subject. But, although admirable descriptions of the arts, religions, manners, customs and other characteristics of the Malays, Javanese, and Polynesians have been given, they have not been treated as a whole, nor have those of all the tribes, barbarous and civilised, been compared with a view to ascertain whether any positive fundamental connection can be traced amongst them.*

As a sufficiently distinct and comprehensive idea of the objects of ethnology, and the nature and difficulties of its enquiries, is not very generally prevalent, for indeed it has hardly yet been brought into shape, it will be necessary to offer some remarks on the subject, with special reference to the Indian Archipelago, and as a preparation for the task before us. It will save much digression hereafter if the mind of the reader embraces, at the commencement, a more enlarged conception of the scope of such enquiries than many are accustomed to entertain, and if he can bring himself to contemplate the possibility of the history of the Archipelago proving to be more ancient and complex than he may have hitherto supposed.

Ethnology, in its etymological and narrowest sense, is the science

* Mr Crawford's History of the Indian Archipelago contains a number of ethnological essays, more original and more ingenious than any others of the kind in the English language, but they refer chiefly to the more western portions of the Archipelago.

of nations.* It investigates the characteristics and history of the various tribes of man. The time seems to be already come when we may venture to define it more comprehensively as the science of the Human Race. From the investigation of the peculiarities and histories of particular tribes it rises to the conception of mankind as one race, and combining the truths which it gathers from every tribe, presents the whole as the science of the ethnic development of man. Those who may consider it premature to unite all nations in the notion of one race, can still accept the definition as indicating the science that results from a comparison of

* Vague or erroneous notions are frequently entertained respecting the aim of ethnology, and no good definition has yet been given of it. Dr Prichard sometimes explains it to be the history of nations,---taking history in its widest scientific sense,---at other times he declares it to be an attempt to trace the history of tribes and races of men from the most remote periods which are within the reach of investigation, to discover their mutual relations, and so arrive at conclusions, either certain or probable, as to their affinity or diversity of origin. In his latest production he comprehends under the term "all that relates to human beings, whether regarded as individuals or as members of families or communities," thus mixing up what the French term Anthropology, or the science of man generally, with that of nations, and evincing his ultimate conviction of the necessity of resting ethnology on a thorough study of human nature and human development. The object of the Ethnological Society of Paris is "to establish what are in reality the different human races," while the American Ethnological Society declares that "its objects shall comprise enquiries into the origin, progress and characteristics of the various races of men."

Ethnology, according to our conception of its distinctive aims, considers every thing relating to mankind that affects his national tendencies, characteristics and developments. It is comparative human physiology, psychology, philology &c. in their national and progressive aspect. It pre-supposes a scientific knowledge of man as an individual, and if in any case this has not been furnished to it by the cultivators of the absolute human sciences, the ethnologist must go aside from his comparative labour to supply the deficiency as far as he can. For the knowledge which he takes from the former he gives them an equivalent, because man as an individual cannot be known well and truly till he is viewed with reference to mankind as a race. It is only then that he can be fully understood physically, intellectually, morally or religiously. The whole truth of his position, development, tendencies and ends cannot be learned without the aid of ethnology. Still the ethnologist deals with special human sciences incidentally and not directly. He is interested in every law of growth and change in individuals that affects or illustrates national life,--that produces, or is capable of producing, diversities of form, disposition &c. His primary school is therefore the Family.

The constituents of the science appear to us to be list, the principles of ethnology as the science of the developments and varieties of mankind; requiring mental and corporeal investigations of many kinds and a study of the influence exerted on him by external nature, by particular kinds of configuration and climate and by physical geography generally,--in other words an enquiry into the causes of all the phenomena of variation, change and progress, on which man exhibits or is capable of exhibiting. 2nd, the history of particular developments, i. e. of each nation separately. 3rd, the ultimate history of mankind as a whole. There is no doubt that another and more elementary science must grow up at the threshold of ethnology before it can be prosecuted without constant digressions. This is the science of man, of which most of the component parts have been long studied separately, and for which even now large materials exist, only requiring to be united. It is partly psychological, partly physiological and partly physical. It must begin with the human germ,--man on his first entrance into the world,--and examine the mode in which the tendencies and powers that he possesses are developed and directed by external influences. It must explain the multiplex variations of human nature, and of all its outer manifestations, and shew how the succession of generations modifies them and causes new ethnic developments.

nations and their developments.* Whether all men are descended from one stock or not† may be placed apart as an enquiry by itself for those who think it worth while to pursue it in the present state of our knowledge. All are agreed that man is of one kind. If the millions who now people the earth had some hundreds of progenitors instead of a single pair, the science which the definition comprises will remain unaffected, for in every nation that has been discovered, human nature is found to be fundamentally the same, and the phenomena which are exhibited by the most distant tribes preserve the same relations to ethnic development. The general idea which we form of man as a race, plastic within certain limits to physical nature, time and the influence of his own kind, or essentially variable and progressive, and our conclusions as to the nature and laws of his variation and progress, are the same whether we investigate the Oceanic, the African or the European nations.

It is thus obvious that although a complete ethnology cannot be attained until all tribes have been ethnically described and compared, most of the human elements of its essential laws,—that is, so much as relates to man only and not to the physical character of the habitable globe,—must be discoverable from the study of even a single people, if pursued with a due combination of mental and physiological science. In every nation causes are incessantly operating which would be capable of producing all the varieties of man, if circumstances favoured instead of counteracting or confining their influence. But there is always a great tendency in the minds of observers to one of two extremes. We either cannot separate the cause from its peculiar action amongst the people we are observing, and so cannot rise to the ethnic view of the facts at all;

* Descriptions of particular races belong to Ethnography, which I would consider as a subordinate portion of Ethnology rather than a distinct science. The latter being necessarily based on the former may be viewed as including it.

† I may state here, once for all, that ethnology can only be pursued as a scientific study by viewing the Hebrew religious development and the Hebrew records in their human aspect, that is, as entering into the ethnic development of the Aramean race and of the world. The supernatural element, and all the discussions respecting the kind and limits of inspiration and the methods of interpretation, belong to theological science, and amongst all the discordant systems of theology that only can be true which is in harmony with the truths established by an observation of God's works. Ethnology can never be opposed to theology, but only to erroneous views of theology. Like every other science it must assist the mind in acquiring true conceptions of God and all His mundane revelations of His being and providence. In tracing connections between the Hebrew and other moral and religious developments, ethnology neither seeks to establish nor to deny supernatural agency in the former. She does not question the possibility of a prophetic announcement or reannouncement of truths or particular forms of truths, which the natural advancement of mankind nevertheless necessarily reveals, and which she observes in the minds of other races. The ethnologist only claims the right to an independent development of his science, without which its results will lose all value to the theologian himself. I have said a little more than the text calls for, but I wish to avoid all future reference to the subject, and all discussions connected with it. Those who desire to satisfy their minds still further, can consult the numerous works in which both divines and men of science have incidentally vindicated the independent prosecution of natural science from all doubts and hindrances of a theological kind.

or we generalize too much or too abstractly, and draw purely psychological instead of ethnic conclusions. All will therefore best avoid the risk of rash generalisations by making the comparison of races the main basis of the science.

For the ethnology of any given region the first requirement is a full and accurate description of each tribe in it and in the adjacent and connected regions, as it exists at present and has existed in recent or historical times. This embraces the geographical limits and the numbers of the tribe, the physical geography of its location, and its relations of all kinds to intermixed, surrounding and more distant tribes. The environments of the race thus ascertained, the Individual man must be described in his physiological and mental characteristics and in his language. The Family in all its peculiarities of formation and preservation, the relative position of its members, its labours and its amusements, must next be studied. The agglomeration of families into Communities united socially but not politically is also to be considered. Lastly, the Clan, Society, Tribe or Nation as a political unity, either isolated, confederate or subordinate, must be investigated in all its institutions, customs and relations. To each of these unities, individual, family, social and national, belongs appropriate arts and usages, including those of religion, all however springing from, or coloured by, the characteristics of the individual.

Although I have placed the physical and mental character at the head of the ethnic traits, as being that which constitutes the race, preserves its identity throughout all changes of manners and customs, and gives to these a distinctive aspect, it must be borne in mind that it has not a primary normal existence capable of being ascertained, but results from all the conditions under which the race has lived, and can only be tolerably well known through as much of these as are not lost to us in the past. The physical character of a race is only less complex than the mental, and indeed they are mutually dependent; the first, with every new individual in the continuous reproduction of the race, giving the primary form or tendencies to the latter; and the latter, from generation to generation, reacting on and modifying the former.* We cannot get a true and deep insight into national mental character as a whole, save as the result of a complete knowledge of all other national characteristics and of all that is preserved of the national history. The principal element in the investigation of

* By mental character I do not intend to express something purely spiritual, but merely a variety in the mental manifestation of the organic unity, -man. What is mind, has it an existence independent of matter, are questions which, if they can be brought within the domain of human reason at all, belong to the physiologist and the psychologist. The ethnologist has only to consider the mind of man in its actual mundane manifestations, and be its essence and origin what they may, he sees it, in its action, as a function of the organism of man, and dependent for its varieties on differences in that organism. External conditions permanently affect the mental character through the organism, either in a direct and subtle manner by their sensorial action, or indirectly from degeneration or improvement of the whole organism by climate, food, habits of life &c.

the intellectual character and the course in which it has been developed, is a thorough acquaintance with the language, not merely philologically, though that goes a long way, but as it really exists in the mouths of the people. We must listen to their speech in play and business, both in its every day form, and in the more measured and artistic one which it assumes in orations, songs, poems, narrations, and in literature where it exists.

When we attempt to enquire into the cause or origin of any of the facts presented by an ethnic monograph of the kind we have indicated, we find that very little light is to be obtained in the history of the particular tribe. It suggests numerous enquiries but can answer only a few. If we confine our attention to it, the great mass of its characteristics are soon lost in a dark and seemingly impenetrable antiquity. But although each race, when thus taken by itself, vanishes along its separate path, it assumes an entirely new aspect when we compare it with other races. The great ethnic unity which it forms at the present epoch, disintegrates and decomposes as we carry back our researches. We see many traits of civilisation gradually disappearing, and are at last impressed with a conviction that each of the ethnic constituents of the race has its history, sometimes merely forming a chapter in that of a general indigenous development, but often leading us to other races and regions. We find it necessary, at an early stage of our enquiries, to recognize for many races a probability, and for all a possibility, of their physical, linguistic, moral and artistic or formative traits having each their history, which, at some era in the past, separates itself from that of the others. We must even be prepared to find races which preserve nothing of their stock save certain primary physical peculiarities and mental tendencies, and which derive their language, customs and habits from numerous distinct sources. There is great complexity and as yet some confusion in our glimpses into pre-historic times, and at present there is no reason to expect that the cloud will ever be entirely lifted. But much is even now being accomplished which will throw light on the ancient movements and relations of races, and no man who considers what geology was at no distant date, and what has been done for it in a single generation, will indulge in any feeling but that of a confident expectation of a similar advance in ethnology before the present generation has closed its labours. If the whole science be a necessary result of the nature with which man is endowed and the very varied physical characteristics of the globe, if its laws be in constant operation wherever human tribes, or families,—which are undeveloped tribes,—exist, it is clear that our researches will bring to light no facts which a science based on observation of the present and historical times, will not account for and surround with a number of other facts. As far back as the world was possessed by numerous races as it is at present, they must have had mutual relations, near or more remote, so that facts

clearly established in the pre-historic time of any one nation give us, as it were, a footing in that era of the world. We may be surrounded by darkness which faint glimmerings only may pierce for a time. But when we have made advances to other points or from other directions, and scattered our lights over the ancient world, we shall find them numerous and near enough at particular places to shew us, in faint outline, the old nations and their connections.

The only entrance to this ancient world is through the present. We cannot understand the true value or bearings of archaic facts, unless our minds be imbued with a just sense of the nature and operation of the various ethnic forces which are ruling mankind now, as they must always have done. We must begin by making ourselves acquainted with the causes and extent of the influences which physical geography exercises on nations, and which nations exercise on each other.* Although the historic period is a very contracted one in the Indian Archipelago, it happens, from the great number of distinct tribes and the favorable position of many for receiving and communicating influences, that it presents a peculiarly rich and interesting field for the observation of modern ethnic phenomena. In no other part of the globe are so many races in mutual contact. In none probably has there been a more constant and various succession of foreign influences. Commerce, piracy, conquest and religion have each produced the most extensive disturbances and changes. Civilizations of indigenous and foreign origin have caused particular races to expand till the old balance of power, or rather of barbarous impotence and inertia, has been destroyed, and wide spread conquests and colonisations have been the consequence. Tribes have been enslaved, exterminated or forced to retire from the open ethnic stage and its civilising influences into the obscurity and barbarism of nomadic jungle life, while other remnants of the ancient possessors of the land have sought a precarious home in lonely creeks, coasts and islets. Civilisations, and the languages and arts of civilised races, have also had their conquests of a quieter and more lasting kind. No fact in human history is more striking than the mode and extent of the engraftment of the religion, and much of the language, of ancient India, upon the races of eastern Java. It is one of those great and peaceful revolutions of which we have a few parallel instances in other parts of the world in historic times, and which, happening in such a region, renders it necessary to bear in mind the possibility of similar events having taken place in more ancient periods. At present a very great variety of ethnic phenomena is presented by the Archipelago. There can hardly be a circumstance in its historic and archaic times that has not a commentary

* We have confined ourselves in the following pages to a general statement of such of those influences as have most operated on the Indonesian tribes. The subsequent special papers contain a mass of illustrative facts.

in some fact that is now happening. Ethnic operations are slowly going on in our presence which must have the most important influence on the future condition of all its races. Social changes, movements of families to new localities, hundreds of varieties of intermixture of blood, the slow engraftment of foreign habits, ideas and languages on preexisting ones, the still more subtle and complex influence exerted by the mere presence of foreign colonists and traders more powerful and civilised than any indigenous race, all this is in progress before our eyes, and its right observation and description will supply a great body of ethnic phenomena capable of illustrating all past times, and without which we cannot duly estimate the whole bearings of the facts that our archaic researches may bring to light. From the great extent and varied character of the insular region, it presents remarkable combinations of open and secluded districts, so that while every successive foreign influence has been spread over large tracts, no stage of ethnic development that has ever existed in it, is wholly obliterated. The animal life of the earliest savage tribes and the literary and religious culture of the Hindu era, are now contemporary with Arabic and European civilisations. In no other region does the present so fully preserve the past, and in none therefore does the observation of the one offer so broad and safe a foundation for a knowledge of the other.

The influences of physical geography are amongst the most important of all those that enter into ethnology. It is by these that the natural tendency of population to radiate on all sides from a nucleus or centre is checked, and particular paths and directions given to it. It is by these that man, although essentially one, physically and mentally, is maintained, even if he were not originally moulded, in all the varieties which give rise to an ethnology. If the whole habitable globe had been as uniform in surface and climate as some of the great plateaus are, there might have been several human tribes but they would have been physically alike, and the facility of mutual intercourse would have prevented any considerable and permanent deviations in intellectual culture and manners, or even in language. By the actual disposition and structure of the land, the diversity and consequent development of mankind have been as effectually secured as if many families had been created in every region, and each been sent forth provided with a distinct inspired language. While man remains in a state of ethnic infancy, as he still does in many places, every mountain valley becomes the cradle of a tribe and the nursery of a language. In regions like those of Eastern Asia every geographical extension of a tribe, every separation of families, is equivalent, in this era, to a new creation. The growth of communities beyond a few families is impossible save in rare spots which confine wanderings within narrow limits, and at the same time favour the growth of population. Whether therefore there was originally but a

single pair or many distinct families speaking one language, or there were numerous stocks with as many languages, the action of the physical character of the surface of the globe would, in the course of time, have predominated and moulded the ethnology in conformity with itself, unless we draw again on imagination and suppose the counteracting influences of arts and civilisations to have been inspired, or developed with supernatural rapidity.

The observation of the existing operation of terrestrial physics on races, is not confined in its results to a knowledge of general laws. Geology has demonstrated that the present aspect of the globe's surface is essentially the same as that which it must have had for many thousands of years, and from a period antecedent to the existence of man. We are thus enabled to carry back the great causes of the actual distribution and diversities of mankind, to the remotest period to which any ethnic evidence can possibly conduct us. Whatever influences of this kind we can now observe in any region, the same operated on its human inhabitants in all past times. We can pronounce positively what the effects of a particular country and climate would be on an uncivilised tribe long inhabiting it at any epoch of the past.*

The basis of all our enquiries is thus an ethnic geography, which, while it has hardly any appreciable changes from natural causes, is capable of the utmost variation from human ones. The separate ethnic districts of one epoch and civilisation become united or still further subdivided in another. The old districts may retain all their primitive character in one part of a region, while they are obliterated by civilisation in other parts. The relation between man and the region in which he is placed, which determines the extent of particular ethnic seats or locations and their mutual influences, varies with his development. Every art, every intellectual impetus, alters it. The acquisition of fire, a spear, a knife, or a canoe changes the position and distribution of the race, and enlarges the bounds of its separate locations. Whatever adds to the power of man over nature diminishes that of nature to confine him. Every discovery in the archaic era† whether of mechanical appliances, the power of domesticating and using animals, or of cultivating grain, must have produced a revolution in the relation of the tribes to the region and to each other. Amidst the great differences thus existing contemporaneously from inequality of civilisation, or caused by the lapse of time, it is necessary to have some unit as the base of our scale of ethnic seats. This can only be that of the lowest condition in which a tribe has been found living in a state of freedom. In this man is still nomadic and no

* The changes in climate effected by the human race itself are to be taken into account.

† This era touches the present in many districts. Civilisation may lift it, and degeneration lower it again, in different periods of the progression of the same tribe.

society beyond that of a few families is formed, but his wanderings are confined to a limited tract. It has greater advantages than other places he may have visited or than surrounding tracts, or he cannot leave it without severe exertion to overcome natural obstacles. The difficulty of egress may be greater than that of ingress,—or having, from some strong temporary impulse, or necessity, forced himself into it, the recollection or tradition of the difficulties, exaggerated by the lapse of time, may prevent his attempting to leave it,*—or the tribe may be debarred by the proximity of jealous or hostile ones from pursuing their migration. If in the course of its wanderings, it has encountered strange tribes and suffered from their attacks, it may voluntarily remain in a tract which it finds to be secluded. The boundless nomadic spirit which is inconsistent with any location and any development, and in which man has no more relation to a particular district than the tiger who journeys through it lingering for a time if he finds food to be abundant, is thus early checked either by the character of a particular locality or by the proximity of other tribes. The locations fitted to become primary seats by the operation of either of these causes, vary with the nature of the region and the increase of population.

In Eastern Asia and Oceania there are probably several thousands of such primary locations of tribes. In the vast mountainous and hilly tracts covered with dense forest, these seats are exceedingly circumscribed. On open steppes and grassy plains they are far wider. Some are so small and difficult of ingress and egress, that the families which first wandered into them probably founded isolated tribes. In others, while the obstacles to constant or regular mutual intercourse are great, none exist to hinder occasional or accidental contact. In these, different clans or branches of one family at first preserve a considerable alliance, but with the growth of jealousies and quarrels, increase of numbers and weakening of the bond of consanguinity through the lapse of time, estrangement and hostility are produced. Mutual interest and fear lead to the restriction of each clan to a particular range.

The secondary seats are the margins of inland lakes and of navigable rivers, after canoes have come into use. The extent of the latter depends greatly on the character of the river, some having so strong a current as to present a considerable obstacle to the maintenance of a constant intercourse between families settled at distant points on their banks. Lakes and portions of rivers which have

* Amongst the finest illustrations of this are those furnished by the band of lofty mountains the passes of which lead from the great Asiatic plateau to the plains and valleys of India, Ultrahindia and China. Tribes having once descended must have been prevented from re-ascending, because the difficulty of doing so, great in itself, would be increased by the climatic enervation, and the temptation to do so would be diminished. Even the descent of the Ahoms from the eastern highlands into Assam six centuries ago, soon became mythical. They were fabled to have come down from heaven by an iron ladder.

much of the character of lakes, are so favourable to this, that, when other natural advantages are not wanting, we naturally look to them as the earliest cradles of civilisation in most regions.

When at this early stage we direct our attention from particular primary locations to wide regions of the land, we see that many seats, although sufficiently separated to produce distinct tribes, are united by the practicability of stragglers and fugitives gradually wandering from one to another. These are the regions of the dispersions and migrations of the same family, and consist of plateaus, river basins, sea shores, sea basins and oceanic or monsoon districts. Even although there may, originally or successively, be more than one stock in such a region, the constant operation of the dispersing or migratory causes will, in a long period of time, give a general resemblance to the tribes which inhabit it, faint in some places and more marked in others, until new tribes are poured into it and the process of assimilation has to be recommenced. Well marked and bounded as the great physical districts generally are, few of them are so completely walled in as to prevent families occasionally emerging from them. If the wanderers do not find their way into inhabited seats, where they will be changed, absorbed or destroyed by the tribes in possession of them, they will sometimes found new tribes, which, if the region be of a different character from the one they have left, may acquire peculiarities strongly distinguishing them from the parent stock.

There are thus, even in this normal state of mankind, several degrees of mutual influences,—that of families constituting the same tribe or clan,—that of different tribes or clans, which may be friendly or hostile,—and the absorption of persons of one clan or tribe by another. Some of the relations thus established are of a permanent and regular kind. Others are involuntary, accidental and rare. Yet it is a necessity of the region, and the condition of its races, that the latter shall from time to time take place. Their frequency varies with the character of the region and the habits of the race. But everywhere they must exert a certain influence, sufficient, in many districts, to preserve from age to age a degree of mutual action of the intellectual development, languages and customs of the different tribes, while, in others, so slight as to produce little appreciable results. Sometimes the influence, whether regular or occasional, is reciprocal, or radiates and crosses in many directions. Sometimes the structure of the land only allows it to have one direction. It flows from one tribe or region of tribes to others, but no current ever brings a knowledge of the latter to the former.

With civilisation the physical geography of the region assumes a new aspect. Features formerly ethnically inoperative, or having only an indirect or general influence, now become of great importance. A new series of districts arises of which the extent and boundaries are determined, in great measure, by the nature of the

civilisation, and the mental character of the tribes who possess it. The more regular expansion of these districts is caused by the gradual improvement of the arts, the birth of commercial navigation, the growth of knowledge, and the consequent loss of the prejudices and timidities which are nursed by isolation or confined geographical experience. But arts are advanced far more rapidly than science is acquired, or boldness and enterprise substituted for fear and the tyranny of habit. Hence the expansion of the district is exceedingly slow. Nations often remain for ages endowed with the power, without acquiring the will, to take possession of it in all its extent. There are other less constant and more powerful influences than arts and the desire of traffic, which not only accelerate, although they may also retard, the enlargement of the district, but give it different boundaries from those which it has for commerce and colonisation. The predatory spirit, ambition and religion incite to great enterprizes, which often carry the civilised nation beyond the range of its commercial world, and bring it in contact with tribes which commerce alone would never, or not till later ages, have sought out.

Each development thus enlarges the ethnic worlds and obliterates many of the ancient geographical barriers, but even when boat navigation has reached its utmost limits, and an intercourse has been established between different great regions, so that they are united although possessed by distinct races, physical geography still keeps the globe divided into several distinct human regions.* It is not until ships have been built, and navigation has improved with other arts, that these last boundaries disappear. The globe is circumnavigated and civilisation advances by sea and land to embrace all races and all realms in its powerful and assimilating influence. The ethnic dispersion and division of mankind has done its appointed work in peopling the earth, and developing the human soul by the quickening effect of the contact and mixture of races and languages. A more active and powerful process of assimilation now commences which must proceed by moral and physical means, until all mankind become one in intellectual and scientific culture, and every new advancement that genius achieves will be made not for a nation but for the world. It is only at this era, when it first becomes possible to understand the distribution and characters of races, and when, at the same time, the conversions, absorptions and exterminations of barbarous tribes by civilised nations or their colonies, shew that the work of assimilation and obliteration is rapidly proceeding, that a science of ethnology can exist. Many tribes have already been swept away. Others, in the course of a single generation, have lost many of the habits of thousands of years. Before Captain Cook's work is seventy years old, the language, religion

* All or many of these however, in the course of great periods, must become penetrated by influences successively emanating from sources in particular regions:

and manners of England meet us in the Indian Archipelago in the persons of Polynesians, who have received them through America.*

We have considered physical geography as prescribing the seats which nations occupy in different stages of advancement, the communication between different seats, and the gradual merging of many into one, but to gain a correct idea of the operation of geography as a whole on mankind as a whole, we must view the subject historically and with special reference to the movements of races. We then see that while in every considerable region there are retired districts and tribes which long remain unaffected by all the changes that go on in the more open and accessible seats of population, there are also great highways of ethnic intercourse and advancement which have determined the lines of migrations, and exercised a paramount influence on the history of man. These are certain of the same tracts that first connect races or serve as wide seats for kindred clans. The more permanent consist of all open spaces capable of being traversed by man, but incapable of being continuously inhabited by him. A great plateau like a sea connects distant tribes on its margin. With these may be ranked large rivers. A second class of highways consists of the coasts of continents and islands; a third, of chains and groups of islands and traversable mountains. Before the use of boats the mountains of the Malay Peninsula afforded the only route by which it could be traversed. Of all these highways the most important are the oceanic. It is these only that are capable of giving to an advanced civilisation effective and universal dominion. In earlier ages the oceanic highways are marked out by monsoons and prevailing winds. In every considerable maritime region the ethnologist must make himself thoroughly acquainted with these. The winds and currents, whether periodical or irregular, that now carry the prau or canoe where its occupants wish, or hurry it away out of its course, exerted the same motive power in all periods of the human history of the region. The certainty of the occasional transportation of men into distant districts by this power in every age must be born in mind. The limits of the regular winds and currents must be ascertained, because each marks out an ethnic highway; and it is equally necessary to know the irregularities to which they are subject, because each of these establishes a temporary route in an unusual direction, by which it is possible for boats to be carried out of the regions of monsoons, trade and other regular winds. One accident of the kind in many centuries might suffice to give a population to a district previously uninhabited, because a single pair can originate a race. We are yearly obtaining more facts in Oceanica respecting this cause of the dispersion of mankind. It has been

* I lately saw some Honolulu youths in Singapore for the first time. Their thoroughly English dress, manners and speech were calculated to make a strong impression after a perusal of the account of Cook's reception and death at Hawaii in 1779.

far more influential than was formerly supposed, and it is now quite certain that in the earliest stage of maritime art, that of rude canoes or even rafts, families may be borne to sea and saved on distant coasts. Reduce the proportion of race-producing castaways as we may, the lowest will suffice to people all the shores and archipelagoes of the Indo-Pacific Ocean.*

As it is essential to a correct understanding of the method in which I intend to treat the ethnology of the Archipelago, that the above views of the necessary dispersion of mankind and multiplication of separate tribes, and of their necessary reunion, by natural causes, should be kept constantly in mind, I will recapitulate them in a more abstract form.

The habitable surface of the globe being of limited extent, and mankind being capable of multiplication by geometrical progression, it follows that whatever number of normal centres be assumed, their expanding circumferences must meet and successive centres of assimilation be formed, from the more powerful of which influences will radiate till the whole human mass become ethnically homogeneous. After all allowances are made for physical impediments, diversities of organism and character, and destructions of tribes, a certain average rate of progression must remain, and the results will be ultimately the same however much the rate be diminished. The great work of assimilation is never interrupted. Particular civilisations may cease to be contagious, particular races may become secluded or perish, but others propagate or receive new influences, or keep in action the old. A uniform covering of ideas, religious, social, scientific and artistic, that has become fixed over half the globe, may be rent and its continuity broken, but the very energy that shattered it, barbaric as its first character may be, will become the cradle of a new and higher civilisation which may in its turn, overspread the world.†

Of the lowest ethnic locations which must at one time have filled the Archipelago and Eastern Asia, many still remain in the possession of secluded tribes who have hitherto been little affected by the revolutions that have happened around them, or, by the partial or occasional influence of more civilised tribes. It is probable however that none now exist who have entirely eluded this influence,

* It is hardly necessary to remark that the influence of these highways in originating races is greatest in the infancy of navigation, because when man was first born out by the tides or currents of rivers, to the open Indo-Pacific sea, or ventured to trust himself upon it, the islands were uninhabited. A certain proportion of all the pairs that did not perish and reached a new coast would found tribes. But as population spread, the castaways would generally be absorbed or killed by one of the insular communities.

† It must never be overlooked that every kind of ethnic district from the primary seats to wide regions, and every kind of human development from the simple and savage to the elaborate and refined, have contemporaneously existed for the last 6,000 years and probably for a long period previously. Division and segregation as well as contact and assimilation have always been variously operating in different parts of the world, and frequently in the same district.

and that the moral seclusion of the most retired and unaltered tribes, has been owing more to fear or antipathy than to positive and uninterrupted isolation. In every such tribe of which I have been able to examine the language and customs, I have found evidence of considerable acquisitions having been obtained from other tribes. The only places where anything like perfect seclusion is now to be sought, are towards the heads of great river basins in jungle covered and thinly peopled districts. The commercial, predacious and migratory spirit of the more civilised Indonesian races leaves none of the smaller islands and river basins unexplored. They indeed tell us of wild races in the interior of the Malay Peninsula and of Sumatra whom they rarely see and who fly from their sight. But the consistency with which different narrators, in different countries, furnish them with iron hands and other supernatural characteristics, shews that these exist only in traditionary faith. There are however some races so very timid and wild, that even the Binua have but a limited intercourse with them. It is more probable that some of the tribes near the great watersheds in the interior of Borneo will be found to be in a considerable degree isolated, although even this is doubtful. The aborigines of the interior of the great Kahayan basin do not, I believe, know any tribes more inland save those of the Daya' Pari who, they say, have tails, but who are certainly not isolated, for a predacious intercourse constantly subsists between them and their southern neighbours, and though heads are the chief booty, living women may be occasionally made captive. In Sumatra all the best lands of the interior have long been occupied by civilised tribes, and the less favorable tracts are nowhere so extensive and secluded as to place barriers between the scattered families of Labu, Kubu, and Abung and the cupidity of the Malay and other races. The Philippines preserve more interesting examples of an approach to the normal condition of the region. In many parts of the mountainous interior the obstacles to a mutual intercourse of the spiral-haired tribes are considerable. Every valley contains an independent tribe, and so much is the surface broken into small ethnic seats in the more rugged districts, that each family with a separate location has a peculiar dialect, while a few families scattered over a limited space form a nation. Many of the smaller islands not only in S. E. Indonesia but along the west coast of Sumatra, are each inhabited by several independent tribes, but the civilisation is too great in most of them to admit of the existence of isolated families; and the islets which, from their position, have not attracted colonies of the improved races, and remain in the possession of rude tribes like the Telan-jangs, are either occasionally visited or habitually frequented for trade by Bugis or Malayau praus. The interior of S. Eastern Asia presents wider blanks than the Archipelago, but there is no reason to believe that any completely isolated tribes will be found in it.

Every wild or alpine region which it contains is surrounded, and often partially penetrated, by clans of the four great civilised peoples who are spread over all its more favoured and much of its more mountainous and inhospitable tracts. Some of the Khunung and other wild tribes towards the north and north-east of the basin of the Irawadi, may be completely mountain-locked and shut in from all access, but it is more probable that even they are everywhere directly or indirectly in contact with the Tibetans or Mung-fan on the one side and the Singfu and Khamti on the other. The valley of the Manipuri contains several tribes speaking distinct dialects, and it is probable that other districts in the less known parts of the mountain lands between the Irawadi and the Brahmaputra, as well as in the upper basin of the former, present a similar linguistic divergence. But we have already learned enough to be certain that isolation cannot exist in this region. In the nomadic tribes of Australia we have instances of a certain degree of isolation combined with a considerable geographical range, but still retaining the character of primary seats, the increased limits of the wanderings being naturally and perennially prescribed by the character of the region. It is to the eastward that we must look for tribes that have been longest isolated. The seclusion of every Polynesian tribe is evidently modern, and it is only amongst the Papuanesians that an ancient isolation is possible. We know too little of them to pronounce that none such will be found, but the character of the region, both as to lands and winds, tends to counteract the maritime rudeness of the race, and it will be extraordinary if the usual consequence of a better acquaintance with an insular people, the discovery of an intercourse between it and other islands, does not follow in the case of every tribe of a race which has spread itself over all the limits of the southern monsoon.

The larger or secondary locations, which result from the possession of canoes, are still so common in the Archipelago that we must reserve their enumeration till we describe the different tribes. It is principally in the upper navigable portions of rivers that they preserve much of an original character, but many small rivers are still chiefly in the occupation of distinct tribes. The most fertile river and lake basins have immemorially been the seats of large and united communities, and every principal river basin, even in the less productive regions, has served to assimilate the families by whom it has been occupied, and to transmit foreign influences far into the interior. Save in Java, each considerable river basin in the Archipelago has still so much that is peculiar in its history and present population, as to demand a distinct place for itself in the ethnography of the region.

The next districts are eminently those which have determined the internal migrations of the region and the diffusion of foreign races or their influences. These are the seas of the Archipelago, which are again united into wide regions by winds. For all our

more important enquiries they are of paramount importance. Their number, variety and connection, have exercised a great power over the human history of the region. On the one hand, they break up and separate the habitable land into a vast number of distinct human seats of varied character and extent,—some only sufficing for the maintenance of a few families, and others combining an insular with a continental character,—while, on the other hand, they fit the whole to be embraced by a lower stage of maritime art and civilisation than that which any other region of equal extent would require to unite it. These peculiarities, combined with those of its position with reference to the shores of the great oceans on either side, give its ethnology an interest possessed by that of no other region peopled by tribes in the same stages of advancement. Amongst the sea basins whose ethnic influence has been in operation during all historic times and is uninterrupted at the present day, we shall particularly advert to the China, Malacca, Java, Mangkasar, Solo, Mindoro, Molucca, Banda, Papua, Jilolo-Papuan, Papua-Australian and Papua-Micronesian seas, and the archipelagian seas of Johore, the Transjavan or Timorese chain, the Bisayan group, the Moluccas, Eastern Melanesia and of the different Polynesian and Micronesian groups.* All these basins

* *Note on the necessity of having distinct Geographical and Ethnographical Names, and on the system that will be adopted in this series of essays.*—Two sets of names are required, the one purely geographical and the other purely ethnographical. The first should merely be a name for a definite portion of the Earth's surface to which all facts, ethnic, physical, &c., can be locally referred. To give one ethnographical name, and above all to extend the name of a particular tribe, to a region inhabited by distinct races, produces confusion and error. The name of every such region should be purely geographical, and when it receives an ethnic application it will be fully understood that it embraces all the tribes in the region and predicates nothing of them save this geographical connection. Where a region with a distinct name is inhabited by one tribe or one race, the geographical name with its ethnic postfix will inevitably become ethnic, e. g. Polynesia, Polynesian; Arabia, Arabians. It is to be wished however that even in these cases the names were distinct, because in ethnic history we must often view such a region as the seat not of one tribe but of a succession of tribes, or of several contemporaneous tribes, and a purely geographical name unconnected with any of them would save periphrases and the risk of misconception. It has been usual amongst all races to derive geographical names from the tribe inhabiting a country and to extend the names of dominant tribes over regions inhabited by several others; and names that have thus been long settled by mankind cannot be disturbed. But if geographers and ethnographers would agree in recognizing the necessity of the two kinds of nomenclature, some errors that have been propagated in recent times might still be destroyed in the bud, and whenever there is room or occasion for new names the old error might be avoided.

In the eastern seas we are fortunate in possessing many purely geographical names, such as Sumatra, the Philippines, Celebes, the Moluccas, Australia, New Guinea, &c. But the names for all the larger groups which it has been found necessary to class together for particular purposes, are defective. Oceanica, Australasia, the Malay Archipelago, Malaisia or Malaysia, Melanesia v. Kalmennesia, Polynesia, Micronesia, are all liable to objections. I fear it is impossible to obtain purely geographical names without retaining many of such compounds and increasing their number, however we may dislike them. The Germans and Dutch have a great advantage in the license which the habit of their language allows in the formation of native compounds. Like the French we are driven to classical compounds, which cannot be applied to places without offending English taste. The fundamental ethnic error of confounding all the races of the Archipelago, save

exert a two-fold influence. They provoke a constant intercourse between the rivers of their opposite margins or the islets scattered through them, they bring the whole under the operation of foreign civilisations, and, opening as they do into each other, they are as broad highways traversing the whole Archipelago in different directions, and uniting it, both for foreign navigators, and for the more advanced and enterprising of its native communities.

the negroes, with a single western race, the Malays, should be abolished, and all geographical names tainted with it should be discarded.

Until some reformation be introduced by European ethnographers, I shall endeavour to designate the different geographical districts which must frequently be referred to, by terms as purely geographical as I can find, and with due regard to uniformity of system. A system of naming is indeed more wanted than particular names, for the districts on which our attention is successively fixed in pursuing ethnic researches, repeatedly enlarge or contract their boundaries, and the names must be capable of the same changes, and such that their varying applications can be at once understood. I think the best is that which couples the names of two districts lying on the opposite sides of the region indicated, but entering into it, the first being contracted or euphonically changed, when there is room for it, in order to give a degree of unity to the compound name. The most important districts for the ethnographer are those embraced by a river and its feeders, or river basins, and if these be designated by the name of the river, a set of purely geographical names of the most valuable kind in ethnographical writing will be obtained. Thus we have the Indragiri-basin, the Kahayan-basin, the Menam-basin. These may be indicated without the reference to *physical* geography by substituting *land* for *basin*, or shortly by the usual local postfix, Indragiria, Kahayanin, &c., and as the names of the rivers are frequently descriptive and therefore polysyllabic, it may be advisable to restrict the postfix to them, and reserve the word *land* for race-districts, the names of races being frequently short. The word *basin* again may be in general restricted to sea and oceanic basins, which must also be frequently mentioned. In those cases where the name of the river has already become that of a place, district or country not coincident with the basin, the latter must be used, thus Palembang-basin, Bruni-basin.

All ethnic regions should be named from the tribes that inhabit them, and the name of one tribe should never be extended to lands which it does not possess. Where several tribes are scattered through a district, the name of one should never be applied to it, unless it has a very decided numerical preponderance. But the true principle is to understand nothing by an ethno-geographical name but the land possessed by the tribe or race indicated, so that every such name will be quite consistent with the joint occupation of the same region or particular parts of it by several tribes. Thus by Malayu-land I understand all districts, whether geographically united or not, that are possessed by communities of Malays, and by Malays or Malayus I understand men of the Malay race and language. So by Jawa-land I understand all the lands of the Java race; so Sunda-land, Wugl-land, Batta-land, &c.

Compound ethnic names and their appropriate regions I would designate in the same mode as the compound geographical regions, but with this necessary provision that where there are intermediate races, those only which belong to the same alliance or family with the two named, are to be understood as included,—thus, Malayu-Jawan, Malayu-Tagalan, Malayu-Polynesian, Malayu-Timorean, each compound indicating a different ethnic grouping and therefore embracing different tribes.

For the compound insular districts which must be most frequently mentioned, it is very desirable that single geographical names should be used. Until unexceptionable ones are suggested we must continue to speak of the Sumatra-Philippine Islands, the Moluko-Timorean, &c. The Indian Archipelago must remain, but the shorter form *Indonesia* may be usefully employed on many occasions, for the reasons mentioned in a previous note. The principal divisions to which I shall most often find it necessary to refer will be designated. 1st, *Western* or *W. Indonesia* i. e. Sumatra, the Malay Peninsula, Borneo, Java, and the intermediate islands. 2nd, *North Eastern* or *N. E. Indonesia* i. e. Formosa to the Solo Archipelago and Mindanao, all included, and embracing the Philippine and Bisayan groups, &c. 3rd,

By the coasts, winds and currents of the Indian and Pacific Oceans the Archipelago again forms a part of a still wider ethnic region, or rather it enters into two. On the one hand, it is but a continuation of the eastern shore of the Indian Ocean, the coasts of which connect

South Eastern or S. E. Indonesia, from the East coast of Borneo to New Guinea, including the western Papua islands and the Keli and Aru archipelagoes. 4th, Southern or S. Indonesia, the great southern or *Transjavan* chain between Java and New Guinea or from Bali to the Timor Laut group. The different portions of the first division are sufficiently distinguished by the names of the great lands of which it is composed. The only portion of the 2nd division which has not a distinctive name is the Southern chain which has a close ethnic connection. As it is throughout the great seat of piracy in the Indian Archipelago I shall term it *Piratania*, including under that name Mindanao, Solo, and the crowd of other islands extending from Mindanao to the N. E. coast of Borneo and separating the Mindoro from the Solor sea. In the 3rd division, S. E. Indonesia, we may distinguish as subordinate groups, the *Molukae*, *Halmahera*, *Teruete*, *Tidore*, &c. (*N. Molukae*), *Banda*, *Ceraui*, &c., (*S. Molukae*), and the *Keli-Aruae*. The sea basins, that is the seas with the marginal basins of their affluent rivers, which are districts of the greatest importance physically as well as ethnographically, I shall name after the seas. The basin of the Java sea will be the Java-basin, so the Mangkasar-basin, Celebes-basin, China-basin, (better China-Malayan) &c.

A name more wanted than any other is a single one for the countries between China and India. The ancients termed it India beyond the Ganges. Leyden included it and the Indian Archipelago under the name of the Hindu-Chinese countries. Maite Brun calls it Chin-India. Ritter, the greatest of geographers, preserves the German name Hinter-Indien. I propose to use in preference to a double name like Further India, Transgange India, the Eastern Peninsula of India, &c., the single word *Ultrania* which admits of the ethnic and adjective forms of *Ultrandian* and *Ultrandians*. *Transindia* may be also used. The Indian influence has been so considerable to the S. E. as to warrant the retention of the classical extension of the term. In our nomenclature the whole Indian region, consisting of the continental portion bisected by the Bay of Bengal, and the eastern islands as far as Indian influence reached directly, will thus be comprised under the three names of India, *Ultrania* or *Transindia* and *Indonesia*. The earlier and wider connection of *Ultrania* with China will be best indicated by embracing both under the term S. E. Asia.

The great divisions of Asia will be North, Mid, and South, the 1st comprising all the river basins that discharge their waters into the North Sea, and also the N. E. Peninsula (the Indjirka basin and the other countries beyond it to the E. being termed N. E. Asia); the 2nd embracing central Asia with the western basins that have outlets into the Caspian, Black Sea and Mediterranean and the eastern basins from the Sea of Okhotsk to the Gulf of Lantung; the 3rd embracing all the remainder of Asia from that Gulf to the Red Sea, the countries to the W. of the Indus being designated S. W. Asia.

The postfix *nesia* should be confined to the great divisions of the Indo-Pacific insular region, *Insulinisia*; *Melanesia*, (New Guinea, Australia, and all the eastern Papua islands); *Micronesia* (all the islands between Melanesia and the Luchu and Japanese chain); and *Polynesia*, all the islands of the Pacific to the east of *Micronesia* and *Melanesia* as far as Easter Island. *Papuanesia* may be occasionally used to distinguish the northern Melanesian islands, inhabited chiefly by spiral-haired tribes, from Australia.

As Oceania includes all the Indo-Pacific islands, I shall use the word *Asianesia* to indicate the great S. E. insular region, which has intimate connexions, geographical and ethnic, with Asia. It will include *Indonesian*, *Melanesian*, *Micronesian* and *Polynesian*, but not the N. E. chain that lies along the Continent. Because it forms a distinct and well-defined geographic and ethnic group. I shall call it *Ainogapanesia*, and it will include all the Japanese and Aino islands from Formosa to Kamtschatka.

Composite or mixed races, when without a distinct name, will be formed by giving the less predominating race-name an adjective form and making it precede and unite with the radical race-name, thus *Javanindians*, *Mahinjavan*. I shall use all new names, and especially compound and composite ones, as seldom as possible.

it with Africa, Arabia, Persia, India and Burmah. On the other it advances as a great insular band far into the Pacific, merging in the remote and wide Polynesian region and fronting the whole eastern coast of Asia, with which its connection is assisted by the numerous islands of Micronesia stretching up to the Japanese Archipelago, while by the Formosa-Philippine chain it unites with the coast of the Chinese empire in forming the western boundary of the North Pacific. Although we are far from thinking that the ethnic relation of Polynesia to America is of the nature maintained by some authors, we must not overlook the fact that the western coast of America is connected by the Pacific basin with all its other bounding lands, and that, as in other great ethnic regions, the whole is united by alliances, direct and indirect, some proving communications before the historical period between particular districts now apparently isolated from each other, and others indicating mutual actions still more remote, and having a far wider operation, ethnically if not geographically. The region embraced by this class of alliances, uniting the oceans on each side of the Indo-Polynesian islands, may be termed the Great Oceanic region. The continents of the Old and New Worlds surround it on all sides save the south, and it includes directly the countries lying on its borders, and indirectly all those that are ethnically connected with them. As ethnology advances it will probably be found that this region will enlarge, till its influence reaches the ancient northern tribes of the Euro-Asiatic continent through the highway of Mid-Asia, and thus becomes coincident with the habitable part of the globe. Researches into the Finnish and earliest Mediterranean languages already point to this result.

These great basins have several subordinate ethnic regions to which it is necessary to advert if we desire to trace to their sources the successive foreign elements that have been introduced into the Archipelago. The principal one in the North Pacific is that which is surrounded by the Japanese, Luchuan, Meiakoshima, Formosa, Philippine, Palos, Olahy, Marianne, and Bonin groups. On the S. E. it merges in the Micro-Polynesian band; on the S. W. it constitutes a portion of the Indian Archipelago; on the N. W. it forms the outer boundary of the China-Corean basin; on the N. it connects itself with the basins of the Japanese and Okhotsk seas, and is thus brought into direct ethnic union or close connection with the E. districts of M. and N. Asia. The China Sea unites the Indian Archipelago primitively with the great ethnic region of S. E. Asia by the districts of the Hong-Kiang, Tongkin, Mekong and Menam basins, and the marginal Chinese and Anam districts,—the Malay Peninsula, which forms the western bounding district, being ethnically a common portion of the archipelago and the continent. This Peninsular district again enters on the west into the twin basins of the Salwin and Irawadi, which are themselves closely connected more inland with all the previous basins, as well as with

the great eastern one of the Yang-tse-Kiang. The latter is intimately connected with that of the Hoang-ho, and forms with it the twin basin to which the most advanced and powerful eastern civilisation owes its development.

The Tibetan district* unites all the preceding ones, connects them with the great plateau of Mid Asia, and abuts on the eastern extremity of the primitive Iranian region.

The next ethnic region of the Indian Oceanic basin is that of the Bay of Bengal or Indo-Malayan Sea which unites the western margin of the China-Malayan basin with the eastern sea board of India. As the rivers of the Indian Peninsula connect it closely with the western marginal districts, the watershed being near the Indo-African sea, while the basin of the Ganges has its head nearly in the same longitude, we may consider the whole of India as a portion of this region. It contains therefore the district of the Malacca Straits, the marginal districts of the northern part of the Malay Peninsula, and the basins of the Salwin, Irawadi and Koladan all which appertain also to the eastern region. The districts that are peculiar to the Indo-Malayan basin, some however being common to it with the Indo-African basin, are those of the Brahmaputra, Ganges, Godavery, Krishna and Nerbudda, with the secondary districts between the Ganges on the one side and the Nerbudda and Godavery on the other, the great Dekhan and Singalese projection and the western marginal districts. India is connected with the Tibeto-Indonesian region, landward by the passes of the Himalaya, the Asamese valley, and the eastern margin of the lower Brahmaputra basin, and oceanically by the coasts and winds of the Bay of Bengal. By the latter it has also a direct and independent connection with the insular portion of the first region.

The next region is that of the Indo-African sea,† with the districts of the Indus-basin, the marginal district of Beluchistan, the great longitudinal one formed by the Persian Gulf and the basin of the Euphrates, the southern Arabian district, that of the Red Sea, and the marginal or Trans-Nilotic one of E. Africa. Of these the Euphrates and the Red Sea are of especial importance, for by them the ancient civilisation of the Mediterranean and the Nile spread their influence into the Indian region, while the former was itself the seat of a great archaic development of intellect and art. By the Indo-African sea and its winds all these districts are connected, directly and indirectly, with each other and with the western coast of India. The Indian Peninsula, enter-

* The relations of this important district (central ethnically as well as geographically) to all S. E. Asia and to Australasia will be considered in an early paper.

† That portion of the Indian Ocean extending from its N. W. boundary to the Mozambik Channel and including the Persian Gulf, Arabian Sea and Red Sea. It has had much influence on the ethnology of Eastern Africa. The corresponding eastern portion of the Indian Ocean may be termed the Indo-Australian sea. Important ethnic considerations relating to the Oceanic winds, make it necessary to distinguish these two regions from the middle one.

ing into both the eastern and western basins, and advancing into the middle of the ocean that separates the Transindian from the African region, is placed so as at once ethnically to attract or be attracted by both, and to be affected by the great developments and movements along the southern continental districts from the Ganges to the Nile. The ethnic region of the Indian Ocean may thus be considered as embracing at all periods the eastern districts of Africa and all the south western districts of Asia. Its more usual northern boundary is the great middle plateau of Asia, but this boundary is far from being a permanent one, and the southern region has many connections with the rest of western Asia, as well as with the Euro-African basin of the Mediterranean: We shall not stop to attempt any more precise investigation of the various kinds of districts, and their different relations to each other, although we shall hereafter give a general classification of them with reference to their comparative inaccessibility and seclusion. Some, like many of the Arabian table lands, from the remotest times to which either history or ethnology can yet go back, have confined and sheltered the same tribes. Others are so open, either from being easy of access, or from lying on or near the ethnic highways, that they have been incessantly exposed to the intrusion of foreign influences. Some, guarded by formidable barriers and almost inaccessible on one side, have great passes and valleys, mountainous isthmuses or seas, which connect them with the adjacent districts on the other. The relative geographical positions often differ widely from the ethnic. The connection between the races at the two extremities of the vast plateau of Asia, is greater than that between the Tibetans of the Upper Indus basin and their neighbours the Siah Posh of the Hindu Kush; and, to take a somewhat different illustration supplied by the genius of Europe, Singapore is ethnically nearer to all the principal rivers of the Archipelago, and even to numerous countries over the whole globe, than to the Sabimba, who live within twenty miles of us in the jungles of Battam. So in early ages while, in many regions, the people of the seaboard districts and lower river basins could have had hardly any knowledge of the inner highlands and their wild and scattered men, their relations with each other must have extended over long lines of coast, and their influence been carried, from time to time, to new worlds washed by the same sea which had nurtured their infant navigation. At present it is enough to draw attention to the fact that numerous varieties exist both in the character and extent of the districts and in their relations; that the latter at any one time, and far more when considered historically, are often exceedingly complicated; that the Indian Archipelago is connected more or less directly with the whole of the region of the Indian Ocean; and that this connection is of such a kind that it must have begun to affect the eastern islands at a very early stage of civilisation, and even while maritime art was in its infancy. As soon as boats began to creep along its coasts, the links of the ethnic chain which

binds the whole were formed. By the gradual extension of this intercourse between adjacent shores, and by occasional involuntary voyages across the open sea, the primitive isolation of the various districts must have been destroyed, the man of one been led or cast into another, and language and customs been diffused far and wide. To the Indian ethnologist it must be left to trace out the net work of radiating ethnic lines which spread over that great central region in early times; to shew, if it be possible, where not the primitive but the present non-Iranian occupants first set foot in it; what districts they have longest occupied; and how and where that civilisation arose which, before the entry of the Brahmanical race, had given a common language to so much of southern India. With every step that is made into the past by the explorers of the ethnology of any portion of southern Asia, we shall gain some new light for that of the Indian Archipelago.

The next section of ethnic geography relates to the comparative influence of the climate, vegetation and scenery of the different regions and districts, on the physical and intellectual character of their occupants. It is to this influence that every tribe owes its fundamental peculiarities of mind and person. The subject is still obscure, but the power of physical geography in developing ethnic varieties is well ascertained, and we must attribute most of the apparent anomalies to the exceeding slowness with which it operates, and to the different degrees and modes in which tribes, coming from dissimilar regions and bringing with them dissimilar constitutions and characters, are affected by it. As on all other sides of ethnology, so here also we see the national growing out of the individual developments, so that the elements of a sound knowledge of the relation of the national characteristics to the national region, must be drawn from a science that has hardly yet received a form:—that embracing the development of the infant mind by contact with the external world,—the results of the different aspects and active influences of nature in different native seats,—the gradual modifications of hereditary organism thus induced,—and the varying limits of its perpetuation after migrations to the many strongly contrasted regions which the world affords. The subject is vast, complex, and subtle, but it must yield to the spirit of modern research and the appliances of modern science.

Among the wider ethnic enquiries connected with this part of the subject, there is one which demands in every region our attention. At all periods the continents and the larger islands have been the seats of two distinct kinds of ethnic life, the inland and the maritime. To the inlanders the sea is either unknown or a subject of wonder and exaggerated fears. The pursuits and mode of subsistence of the two peoples are widely different, and their habits and ideas acquire an equal divergence. In the earlier developments the inlanders appear, on the whole, to be more elevated physically and mentally, and in most countries are the first to lose their wild

habits, to congregate, and to attain constant supplies of food and other benefits of civilisation. The tribes of the sea board are almost uniformly savage, half animal, often half starved, ichthyophagi. After the whole land has been pervaded by civilisation, there is still a strong distinction between the inland and seaboard characteristics,—the latter however being shared by the cities and marts on the highways and at the foci of the interior. The former are generally more purely native, and possess a much higher moral power. We do not everywhere find the great contrast that is displayed by the Semitic race in its two developments,—in Sidon, Tyre, Carthage, Babylon, and probably in Aden, great art and luxury,—in the plains of Idumea a Job, in Palestine a David, and over all the Arabian table land a fervid poetical and religious spirit, a bold and earnest barbaric life, and an intense scorn of the trading towns and their corruptions. But the Archipelago has its contrasts too, and none are more striking than that of the two capital national developments of the Malayu race, one on the lake of Sinkara amongst the Sumatran mountains, and the other on the shore of the great highway of the Malacca Strait, the second historical, the first partly so, and both long since arrested and destroyed.

Having endeavoured to lay a good geographical basis for our ethnology, we may next proceed to consider the different facts involved in human developments in the Eastern regions, and to ascertain which spring immediately from our common nature and are repeated or reproduced spontaneously in different countries and times, and which have an ethnic character, derived from some peculiarity in the region or race where they arose. The first step in this direction will be to investigate each great ethnic characteristic by itself, following it through all the tribes in the region, and thus gaining a comprehensive idea of the modes and varieties of its developments, and, as far as possible, of their causes and relations. The facts observed in the being and life of each separate race, are now to be viewed together as revelations of the same principles, illustrating each other and the nature of the common human tendencies in which they originate. It is obvious that this connected and comparative knowledge of many varieties of each ethnic trait, is an essential preliminary to all satisfactory enquiries into the histories of particular races. Without it we cannot judge of the weight and bearing of a characteristic, or combination of characteristics, which we may find in any race that becomes the subject of our special investigation. A structural form, a word, or a custom, that seems to group together several tribes of the Archipelago and to separate them from other races, loses this segregative value taken by itself when we find it in distant regions.

After giving general descriptions of the physical, mental and linguistic traits, religions, manners and customs of the races of Eastern Asia and Oceanica, noticing the more marked resemblances

to other nations which have struck me, I will endeavour to determine the geographical extension of the more important ethnic traits and their various forms, and to trace each to its source. This enquiry connects itself closely with the history of the civilisation of the Archipelago. At the end of this enquiry we shall be better able to understand the respective values of the different kinds of ethnic evidence. There is a great difference of opinion on this subject. Some writers exhibit a strong tendency to find in every similarity or coincidence in custom or language, between remote and mutually isolated tribes, a convincing proof of their descent from a common centre, and of the primitive unity of the human race. Others again only view such resemblances as proofs of the tendency of the formative or artistic activity of human nature to work in certain moulds or follow certain types, which are fundamentally implanted in it, or necessarily result from its intellectual development. As in all such cases the reaction of the one tendency against the other widens the breach, and removes both to a greater distance from the medium in which I believe the truth is to be found. I shall also say something on the art of comparing languages, for the real value of such comparisons, and the conditions necessary to preserve them from degenerating into mere speculations, are far from being generally understood. I need do no more here than allude to the great assistance given to all our most archaic researches, by that primitive chronology of mankind preserved in the structure of languages. The true place of the Asianesian languages has never been determined. Duponceau omits them altogether in his ideologic classification, and, as we have seen, Prichard and Bunsen include them in their Turanian and Japhetic alliances somewhat distrustfully. I shall endeavour to shew what their place is, and, at the same time, consider what value the linguistic chronology can claim. At present I shall only add that no real progress can be made in ethnology without resting our conclusions on a combination of every available kind of ethnic evidence. Connections and relations can be discovered by pursuing one branch of the subject by itself. But no approach can be made to a historical ethnology without an accumulation of evidence respecting all the traits we have mentioned.

The next division of the subject consists in a brief description of each race and its country, its history and traditions, and its relations to other tribes at the present and during historical times,—following it as far as we can in all its migrations, till we lose it in another tribe, or find that all further traces of its earlier life are obliterated. As the histories of particular tribes are sometimes found to disconnect themselves from the district which they now occupy, it is necessary not only to follow each into its older locations, but to trace back the history of the country itself. Every tribe and land has a twofold history, one special, and the other common to it with several other parts of the Archipelago, or with the Archipe-

lago as a whole. In the course of thousands of years many of the ethnic seats of the Archipelago must have been subjected to numerous foreign influences, some special, others embracing many shores and tribes, some feeble and others deeply penetrating. As the common or wide spread influences vary as to duration and extent in different seats, this, combined with the succession of special ones, must ultimately give a great peculiarity to the vocabulary of each people.

Lastly we must view the region and its nations as a whole, and gather together the existing evidence tending to throw light on its ethnic history, on the origin and civilisation of the different races that have flourished in it from primeval times or come into it from foreign lands, and on the influence that has been exerted on it from time to time by new ethnic developments and civilisations, whether indigenous or imported. Here also we shall be able to bring into one view the leading types of the insular developments, and show why some tribes have remained in a stagnant savage condition for thousands of years, while others near them have been changed and civilised by a succession of influences, foreign and native.

Our review of the facts already available for the ethnology of the region will be guided by that conception of the requirements of the subject which we have thus indicated in a general manner. To recapitulate, it will consist of the following heads: A. A general account of the ethnic characteristics arranged thus: I. The Individual,—§ 1. physical character; § 2. mental character; § 3. language; § 4. religion; § 5. arts; § 6. food; § 7. dress; § 8. houses. II. The Family. III. The Village, Clan, or Society, both socially and politically,—including government, social grades, distinct professions, amusements &c.. IV. The Tribe or Nation with its government, institutions, laws, war &c. B. The Ethnic Geography of the region. C. The Ethnology of each people, including, in addition to the subjects contained in A and B, a section on the characteristics and influence of its location and on its numbers, and a section on its History, embracing an enquiry into the original seat of its primitive and secondary stocks, their migrations, inter-mixtures, engraftments of foreign people and ideas, affinities with other nations in form, customs, language and other characteristics*. D. The Ethnology of the region as a whole.

Having placed our readers in possession of this summary of the facts already known and drawn from it such conclusions and suggestions as it appears to afford, they will be in a position to accompany us in a fresh and more full observation of particular

* As there are hundreds of minor rivers and other localities in the Archipelago each of which has its own history and presents some variations or peculiar characteristics, I propose hereafter to comprise the whole in a short Ethnographical Dictionary, and to give in it not only the names of those places of whose history something has been ascertained, but also all known names of places and persons, with an explanation, when possible, of their origin or meaning. The comparison of geographical and personal names is in itself an important chapter of ethnology, as it often

racés. I shall endeavour to supply for a few of the Indonesian tribes those facts which I have pointed out as essential for the ethnology of every region (*ante*, page 264.) I have selected for this more ample enquiry the Bugis of Celebes, the Kabayans of Borneo, the Battas of Sumatra and the Philippine islanders. The great Javanese and Malayan races will, I have reason to believe, soon receive further illustration from Mr Crawford, whose familiarity with the Archipelago, profound knowledge of the languages of these races, and genius for comparative philology, render him of all men the best qualified for the task.

That I may not raise too high expectations of succeeding in many of the enquiries which our review will necessarily suggest, let us advert briefly to the difficulties of the subject. When we view the ethnic history of the world as a whole, we are impressed with a conviction that our knowledge of it embraces only recent periods. No rude unlettered nation can go back with any accuracy many centuries or even generations, save those few which systematically preserve genealogies; and the many discrepancies and great blanks in the best of these, the Hebrew and the Arabian, prove how little they can be depended upon. Before the art of writing was discovered or adopted in S.W. Asia, the tribes located there, although considerably advanced, must have been in the same position as other unlettered tribes were then and are at present. We only shift our position by going back to the verge of the use of letters by any tribe, or by the tribe which first discovered them. Looking back from it we see the same causes of ignorance and error regarding the past, that now prevail in rude tribes, prevailing then over that tribe and over all the world. Every thing is lost in darkness. At the remotest period to which authentic history can anywhere reach, the same phenomena meet us, so that we have, 1st, a historic, and, 2nd, a prehistoric or archaic era. If we include in the historic time all that is authentically recorded, graphically or traditionally, and in the archaic all that can be positively proved by the evidence of customs, arts, &c., we must recognize a more remote or primordial period, anterior to the development of the civilisation in which these customs arose, but to which we can give a certain embodiment by the evidence of language. Of the duration of even the archaic era ethnology can tell us nothing positive. It tells us however that it must have been great, and, we should naturally be led to conclude, far greater than that of the historic period, because at the dawning of the latter, we find that every considerable nation of the higher historic antiquity had already assumed a fixed location and form.

These two great ethnic eras vary in different regions. The preserves records of the earliest inhabitants of a region after they themselves have disappeared. In Humboldt's Euskarian and Prichard's Celtic researches it yielded results of the greatest interest, and from the peculiar character of the ethnology of the Archipelago it is here likely to prove of more than ordinary importance.

base of the historic time is level. It is everywhere the present. Its summit, the base of the archaic time, is more full of inequalities than the surface of the globe itself. In most parts of the Indian Archipelago it descends close to the present. In some countries it is several thousands of years in height, and is being slowly lifted still higher by modern research. It is obvious that before there is a considerable development of civilisation, there can be no remains capable of assuming a historical character after the lapse of some thousands of years. Every extension backward of the historical era is therefore accompanied by a corresponding ascent of the dim ethnic era beyond. Now if we can prove the continuity or identity of the Egyptian race up to a higher historic time than any other people reaches, and establish a strong probability of no revolution having happened in its language, it carries back with it all other races whose languages can be directly connected with it; and if it be true, as it becomes yearly more probable, that all existing languages are related by a principle of progressive development, it follows that when we can carry any race back unbroken into a new and more remote era in the past, all the others that are distinct and equally or less developed are lifted with it.* But without at present dwelling on this more antique period, let us confine ourselves to the position, that a comparison of languages enables us to conclude with certainty, that every other existing language whose form has the same degree of distinctness and independence as the Chinese, the Egyptian, the Arabic or the Sanskrit, was also the language of a distinct family of mankind at the dawn of the earliest historic time, for no one of the latter was generated by another in that time. The cases therefore in which we can trace back a distinct family of tribes and languages to its origin must be very few, if any. The members of the European stems are merely recent admixtures or modifications, in which the different elements remain little changed,—so with Bengali, Kawi, &c. We have nothing in historic times like the formation of a new language with a strong individuality, such as that possessed by the Egyptian when compared even with the adjacent Arabic on the one side and the African on the other, or by the Chinese when compared with the neighbouring Mongol or ancient Indian. The same remark applies to the older forms of the Indonesian languages. They carry us back to a time anterior to the development of the great families of languages, and this must long have preceded the historic age. There is therefore great danger of error in attempting to explain the whole ethnic history of the Archipelago, and the changes and affinities of its languages, with reference to the facts of the historic time only, to nations now in contact or connection with it, or which have influenced it during

* The inference is much more extensive as we shall find, but it must be stated with the proof.

that time. The antiquity of mankind and the advance that has already been made in ethnology, warrant the conclusion that in every considerable region there has been a great succession of foreign ethnic importations, physical, linguistic, artistic &c. We cannot say positively or even conjecture how far back the human history of any particular region reaches. The historic time also by its far greater civilisation, amplitude in known events, and brightness of colouring, not only tends to hide the past, but, by its occupation of the mind, indisposes it to a free and earnest enquiry into the archaic era.

There is no region of which we can say that its present race, or any known previous one, is its earliest. In most regions there are remains or traditions of older races whom the present occupants consider to have been different from their own. This is the case in Europe, India, Siberia, Madagascar, America, &c. In the remotest Polynesian island such remains are found. In our own vicinity many illustrative phenomena are observable now. If the present influx of the Rawa from Sumatra into the interior of the Malay Peninsula is not checked, the Binua will be destroyed and absorbed, and all the south of the Peninsula present only Sumatran tribes. In all rude nations the past rapidly becomes dim, confused, exaggerated or wholly obliterated. To attempt therefore to prove that any tribe is the first that ever occupied a given region seems hopeless.

The difficulties attending ethnic research into the past are chiefly owing to the impossibility of confining ourselves to the particular district or region whose history we are exploring, and the necessity of carrying with us, at every step of the ascent, a knowledge of the contemporaneous condition of the prevailing races and civilisations in the rest of the world, or a large part of it. In this consists the extreme complexity and laboriousness of the subject. When we arrive at a period when new ideas or habits appear to have been introduced into the district, or when, having reached the limit of our explorations, we seek to determine the connections of the most archaic period to which we can go back, we have two sources of difficulty. Some indigenous development, of which the foreign germ was slight, may have spontaneously produced characteristics analogous to what have elsewhere originated from similar independent causes. If we satisfy ourselves that they have too specific a resemblance to foreign customs to admit of its being accidental, we must often find the same customs prevailing in several foreign countries with which intercourse was possible at the period. Again, the tribe which immediately bestowed the new acquisition may have since changed its seat, become greatly modified itself, or been obliterated. The movements of tribes tend constantly to alter the ethnic aspect of the influencing regions. A people at one time in close relation with the district, either by proximity or commercial intercourse, may, in the lapse of a few centuries, be

separated from it by revolutions in which the district is not involved, and of which its ethnology preserves no direct record. On land and at sea the historic times present us with several successive displacements of one race or one civilisation by another. There was doubtless a period when the Ultraindian countries were peopled by tribes in a very different state with respect to commerce, political position, external power and influence, and civilisation generally, from that which their present occupants enjoy, and so with China, India, the Euphrates, Egypt. Each has undergone great changes. Each, from time to time, has advanced, stagnated or retrograded. Every change of the race that occupies or prevails in any of the connected regions, each passing of the supremacy in navigation, power, art, and the active development of influential civilisation, from one people to another, complicates the ancient history of the Indian Archipelago.

The influence and activity of the indigenous Indonesian navigation and civilisation vary with the character of the foreign commerce. In the hands of one race the latter may prove only stimulative and beneficial. In the hands of another it may destroy the freedom, unity and power of the native trade. It is not necessary that the intruders should be more civilised than the old races in possession of the commerce, although this has generally happened in the Archipelago. In the history of the world we constantly find races of more vigour and courage depriving others more advanced in art than themselves, of their local supremacy and lucrative monopolies. Thus timid Egypt was sealed up in the Nile by the vigour of the Canaanites; the latter faded before the Greeks, the western Indian and African trade before the hardy and rapacious Arabs, the later Javanese before the Malays and Bugis.

In general, dominant maritime tribes repress and tend to extinguish the commerce of the feebler navigators. The Bugis, the Lanuns and the Malays, as they advanced, must have destroyed the navigation of numerous less powerful tribes, by their monopolising and predatory spirit. At present on the east coast of Celebes one or two states engross the navigation, and they do not now go beyond the adjacent islands, because the bolder and more enterprising Bugis and Ternatis come to them. Thus too the maritime Bajos of Minado are becoming extinct from the depredations of the Mindenauans. When the colonies of the superior maritime race have occupied and monopolised the coasts and navigable rivers, those portions of the older race which are not absorbed in furnishing wives to the new comers are driven into the interior and lose their maritime habits. Hence in so many islands we find inland tribes who have long lost all knowledge of navigation, and dread the sea. Unless we believe that each was created where we find it, with a marvellous likeness in person, language and customs to foreign tribes, we must allow that the first insular

patriarchs came by sea and were in general habituated to a maritime or fluviatile navigation, however rude it may have been.

None of the great revolutions or civilisations can have occurred in the regions connected by the Indian Ocean and the Mediterranean, without affecting the Indian Archipelago directly or indirectly, nearly or more remotely. The old developments of the Euphrates, the Nile, Syro-Arabia, and Iran, all taking place in a limited region between the two Oceans, not only mutually influenced each other, but were diffused indirectly and carried by families of the races themselves, to distant countries. Europe felt them on the one side and India on the other. If the Syro-Egyptian developments in the west and the Chinese in the east preceded those of the Iranian and Indian races, their influence in the earliest era of their predominance, when no other existed to obstruct and limit it, must have been different from what it became afterwards. The effect of every new revolution in the distribution and prevalence of races is to destroy the evidence of the previous state of things. The successive movements of Iranian tribes west and east must have gradually swept away older races or metamorphosed them by a large infusion of Iranian blood, ideas and language. The ethnology of the Mediterranean must have been once revolutionised by the maritime rule of the Phœnicians, and again by the destruction of that rule and the rise of the great Iranian dominions on the European shores. The Indian Ocean may have seen similar changes. There may have been African and Indian maritime powers before the southern Semitic people extended themselves to the Himyaritic region, and, borrowing the art of navigation from their kindred tribes on the Mediterranean, gave to Aden the maritime dominion of the Indo-African ocean. One early human development pervaded all Africa including Egypt. This is evident amidst all the diversities in form, colour, civilisation, and language of the people of that continent. Did this far spread development abruptly stop on the side where an African race, whether of exotic origin or not, was endowed with genius and inventiveness and erected the most ancient western civilisation, and along the seas and at the isthmus where highways were open for its extension to the east and north? Is the common African a more ancient civilisation than the Egyptian?

These are not merely possibilities to be taken into account, in order that any conclusions respecting the archaic period of the Indian Archipelago may be drawn with the greatest caution. When we bring into one view the leading facts in the ethnology of the world, we are struck by certain prominent features. The further we go back, instead of finding ethnic characteristics more diverse, we find them more uniform. It is true that, even with respect to the great civilised nations of antiquity which still exist, or did so in the historic period, we cannot reach to the actual commencement of their civilisations. But with most we can

ascend to a simpler culture, and one in which they appear to stand out less prominently from the other nations of the world. We can also trace most of them to confined seats immemorially occupied by them, and in which their culture was received. The permanence of the general character of their languages, and a comparison of these with the other languages now existing, prove that races speaking the latter, or older forms of them, had a contemporaneous existence. If we withdraw from the world the ideas and the customs generated by these civilisations, or in other words, go back to a time anterior to their development, we find a wonderful uniformity pervading the greater portion of the inhabited globe in religion, and in customs of many kinds. If we abstract from Africa all that she owed to the higher development of Egypt, blot out from the Asiatic region between the Mediterranean and the northern shore of the Indian Ocean, the Phœnician, Hebrew, Arabian, Assyrian, Babylonian and Iranian civilisations, from India all she owed to the Arian race, and from the region between the Bay of Bengal and China all that it derived from Iranian India and from China, we leave an older and far ruder development which is nearly the same throughout. That it embraced the tribes in which the higher developments afterwards took place, is evident from their retaining many of its traits. In the general character of the more active human developments of this era, we find almost a dead level, not of the negations of which the lowest ethnic stage consists at present, as it has always done, but of positive social forms of a barbarous nature. We also find that numerous traits of a specific kind may be traced over extensive regions, or identified in widely separated tribes. This general uniformity, combined with a sameness in many particulars, leads to the inference that the archaic world was connected. But the immemorial diversity in physical character and language, proves that this connection was accompanied by a distinct separation of races, as at present. We are therefore led to believe that mankind was even then very ancient, and that the prevalence of the same traits was owing either to the derivation of most races or their mother-races from a common centre in which the primitive civilisation was developed, or that an extensive intercourse existed, by means of which these traits were diffused, subsequently to the dispersion of the various races. The wide spread of any race shews that at one period its diffusion was unimpeded by the presence of races of higher civilisation and power, that is, it was the prevailing race of the region. If traits of a common civilisation are found over a large space, the same conclusion may be drawn. The nation with which they originated must have been the highest in influence at the time of their diffusion. All developments unconnected with that of the imaginative and abstractive powers and their productive action, are simple, and easily diffused even among the rudest tribes. They are therefore far more universal

in their influence than the civilisations properly so called. The latter are incommunicable to tribes at a great distance below their possessors.

We may select, as a great western type of this archaic development, that of the Nile, which was apparently the same as that of Africa generally;* as a central one, that of India; and as an eastern one, that of Asia. Populous nations in Egypt and India produced higher developments of this barbaric civilisation, if we may so call it. The Himyaritic nation of Southern Arabia or Saba, with its sun worship, human sacrifices, fetishes, ferocious wars, vindictiveness, grossness of the sexual relations, infanticide &c., appears to have come into existence while this ancient civilisation still predominated, and to have participated in much of its character, as was to have been expected from its proximity to the basin of the Nile and intimate commercial intercourse with its inhabitants. Saba presents itself as reflecting much of the civilisation both of Egypt and Phœnicia. Its great antiquity is vouched by its being mentioned in the enumeration of the ancient patriarchs (i. e. tribes) in Genesis, and its constant association with Cush indicates a connection of an intimate kind with the Ethiopians. With the recoil of cultured intellect† from the brutality of the earlier civilisation, and the necessity of maintaining itself above the corrupting influence of the gross animalism of the surrounding tribes by strong prohibitions and demarcations, Hebraism, Brahmanism, and Buddhism are connected. The religion of interdictions and exclusivism, and the later reactions against it of the levelling principle inherent in ethnic development,‡—which always ultimately re-asserts itself when most departed from,—pervaded India, Ultraiidia, and a portion of the eastern islands. But Africa and much of the insular region have until now retained the ancient barbarous manners.§ In other parts of the world we trace the same great archaic development in proportion as we find the Hebraic, Buddhist, Brahmanic, and Chinese civilisations wanting or imperfectly diffused. Thus in the ancient Iranian races of Europe, such as the Celts, and in several of the more advanced tribes in middle and northern Asia and in America, we recognize the same barbarous character and many of the same specific customs. It appears to be hardly doubtful that all the shores of the Indian Ocean were surrounded by races in this stage before the seeds of a higher

* Vide post. The archaic era of the Nile cannot be placed lower than 7000 B. C.
† Whether that culture be natural or supernatural.

‡ It is in vain that man attempts to place barriers around nations and classes. The great ethnic powers, sexual and intellectual, which always break through them, will ultimately fashion the human family in accordance with the design of God when he first fixed these powers in the human organism.

§ None of the great regions are without abundant remnants of this ancient ethnology, preserving their primitive character intact, subsisting as heresies beneath the surface of a later civilisation, or blended with it in many forms and degrees. In India the mixture and co-existence of the two developments can be best studied.

civilisation germinated in the basins of the Nile and the Euphrates, and that they were influenced by the more powerful and populous nations of the Nile and southern India long before the later and slowly descending Iranian civilisation touched them. These races included navigating tribes, otherwise they could not have spread themselves over every habitable island of the eastern Ocean from Madagascar to the Fiji group, if not throughout Polynesia also. To account for this extension, it is not necessary to suppose that they had larger boats than those in which in modern times the Papuas have been accustomed to make descents on Ceram, and the Sakalavas on Comoro and the coast of Africa. But the far higher maritime art of southern India appears to be one of the most ancient in the world. It was certainly not derived from the Brahmanical tribes of the northwest, and it was too much in advance of the Himyaritic to have been borrowed from them. There are abundant reasons for believing that India, before the prevalence of Brahmanism, was at least as civilised as Africa, and nations who had reached this stage, were as capable of perfecting a navigation of their own as the Chinese, and far more so than the Arabs, who wanted the nurseries which the large eastern rivers gave to India.*

Although I have reserved the subject of language, I will add here that a general view of linguistic facts also presents some prominent and remarkable features, which are far from being opposed to the evidence of customs and civilisations. One is, that all known languages are capable of arrangement according to a certain gradation of development. Another is, that over wide spaces they have a common character. It cannot but be that these facts have a valuable ethnological import and are mutually connected. A third circumstance that arrests our attention is, that the more organic development of language does not continue to connect itself with that of the civilisation of the race that speaks it. The predominance of certain advanced ideas and arts, tends to arrest and fix the organism of a language over a considerable space, although its further glossarial and literary expansion is intimately dependent on the progress of civilisation. This operation of a high civilisation is mainly owing to the extension which it gives to the tribes that possess it, and to its influence on the minds of adjacent less advanced tribes. But the fixation of language as a general ethnic phenomenon is not dependent on civilisation, nor is civilisation dependent on an advanced language. The concurrence of circumstances necessary to produce a civilisation may do so in a region occupied by a people of any organic and linguistic development. But the character of the civilisation and the degree of fertility, advancement and refinement which it can attain, compared

* The earliest glimpse we have of the vessels of the east coast of India is at a comparatively recent period, 1800 years ago, but it is strongly in favor of an indigenous art.

with the civilisations of other races, will for ever depend on the prevailing national organism.

All these phenomena appear to be susceptible of simple and rational explanation. The earliest forms of language were necessarily simple. As soon as they were sufficiently developed to serve the purposes of speech, they were fixed by habit. Every subsequent new development or partial change of form must have been the effect of some change in the organism, position or habits of a family* and the tribe into which it expanded. Separation from the main stock must have preceded every such change, because proximity keeps up a community of habits and ideas. A new physical geography operating on the senses, the imagination and the organism, exciting to a fresh inventiveness, pouring in a flood of new ideas, and leading to a dominion of new habits, must powerfully aid the transition. At all events, before there can be a new development of language there must be a mental revolution, however brought about. It can hardly ever be very rapid. It would rather seem to be analogous to that slow operation of physical geography which produces

* I shall have occasion hereafter to examine the admirable discourse of Hensen, to which I have referred in a previous paper on the generation &c. of languages, (ante Vol. III p. 637.) He contemplates the formation of new languages in nations and communities, attributing them to colonisation, political disruptions and dissolutions &c. In the text I chiefly look to a successive excision from tribes, of single pairs or families with different intellectual organisms, and their exposure to new stimulants. In every tribe many kinds of organism are produced in each generation, which would naturally lead to various intellectual developments, if the parental and social influences did not destroy freedom of growth, and impress the same national mould upon all. We know in civilised countries how great is the struggle of genius to free itself from the thralldom of conventional ideas and expressions, and shape out for itself an original embodiment of its inspirations. But if an individual organism, before it has lost its youthful impressibility, escape from the national prison, which can only happen in ruder lands, and obtain, in a new scene, mental independence and fresh impulses, considerable changes in ideas, habits and language may be produced, which will show themselves in a more matured and distinct form in the next generation. The old language must be imperfectly known or greatly lost, to allow of a new development. The more fully the parents preserve the former, the less original will be the elaboration of the latter by the children. If an intellect of great vitality or originality happen to be born amongst the latter, a large stride in a new direction may be made. It is by a succession of such steps, each requiring an extraordinary combination of favourable circumstances, which can in general only occur at long intervals, that a new language is ultimately attained. The intervals of fixation are never wholly so. A slow change goes on even in the most fixed languages, so that each fresh step is taken from a somewhat different level from that reached by the preceding one. But a tribe can never effect an organic change in its language, which must remain the same in all ideological essentials so long as it retains its independent existence. The language of every intact tribe has preserved its organic identity since its character was given to it by the single pair who originated it. It is not because the Chinese letters are ancient that their languages have retained their identity, but because the races have continued to exist while hundreds of others have been destroyed or transformed. So the Iranian Siall Posh have preserved theirs by the aid of position,---so the Copts, Slavians, Armenians, Welsh &c. A mixed tribe may make a mixed language. But organic changes belong to segregated pairs and their children. I do not overlook the slow change to which the language of every nation is subjected, and to which I have already drawn attention. (See *On the generation, growth &c. of languages*, ante Vol. III. p. 671.)

diversities in the physiological characters of races. The ethnic history of the world must present a succession of developments, fixed forms of civilisation, and revolutions producing new developments and destroying the predominance of the fixed forms. All this requires much time. Each successive development is of extremely slow growth. When fixed, it necessarily endures long, because, without the possession of great power, it could not have grown up at all, and the very cause of fixation is a cause of perpetuation. Every gradation in the structure of language appears to be connected with a revolution of the kind indicated. It marks a conscious or unconscious revolt, or an accidental deliverance, of the mind from the shackles of habit and antiquity, the dawning and prevalence of new ideas, and the formation of new phonetic and ideologic habits. The main task of the ethnologist is to discriminate these developments, to ascertain the extent of their influence and operation, and, if possible, to trace them to the locality and the tribe, for we can never reach the family, in which they originated. It would follow from what we have said on ethnic geography, that at different times in the primordial era, there may have been several developments and revolutions occurring contemporaneously in districts secluded from each other. But the majority of human races have a far greater tendency to stagnate than to advance, and accidents and revolutions capable of engendering new languages are rare and powerful in their operation. When they happen they tend to transmit themselves far and wide, though slowly, and to embrace numerous stagnant tribes in their progress.

A strong beam of light is cast into this obscure era by the certainty that powerful civilisations arose at a very early period. The Chinese civilisation, by protecting the language of the Hoang-ho, has at once preserved a remnant of a very early language, and a record of its own extreme antiquity. The Egyptian civilisation has perpetuated another of the earlier developments of language. The geographical distance at which the two are placed affords an additional presumption that no other linguistic developments were then much in advance of them. It is probable therefore that a certain intellectual level then prevailed over the world, and that the revolutions in which the Indo-European languages originated, occurred subsequently to the beginning of the civilisations of China and Egypt.* The prevalence of particular kinds of language over considerable tracts becomes of great importance, if each family of languages be thus the record of an ethnic revolution and development, and its extent be a measure of the force and predominance of the tribe in which it took place.

Every great civilisation, intellectual or material, tends to increase population and to extend itself on all sides where physical

* Strictly we can only conclude that in origin the Chinese Ideology preceded the Egyptian, and the Egyptian the African, and other more advanced ideologies of the same harmonic class. The organic change that produced the distinctive

barriers do not exist. If it has not extended far, it is either young or not so strong as the older civilisations, which can hardly ever happen, because in its origin, it is, in most cases, an advance on one of these, or a reanimation of it. The Chinese civilisation must have early exerted a predominating influence to the southward and westward, and repressed all tendencies to new developments of ideas and language within the range of its power. Amongst the many ruder tribes that saw in it the acme of intellectual and constructive power, no idea could arise capable of generating a higher or even a different civilisation. As the lower African tribes speak of the higher as gods, as every nation has at one time cherished the belief that its governing class, royal, noble or sacerdotal, is divine, and remained intellectually paralysed the while, so the moral atmosphere of the Ultra-Indian nations has continued to be loaded with the idea of China and its greatness. On the evidence of language we may conclude that the present more western monosyllabic tribes or their prototypes were in existence when Chinese civilisation arose. Insurmountable difficulties oppose the hypothesis of their having been derived from any of the languages of China after the dawn of its civilisation.* Whether they were founded about that time or had long previously existed contemporaneously with the Chinese tribes, as is most probable, the subsequent subsistence of their languages for some thousands of years in a similar organism to the Chinese, however it may be attributed in some measure to the influence of the latter, must be taken mainly as a conclusive proof that neither the Chinese letters, as Neumann maintains, nor even the Chinese civilisation, were directly the cause of the preservation of monosyllabic languages in the world.

While the Chinese civilisation protected a primitive linguistic organism, a succession of new developments took place beyond its vast mountainous boundaries,† each of which had an important place in the history of mankind. One of the most widely extended of these connects itself with the prevalent barbaric development which we have been considering. Nearly all the languages spoken

Chinese intellect and language ultimately induced its distinctive civilisation when fostering circumstances arose, but the precise character of the Chinese ethnic development at the time when the Egyptian linguistic prototype arose, cannot be determined.

* There is some evidence that the most prevalent Ultra-Indian monosyllabic tribes descended from Yuman, as we shall see in a subsequent paper.

† It is impossible at present to ascertain whether the earlier of these developments took place before or after the Chinese civilisation. I think the evidence is in favour of their anterior origin, or at least of that of their mother-tribes. A very long period must have elapsed after human families were planted in China before the pressure of population induced an abandonment of nomadic habits, a fixed agriculture, and a slow discovery of different arts. Although therefore a first impetus and direction was doubtless given to the Chinese mind before the more advanced languages arose, it may have long retained a still cruder linguistic form before its higher artistic and logical development began. During this normal era greater linguistic advances may have been made by human tribes in other regions: Neither the language nor

by the races in which the barbaric element remains prominent, or did so into the historic time, have strong resemblances, sufficient of themselves to suggest the belief that there was a considerable sameness in the intellectual development with which they originated. They connect themselves on one side with the Burmese and Egyptian and on the other with the Iranian, the latter being in fact the Turanian linguistic type somewhat changed by a higher mental energy and art. They are all primarily dissyllabic, strongly intonated and harmonic, mostly vocalic,* possess much phonetic fluency, euphonic mutability, attraction, and reflection, are ideologically crude, and express abstract relations by prefixes, infixes, postfixes and by phonetic unions and changes.

The conclusion I would draw from the evidence of moral character and customs, that this development of mankind was of vast extent and long duration, is thus confirmed by an examination of languages. The more advanced material civilisations of the Nile and the Hoangho appear as partially secluded ethnic spots on the globe, which every where else presents this general uniformity in all its higher national developments.† At a late period we see the superior organism and intellectual energy of a few tribes breaking through the level of this fixed barbarism. Those tribes were by no means offshoots from the more ancient civilisations of Egypt and China. They were genuine members of this second and hitherto most extended of all human developments. The Iranian family, as they spread over the region of the barbaric culture, must, as we said, have destroyed great numbers of tribes and languages,

the intellect of the Chinese exhibit evidences of having ever undergone any considerable change after the reception of the earliest utilitarian bent. Both display a total want of imagination, the source of all intellectual revolution and elevation. That stirring of the mind which lays the foundation of the linguistic developments and a certain progress, must not be identified with the artistic and scientific civilisation to which it may eventually lead. The organic and psychologic change which induces and preserves the linguistic one, may not for thousands of years display itself in art, science or any other elaborate culture, but it will do so whenever favourable circumstances arise, because the capacity always exists. In this as in most things, it is with tribes as with individuals. The Indo-European race, after having acquired their organic and intellectual expansion, might still have remained in the material condition of the ancient Teutonic tribes or even of the Sikh Posh of the present day, if circumstances had not aided the native energy in producing a great development in population and power. For the highest as well as the lowest organisms are subject to the great law of habit and fixation. It must also be borne in mind, in connection with this subject, that advanced languages which could only have originated in higher organisms, may be communicated to tribes of a lower development without thereby improving or altering them. So most discoveries and inventions are simple to all intellects when once clearly announced, although only a few minds could have originated them. When we compare the Chinese intellect, languages and civilisation with those of other Asiatic nations we shall enter at large into this important subject, which is only little understood because it has been little attended to.

* Compare Kafir, Malgasi, Sauihil, Bugia, Australian, Telugu, Japanese, Mongol, &c. But there is a large consonantal class also. And the two phonetic tendencies are found in other families of language.

† We have not yet sufficient evidence to except the Euphrates. Although China and Egypt were protected by their position, their influence on other nations must have been considerable and they were doubtless always exposed to attacks.

but must also have assimilated many.* It is only now that the civilisation of the Indo-European tribes, after a struggle of more than four thousand years,—certainly far more, but how much we cannot yet conceive,—is giving decided token of being destined entirely to displace the barbaric civilisation, and thus acquire a dominion as universal as the latter had obtained at the dawn of the former. The latter still prevails over considerable regions, and what is remarkable, it is most persistent in that in which it appears to have been earliest developed, and which is nearest the great seat of the highest activity and advancement of the former.

The reader will bear in mind that I do not allege that all the harmonic languages were the result of one development in one family. *A priori*, or rather if we looked at the nature of language alone, we should expect that the passage from the monosyllabic, being a natural one, took place independently wherever the tones decayed. Again, although every early language must be strongly intonated, there is no proof that all were monosyllabic to the extent which Chinese is. It is the tendency of the mass of human races not to change their ideologic habits, but to remain fixed in their intellectual condition, that renders it possible that there may have been fewer independent linguistic developments than we should otherwise have thought probable. I do not here give any opinion as to the number of sources of the harmonic languages. This subject we shall soon examine when comparing their ideologies. All that I desire at present is that the reader will recognize the importance for our ethnic researches of these two facts, 1st, that the great majority of human tribes of the lower developments tend to remain entirely bound down by habit and unsusceptible of internal ideologic change (a glossarial change is inevitable every where,) and, 2d, that when an ideologic change does take place in a tribe or rather family, it marks a fresh intellectual energy and inventiveness, depending probably on an improved organism, or at all events becoming permanent through the latter, however first stimulated; and this very vigour in which it originated, tends to extend the power and influence of the tribe and of the language. It must not be overlooked that, in the course of thousands of years, as a tribe extends and generates numerous distinct tribes, placed in different ethnic and geographic circumstances, the same general linguistic structure may come to characterise nations in very different stages of civilisation and presenting great physical and intellectual contrasts; just as we find amongst a people of the highest mental and linguistic developments numerous individuals with low organisms, and stupid, savage minds, who, if

* Dr Pritchard concludes from linguistic data that the Iranian mother-race had made little advance in arts, and supposes that it was nearly on a level in most respects with the nomadic Tartarian race, although its mental culture was much greater.

surrounded by abetting instead of counteracting influences, might originate barbarous and stagnant tribes.

There is another point of view in which intellectual transition states have an importance for ethnology. When the mind once rebels against the dominion of habit and ceases to look upon everything ancestral as sacred, when it thirsts for freedom and can only find it in deep draughts of the new, it has passed to a state of susceptibility and inventiveness, which is capable of seizing and assimilating every hint that is presented to it. This is the condition in which all ethnic developments or rather their germs, individual developments, originate. If an advanced and elaborate foreign civilisation be offered to the mind so excited, it will expend its energy in adopting or adapting it. If only some detached fragments of such a civilisation reach it, these will become the germs of fresh indigenous forms of civilisation, because when it has raised itself to the conception and adoption of these fragments, it has, at the same time, acquired a new direction for its activity, and a tendency to give a practical form to the suggestions that constantly radiate through it from every new idea, as necessarily as light does from flame. In the Indian Archipelago we shall find abundant illustrations of this indigenous germination of foreign ideas, but generally with that low degree of vitality, and imperfection of results, which were to be expected from the comparatively feeble and sluggish organism and intellect of its tribes.

In every great era after the earliest there must have been many stagnant and a few progressive tribes. It will probably prove that most of the existing tribes and languages have been derived from the latter, many of the more ancient stagnant or more barbarous tribes having been successively destroyed and transformed or assimilated by them,—and that most of the present barbarous tribes belong to some of these early civilisations, their long stagnation arising from their having become partially isolated, and so secluded from the operation of later civilisations. That the prevailing civilisations of the world have proceeded from a few foci of light successively kindled in the onward march of mankind, is, I think, now capable of being satisfactorily proved. That the prevailing languages have also derived their organism from a few intellectual revolutions, becomes yearly more probable.

It appears likely that there will prove to have been one great development of intellect in S. W. Asia,* consequent on a more

* There can hardly be a doubt that the intellect which civilised the Nile-basin was not of African but of S. W. Asian origin, as Dr. Morton believes. When the Egyptian civilisation arose, the S. W. Asiatic culture must have been comparatively rude, because it had either not freed itself from the earlier barbaric culture, or readily adopted a great portion of the barbaric African forms, if African tribes previously existed. It is quite possible, and indeed probable, that the first stimuli to the great development which produced the Indo-European languages and culture, may have been derived from the Nile. There is nothing yet to shew that art was earlier or as early in the Euphrates-basin as in that of the Nile. When

refined organism than the human race had previously produced, and necessarily leading to freer, bolder, more earnest, more reverential and therefore truer and more comprehensive views of nature. The science, material and spiritual, which had already dawned upon man in Egypt and appears to have been in an advanced state six thousand years ago, must, for a time, have had that intensely stimulative influence on the higher Asiatic mind, which all great discoveries or revolutions exert. Up to the period of Egyptian culture the races of mankind throughout the world participated in the comparatively barbaric development which we have indicated above. Over all Africa, Europe, northern and middle Asia, Oceanica and America, and, there can hardly be a doubt, over southern Asia also, save it may be in China, the prevailing uniformity marked the winding up of a great era in the history of mankind, for only a vast lapse of time could have allowed one development to embrace the world, and overcome all the impediments to its diffusion arising from the rudeness of arts. In S. W. Asia and the Nile a new activity of intellect broke through the universal stagnation, and the scientific era dawned with a series of discoveries, any one of which is sufficient to attest the fact that a higher organism had been gradually developed in this corner of the world,—theism, purer ethics, poetry, a more advanced astronomy, letters, architecture, sculpture, ships, and improved arts of many kinds. Egypt by its language and partly by its organism, character and customs belongs to the earlier development, from which all its organic advancement never entirely freed it. By its higher organism and its civilisation it associates itself with the present era, of the culture, but not the genius of which, it was the mother.

I need hardly remark that I consider the opinion maintained by many Germans, and, in our own country, by Dr Prichard and other writers, that there was a kind of supernatural energy in mankind during the early developments, to be entirely imaginative

the Egyptian language is better known, and its words of arts are compared with the oldest Euphrates words, some light will be thrown on this. It is clear, not merely from strong probability but from evidence of all kinds, that the Nilotic race was not isolated from the S. W. Asian races. The more developed African languages present no difficulties, as we shall explain hereafter. At present the reader may refer to the remarks contained in the note to p. 206. The Egyptian language must have received its organic form at a period long anterior to the time when the pressure of population in the Nile-basin began to produce a higher artistic and scientific culture. The language of Egypt first took its characteristic structure in a family, whose locality we know not, although it was probably in Asia. Its arts were elaborated by a nation who filled the valley of the Nile. The Asiatic tribes who attained higher linguistic developments, probably in all ages received successive stimulants from the older and greater civilisation of Egypt. The seeds of science and art imported from the Nile, and germinating in a more capacious and fertile mental soil, gradually advanced some of the Indo-European tribes to a higher character than that of the Egyptians. On the other hand the Nile appears, from Dr. Morton's researches, to have repeatedly or constantly received an influx of the higher organism of S. W. Asia.

and unphilosophical. The contrasts afforded by different races in our own day are more striking than any that the world ever witnessed before. If we compare the English with the Papuas we ought, in the same way, to consider the former as a divine race. Looking up from the Papua level of humanity, the intellect and the formative power of a Goethe, a Humboldt or a Smeaton have the same appearance of being supernatural, if we cease to regard as natural all developments of which the human organism is susceptible. The source of the error in question is the vast magnitude assumed by the near or the historical, and the dimness and apparent diminutiveness of the archaic and primordial eras beyond. The mind refers to a few centuries, numerous ethnic and linguistic developments, while the last 4,000 or 5,000 years have not perfected one, and to account for this marvellous circumstance, it assumes that the infant human intellect possessed a gigantic power and activity. The only conclusions that a comparison of races and their languages justifies us in drawing are, that, in the earlier eras of human history, the segregation of families in seats of which the ethnic geography was new, happened more frequently than it could do when men were spread over the world, and that most linguistic developments may have taken place during these eras; * that the more developed a linguistic organism becomes, the less susceptible is it of striking changes; that the first complete transition from the tonic or monosyllabic to the harmonic or polysyllabic organism, was so great a revolution that it must have been attended with intellectual excitement and fresh energy, although there is no reason to believe that it was not very slow in its progress, and by a succession of developments in different tribes; and that no change save an exceedingly slow and comparatively superficial one, is possible in languages that have become fixed by the prevalence and permanence of one kind of development or civilisation, whether progressive or not. But the most simple as well as the most developed organisms are liable to become fixed, and every successive organic development appears destined to endure for thousands of years.

The extensive spread of any language must have occupied a great period of time. If we imagine migrations proceeding from one family, before the earth was occupied by previous human inhabitants, a prodigious time must have elapsed before one of these primordial streams could traverse some thousands of miles, when every natural obstacle and enemy was formidable in proportion to human ignorance, timidity and want of art. † Migratory streams proceeding in later eras from more developed centres would proceed more rapidly, but they would everywhere be opposed by the prior occupants of the lands on which they moved. This would cause

* But the first spread of mankind over the globe, if from a single centre, must have occupied an enormous period.

† Moreover as long as man remained in this condition, his intellect, and consequently his language, could receive little development, save in a few favoured spots.

longer pauses, and many centuries would often elapse ere they displaced the older inhabitants of particular districts, and began to extend themselves into the next. When we consider how small the impression is that has been made on the ethnology of the world, by the known changes in races and languages that have taken place since Egypt was populous and civilised, we must conclude that the whole of this period belongs to the recent history of mankind, and that the more ancient history, in which the numerous races and languages organically distinct, were developed and spread over the face of the earth, occupied a far longer period. It is at present impossible to say that 8,000 or 10,000 years or even a less period, would not be sufficient, and it is equally impossible to say that even the greatest era that geology will allow for man's residence on the globe, is too much.* In connection with this subject, it should be remarked that the obliteration of tribes has been going on in all historic times, and we must therefore conclude that it has always characterised mankind, and that the existing races preserve only a few of many languages that prevailed in the remote archaic and primordial eras. Each leading tribe expands, and spreads its men and language, at the expence of others.† It does not follow therefore that when we have classified the known languages of the world, we shall have continuous series and ramifications of developments. Numerous blanks and abrupt transitions must exist. It is so in all organic series, but fortunately geology is continually supplying some links that were wanting in those of the botanical and zoological. The important blanks in language and letters which the monuments of Egypt, Assyria, Persia and India have recently helped to fill up, make us keenly regret that there is no probability of finding more fossil languages.

It would greatly assist our researches in the Indian Archipelago, if we knew, with any degree of certainty, what the succession of leading events had been in the archaic ethnology of the Continental portion of the Indian Ocean. Connections are easily established, but their origin, and the directions of ethnic movements, are generally obscure. Ethnic geography gives us some assistance by pointing out the great highways, and where its indications are

* We do not intend to add any thing to what we have said in the note to p. 263 but our readers may refer to Prichard's remarks on the Biblical chronologies, and to Bunsen's views. The author of the *Church of the Future* considers ancient Egyptian history as representing the *Middle Ages* of the ancient world.

† The development of mankind is in one respect like that of a tree. From the same stock rise numerous branches, which again give out new ones, and so on through a complex ramification. But the interlacing branches do not maintain their independence like those of the tree, nor is their connection with the stock retained. The human branches seldom meet without a process of absorption and destruction commencing, so that some branches are constantly being obliterated, or eaten through, and the continuity broken. If we suppose the tree a polyp, confined in its growth and that of its offshoots to a limited space, its different branches and twigs preying on each other, and detached or excised ones retaining their vitality, the comparison will be more illustrative.

confirmed by physical, linguistic and moral evidence, little room is left for hesitation in adopting the conclusions to which they lead. We can only now advert to one of these indications in the briefest manner. Mid and south Asia are strongly contrasted in their physical characteristics. In historic times there have been successive movements of Mid-Asian races to the W. and S. upon the races that had preceded them there, and whom they have subdued. Ethnic geography tells us that it must always have been so. Middle Asia naturally nurses hardy and rude tribes. Their contests cause migrations. They are pressed to the W. and S., which are more easy of access than China. The comparative softness of the southern nations from the climate, and the temptation held out by their wealth and refinement, provoke conquests. Independent of all great aggressive movements, family migrations have always taken place from M. to S. Asia; while the difficulties of the mountain barriers and the rigour of the climate, have prevented the stream of migration ever being from the south to the north. The two regions always presented and always will present this contrast, although the progress of civilisation tends more and more to modify, and may ultimately neutralise, its effects. If we now view the languages of the old world in connection with this law of ethnic geography, for such it seems to have hitherto been, we might conclude, with a degree of probability, that, in eastern S. Asia, the evident connection between the Chinese and the Tartarian races, arises from the former having descended from Mid-Asia, and not from the latter having ascended from the Chinese basins. Proceeding westward we may, in the same way, conclude that, in the Indo-Malayan basin, the Burmese and the allied languages preserve some evidence of one of the southern movements of the Mid-Asian tribes; the Tibeto-Indian languages, of another; and the Old Indian languages, of a third, from the N. W. (not N. E. as Dr Prichard supposed) which connects itself more decidedly with the existing Mid-Asian races, although the S. Indian are so distinct from the Tartarian languages, that the period of the migration must have been very ancient.* Africa again points to movements long preceding the origin of the Semitic, Iranian, Old Indian and even the present Tartarian races. Its languages throughout are strongly allied to the Tartarian and earliest Indo-European, but they have also far more Semitic tendencies than either the Tartarian or its Indian allies. They therefore recede to a time when the organism of the Mid-Asian languages was not fully developed, but exhibited all the chief elementary tendencies and characteristics of the Turanian, Iranian, and Semitic. This evidence of the

* When I speak of ethnic movements I do not mean single migrations, but migrations continued during long periods, sometimes for thousands of years, until the migrations take a new direction, or till the causes that induce them, cease to operate or are opposed by new forces arising in the region to which the movements were directed, or in intermediate ones.

antiquity of the African languages is amply confirmed by their structural and glossarial differences, which are so great as to shew that each took its form at a period when the harmonic organism was comparatively crude, and probably not greatly advanced beyond the Egyptian. Lastly, the Iranian languages themselves are only Mid-Asian ones rendered inflectional.* The tribe who spoke them appears to have descended from a family with a finer organism, that was planted in Bactria or Irania, and, increasing there in population and strength, became a new fount of nations which spread to the S. E. and N. W. The Semitic tribes also probably belong to a similar era. The latter located in front of Africa and the former in front of India, long prevented all movements of the more easterly Mid-Asian races upon the lands to the S. and S. W.†

It is evident that Africa has not been directly colonised from India, because her languages have neither the highly developed and well marked Tartarianism of the S. Indian, nor mainly the Tartar-Chinese forms of the Indo-Tibetan. Moreover they have far more phonetic and euphonic fluency, and other indications of the earlier harmonic era, than any existing Indian languages, although some of the latter are remarkably fluent. From the Sechuana to the Berber, the African languages exhibit diversities and combinations which can only be referred to a crude Tartar-Semitic origin, and there is no evidence that any other part of

* As to the comparatively small importance of this change in itself, see Vol. III p. 619. It can hardly be called an organic one, or at least is so in a restricted sense only, because it seems quite possible that the same tribe might gradually convert a postfixal language like the Tamil, the Turkish or the Australian, into a postflexual one like the Latin. A Turanian language like the Median, having an Iranian collocation, might, in the hands of a tribe of great intellectual power and activity, become inflectional in the course of an era of no great length. In that case the organic development which ultimately produced the inflectional language would have originated in a family possessed of a non-inflectional language. Fully to understand how closely the general character of the Iranian approximates to the that of the Tartarian, it is necessary to compare both with the other great groups of the Lau-Chinese, the Asianic and the African. In the latter the ideologies of even adjacent languages exhibit more striking differences than the Tartar-Iranian languages. I particularly refer to the position of the relational particles. In the Ugro-Tartarian, Tibetan, Lurmesse, Old Indian, and most of the Iranian, they are almost uniformly postpositional. In the Lau-Chinese, African and Asianic their position varies from one language to another, and even in the same language it is not uniform. The prevailing tendency of the African and Asianic however is the reverse of the Tartar-Iranian, prefixes and initial inflections being much more,--common than postfixes and final inflections. The great prevalence of a uniform system of postfixes in Asia and Europe is another evidence that the languages thus characterised belong to late eras. The freer ideology of the African and Asianic concur with other considerations, in evincing that they belong to an earlier era of the harmonic tongues than the Tartarian. The collocation of the Tartarian and Iranian were probably originally much less divergent than they now are. The change in that of the latter seems to have been, in some degree, connected with the sinking of postfixed particles into inflectional endings.

† I have not referred to the Euskarian, Ugrian, Samoldean, Yenisean, N. E. Asian, American and other older races, because they are not immediately connected with the basin of the Indian Ocean. We shall find it necessary to advert to them when we endeavour to ascertain the true position of the Asianic languages, and the particular eras of linguistic development with which they associate themselves. In this enquiry every family of languages in the world is illustrative.

Asia, could have applied their prototypes, but that where it is naturally to be sought, the adjacent S. W. region, where Semitic, Tartarian and Iranian (i. e. advanced Tartarian) existed in close proximity, the Iranian preserving more of the Tartarian character than the other members of the same family, and the Tartarian having an Iranian structure and many Semitic roots.* The difficulty hitherto presented by the contrast between the more Tartarian of the African languages and the fully developed Semitic of Syria and Arabia, has been lately much removed by the researches into the ancient languages of the Euphrates basin. If I may judge from an imperfect newspaper notice of Major Rawlinson's latest communication to the Royal Asiatic Society (in February last) the Babylonian language of his inscriptions has an African or Semitico-Tartar structure. Various linguistic types beneath and between Egyptian and Babylonian, and between them and Tartarian, probably prevailed in numerous tribes inhabiting S. W. Asia, and Africa, during the archaic eras which preceded the existence of the families from which the Aramaean, Canaanitish, Himyaritic, Babylonian, Median, and Persian tribes descended. Even after the connection between the two continents by the isthmus of Suez, was cut off by the predominance of the Egyptian race in the lower basin of the Nile, the tribes of Arabia and the Euphrates may have continued to communicate with Africa by the Red and Indo-African seas. In India again the Tamulian era is evidently long posterior to that of the development of the African languages, but there is evidence of the existence of older tribes and languages more nearly related to the African. The Iranian tribes, from the high development and great structural and glossarial affinities of their languages, evidently belong to a very recent era compared with the African or even the present Tartarian and Old Indian. Yet the period when the distinctive Iranian bent was taken by a single family, must be exceedingly remote, for even the highly developed Sanskrit cannot have a less antiquity than 5,000 or 6,000 years, and between it and the origin of older Iranian forms, and

* The basin of the Euphrates throughout probably presented transition languages, and the adjacent region between the Caspian and the Black Sea, from its mountainous character, has preserved tribes that appear to be connected in their languages with the Ugro-Tartarian as well as the Euphratan and Iranian. The Armenian roots are frequently Medo-Persian. The Georgian has some resemblance to Iranian but more to Turanian. The Circassian again have connections with the more ancient Turanian.—Finnish, Samoides &c. (See Klaproth's *Asia Polyglotta* and Dr Prichard's *Researches* Vol IV. I have not at present the means of obtaining a knowledge of the Caucasian languages myself.) The Caucasian tribes partly belong to the Caspian basin, which includes that of the Volga, of which the upper portion is within the existing Finnish boundary. Before the eastern Tartarian tribes moved into the lower basin of the Volga, and thus interposed themselves between the northern and S. W. parts of the Caspian, it cannot be supposed that it was not inhabited throughout, W. Asia from the North sea to the Euphrates must then, or in some earlier eras (if Iranian movements preceded Tartarian into Europe by this route) have been continuously occupied by Ugrian or Ugro-Caucasian tribes, and there is much evidence in languages and ethnic geography, that the greater part of central Asia was also possessed by similar tribes.

between the latter and the original Tartarian, long eras must have elapsed.*

The preceding observations will, we hope, satisfy the reader that it is as unsafe to enter upon the ethnology of the Indian Archipelago with negative, as it is to do so with positive, preconceptions, respecting the nature and antiquity of the continental relations of its races.† We must admit the possibility and even probability

* I think Dr Prichard has drawn too sharp a line between the Turanian and Iranian languages. In his desire to confine the former to the eastern half of Mid-Asia, he leaves the greater portion of the western half without inhabitants, until the comparatively recent movements of the Turkish and Mongol tribes to the westward; although it is evident from the data which he has collected respecting the languages to the N. of the Euphrates basin, that older Ugro-Tartarian elements reached from northern Asia and Europe, across the continent, to the head of that river, long before the movements in question broke the continuity. Hence he received the discovery of the Tartarian character of the Median language with distrust; and hence also he looked to the valley of Assam as the path by which the so-called Tamulian family entered India, while all the probabilities are in favour of their northern prototypes having belonged to an organically and linguistically advanced Mid-Asian race, of which offshoots entered India from the N. W. They probably occupied the same territory which afterwards became the seat of the Irano-Indian tribes before they moved into India. The southern and western tribes constituting the great mass of the non-Iranian population of India, still preserve a physical and mental organism intermediate between the Iranian and the east African. The physiognomy presented by some of the tribes, more particularly the eastern ones, clearly shews that the latter physically belong to the N. E. India preserves, in her older races, physical types close to the E. African, the E. Asian, and the Iranian. The quasi Iranian element is far too prominent in the S. of India to have been derived from an infusion of Irano-Indian blood. It points to migrations from the N. W. preceding those of the latter race, and tends to confirm the belief, founded on every ethnic probability, that the transition from the Tartarian to the Iranian and Semitic organic types in the W. and S. W. of Asia, was a gradual one, which was in progress long before the Iranian and Semitic tribes came into existence. The Egyptian and most of the African and Old Indian races were probably derived primarily from S. W. Asia, during successive eras, when this type was already established there. There was also in remote times a direct communication between India and East Africa, producing an ethnic interchange.

† As the subject is probably new to many of our readers, we here recapitulate the more important of the general characteristics of ethnic history and its difficulties.

1. The distinctive physical, intellectual and linguistic character of every tribe is given by the family in which it originates.

2. Prejudices against foreign races, fear of them, the difficulty of communicating with them &c. preserve the tribe with all its peculiarities.

3. When external circumstances enable a tribe to become populous and powerful, it extends itself over the earth's surface at the expense of other tribes.

4. These tribes sometimes amalgamate with the dominant one and form a mixed race and language, but more frequently disappear altogether. They are destroyed; or they gradually waste away, from the dominant tribes taking their females; or they are reduced to a helot state and lose their own language; or they are incorporated with the dominant race. (When there is a complete local mixture, the more numerous tribe assimilates the other although it be dominant.)

5. Every powerful tribe that has grown up in its native seat, and then spread itself by national movements, or by giving off families who found new tribes, alters the ethnic aspect of the world, or of great regions, by displacing and blotting out numerous races and languages.

6. This cause must have constantly operated since the world, or large portions of it, were occupied by several tribes; there has therefore been a succession of such ethnic revolutions, all exceedingly gradual in their progress, although at particular times they have been much accelerated by national conquests and forced movements.

7. The number of existing tribes must bear a very small proportion to those that have existed since the beginning of human history; and the course of human developments, organic, linguistic &c. can never be perfectly traced.

of such connections in ancient times, and it therefore becomes of importance to bear in mind that there is evidence of a well marked development having prevailed over the whole or the greater part of the continental regions, anterior to most of the powerful civilised nations, with distinct languages, which arose in the southern basin of the Asiatic Continent and on the Nile. The periods when these civilisations originated cannot be determined, but they must have long preceded the earliest dates that can be established by historic or graphic evidence. It is only necessary to recollect that many of these dates are several centuries older than 2,000 B. C. and that some are nearly 4,000 B. C. to render us cautious in limiting the possible ethnic history of any region in the world to a few thousand years. If a connection can be established between the insular and continental races, the evidence on which it is based should also afford a solution of the important question, whether it arose during the historical eras of the latter, or in the more remote archaic times, which must have long preceded the epoch of 6,000 years, or 200 generations, ago.*

8. A considerable proportion of the obliterated tribes have left some remnants of their existence in other tribes that have assimilated them. But it is exceedingly difficult to distinguish in any existing tribe what it may have gained from tribes that disappeared before the dawn of history. It is not impossible in many cases, because tribes allied to the lost ones sometimes preserve an independent record of the general character of their development, in language &c.

9. No dominant tribe or family of tribes completely sweeps the more ancient races from the face of a great region in its first progress. Many ethnic seats are so difficult of access that they continue to protect remnants of the old races throughout long periods, and even throughout a succession of ethnic revolutions in the more open seats.

10. It thus becomes possible, particularly by the evidence of language, to restore the outline of many of the human developments that have successively prevailed in a region and in the world.

11. But even the most sheltered tribes are eventually amalgamated by peaceful or aggressive means. Of this even the historical eras of Europe and Asia supply abundant proof.

12. We can never therefore hope to reconstruct the entire history of the human race; Much in all eras preceding the historical, and in every region, must remain obscure or entirely concealed; and the primordial era of mankind must for ever remain unapproachable by us. The general character of human development in it will be more distinctly understood by deeper psychological, physiological and linguistic researches. But it will always lie without the pale of ethnography.

13. All new developments, organic, mental and linguistic, have been by a series of advances, each slight in itself and extending over long periods. To account for the existing and historical ethnology of the world, a great lapse of time is therefore required.

* I copy note 146 to the second volume of Humboldt's *Cosmos*, as it will often be necessary to advert to the ancient dates, which it gives.

Chronological data for Egypt:—"Menes, 3000, a. c. at least, and probably tolerably exact;—commencement of the 4th dynasty (comprising the Pyramid builders, Chephren-Schafra, Cheops-Chufu, and Mykerinos or Menkura), 3430;—invasion of the Hyksos under the 12th dynasty, to which belongs Amenemha III. the builder of the original Labyrinth, 2200. A thousand years at least before Menes, and probably still more, must be allowed for the gradual growth of a civilisation which had reached its completion, and had in part become fixed, at least 3490 years before our era." (Lepsius, in several letters to myself, in March 1846, after his return from his memorable expedition.) Compare also Bunsen's considerations on the commencement of Universal History, (which, strictly speaking, does not include the earliest history of mankind), in his ingenious and learned work,

It is not my intention to present my readers with a general review of eastern ethnology in the form of a connected and continuous work, which would not be adapted to the plan of this Journal. I shall from time to time, and in every number in which room can be found, insert an essay embracing one section of the subject. The greater part is already written, but there are a few blanks in my outline linguistic map, and I wish, if it can be done, to fill up these before completing the preliminary comparisons. As the chapters on this, the most important branch of the enquiry, may thus be postponed for some months, I shall conclude this introduction with a short notice of one or two of the more interesting results, positive, probable or suggestive, to which, at this early stage of the comparison, I have been conducted.

If almost any Oceanic language be examined, it will be found to have strong resemblances, and even coincidences, in words and structural traits, to one or another branch of all or several of the great linguistic families bordering on the Ocean or intimately connected with the border nations,—Lau-Chinese, Japanese, Tartarian, Tibeto-Indian, Burman, Old-Indian, Syro-Arabian, ancient Egyptian, African and even Iranian and American. The investigation

Ägyptens Stelle in der Weltgeschichte, 1845, 1st book, S. 11—13. The history and regular chronology of the Chinese go back to 2400, and even to 2700, before our era, much beyond Ju to Hoang-ty. There are many literary monuments of the 13th century B. C.; and in the 12th, Tschou-li records the measurement of the length of the solstitial shadow by Tschou-kung, in the town of Lo-yang, south of the Yellow River, which is so exact that Laplace found it quite accordant with the theory of the alteration of the obliquity of the ecliptic, which was only propounded at the close of the last century; so that there can be no suspicion of a fictitious measurement obtained by calculating back. See Edouard Biot sur la Constitution politique de la Chine au 12^{ème} siècle avant notre ère (1845), pp. 3 and 4. The building of Tyre and of the original temple of Melkarth, the Tyrian Hercules, would reach back to 2760 years before our era, according to the account which Herodotus received from the priests (II. 44). Compare also Heeren, *Ideen über Politik und Verkehr der Völker*, Th. I. 2, 1824, S. 12. Simplicius, from a notice transmitted by Porphyry, estimates the antiquity of Babylonian astronomical observations which were known to Aristotle at 1000 years before Alexander the Great; and the profound and cautious chronologist Ideler considers this datum by no means improbable. Compare his *Handbuch der Chronologie*, Bd. I. S. 207; the *Abhandlungen der Berliner Akad. auf das J. 1814*, S. 217; and Böckh, *metrol. Untersuchungen über die Masse des Alterthums*, 1838, S. 36. It is a question still wrapped in obscurity, whether there is historic ground in India earlier than 1200 B. C., according to the *Chronicles of Kashmir* (Radjatarangini, trad. par Troyer), while Megasthenes (*Indica*, ed. Schwanbeck, 1846, p. 50) reckons from 60 to 64 centuries from Manu to Chandragupta, for 153 kings of the dynasty of Magadha; and the astronomer Aryabhatta places the beginning of his Chronology 3102 B. C. (Lassen, *Ind. Alterthumsk.* Bd. I. S. 473, 505, 507, and 510.) For the purpose of rendering the numbers contained in this note more significant in respect to the history of civilization, it may not be superfluous to recall, that the destruction of Troy is placed 1184. Homer 1000 or 950, and Cadmus the Milesian, the first historical writer among the Greeks, 524 years before our era. This comparison of epochs shows how unequally the desire for an exact record of events and enterprises made itself felt among the nations most highly susceptible of culture: it reminds us involuntarily of the sentence which Plato, in the *Timæus*, places in the mouth of the priests of Sais: "O Solon, Solon! you Greeks still remain ever children; nowhere in Hællas is there an aged man. Your souls are ever youthful; you have in them no knowledge of antiquity, no ancient faith, no wisdom grown hoar by age."

of the ethnic evidence afforded by the Oceanic languages is therefore exceedingly complicated, because we must separate the historical and the archaic affinities which have a positive value in tracing the history of the insular races, from the primeval ones which, for anything we know, may belong to a period when these races, and those with which we compare them, had no separate existence.

One general conclusion I have been led to adopt from an accumulation of evidence of all kinds. This is that the human history of the Archipelago is of very great antiquity; that no means have yet been discovered of penetrating to its earliest inhabitants; that, as might have been anticipated from its geographical position, it has been more or less influenced not only by the history of the tribes who have successively occupied the adjacent Ultramindian lands, but by that of all the countries of Africa and Asia bordering on the great Ocean, or connected with the Ocean lying lands. It is probable that this connection with the seaboard of the continent, and with the great movements and developments reflected by it from the interior, began before the epoch at which positive records, whether historical or archaic, commence; and it is certain that, since that epoch, it has received influences, successive or contemporaneous, continuous, temporary or intermittent, from Africa, Western Asia, India, the Tibeto-Indian region, Burmah, Siam, Anam, China and Japan. It is therefore probable that the Archipelago faintly reflects the ethnic history of these lands. There is also an evident connection with America, but I am by no means satisfied at present that it has ever been direct, and all that I know inclines me strongly to believe that it is entirely to be traced to the common source in Asia, to which a large part of the ethnic characteristics of both are clearly referable.

It must, I think, be regarded as certain that the Archipelago has a history contemporaneous with that of every civilised nation on the great Ocean, and that, at the remotest period to which the history of any of these nations has yet reached, insular tribes existed, having relations to continental tribes. I have not yet found a single tribe to which an aboriginal or exclusively Asianesian character can be ascribed, and I am well assured that none will ever be discovered. I have not yet found a tribe on the Continents which can be regarded as the parent of any Asianesian tribe, or which we can positively pronounce to be older than any Asianesian tribe. It is as difficult to say what the Asianesian races are not, as to define what they are. Are they allied to the Chinese and the adjacent nations to the westward? There are strongly marked traits of all kinds which leave no doubt of the existence of such an alliance. Is this alliance confined to any part of the insular region, or to any of the Burmah-Chinese nations? It extends from Sumatra to Easter Island; it embraces Rakhoing, Burmese, Lau, Siamese, Anam and Chinese ingredients, as well as others not so well recognized in these nations as in the many ruder

tribes which belong to the same continental alliance. Do the continental connections reach beyond the Transindian region? The mountainous borders of the valley of Assam and the Himalaya are occupied by allied tribes, some of which are Asianesian in almost every leading trait. When we scale the Himalaya and place ourselves on the great table land of Asia, it might be supposed we would shake off all the insular characteristics. Far from it; they follow us into Tibet, and when we pass the great southern mountain chains of Middle Asia, and come to the lands of the Turks and Mongols, and, advancing to the north, arrive amongst the Siberian nations, we still recognize Asianesian traits. If we return to the southern regions and visit the most ancient Indian races, they again increase in number. When we cross the Indian Ocean and make ourselves acquainted with the tribes on its western shores, we are astonished to find that the allied East Asian characteristics, numerous and varied as they are, yield in importance to the African. If we place the greatest distance that the habitable world allows between Asia and the tribes with whom we compare them, we still find alliances. In Europe they meet us amongst the Finns and Laplanders, the Hungarians, the ancient Britons, the Greeks and many other nations. In America the Esquimaux of the north and the Abipones of the south, and a host of other races, have striking Asianesian characteristics. In a word the eastern islanders partake of every great ethnic development of the human race, which has yet been recognized, and if we ask of that grand recipient and preservative of ethnic influences, language, whether it cannot arrest this universal diffusion of the archaic history of Asia and restrict it to a particular region, it answers that the insular tongues are related to all the principal linguistic families. The alliances are by no means slight or accidental. They are substantial and essential, and can be established by a great mass of facts of all kinds. To trace every well marked alliance to its source will be a labour of immense difficulty, and one which in many directions may never be completely successful. But the very fact of so wide a range of positive relations leads to one important conclusion at the outset, viz: that the ethnology of Asia must illustrate that of every other region of the world, and that its antiquity is probably as great as that of the oldest existing tribes on any of the continents. The insular tribes can be as little derived from any of these as they can be from each other. The ethnic lines of both visibly approach as they are prolonged into the past, but, like the hyperbola and its asymptotes, they never meet.

Amongst all these foreign influences of which the presence can be clearly traced, two are of the widest extent and greatest importance. The first is entirely African and Indo-African in its character. It embraced the whole Indian Archipelago, Australia and Papuanesia. Whether it extended to Polynesia and Micronesia I regard as still doubtful. It certainly included a portion of Micronesia. Along

the shores and islands of the Indian Ocean the races to which it must be referred appear to have prevailed. Their limits were those of the monsoons, or from Africa to Polynesia. When they thus spread themselves over Africa, India, and the Indian Archipelago, the great outlying regions of the old world, there could have been no civilised Semetic, Iranian, Burmese or Siamese races on that sea to hinder them.

The languages of their population belonged to a stage intermediate between the monotonic and the inflectional, and had strong and direct affinities to the other families of language of this stage,—the Ugro-Tartarian, Japanese, Old Indian and African, and to a certain extent to the American, which last may be considered as constituting a peculiar family. Amongst the best preserved examples of these languages are the Formosa-Philippine and the Australian. It is probable that some of the eastern Melanesian will be found to be equally characteristic.

The second of the great insular families is Tibeto-Indian and Mayama-Anam. It connects itself with all the races and languages from Tibet to Anam, but it chiefly flowed in through the ethnic basin of the Malacca sea. By a long continued influx this family spread itself over the Peninsula, Sumatra, Java, Borneo, and Celebes, but its further progress over the many islands to the north and east appears to have been long checked by the older races. It was probably only by slow steps, and by settling at many points, that it gained a firm footing even in the western islands, and a long period must have elapsed before its tribes became so populous, and spread so far into the interior, as to enable them to absorb and destroy the earlier occupants. The settled inland communities of Sumatra evidently owed much to direct influence from similar communities on the continent.* When communities of this family had grown in numbers and power till they dominated, and could be freely developed under the genial insular influences, a new civilisation gradually arose, indigenous in many respects, but constantly stimulated and directed by traders and settlers from the father-lands, and owing more to what they originally brought, and continued to receive, from thence, than to their own genius and inventiveness. In the interior they expanded into considerable agricultural communities in favourable localities, although in most places they retained the nomadic forest or *ladang* culture and

* The earliest emigrants were probably in a similar state of civilisation to the present less developed tribes of the Tibeto-Anamese region, and had gradually spread themselves along the coasts and down the river basins till they passed into the Peninsula, and thence, probably after some centuries, into Sumatra. Although a much superior race to the Africo-Indian natives, they were not strongly separated from them by habit, and religion. The latter had not then been harassed, exacerbated and degraded by the wrongs which they were, in after ages, to endure at the hands of the former. They were in the undisputed possession and free enjoyment of the lands which had been immemorially theirs. There is no reason therefore to believe that at first any great barrier existed, save that of the difference in race, to prevent a peaceful and friendly intercourse. The Tibeto-Anam people are only rapacious and

the habits and character of the less civilised tribes of the Tibeto-Anam region. On the coasts and rivers, maritime art and enterprise were highly developed, apparently from fresh influences received from the basins of the Irawadi and Ganges after a higher civilisation, accompanied by a greater demand for the peculiar products of the eastern islands, had arisen there. This led to the growth of maritime communities of which the chief seats were in Celebes, the Molukas and the Philippines, but it is probable that the first were in Java, and that Javanese colonies or annual trading stations were the nuclei of the eastern states. The common demands of the traders gave a unity of purpose and direction to the navigation of the islanders throughout the whole of this region, and the monsoons, which regulated their voyages, still further tended to impress on it a uniform character.* During the earlier ages of the extension of this family, and when it was everywhere numerically small compared with the aborigines, the more advanced and more harmonic languages of the latter came in contact with the less advanced monotonous languages of the new settlers, who found it as easy as it was necessary to acquire the language of the land, while the natives had no motive to acquire that of the new comers.†

unscrupulous when they are powerful. When weak, they are peculiarly humble and conciliatory in their demeanour towards foreigners, professing for them great respect, humouring all their prejudices, and concealing their own. Their position and policy towards the Africo-Indian tribes, after they had become numerically strong, must have been similar to that of the more civilised maritime tribes to those of the interior, of their own race, at the present day. The Malay are more separated by their habits and religion from the heathen Binua, Daya, &c., than the predecessors of the latter were from the Africo-Indian tribes. As the Malays now rob and oppress the Binua, we may believe the ancient progenitors of both, robbed and oppressed the Aborigines wherever they could, till the latter, exasperated and embittered, withdrew sullenly from the unequal contest, and, shrinking more and more from the rapacity of the former, lingered on in a half-animal state of existence, or, revenging themselves ferociously when they had opportunities, provoked an exterminating retaliation.

* The connected basins of the Java and Molucca seas were the great nurseries and seats of this navigation. The foreign traders and those from the north of Sumatra, probably reached Java, but the true insular navigation must always have been in the hands of the people of these two basins. Their mutual depredations and hostilities, and the contests with the earlier Africo-Indian races, developed in them a boldness of character to which their continental progenitors were probably strangers, and must have led to the habit of sailing in fleets, which they retain, to a considerable extent, to the present day. The spices, tortoiseshell, feathers, &c. must have been collected as now by the natives at ports in Celebes and by the Moluka-Timorean islanders, and the Javanese in contact with the foreign traders may have been the chief or only carriers for a time. But the great maritime communities of the east must soon have learned to carry westward the produce of their own islands and what they received from the Papuæ. The limits of the conquests of the Tibeto-Anamese race prove that its more eastern movements were guided by foreign commerce.‡ It pressed on to the spice islands and occupied them. Their produce was far more than enough to meet the foreign demand, and they contended themselves with trade and depredation to the further east. In the Philippines their partial colonisation, chiefly a coast and a river one, appears to have been mainly stimulated by the Chinese and Japanese trade, to which that of Siam, Anam and Tonquin were also added. When I come to the history of the Bugis, I shall bring forward many illustrations of the condition of the Archipelago during the Tibeto-Anam era.

† In the same manner the modern settlers from China learn the insular language current at the place where they come, and where they permanently settle and gradually

If there was a direct and regular communication between the Africo-Indian family, and people of the same race in the west, prior to the advent of the Tibeto-Anam family, it was cut off by the latter, who, continuing to move into the western islands, constantly added fresh infusions of their languages to the now hybrid but mainly insular languages of their forerunners, while these were diffused more sparingly, and mostly at second hand, through the more easterly settlements. Lastly, a later Indian influence, belonging to a far more advanced civilisation, flowed in a great stream into the western Archipelago and cut off that of the Irawadi, before its linguistic operation had made much progress.* As this happened at a recent period, perhaps not much more than 2,000 years ago, the Indonesian languages appear, with the exception of Indian additions and some less important ones, to have been preserved in nearly the same state in which they were when the Mayama-Lau influence was arrested. In the two extremities of the eastern chain, the Formosa-Philippines and Australia, the tribes and languages of the older family remain, and the Tibeto-Anamese tribes of the first group retain these languages comparatively little modified by their paternal ones.† In Melanesia the languages are probably still mainly Africo-Indian also. The structure of the only one that has been grammatically examined, that of Tanna, is complex and inflectional. Strong features of the Africo-Indian structure are retained by some of the Transjavan tribes. The western languages, and particularly those nearest Burmah-Siamese influence, such as the Malay, have lost much of the complex Africo-Indian organism, and exhibit a partial return to the simplicity of the former. It may be that the Myama and Thai emigrants into the Peninsula and Sumatra were, from the first, so numerous as to prevent their completely losing their fatherland languages, and that the colonies there always retained much more of the words and forms of the latter than the more eastern colonies. The more central of the latter, Celebes, the Molukas and the allied S. E. ones, appear to be intermediate between the western and the more permanent Africo-Indian. The

form a community, as at Malacca. The mother tongue of the very first Asiatic generation is Malayan with an admixture of Chinese, while the structure of the paternal tongue is retained with difficulty. They begin by marrying native women, whose language becomes that of their children. But persons of the mixed race thus produced are preferred by new settlers from China as well as by each other; the stronger traits of the maternal race are gradually softened, and a physical type arises which appears only as a variety of the paternal.

* It is probable that the vessels of the Godavery long confined their foreign voyages to a coasting one round the Bay of Bengal to the ports on its eastern side, and that the trade to the Archipelago was then in the hands of the Peguans. The first direct Indian voyagers to Acheen &c are more likely to have been Singalese than Kalinga.

† As we must go to Australia and Papuanesia to understand the character of the Indo-African era of the Archipelago, so we must go to the Philippines, and similar eastern lands to understand the character of the transition period. In the Philippines we have the strongest evidence that the Tibeto-Anam race began with commercial settlements on some of the rivers, whence they have partially occupied the interior.

Polynesian again appear to have been severed from them at a comparatively early period of the Tibeto-Anamese migrations, but after they had predominated in this part of the Archipelago. They present a peculiar combination of many well preserved Tibeto-Anam words, with much both of an Africo-Indian, a Tibeto-Indian and a Transindian ideology. The deductions from a comparison of physical and intellectual character, manners, customs and arts, confirm those derived from the evidence of language.

It will be remarked that I do not recognize any period, as that of the universal prevalence of a single language. I can find no evidence that the whole Archipelago, or any considerable portion of it, was ever colonised, or invaded and conquered, by a great body of foreigners at any one time. It has always received involuntary emigrants, and trading visitors and settlers, from every maritime people of the Indo-Pacific basin that has had sufficient knowledge, skill and boldness to reach it; but the influx of permanent colonists of any particular race, appears to have been always slow, and the numerical predominance of every new race must have been the work of many centuries at least. The foreigners who came at any one time, and even the whole number of pure blood in the Archipelago, must always have been almost infinitesimally small compared with the native population. This must be born in mind in comparing the growth of foreign races in the eastern seas with the movements of continental races into new districts,—as the Tartarian race to the west of Asia, the Tamulian into India, the Iranian into India and Europe,* or of proper colonies in which communities of foreigners are at once transplanted, as the English in Australia. Trade, not colonisation, has been the great foreign agent of ethnic change in the Archipelago.† Hence after the first population, no pure foreign nations arose, but only metamorphoses

* In all these cases the migrating tribes and communities carry their own language with them, and it is only somewhat modified by the languages of the conquered or absorbed races. They also gradually induce an adoption of their language by the aborigines in the open districts. Hence we sometimes find the aboriginal race preserving its physical identity while it has adopted in great measure the language of the dominant race, or a modification of it. Some of the aboriginal Tibeto-Anam tribes of eastern and middle India have their primitive physical character more or less strongly marked, while their languages have a Tamulian and quasi-Tamulian character. Others again, such as the Anamese, have, at a later period, linguistically assimilated to the tribes of the succeeding great movement from the N. W. The Tamulian tribes of western India have undergone the same linguistic change. The language of the pre-Tamulian tribes of southern, and eastern India, who also probably preceded the Tibeto-Anam tribes over all India and carry us back to an extremely remote period, have of course long been lost in the successive influxes of new tribes and languages. But physical and linguistic vestiges still remain, sufficiently strong, when connected with the general ethnological history of the Indo-African basin, to prove their existence and their probable character. Of such linguistic revolutions caused by great influxes of foreign tribes, the Archipelago cannot be expected to afford examples.

† Internally there has been much and constant colonisation and conquest. The thin population, and the multitude of creeks and rivers, have constantly invited the formation of new communities. A man, who dislodge his present position, or is forced to quit it, never hesitates from the fear that he will not speedily find a new home to please him. It should also be observed that there appears to have been

of native tribes, and successive regenerations of the transformed communities, by a continued influx of foreign men.*

The germs only of communities have been implanted from abroad; the growth of every community has been indigenous. Again, foreign blood and ideas have been diffused far less by the scattering of such foreign germs over the Archipelago, than through the medium of the earlier colonies, probably confined to the west. These, as they advanced in numbers and power, would gradually give voluntary and compulsory settlers to more distant rivers and islands, many of which would found new communities, which would continue both to send out in their turn, new settlers, and to receive accessions from the western tribes. A multitude of dialects and languages must thus have arisen. The languages imported by the Tibeto-Anamese settlers differed, as did those of the natives, and the combinations formed, in different places, from the contact of the two families, varied in the proportions of each which entered into them. But the structures of the native tongues had strong affinities amongst themselves, and predominated in all these new combinations. If it be asked when the Africo-Indian migrations commenced and ceased, and when the Tibeto-Anam began, I can give no answer. I can trace positively that both existed, and in comparatively recent times, because the Continental relations belonging to both classes are too strong and fresh to be referable to an indefinite primordial antiquity. I can also see that the Indo-African preceded the later E. Asian which developed the Malayu-Polynesian tribes. But of the older history of the Archipelago I know nothing. If it be asked why the immediate continental progenitors of the existing Malayu-Polynesians, so much nearer in position, and so much more ancient by linguistic organism, than the Indo-African tribes, did not occupy Indonesia first, I answer that the reason must undoubtedly be that they had not extended to the sea board when the Indo-African migrations commenced, although more ancient people, now obliterated, may have existed

at one period a great influx of Hindus into Java, connected with religious or political revolutions on the continent.

* There are some inconsiderable exceptions.

† I have for want of a better word, spoken of the Tibeto-Anam family, but it must be remembered that, although the Anamese are closely allied physically to the Himalayan and Assamese mountaineers, their language is very different in structure from the languages of the latter, which also differ amongst themselves to a considerable extent. The Mon, Myama, Karen, Lau and other intermediate languages also differ much. The whole however constitute with the Tibetan, an alliance, the nature of which will be defined hereafter. It must also be recollected that the present division and distribution of the Tibeto-Anam tribes, is probably very different from that which prevailed when their influence first reached Asia. Many of the present tribes may not then have existed, although their prototypes did. Moreover subsequent successive changes in the continental tribes may each have affected the kind and amount of the influence exerted on Asia. The distance in time, and in many ethnic traits of all kinds, between the first Tibeto-Indian immigrants, who are well represented by the Polynesians, and the later Mayama immigrants, who are best represented by the Rawa, Malays &c of Sumatra, is very great.

there. If it be asked by those who believe it to be proved that one at least of the great successive ethnic foci, if not the first of all, was in the region where the Transindian and Chinese rivers rise, why the Tibeto-Anam nations were distanced in the ethnic march by tribes of a far later linguistic development, and who came from a land remote from the focus, the answer is that it is very doubtful whether, in the earlier stages of human intellect and art, the direct route from this focus to Asianesia was not much longer in time, than the circuitous one by the great middle highway of Asia and the passes leading into S. W. Asia and Africa.* There would, at all events, be nothing improbable in the conclusion that the N. W. shores of the Indian Ocean were reached sooner than those of the vast congeries of mountains of which the greater part of S. E. Asia consists. The inner band, some hundreds of miles in breadth, is formed by closely packed chains, the principal of which are, in great part, always covered with snow. The Himalaya are comparatively easy of passage, but they have proved so formidable to man, that the great mass of the population of India appears to have been always derived, not from the adjacent Tibet, but from the westward. I throw the oceanic distances out of the reckoning. As soon as there were boats to be driven across the ocean, they disappeared. Sumatra is ethnically adjacent to Africa, Arabia and India, but its distance from Tibet by the eastern routes, and even by the Himalayan, is enormous for rude tribes. A few weeks would transport men from Africa to Asianesia, but thousands of years may have elapsed before the aborigines of Mid Asia reached the borders of the ocean by the S. E. land routes. If it be further asked why the Africo-Indian tribes did not people the more accessible parts of the Transindian region, as well as Asianesia, if the eastern race had not descended to the sea board from Tibet on the one side or Yunnan on the other, I answer that I have no doubt they did, and that we have the strongest evidence of the fact in the negro and quasi-negro tribes that are still preserved in some of the mountains of the Malay Peninsula, Siam and Anam. Lastly, if it be asked why this ancient population has been so much more obliterated in Ultraindia than in Asianesia, and why the dominant races, instead of adopting the language of the aborigines, have preserved their own, and probably imposed it on the latter, I answer to the first part of the question that Sumatra, Borneo and Java have been more completely swept of the ancient races than Transindia, and as an answer to the last I refer to the remarks I have already made on the character of the migrations into Asianesia, and the very different one of most continental ethnic movements. I refer both the Indo-African and the Tibeto-Anam movements

* The mountains, forests and marshes must have repelled the Mid-Asian tribes from making migrations through them, while the steppes, varying in their character with the seasons, and differing in different places, invited and enforced a nomadic life and occasional migrations.

into Asianesia, to archaic eras which must be considered recent ;— but whether both were in operation before the Iranian family came into existence ; whether the old influences continued to operate long after new ones, destined to supplant them, had begun to be felt ; whether, as is probable, more ancient, ruder and feebler tribes preceded the Indo-Africans in any part of Asianesia, or continued to pass into it after Indo-Africans had begun to occupy it ; what was the degree of linguistic development and of civilisation, to which the earliest African and Asiatic immigrants had attained, or what was the general ethnic condition of the human race when men first appeared in the islands ; what tribes, in the successive emergence of new and submergence of older ones during the continuous ethnic flow of the Continents, contemporaneously affected the history of the Archipelago, by the same or different channels, and what tribes remained ignorant of its existence ; whether, for instance, African, S. W. Asian, Indian and Ultraindian influences were ever felt together, during the same archaic eras, or whether, while all or some of these lasted, the Iranian race continued, for a long period, to have no knowledge of it ; what periods intervened between the time when each continental race first unconsciously gave settlers to Asianesia, and the time when it became aware of the existence of the islands, and began to have occasional intercourse with them :—these are questions to which I cannot at present offer any positive answer, but some of which will, I think, find solutions as we proceed in our investigation, although others will never be answered.

Such is the impression made by a first connected view of the subject. I shall present the more matured conclusions which I may form, from a closer comparison of the languages, in an early number. Meantime a brief glance at the physical and moral evidence taken by itself, will shew the reader that it does not weaken the first impression made by a rapid and general survey of the languages.

CONNECTION WITH AFRICAN RACES : A number of facts physical, moral and linguistic, in the ethnology of the Asiatic tribes, have a marked and unmistakable resemblance to others found in African ethnology. We shall mention a few of these as indicating a decided ethnic alliance to a certain extent, whatever opinions may be formed respecting its source. Some imaginative readers may, with Ptolemy, throw a connecting continent across the Indian Ocean, or, with a host of modern writers, view its islands as the fragments of a great southern land that once prolonged the Transindian peninsula into the Pacific. Others, who have been accustomed to think that the fracturing and submerging of continents, is a work of more than a few thousands or tens of thousands of years, may be content to suppose that all its shores were once occupied by the same race, or rest with the belief that the Peninsula of India was peopled by men of the African family before

the influx of a conquering Turanian or pre-Iranian race from the north developed the higher Dravidian civilisation, with its extraordinary maritime advancement. Others may see no difficulty in the hypothesis that the same family, feeble though inventive and artistic, which produced an Egyptian race, produced also maritime races, on the east coast of Africa, and that this maritime power ultimately sunk, like the Egyptian, before the superior valour and vigour of foreign races, and the former the earlier, because it was more exposed to Arabian aggression than the latter was to Arabian or Grecian. Others who cannot recognize any evidence of considerable maritime races in the Indian Ocean earlier than the Himyaritic and Phœnician, may consider the fact of the existence of tribes possessed of boats, along all the eastern coast of Africa, and the priority of these races in time to the Himyaritic and Phœnician, as evinced by their languages, to be a sufficient explanation of the gradual transportation of African families to the eastward, in the course of the pre-Semitic and pre-Iranian eras. But whether in the archaic times, we confine African influence to its modern location, or bring it geographically nearer to the Indian Archipelago, the preservation, to the present day, of African elements in the latter, is a fact that must enter largely into all our attempts to restore its ancient history. The elements peculiarly African are combined with others which are common to Africa and more eastern lands, as well as intermediate ones, but it will also be borne in mind that elements common to India and some or all of the Transindian countries, or a portion of their races, with some or all of the Oceanic, may nevertheless be African. If any positive African elements are found in Asiatic, a probability immediately arises that they will also be found, or once existed, though now obliterated by later ethnic revolutions, in other lands washed by the Indian Ocean, and at least as open to African influences as the Archipelago. It must be remembered that our knowledge of the principal tribes of S. Eastern Africa is, as yet, chiefly from native information, and that we are ignorant of the more minute traits of the habits, opinions, and superstitions of the best known tribes. I have no doubt however that we already know much of these by anticipation, in our closer, though still very imperfect, knowledge of the Oceanic tribes.* That I may avoid all risk of misconstruction in what follows, I must add, in anticipation of my conclusions, that African elements are strong and abundant in India and the countries between it and China. They have been much affected by Brahmanic and Buddhist influence, the latter itself perhaps Africo-Indian of a later time; but in many of the less altered and ruder Indian tribes everywhere, and amongst the civilised tribes of S. India and S. Asia, there is a great

* This wide extension of almost every ethnic trait gives a high value to the most minute accounts of tribes in any part of the Indian Oceanic region, whose confidence an observer has acquired. Every fact that he can establish becomes useful in directing observation and enquiry amongst other tribes in all parts of the region.

substratum of an earlier development, which is entirely African in its spirit, and in many of its characteristics. But much of the ruder and purer African, preserved in the more isolated parts of the Eastern Archipelagoes, is clearly distinguishable from the Indo-African entering into the later civilisation of India and the Indo-Anamese countries, and thence transmitted to the islands, if not in part also derived from Western visitors. We can establish, 1st, an early archaic African character which was common to Asia, Africa and, in a considerable degree, to America, and which was evidently transmitted from the first to the two last; 2nd, a later archaic African character, with strong Syro-Egyptian traits, directly received from the shores of Eastern Africa and Arabia, and diffused over India, Transindia and Asianesia, but not reaching to China, Tibet or eastern Mid-Asia.* This last contained Egyptian elements, because the tribes of the eastern shores of Africa were subject to the ethnic influence of the Nile basin behind them, and the more northern were in constant contact with it by the ancient commercial routes. Although this Semitico-African influence is entirely archaic as respects India, Transindia and Asianesia, it may, and probably does, extend itself into the earlier ages of the historical era of Egypt. The ruder Indian and Papuanesian tribes represent the ruder African, or a low state of African development characteristic of small and scattered tribes unacquainted with agriculture and not collected in towns, large villages or camps, and which we may believe to have prevailed over the greater part not only of Africa, but of all the south-west and southern Asiatic basins at an early era. It was probably first diffused to the eastward by the ichthyophagi of the coasts of East Africa and Arabia, while civilisation was gradually growing in the basin of the Nile. The pre-Iranian Indian culture and that of Ultrindia and Asianesia represent the more advanced African, or that of large communities in which many of the ruder traits remain, but blended with others springing from a higher intelligence and art. The great antiquity of Egyptian culture forbids any decided chronological separation of the two developments, because the ruder dwellers on the coast would soon, in a slight degree, reflect such of the customs and religious notions of the interior as were adapted to their intellects and mode of life. In India these African traits became early mixed with the dawning Iranianism of the more civilised Dravidian nations, as well as with Tibetan elements in the N. E. As I refer the ruder African or Africo-Indian chiefly to the earliest stage of the navigation of the Indian Ocean, that of fishing canoes, I refer the more cultured to successive eras of commercial navigation when African, early Arabian and, subsequently improved, Himyaritic, Phœnician, Indian and Mayama boats gradually connected all the shores of the Indian Ocean by a coasting trade, of

* But Japan, Mexico, Peru &c., appear to have felt it.

influences continued to flow in contemporaneously, as happens now with every foreign race that frequents the Archipelago. Seamen of the lower classes would sometimes remain, and smaller and ruder societies would be separated, in many parts of the Archipelago, from the more powerful and numerous ones, which better preserved and retained somewhat of the higher social organism and customs of the Western parent states, and continued to receive accessions of numbers and influence from them, either directly or through India and Ultraindia. Every trading company or vessel must have included members of a lower or servile class.

Physical Facts. While most of the Oceanic spiral haired tribes are distinguished, by their general physical character, from the adjacent races of E. Asia, they have most decided resemblances to the E. African races. In every considerable group of African tribes several varieties may be observed. This remark, which is true of the Continent, applies also to Madagascar. In the Asianesian groups a large range of variations is also seen. This is exhibited in the Philippines, as well as in the more eastern groups. In Africa there are exceptions of a peculiar kind to the distinguishing character of the hair. In some of the Fulah tribes it passes from slightly curled to straight, and becomes soft and silky. If the Australians be admitted to have an affinity to the Asianesian family of negroes, the same exception appears in it also.* Most of the other African varieties have also their representatives in Asianesia. Thus Prichard gives a portrait of a Mozambique negro which is a very correct representation of one variety of the eastern negro found in the island of Ende or Floris. The remarkably indented appearance or sinking in at the junction of which different parts were ultimately appropriated or shared by different races. It is also probable that both the ruder and higher

* The physical affinities and those in language and customs between the Australian and other Indo-African tribes of Asianesia are strong and decided. They have also been considerably influenced by the Thibeto-Anam races, although this is exhibited by some tribes more than by others. But placing their physical characteristics, and the peculiarly Tartarian character of their languages together, I would have little difficulty in concluding that they more nearly associate themselves with a very ancient and rude Indian development than directly with an African one. But the former must have been closely related to African, linguistically and in other respects, and probably belonged primarily to the era when Africa, S. W. Asia and India formed one ethnic region, and when the position of the particles was only beginning to lose its indeterminate character. At this era the whole linguistic development may be well characterized as a crude Indo-African. The Australian shews more decided evidences of having passed through, not a Tamulian medium, but an earlier, and perhaps more western one, to which the Tamul was also akin, than the other Asianesian languages. The local position of the Australian race affords a presumption that they preceded the Papuan tribes. They were probably derived immediately from India or through Transindia, while it seems more probable that, although many of the Papuan tribes had a similar origin, the most important and influential came directly from Africa. The Australian agglomeration of successive words of relation after the action word &c. is entirely analogous to the African, Madagascar, Formosan and Philippine pre-agglomeration. The relations of the Australian to the Tamulian exclusively are few, and the latter is far more advanced than the former.

the nose and forehead observable in many of the Papuas,* is also a characteristic of some of the S. Indian and E. African people. Some of the African tribes have a Semitic cast of countenance, and there are varieties of the southern Indian and Papuan families which present the same aspect. But the grand resemblance is that which appears in the more generally prevailing characteristics of both families,—such as the spiral hair; the oval and sometimes elongated form of the face; the moderate thickness of the lips which in some varieties even become thin; the general absence of the prognathous form, which is so marked a peculiarity of some of the African and Asianic negroes, and of the obliquity of the ocular opening and smallness of the eye which distinguish many of the E. Asian races; the nose, full and somewhat flat but sometimes slightly aquiline, and, in general standing out from the face much more than in the S. E. Asian races; the anterior

A type intermediate between the African and the Tibeto-Anum is common where the Papuas are mixed with the Indonesians of the Tibeto-Anum type. Amongst the Papuan heads in Muller's *Bijdragen tot de Kennis van Nieuw-Guinea*, all those in Pl. 6; Nos. 5 and 6 of Pl. 8, and, in a less degree, those in Pl. 7, have a most decided S. Indian character. Nos. 2 and 5 of Pl. 6 have such a striking resemblance to two Tamil men whom I have frequently seen in Singapore, that they might be taken as tolerably good portraits of them. As the Tamil physiognomy varies greatly, from a kind of Semitic-African and Iranian compound to decided Indo-European, and does not appear to be understood by ethnologists in Europe, I shall hereafter describe its prevailing varieties. Meantime the following notes made from an attentive observation of an assemblage of 40 or 50 individuals of the lower classes may be interesting. Nose generally pyramidal, i. e. narrow and low at root, running in a straight line into, or below, the forehead so as to form an angle with it, instead of having an arch and an elevated spine rising to meet it in a curve; the base broad, from the alae being more thrown out or making a more obtuse angle with the septum than in the Iranian, but high—the tip consequently angular. When viewed from the side the resemblance to the Papuan nose is very remarkable; the frontal and nasal profile lines, particularly the latter, are in general straight, and the latter makes a decided angle with the former and sometimes runs in below it so as to form the Papuan indentation, although it is rarely so deep. A peculiar small curved nose, resembling the ancient Egyptian, is sometimes seen. The horizontal curve formed by the lower orbital ridge and the spine of the nose is decidedly different, as the latter runs into the former instead of appearing to rise from it. The alae are more expanded and thrown up (as in Jukes' Torres Strait portraits II p. 236) than in the Indo-European, and the nares rounder and more open and visible. This prominence of the nostrils much affects the character of the face as compared with the Indo-European. [The open nostrils which so frequently give a peculiar and, in European eyes, singularly distasteful character to the E. Asian face, are much rounder than the Tamil or Melanesian, and often accompanied by a want of any point, the extremity appearing as if it had been short off in a slanting direction and then pressed down, so as to give the nares a round instead of an elongated shape, and to throw out the alae till they appear more as lateral appendages than as a part of the nose. The openness of the Tamil-Melanesian is lateral not anterior, being chiefly caused by the point descending below the level of the curved alae and exposing the lateral or inner margins of the septum.] The lips are generally thicker and with a more animal character than the European; some are a little and others a good deal African but the upper jaw is not anteriorly projecting. The general character seems to be E. African. The beard is strong and ample; a feature which greatly distinguishes the Tamil from the Mongol and allied S. E. Asian and Asianic tribes. Eyebrows generally straight and hairy. Eyes large and horizontal. Forehead well developed and between roundish and flatish but more inclined to the latter. The nearest faces to the finer of the ancient Egyptian that I have ever seen, have been amongst the more delicately formed Tamils.

projection of the cheek bones; and, on the whole, a general cast of countenance decidedly retiring from that of the Guinea negro on the one side, and the Mongol on the other, and which would perhaps be best described physiologically as Indo-African.* It is intermediate between the S. Indian and the negro type, and if the spiral hair were generally absent, as it is in some tribes, it would approach the former much more nearly than the latter. The Indian character of many of the E. African races and some of the middle and westerly ones, such as the Fulahs, Ashantees, Mandingos, and Yarribas, has been frequently remarked, and the same character is seen in many of the varieties of the Papuas of New Guinea and Torres Strait. Even the ample Indo-Semitic beard, never found in the S. E. Asiatics, appears amongst the Australians, the negroes of Tanna, Mallicolla, Rotuma, and, less noticeably, amongst some of the western Papuas. Several of the Madagascar tribes have the spiral hair and other characteristics of this physical type, and the decided resemblance between them and varieties of Papuas found from New Guinea to New Ireland, has been strongly insisted on by Lesson, who examined both. There are probably few varieties of the East African types, from those of the Danakil on the Red Sea to those of the Kafir and Kongo tribes in the south, to which near approximations might not be found in the Eastern islands. On the other hand, it must be remembered that amongst the Papua tribes there are varieties leaning to the S. E. Asian type, while preserving some decided African characteristics. Although belonging more to the mental part of the subject, I must add here that the great difference between the generally direct, and often rapid and demonstrative, Indo-African temperament of the Papuas, and the slow, reticent, phlegmatic Tibeto-Siamese temperament of the later Indonesian, is strongly marked in the expression of the face in most of the Papuanesians, and indeed is often even more striking than the difference in features. Even the more lively eastern continental tribes, such as the Anamese, want the Gallic demonstrativeness and the abrupt and independent air of the Papuas, and in this respect rather resemble the Tibeto-Indians, Polynesians and Micronesians.†

Customs &c. A common barbarity in habits, and even a similarity in some specific ones, does not prove a connection or identity

* Of these traits, the peculiar pyramidal nose connects the Australians, Papuans and Tanulians in a very striking manner. For the Papuans see Muller's plates. A New Guinea Papua may be occasionally seen in the streets of Singapore at present, who is a good illustration of this peculiarity.

† This subject will engage our attention soon. The African tribes, upon the whole appear to me to be essentially much more Iranian in their temperament and character than the Chinese, Americans and other tribes of the eastern Asian family are. The Tamils again, who are connected by their language with the most linguistically advanced Tartarian tribes and verge closely on the Iranian, have the same temperament, with far more of the European intellectual development. They so closely ally themselves in this respect with the earliest Indo-European races, that the ruder Celtic can hardly have differed from the ruder Tamil. The modern Celts, and those nations in which the Celtic blood prevails, retain the same essential ideosyncrasy, under all the improvements and refinements of western civilisation.

between two rude nations; but when a striking agreement is found in many customs, some of which are of a remarkable character, it is difficult to believe that they can have originated spontaneously in both. Resemblance in one trait is not evidence by itself, but a strong combination of identical traits not found in other races is conclusive. Having established a connection by these, other traits which we had at first put aside, as common to the families under investigation with some others, must be thrown in to complete the mass of proof, for it is the effect of cumulative comparisons to give a value to facts which separately have none. Some peculiar customs which are found in many countries on all sides of the Great Ocean,—African, Asiatic and American,—as well as in its central islands, will again enter into our ultimate view of the Oceanic ethnology as a whole, when we may be able to ascertain, from whence, in each particular instance of their occurrence in *Asinesia*, they were immediately imported, and whether they first originated in Asia or Africa. The African affinities are clearly separable into two classes, one of a ruder kind confined to the Melanesians, and one partly including these tribes but in general distinctive of the Indo-Tibetan, some of the Indian,* the Tibeto-Anam, and the lank haired Asiaticans.

The scanty clothing of *charvats*, leaf aprons &c, common to the ruder African and Oceanic tribes with many other races, must be disregarded, and our comparison, instead of embracing the external covering, be mainly restricted to customs that affect the person itself.† We may notice however the agreement between many African and Asiatic races in the general style of the war dresses, the wearing of tufts and bunches of hair at the knees, the adorning shields with tufts of the hair of slain enemies, the thick polished armlets of shell or ivory, the necklaces of teeth and bones as charms &c.

The different Papua modes of dressing the spiral hair are all practised in Africa, where some tribes make it stand out like a distaff, supporting it with wooden pins, while others plait it into slender ringlets. The dressing and arranging of these plaited locks is a laborious and important operation amongst the Malgasis and many African nations, as amongst the Fijians and other Asiatic tribes who have the same custom. With some the hair is shaven, save a knot at the top, and some make it into wigs. The Soumali and other tribes stain the hair or decolorize it with lime. Many tribes smear the body with grease, and daub or streak it with red ochre and pigments of other colours. All these are Melanesian customs. The teeth are filed into a conical form, while others notch them, and it deserves remark that of the two modes of filing the teeth prevailing in *Asinesia*, the horizontal and the serrated, the latter

* In pre-Indian times including all the Indian, and still strongly blended with Hinduan which the Africanism of India has corrupted and barbarised.

† But compare the lappets of the Dthong Abors and Dayaks with these worn by some Kafir tribes.

or African is the one practised by the Papuas. The former or Burmah-Tonkin custom, which is generally adopted by the Tibeto-Annam tribes of Asia, appears however to have prevailed in ancient Egypt and the Canary islands, as it does still in some American and Esquimaux tribes. An equally curious fashion, that of boring the septum of the nose and wearing a piece of wood, bone, &c., in it, is African, Papuan and Australian. Circumcision prevails amongst most of the African tribes. Some African, like some Australian tribes knock out two of the front teeth. The African practice of making long gashes in the skin, and raising the flesh in cicatrices, is Australian and Papuan also. Tattooing, and the custom of each tribe having a different pattern, or a distinguishing mark, prevail in both regions. Large perforations of the ear are African as well as Old Indian, Transindian and Asianesian. Among other customs found in Africa and in some of the eastern islands, are many of those connected with the most ancient shaman and fetish religions, and with a rude form of Sabæism, a belief in sorcery, metempsychosis, putting sorcerers to death when they will not give rain, the pretended extraction of diseases from the body of the patient, in the shape of animals, bits of bone, wood, &c., animal worship, the selection of tutelar or sacred animals by different tribes, the peculiar sanctity of the crocodile, the annual sacrifice of a youth or virgin to it, purging villages of evil spirits, the custom of human sacrifices generally, different forms of cannibalism, eating portions of slain enemies and of deceased relatives, preserving the heads of enemies, drinking warm blood and eating raw flesh, tearing the heart or kidneys out of animals and devouring them, omnivorous and uncleanly habits,* infanticide, the destroying of old and diseased persons; † many incidents of the system of interdictions or *tabu*, *tabu* of the domestic fowl, food forbidden to particular classes, uncleanness, purifications, removal of prohibitions, the character of the dances in Australia, Van Diemen's Land, &c., and amongst many of the African tribes, lunar dances; abandonment of the house and sometimes the village in which a death has taken place, doubling up the body with the head resting on the knees and burying them in circular graves or in jars, ‡ smoking corpses to preserve them, keeping them in

* This distinguishes all the races of the Oceanic basin which have not been purified by Brahmanic and Semitic religions.

† Compare the voluntary Fiji practice with that of the Tschuktschi in N. E. Asia.

‡ Some tribes place it in stone and earthenware jars (Celebes, New Guinea, Japan) and others, who have no jars, in circular graves, (Australia.) Strong traces of this and numerous other Africo-Asianesian customs are found in S. India. The exceedingly valuable translations of the Mackenzie M. S. S. by the Rev. W. Taylor, which have appeared in the Madras Journal of Literature and Science, contain many notices illustrative of the ethnology of this region, and amongst them are the following: "Anciently men wearing *tufted* hair, Curumbers and various others, of the Jaina credence, dwelt in this town. They were the aboriginal residents."

"Anciently in this town, they did not keep the very old people (in the houses) until death; but seeing the time approach, they put them in very strong-made

caves, keeping the bones of the dead in the house and carrying them about for a time, the preservation of the skulls of ancestors, slaughtering horned animals and placing the horns on poles or trees around the grave; ordeals, oaths and engagements by drinking blood; conical and hemispherical huts; boomerangs, poisoned arrows, the shape of shields, spears, &c., earthen-ware manufacture, the peculiar style and ornament of carved wooden articles, clubs, spoons, images, or fetishes of animals, gods, &c., the style of plaiting caps, baskets, &c., procuring fire by working a piece of stick in a cavity made in another piece, tubular bellows worked by a piston, the resemblance between the peculiar cylindrical beads worn by the ancient Guanches of the Canaries and those worn by the Timoreans;¹ many social usages, such as those connected with the sexes, ceremonies attending circumcision or the initiation of youths to test their courage &c., and promote great endurance of bodily pain, peculiar secret societies &c. &c.

The consideration of the place which Madagascar occupies amongst the Africa-Indian connections of Asia is so important in itself and so much dependent on linguistic evidence, that I would have reserved it altogether, if the prevalent opinions respecting its nature had not been so decidedly opposed to my conclusions. I will limit myself to a few remarks, as I shall return to the subject as soon as enquiries which I am prosecuting into the Malgasi languages, with the aid of some natives of the island, are completed. I may state, in the first place, that the connection in language and customs between Africa and Asia is established independently of Madagascar. If this connection originated in the passage of Africans to Asia, a probability immediately arises that the connection with Madagascar was caused by the transfer of Malgasis to Asia, either directly or by the intermediate shores and islands of the Indian Ocean. The belief that the language of Madagascar has been derived from Asia, originated in the supposition that the winds of the Indian Ocean would prevent the transport of boats from the former to the latter, and this remaining as an axiom in Malgasi ethnography, the subsequent discovery of the intimate ideologic alliance of its languages, with those of Asia, led to the rejection of the idea that occasional tempest-driven boats from the Archipelago had given rise to the verbal connection, and the adoption of the hypothesis that a colony or tribe of Indonesians, called Hovas, settled in Madagascar, acquired earthen jars, together with food suitable for them. Such was the practice in this island. They would die off, some little time after being placed there. Such kind of earthen jars are termed *Matamaceschal*.² Though these were placed in early days, yet even now many such chals (pans or buckets) are to be seen. Human bones, and drinking vessels which had been placed therein, have been taken out, and buried.

¹ "Which, I apprehend, must be rendered--'heretic dog kennel.' [Is Matama not a name for Moutama or Martaban Jara? see note, post L.]

² Is this kind of necklace an imitation, on the art of making earthen-ware being discovered, of the earlier one framed of pieces of reed strung together, which is preserved by the ruder Australians?

dominion over the native tribes, and imposed their language upon them.* There are so many obvious and conclusive objections to this theory that it is difficult to find a single argument in its support. I will note a few of the positions which I will establish in a future paper. The northern portion of Madagascar is within the limit of the monsoons, and the southern is close on, and connected by a N. E. wind with, that of the westerly winds that prevail to the south of the Trade Wind. The zone of the latter is not invariably and exclusively possessed by it as was formerly believed. The notion of the impossibility of Madagascar prows being blown eastward has a similar foundation to that, now exploded, of the impossibility of Indonesian prows reaching Polynesia. Every point on Madagascar and the east coast of Africa generally, is subtended by an eastern line of land, partly insular and partly continental, stretching 70° from the Indus to Van Dieman's Land and New Zealand. Any African or Madagascar boats that were carried across the Indian Ocean would be certain to touch land at some point along or within this line. Negroes are still found along 60° of it, or from the Andamans to Van Dieman's Land and even to New Zealand,—that is, the negro range is greater on the Asianesian than it is on the African side of the Indian Ocean. The sea board natives of Madagascar, like those of East Africa generally, are bold sailors and manage their boats as expertly as the Polynesians. The Sakalavas were in the habit of making piratical voyages in fleets to the Comoros and the coast of Africa. Before the Arabs became a maritime power, the native coasting navigation and trade of Eastern Africa and Madagascar must have been great in proportion to its freedom, and the insular Malgasis probably took a prominent part in it. It is probable or certain that Indonesian as well as Indian boats have from time to time been driven on the coast of East Madagascar (as on that of Africa), but their crews could not have introduced their languages, unless the island had been without native tribes. But it is notorious that the Hovas are only one of a number of tribes occupying different parts of a mountainous region considerably larger than Sumatra. The obvious African character of the other tribes has obliged the supporters of the hypothesis in question to admit that they are either aborigines, or were in possession of the island before the Indonesian colony came. The Hovas were a small tribe of little comparative importance until they were forced by the superior power and numbers of their enemies to take refuge in the sterile, elevated, and difficultly accessible table land of the interior. Although necessity and probably the colder climate here excited their energy, they were always a secondary power to the Sakalavas, until the time of Radama, and since the death of that extraordinary man the Sakalavas have gradually been recovering their independence and ancient predominance. It is

* Humboldt's *Kawi Sprache* and Prichard's *Researches*.

quite possible that a successive influx of Indonesians may have had some effect in modifying the physical character of the Hovas, but if there has been such an influence, it has not been confined to the Hovas, for other tribes also exhibit gradations from a negro to a non-negro character. A few Asianesian words may also have been introduced in the same way, as Mr Crawford believes. But the languages are undoubtedly native, and genuine members of the African family, like the tribes who speak them, and I have not yet met with any facts requiring us to recognise an Indonesian influence. The hypothesis that a colony from the eastward, by some magical process, induced several distinct tribes of natives, occupying different parts of the land, to agree to lay down their own languages and adopt a new one, and conferred on them the miraculous power of doing so, is attended with still another linguistic difficulty. If the Hovas were Javanese, as Mr Ellis and Dr Prichard believed, they would have introduced a Javanese language, but we learn from Mr Crawford that in 8,000 Malgasi words he could only find 15 exclusively Javanese and 73 common to Malay and Javanese. The ideologic and glossarial analogies however are not confined to Java and Sumatra. The former are much more strong to the Formosan, Philippine and Celebesian languages, and, to present all the Asianesian traits of both kinds, we have to go to Polynesia. The colony therefore must have traversed a large part of Asia to construct a language for Madagascar, and must, after all, have laid aside the great mass of its own vocables and invented new ones. The better specimens of the Hovas lean much more to the finer Africo-Iranian physical character of some of the African races, than to the Tibeto-Anam character of the lank haired Indonesians. The portrait of a Hova in Dr Prichard's *Natural History of Man*, which, I am assured by gentlemen who have often visited Madagascar, is characteristic, has very little of the Indonesian character, as Dr Prichard himself remarks. There does not indeed appear to be any greater variety in features and colour amongst the inhabitants of Madagascar than is observable in most regions of Africa containing several tribes, of whom some are in low and others in elevated districts. If there be an occasional Mongol type which has led to the idea of a Malayan origin, we need only recollect the Hottentots to be satisfied that the great South African family, with which the Madagascar tribes are undoubtedly allied, presents extremes both on the Mongol and the Semitic and Indo-European sides, more than sufficient to embrace all the varieties of the Malgasis. The Hovas, Ovas or Ankovas are entirely African in their manners, customs, religion, government, arts, &c., and their very name is African. It is a generic word signifying people or men, a mode of designating races found in all parts of the Oceanic region. In S. W. Africa there are *Ora Tjona*, *Ovaherero*, *Ocampo*, &c. The Hovas are indistinguishable, in the whole character of their civilisa-

tion, from the civilised races of southern Africa. There is another Madagascar tribe which we can refer in the same way to the opposite portion of the continent. The extinct race of Vazimbasy who appear to have occupied Ankova before the Hovas, and whose tombs (called Vazimbasy) are held sacred by them, are identified by their name with the tribes of the Zambesi basin, one of which is still called Zimba or Mazimba.* It seems probable that there has been a successive influx of settlers from the opposite continental basins, some belonging to different tribes, but all speaking dialects of the same language or closely allied languages. These migrations must have taken place before the Arabs were a maritime people, or at least before they settled on the east coast of Africa. The Malgasi languages of themselves prove that their separation from the continental stock took place in archaic times, and indeed the island must have been inhabited within a few hundred years after there were canoes on the Zambesi and the other rivers on the opposite coast. As the Nile basin was inhabited long anterior to 6,000 years ago, it is probable that the human history of Madagascar numbers many thousands of years.

I believe that the Malgasi tribes are essentially African in all respects; that their languages are African in phonology and structure; that they have considerable glossarial affinities to many of the continental tongues; that their vocabularies do not differ more from African languages than these do from each other; that they have been amongst the chief African sources of the Africo-Indian

* The word *zimba* or *zamba* (*sam, rang, tham, jam*) combined with the prefixes *ma* (v. *mo, mu*) and *ka, kua, kioi*, and with some postfixes, gives a name to Mozambique, the rivers Zambesi, Mozimba, and several other places, rivers and tribes of the African land opposite Madagascar, such as Zhabase, Masanzani, Mozamba, Muzimbasy, Kazembe, Mazaramba, Kwerimba, Kwizimajugo, Zangzibar or Zanzibar, Mombasa, Majombo (in Kongo) Moviza, Mizimbaty &c. It is also found as the name of one of the great Kafir tribes to the southward, the Tambukwa, properly Mathimba, which is identical with the Va or Mazimba of Madagascar. This local name with several other widely spread African ones, such as Dongo, Dongolo, Merawe, Galla, Tambuki &c are found in the Indian Archipelago, where the African and Malgasi local, ethnic, substantival and adjectival prefixes are also common, *ma, n', mano, mono, an* &c. Compare the African and Madagascar *Androi, Antoka, Anary, Ankova, Ankuala* &c with the Asiatic *Ankola, Androna, Angasa, Anan*; the African and Malgasi *Mahafasy, Mahafaly, Mahavelona, Mahua, Makaronga, Maravi, Ambongo, Ampitaha, Amazula, Amakosa, Amathumba* or *Mathimba, Masina, Monomatapu, Malakoram, Monomvezi, Malgasi, Manangahare, Mananzari* &c with the Asiatic *Ambei, Amburu, Amanubang, Amubi, Amurusi, Ambatiki, Ambau, Matuka, Mohunga, Mathuatu, Madmavi, Mado-Malino, Manado, Manawa, Manrai, Manatur, Manjore, Mintira, koka, Manubait, Monemini, Manuf, Mangarai, Mangareva, Mangkasar, Min Manangkabau, Malaka, Maluka, Maluki, Malolo, Amakeg, Amakua, Amilasi, Ambian, Ambun* (Amboina) *Amulo, Amakua*, (S. E. Indonesia) *Makua* (Polynesia) *Makapua, Makahola, Makunobai, Makariki*, &c. &c. The name of the Negro tribes of Luzon *Aita, Ita* (black) appears to enter into the Greek *Attiopla* which was a descriptive and not a merely ethnic word.

A gentleman who has just arrived from Gomoro has lent me a work by M. La Combe on Madagascar, in an introduction to which by M. Froberville the Vazimbasy are identified with the continental race. I have also received much information respecting Madagascar, which will enable me to enter fully into the subject of its relations to Africa, India, Arabia and Asia.

languages of Asianesia, but certainly not the sole ones, because the latter have African words which are either not found in Madagascar, or are found on the continent in forms closer to the Asianesian. The whole western margin of the Indian Oceanic basin, from the Red Sea to Kafirland, gave words and customs to the eastern islands, but the gifts from Madagascar have been amongst the greatest, as might have been anticipated from its position.*

Evidences of an Africo-Semitic† influence belonging to a more developed or artificial culture than the ruder African of the Papuan islands, are preserved in India, the Tibeto-Lau region and the eastern islands. Such are inheritance by sister's sons,‡ the marriage of sisters by kings or chiefs,§ a purer or more intellectual Sabaism, — a great advance on fetichism, and which in the pre-Iranian epoch of Indian civilisation connects itself with Egypt and East African ports, Aden and the Himyaritic race, and not with Iran, although the latter in its turn was connected with the former. The sun and moon were the chief gods in the S. E. part of the Archipelago.

Many African customs are American also, such as tatooing, the tribe marks, mode of burying the dead, the tabu on women for long periods after child-birth, disregard of female chastity before marriage, interdictions to which women are subject

* The first broad inference of a direct connection admits of no doubt. But the facts belonging to remoter and indirect connections, which must be separated, are numerous and give much complexity to the enquiry. Before the whole truth of the relation of the African to the Oceanic languages can be ascertained, we must know the relation of the African to the Semitic, Turanian and Iranian languages. Africa at an early time, has evidently received much from the East. She has given back words to India before the rise of Iranism there, but she has also received returns from India subsequently. I apprehend also that the connection between the African and Malagasi coast began at so remote a period that the languages spoken in Madagascar have undergone great changes since, both internal and from later Egyptian and other African, Phœnician, Himyaritic, Arab, Euphratan and Indian influences. But all the radical affinities, phonetic, glossarial and ideologic, to the present W. Asiatic languages, belong to the older archaic and to the primordial class, before these languages arose from successive developments having pervaded S. W. Asia and thence spread S. E. to India and S. W. to Africa. Amidst these complex currents and counter currents of language, our chief glossarial guide is the different phonetic forms which a word assumes in its passage, in time and place, from one linguistic family to another, from a development like that of the Chinese to one like that of Sanskrit.

† The earlier Arabian customs were very African in their character, and it is probable, from many considerations, that the primitive population between the Nile and the Euphrates was closely allied to the Nilotic. The Syrian race connects itself more closely with the Himyaritic or Saban than with the Arabs of the Hejaz, and the Herber on the north and the languages of the higher basin of the Nile on the south, extend the connection to Africa. The Arabian histories and genealogies derive all the present Arab people from northern families, and preserve traditions of ancient tribes who occupied Arabia before the former displaced them. In some parts of Arabia the hair approaches to a woolly character.

‡ African (Morocco, Fes, Madagascar &c.); Himyaritic (Saba); Indian (Kasia, Malabar); Asianesian (Menaangkabau, Ambelua, &c.). In Banabe (Mieroneia) noble women marry common men and their children rise to the chieftom, which the sons of chiefs never do. Compare this with the Nair custom.

§ Egypt, Madagascar, Siam, Molukas, Polynesia, Peru.

in food &c., avoidance by men of mother-in-law or of other female relatives, initiatory ceremonies, boomerang, tabus on articles of food on death of chief, interdictions of words entering into name of chief and consequent use of new words, fetiches, shamans, human sacrifices, cannibalism, tutelary animals and plants of tribes &c. But the Asianesian traits of all kinds bring its tribes much nearer to Africa than to America or N. E. Asia, apart from the decisive evidence of language.

I have only noticed some of the more striking of the traits common to the eastern islands and Africa. To enter into the subject fully would require a volume. We cannot take up a work on Africa without finding an abundance of Asianesian characteristics. Every notice which we have recently received of the interior of the great terra incognita of South Africa reveals new ones, and furnishes additional proof that Madagascar is ethnically an integral portion of Africa in every respect, and that both have the most extensive connection with the Asiatic islands.* To obtain a comprehensive notion of the nature of the eastern connection of Africa, let the reader turn to a map and view the Indian Ocean as a single ethnic basin, having its eastern side extending from the Indus to Van Dieman's Land, and its western formed by the whole east coast of Africa. In the middle are Arabia and Persia entering into the great Asiatic ethnic region, and the latter constituting, from the remotest times, an integral portion of the middle table land, and lifted by its position and physical geography, out of the Oceanic basin. The whole western side of the basin is occupied by tribes having a well-marked character in every respect, and who have generally attained a considerable material civilisation, although their intellectual culture has always remained comparatively low. If we now turn to the eastern side and view it as a whole, we find that there is hardly a single trait in its archaic language, physical and mental character, religion, arts, institutions and customs, that is not reflected by it from the western side. We do not find that considerable approximation to uniformity of culture which prevails in Africa, and we find abundant new elements pointing to a different connection, but we find sufficient explanation of this in the respective position and characters of the two regions. Africa has, in a great measure, though by no means wholly, been left to an indigenous development,† her physical geography having repelled instead of inviting foreign conquest, which has generally exhausted itself on her northern or Mediterranean basins. The eastern region, on the contrary,

† See for instance Mr Kolbe's sketch of the Damara country.

* This has resulted from her quasi-insular position, but isolation is impossible. When we consider that Semitic-Egyptian ideas pervaded all Africa, that Phœnicia largely affected the northern tribes, that Hamyaritic and Arabic influences have largely pervaded even the central and western tribes, we cannot doubt that every race that, in more archaic times, occupied Arabia and the adjacent lands, influenced African ethnology.

stretching along the S. E. boundary of the Asiatic table land, has slowly been reached by its eastern and western races, successive masses of whom have been pressed and attracted into it, and thus introduced Iranian and S. E. Asian population and culture to supplant or blend with the ancient Africo-Indian. That Africa and the Africo-Asian ethnic region which preceded the Iranian and Semitic developments, and not Asia-nesia, have been the chief founts of the Indo-African physical and linguistic type, in other words that this ethnic movement was from west to east, or the reverse of the great continental one which peopled Africa itself, is capable of abundant proof.*

CONNECTION BETWEEN ASIANESIA AND THE INDO-TIBETAN AND TIBETO-ANAM LANDS.

Physical. The two principal forms of the S. E. Asian head, the angular (square, lozenge, or oblong) and the ovoid, both well distinguished from the Africo-Indian shape of the pure Papuan, the different shades of brown, yellowish, and brownish yellow, which prevail to the westward of China, and the coarse lanky hair which characterises the E. Asian races, are all repeated in the purer Malayu-Polynesian tribes. The remarkable ovoid forms characteristic of the Anamese and many of the insular tribes, and the more delicate varieties approaching to oval, are identical with those so often found amongst the Indo-Tibetan tribes. The quasi Iranian character of some of the Asianesian races appears to connect itself with a western influence exerted on the ethnology of the

* When the interior of S. W. Africa is explored, and its languages examined, we may expect that great light will be thrown on the ethnology of Madagascar and the Eastern Archipelagoes. One of the populous and more civilised nations existing there, and known to the tribes with which we are in contact, climb into their houses, so that their construction is probably similar to those of the Hovas. It is becoming very probable that the basin of the Nile is really the connecting chain of the civilisation of the whole of E. Africa. Even if its head is not so far to the southward as the great lake of Nyassi, which Dr Beke has shewn strong grounds for believing, it must approach so near to it as to connect its nations with those around and near the lake. These again are closely connected with all the southern tribes. The result is that the great and elevated basin of the Nile, and the lake basins to the southward, have been the seat of a continuous chain of nations which have attained to a considerable degree of civilisation. The history of the Egyptians carries back the local existence of these tribes to a remote age, for their languages alone prove that they were not colonies from Egypt in its highly developed historical period. The passes and rivers leading from the watershed to the Eastern sea-board must have given these nations the possession of this coast before Aden arose. The greater rivers must have contained considerable tribes, using boats like all other river tribes. From many of those in the great extent of coast facing Madagascar, families from time to time must have crossed to that island, and ultimately an intercourse was probably kept up. When Europeans first discovered the E. African coast, they found the Arabs in possession of all the principal rivers and places and monopolizing the trade and navigation, but they also found the natives largely employed by them as seamen. What the influence of dominant and monopolizing foreigners is upon races like the African, may be seen from the examples of those rivers which had not been previously occupied by the Arabs when the Portuguese arrived. The greater part of the population have since been compelled to abandon their old pursuits and locations and retire into the interior while those who remained have greatly degenerated.

Gangetic basin before the era of the Iranian movement to the eastward. The harshly angular or predominating form of the Mongolian head is not the most prevalent Indonesian. It is chiefly found amongst the western Malays. To the S.E. the finer ovoid, verging often on the oval, predominates.

Customs &c. The native tribes spread over the tract between the Tsangpo and the China sea, including the Ganges-Brahmaputra basin and portions of the basins of the Dekhan, preserve several stages of civilisation, and each of these is strongly connected, and in most respects identical, with different stages existing in Asianesia. Before the higher Gangetic and Transindian civilisations arose, tribes having similar habits and customs, and close affinities, physical and linguistic, appear to have occupied the whole or the greater part of the Ganges-Brahmaputra basin and Ultraindia. Although they retain every where distinctive traits, they have in many places, and particularly in the eastern part of the Indian Archipelago, been long in contact with the African tribes, or been subjected to African influences. The African elements have gradually been softened, and many of them expelled, in the principal races of the western part of the Archipelago, by the continued influx of Tibeto-Anam influences in later epochs, when the latter were themselves considerably changed by a higher civilisation. In Polynesia the Indo-African element remains strong, not only because the company or companies, that gave it a Tibeto-Anam population, were carried eastward and isolated before later civilisations reached Indonesia, but because the Tibeto-Anam races themselves, throughout their Indian and Transindian locations, were, at that early era, still deeply imbued with the old barbaric development. The culture of the land lying between India and China, before the later civilisations of either of these regions penetrated into it, was partly indigenous and partly Indo-African. The large presence of the African element in the pre-Iranian and proto-Iranian Indian, renders it difficult to refer many insular traits to their true source. But several are well marked and peculiar, and the character of the whole is unmistakeable. As I cannot convey an accurate idea of the Tibeto-Anam developments in Asianesia without first giving a review of the ethnology of Transindia, and indicating the different stages of culture in it and in India with which the successive post-Indo-African cultures are associated, I will only mention generally the kind and variety of the facts by which the Tibeto-Anam origin of these cultures will be established. Mere catalogues of ethnic facts are not sufficient, because almost any two nations in the world might furnish a more or less ample one of resemblances and identities. Races must be compared through the entirety of their ethnic characteristics, and through the impressions left upon the mind by the largest and most intimate knowledge that we can obtain of them. I will therefore add that whoever first makes

himself tolerably well acquainted with the various classes of lank haired inland Asianesian tribes, that have been least affected by Hindus and Mahomedans, with their characters, physiognomies, habits, modes of life, arts, religions, &c., and will then proceed to the ethnology of the simpler Transindian and Tibeto-Indian tribes, rejecting all Buddhistic elements, will hardly perceive a transition. Not less strong is the connection between the later Indonesian civilisations, maritime and agricultural, and the later civilisations of Transindia.

Of characteristic traits each embracing a greater or less number of tribes in both the continental and insular regions, we have only room to allude to a few, in a very brief and general manner. Such are many specific superstitions relating to natural objects and powers, polytheistic religions, the attributes, doings and histories of the gods, worship of ancestors, diseases, ghosts, shamanism, sorcery, ordeals, omens, spells, charms, evil eye, evil wishes, oblations, appropriation of different animals and animals of different colours to different gods, death ceremonies and feasts, giving to the deceased wives, slaves*, animals, food, arms &c. modes of burial, exposure of the body on a stake, burial facing the east, the fear of the spirit, the means taken to soothe and conciliate it in order to prevent its haunting or doing harm to the living, laying the ghosts of men and even animals that have been slain, future world &c. An instance or two may be given. The Mayama heaven (itself imported from Saba) with its trees loaded with ripe fruit, roasted pigs and other delicacies, which are spontaneously renewed as fast as they are removed, is also the heaven of some of the Polynesian tribes. The peculiar fables connected with the deification and personification of the sun, moon and stars, are the same amongst the Binua of Johore, the Mangkassars and some other eastern tribes, as amongst the Kols of India.† The ceremonies attending the consecration of a spot in the house to the spirit of a deceased relative, inviting him to come and occupy it, searching for the fancied traces of his passage on the ashes that are sprinkled on purpose, are the same in India amongst the Kols and in Indonesia amongst some of the Philippine and Timorean tribes. The same custom slightly modified prevails in Amboina, Bali, Mangkasar &c. The marriage ceremonies have a frequent identity, as with the Himalayan Limbu and the Borneon Kahayans &c. The curious division of the price paid for a wife, and the various ceremonies attending its payment, have a remarkable resemblance

* There is the same hunting for a great number of heads amongst the wilder tribes of Celebes as there is with the Kuki on deaths, particularly of chiefs.

† This has also extended to N. W. and S. Australia.

‡ The Sabalam of Indonesia and Australia is a curious reflection of that which prevailed in S. W. Asia. The Moon is the wife of the Sun, and the Stars are the children. With some tribes the Sun had children of its own which it devoured. With others the Stars are the abodes of the children, servants and subjects of the royal Sun and Moon.

amongst the Kola and probably many other tribes in India, and the Battas, Luzonians and other lank haired races of Indonesia. No sooner has the impatient bridegroom paid one of the customary exactions, than he is met by another. Thus he must pay the price of the mother's milk, a compensation to the parents for feeding, clothing and training the bride, another to the mother for the loss of her society, another to dry her tears, another to the sisters for opening the gate of the kampong, a bribe to the burgher who watches the township or village boundary to allow her to be carried across it into the bridegroom's, another for the removal of a cloth spread as a barrier between his party and the bride, a gift when the bride enters the bridegroom's house, another for the bandage of her hair because it will be unloosed and dishevelled &c. Amongst the arts that have existed from an early period in the region between Tibet and Asianesia, and have been carried to the latter, are different kinds of plaited receptacles, hats, shields, foot balls &c. of cane and other materials; the numerous cane rings worn round the legs, waist, &c. cane boddices, fashions of tatooing*, blackening the teeth, the eradication of the beard, singular customs allied to circumcision, the fashions of shields, weapons and other warlike accoutrements, spring bows for killing wild animals, the mode of warfare and many usages connected with it, the peculiar mode of taking and preserving the heads of enemies, ceremonies connected with their reception and use, loom weaving, dying, some kinds of striped patterns or tartans, articles of dress, iron mining and forging, the great clan or village houses, the separate village halls, domesticated animals,—horses, buffaloes, cows, hogs, dogs, cats.

The agreement in social and political institutions is great. Amongst the former are the custom of bachelors, and the less widely spread one of girls, occupying a separate common house; the prohibition of marriage between persons of the same clan,—a very archaic institution; for it prevails in America, N.E. Asia, China, in India amongst the Khonds &c. (and originally amongst the Aryas), in Australia, and amongst the greater number of the Tibeto-Assam tribes of Asianesia; the holding of all land and other inherited property by the female children, and the reception of the husband into the wife's clan (Kocoh, some of the Garo tribes?, Malays of Menangkabau &c.,) many customs connected with marriage, the position of the wife, divorce, their consequences, the congregation of a whole village in one long house, singular minuteness of the

* *Titi P. Nias, tata Roti.*

† The Timoreans, like the Nagas, heap irony and insult on the head, place food before it, ask it if it is pleased with its place of rest, "If so, eat your relations and let them eat, or will you eat alone? eat, then &c." See Customs common to the Indonesian and Assam mountaineers, ante Vol. II p. 220. The Timorian group preserves the most interesting combination of African and Indian characteristics which Indonesia affords. It would alone prove the two connections in the most decisive manner. The languages have many Tibeto-Indian as well as African features.

laws or customs relating to the institution of slavery and particularly to the status of the slave. With some tribes a man may be almost any fraction of a slave, and several families may have shares in the fraction.

The division of classes, royal (sometimes divine) noble, free and helot, and its influence on the whole fabric of society, which preserves a singular uniformity from Sumatra to Polynesia, the same class names being widely spread,* must have originated in one race, and is evidently Indian and not Transindian, although it may have been so at one period and been subsequently obliterated by the Mayama-Anam tribes. The whole constitution of society is decidedly Aryan, and carries us back to the first ages of normal Aryan influence in the basin of the Ganges. The Tibeto-Indians brought the same institutions to Asianesia which they had acquired from the earliest Aryan culture in the adjacent western region, and gradually adopted the original islanders into them as the Aryans did the aborigines in the valley of the Ganges. The Aryan social organism presented the same two-fold aspect under the action of circumstances which it did in India and Europe. In communities which were warlike and predacious from necessity or choice, it assumed a feudal or quasi military form. Each chief was absolute in his own domain. He was in fact a king, and the supreme ruler an emperor, whose position depended much upon his personal character, and who had little practical power save when supported by the stronger chiefs. In the inland agricultural communities it assumed a form identical, in almost every respect, with the Saxon and Hindu village systems. The Polynesian partook more of the feudal, because they originated in predacious maritime communities, and the smallness of the islands prevented the formation of purely agricultural communities. The western Indonesian had much more of the Saxon character, because the large islands with their inland river and lake basins

* Compare Arit, Atria, Arit (Aria, Ariana, Ariani) S. W. Asia; Arya, India; Aru, Arung, Bugia; Arung, Pangeran aria, Java; arotch, Banabe; turanga, Viti; ariki, aliki, [elisk, Ceram, Amboina] ari, erce, tirara, orili, aru, rangatira, ruanakira, Polynesia; Allah, Arabic, (the Lord?); Ra, Phra, Egypt, Madagascar [Radama, Nanavala, Ra ferula] Burmah, Siam; Raja, Rana, India; Ratu, Latu, Datu, Radin, Rajin & Malay, all probably primarily from the name for the Sun, identical in the Egyptian, Irish, Polynesian &c, La, Ra, and preserved in Ravi, India, Rarak (Solor) the Malay ari, hari (day) Greek heli; Latin sol, Saxon sun, Naga san, Mayama tahang, chung (the god of the Ahoms,) appearing with the nasal termination in Rang, Lang, Lunga, Ulungu, Langi, Langit, Langits &c as names for the sun, the sky or a god, in several African, Indian, Transindian and Asianesian languages. The ideal basis is the worship of the sun, the deification of chiefs, and the application of the name as a title, equivalent to god, ruler or lord, king &c. The Polynesian Aritki, Arit, appears to be literally child or children of the sun, as the progenitors of the Peruvian royal line were believed to be. So the divine race of Egyptian kings were called auritos. The sun god of the Timorians is called Usinenu, Lord of the Sun (Uai is lord in Japanese).

I shall give a comparative list of the names of classes, clans, offices &c. Many of the coincidences are striking, such as tofa, Halmahera, fenna Buru, Hia Ceram, fanga N. Zealand; dati Molukas, ngudi N. Zealand (clan, village.)

were favourable to agricultural developement. Amongst many of these the social polity has strongly democratic elements.

The primitive Aryan culture is chiefly to be sought in S. E. Indonesia and Polynesia. A large portion of Indonesia, and in particular Sumatra and Java, have subsequently received from the later culture of the Transindian nations, more especially from the Man and Mayan, a much higher state of art, and a somewhat different social and political constitution, than that which the first Tibeto-Anam settlers brought with them. * To this later influence belong loom-weaving, the patterns of cloths, many musical instruments, dramatic entertainments, wayangs, most of the domesticated animals, including even the Burmese cat. To the most recent but already almost classic period of the later civilisation of the Irawadi, Indonesian tribes owe the large jars or vases which have excited so much curiosity and speculation. They are not found in Java and amongst the Daya of Borneo alone, but appear to have been prized all over the Archipelago. †

POLYNESIA AND THE MALAY ARCHIPELAGO.

Those Tibeto-Indian tribes of the Indian Archipelago which have been most secluded from the continued influx of Ultratindian and Indian influence, and in which the African elements are strongest, have the nearest affinity to the Polynesian. From the Philippines to the Timorese chain, Polynesian traits are

* In the later modifications of the Indonesian political systems by Mayanama and Siamese influence, political offices have assumed a greater importance. But, upon the whole, the social and political ideas which really mould the Indonesian communities have been little affected. The insular potentates have readily adopted the forms imported by every successive race of foreign visitors that has predominated, but the ancient institutions and offices remain under the new names, or, as more frequently happens, with a mixture of Indonesian, Hindu, Mayanama, Arab and even Portuguese and Dutch titles. The same curious displacement and mixture of names is presented by many of the insular religions, the ancient gods having preserved a real identity in numerous instances, after having repeatedly renewed their names.

† The fact of the Spaniards, on their first settling in the Philippines, finding that that Japanese were in the habit of buying such as remained at high prices from the Luzonians, proves that were not of native Japanese or Chinese manufactures, as has often been supposed. The finest were gilded externally and sold for 16 000 francs. The Borneo ones, which are inferior in size and want the gilding, sell for 100 to 5,000 florins; the Ceramese for 20 to 100 dollars.—When I became aware of the intimate connection that must at one time have existed between the maritime Mayanama tribes and western Indonesia, the fame which Pegu, and especially Martaban, at one time enjoyed for their beautifully glazed and gilded vases, sometimes of enormous size, directed me to this country as the source of the great demand for dragon vases which must at one time have prevailed amongst the Hindus of Java (where they are frequently dug up) and other parts of the Archipelago. I lately noticed a passage in M. DuRoi's translation of Ibn-Batouta's description of the Archipelago of Asia (*Journal Asiatique* t. IX p. 230, which curiously confirms this opinion. The Arab traveller relates that the Queen of Kaylukary presented him with four Martabane, which appear from the context to have been a kind of large vases. This was in the 14th century.

more abundant than they are to the westward,* although some tribes are found in the western islands equally Polynesian with most of the eastern islands. But the great repository of the Polynesian habits is the Moluko-Timorian, or S. E., extremity of the Archipelago, from which the principal Polynesian population has undoubtedly been derived.† These traits are so numerous that it is necessary to view the eastern part of the Archipelago and Polynesia as two great groups of ethnically allied maritime tribes, such as those of the Grecian Archipelago once were. One I may mention here, as connected with that maritime art and enterprise which spread the race far and wide. Each village was a maritime community and had a large village boat which all aided in building. When the monsoon came round the Indonesians departed for trade or piracy or rather both, for, like the Phœnicians and Greeks of the same era, they plundered the weak and bought from the strong. When they returned, the boat was taken in pieces, and in some places each family had the custody of the piece which it had fabricated. In the Archipelago this custom has survived the succession of foreign influences to which it has been subjected since the Polynesians were severed from it. In Luzon, where the practice is still maintained in some parts, the same name, *barangai*, is given to the large boats and to a village or district. Each village had its social and political organism which extended to the boat, and to every new settlement that was voluntarily formed, or resulted from being wind driven into a new region. It had its royal, noble, free-labourers and helot class, the latter composed of captives and slaves and in many places doubtless of the Indo-African aborigines. The helots and freemen laboured in the plantations and at the oar. The nobles led the same life of comparative luxury which they still do in Piratania and Polynesia. The Lanuns are genuine representatives of the ancient Polynesian maritime communities, although considerably modified by later influences. So were the Jailolans and their great colonies in Ternati, Tidori, Sawai, Amboina and the Timorean chain in the East, and the Celebesian states in the West. In the further west the Javanese were doubtless anciently in every respect the same, and they probably formed the earliest of the great maritime colonies of the Tibeto-Anamese race, after those on the north coast of Sumatra. China and Japan have communicated in later times many traits of their civilisation to the Philipines, Mindanao, Sulu and northern

† There is a strong N. E. Asian physical element in some Polynesian tribes to which I shall advert hereafter.

* If we regarded customs alone we should have difficulty in referring the Polynesians to any particular part of eastern Indonesia, and some considerations might even dispose us to prefer the Philipines to the more southern groups. But imperfect as our knowledge of the southern languages are, I have no hesitation in saying that they are far more Polynesian than Philippine. Any person who compares a map of the Timorian or Ceramese groups with the remotest Polynesian one, the Hawaiian or Sandwich I., would immediately conclude from the names, and especially from those of so many rivers and places having the prefix *Wai* (river or water), in all the groups, that a radical connection existed between their inhabitants.

Borneo, just as they did in earlier times and in a smaller degree to the Micronesian islands. The Molukas have, in all later Indian times, been the seat of an indigenous civilisation and power, and although the Indians and Indianised Javanese have visited them from the period of the earliest commercial intercourse between the Archipelago and India, they have never established any dominant colony or kingdom, and to this day the indigenous nations and governments remain, under the protection and control of the Dutch.

The great island of Halmahera was, in the oldest historical and traditional times, the seat of the predominant tribe, which included Ceram in its dominions, and had its chief colony there in the fine bay of *Sawai*. From *Sawai* it is probable the principal of these emigrations went forth, which, spreading along the northern islets of the Melanesian chain, at last reached and colonised the Samoan Isles, and thence diffused the S. W. Indonesian race throughout Polynesia. The name of *Sawai* or *Sawaiki* is literally *Sawa* the little,* and *Sawa* is identical with *Java*, so that the name was probably first given by a Polynesian colony from *Java*, just as the modern name of a country on the south coast (*Seran*, *Selan*, *Seram*, *Ceram*) which Europeans have extended to the whole island, † was bestowed by Javanese colonists, at a period when Singhalese seem to have been the leading Indian settlers or traders and civilisers in the Archipelago, if we may judge by many names of places, sovereigns and chiefs, and by the histories of some of the Malayan nations. ‡

The name *Java*, *Jaba*, *Saba*, § *Zaba*, *Jawa*, *Sawa*, *Hawa*, || is the

* *Sawa*, *Jawa*, *Saba*, *Jaba* &c. has evidently in all times been the capital local name in Indonesia. The whole Archipelago was compressed into an island of that name by the Hindus and Romans. Even in the time of Marco Polo we have only a *Java Major* and a *Java Minor*. The Bugis apply the name of *Jawa Jawaka* (comp. the Polynesian *Sawaiki*, Ceramese *Sawai*) to the Molukas. One of the principal divisions of Batta-land in Sumatra is called *Tana Jawa*. Thawi, Dawal (Tavoy) and Hawa, Ava point the same way. [*Sagu*, *thaga*, *dagu* is the Burmese name of a tree.] So *Taval*, N. Zealand.

† A more archaic name still appears to be *Nusa-Heli* (a curious Indonesian combination of Greek and Saxon, meaning literally *Hill Island*) still applied to the elevated mountain which is first seen by voyagers in approaching the island. *Heli* is preserved in the *Pulo Nias* language and in *Kamschatka*, as well as in Great Britain and other Saxon lands.

‡ *Lankawi*, *Singapura*, *Lankapuri*, *Selan*, &c. *Singapore* appears to have received its Singhalese name long before the Malays occupied it in the 13th century. In Ptolemy's map there appears at the bottom of the deep bay of *Sabaracus* which he has formed by joining Sumatra (*Aurea Chersonesus* = *Pulo Mas*, an old Malay name) to the Peninsula, a town called *Basinga* which, from its position, can hardly be any other than *Singapore*, perhaps at that time a Singhalese or Indo-Javanese place of trade. Mr Rix some years ago drew attention to the connection between the Archipelago and Ceylon. I shall afterwards notice his paper.

§ Ptolemy has both *Jaba* and *Saba*. He has also a town called *Sabana* at the extremity of the *Aurea Chersonesus* which there can be little hesitation in considering to be the principal of the most eastern Indonesian ports frequented by the vessels of Aden and India, and in identifying with *Jawana* in Java. The famous *Kakula* (probably the *Takola* of Ptolemy), *Kala* or *Kalabar* must have been the western or Sunda port, of which the Chinese appear to have preserved the name in *Ka-la-pai*. c. *Batavia*.

|| *Hawa* is used in some parts of S. E. Indonesia. The interchange of *h*, *s* and *j* is very common, as I noticed in a previous paper. The island of *Bulu* is called by the natives *Solo* and *Jolo*.

same word which is used for the rice fields which are cultured by irrigation. The word is primarily connected with the flowing of water, as is evident not only from its application to irrigated lands, but from its being substituted for the common word for rain in the ceremonial language of Java (*sawa*), and used in in the same sense in Bali (*saba*)*; and I shall in a future paper shew ground for believing that the Arabian Saba, (*Sabea* of the Hebrews,) which owed its existence as a fertile and populous place to its irrigation, and was destroyed by the bursting of its great dam, derived its name, as its king did his, from the same root, and that the eastern Saba was derived from it.† That the ancient Sabeian or Himyaritic kingdom, through its great sea port Aden, monopolised the larger part of the Indian maritime trade is well known. That its influence extended to the eastern archipelago is rendered probable, amongst other things, by the evident connection of the ancient Indonesian alphabets with the Semitic. Some of their most remarkable letters which are not found in the old Indian alphabets (although themselves Phœnician) are Semitic.‡

* It appears to be connected with the Arabic *saba*, "to flow as water." *Wa*, *sa*, *ba*, *ab*, appears to be one of the most widely prevalent roots for water, -- *sawa*, wet, Malay (apparently from *saba*, by the common process of transposition); *baia* rain, Celebes; *waru* Samsk, Austral. Polyn.; by rejecting *r* *wa*l water, a stream, S. E. Indonesian and Polynesian.

† The Indians derived the name from that of a species of millet extensively cultivated in Africa and India (*Joara*, *Jowara* Ind. *dura* Afr. apparently identified by the common permutation of *j* and *d*) and as this, and not rice, was probably the corn of the Sabeian valley, the word *Saba* was there connected with or applied to it, just as *Sawa* &c. is now connected with rice culture by irrigation, as it probably was at an earlier period with the millet culture by irrigation, in the Archipelago. A species of millet is called *jau* and *jawa* in Malay. It is probable therefore that the same root enters into the name of the millet. We may go further, for the name of rice itself *niwara*, *waru* &c. evidently contains one of the roots that enter into *foawara*, so that the name of both the principal Asiatic cereals points to culture by irrigation.

‡ The oldest Indonesian alphabets belong to a western connection anterior to that great one which Hinduised Java and other regions, produced the Kawi language and introduced the later Indian alphabets. The old Indonesian alphabets are even more ancient than the southern Indian and Transindian, which have also their Indonesian representatives. They evidently belong to the era when alphabets were first introduced into S. India from the west, in all probability by the Himyaritic navigators from Aden, or the Phœnicians from the Persian Gulf. The rectilinear and angular character and great simplicity of some of them, give them a place intermediate between the cuneiform and the simplest Phœnician. I allude thus briefly to this important subject, as I will treat it separately in the next number of this Journal, and state the evidence tending to shew that these alphabets were mainly adaptations of early Semitic ones, introduced by Himyaritic traders, although some are nearer the oldest Indian.

Amongst the most important historical facts connected with our enquiries are those that throw light on ancient navigation and commerce. The Phœnicians were a civilised maritime people 2,000 to 3,000 B. C., and probably long before; the Sabeian Arabs must have been so a few centuries later, and long before the time of Solomon, c. 1050 B.C.; and the Indians long before Menu c.900 B.C. The Phœnicians and Arabs were exceedingly bold, hardy and enterprising sailors, as indeed the comparative rudeness of their vessels, their want of the compass and the imperfection of geographical science, compelled them to be, if they sought distant countries at all. We shall in a future paper consider the amount of positive evidence of the ancient Arabs or Phœnicians having themselves reached the Indian Archipelago. There is nothing improbable in the hypothesis. Their navi-

The Indian navigators found a civilised nation in Java surrounded by the sawas or jawas of millet, and giving the same name to their land. Where this Jawa is situated has not yet been ascertained. It must have been on the northern coast of the more eastern part of Java.* Its people, the *Orang Jawa* or *Jawa*, were the nucleus of the civilisation of the land. They spread themselves and their language over all the eastern part of Java, retaining their original name; and the Indians, following the usual practice of foreigners, bestowed it on the whole Island. Rice culture must have been imported by the Indians and gradually superseded that of millet, but this did not affect the name of the irrigated lands. Rice has one name nearly throughout the world, and is evidently of Indian origin.

Until the ethnic history of the twin basins of the Ganges and the Brahmaputra and that of the Transindian lands have been well investigated, the course of the Tibeto-Indian and Transindian

gation, chiefly, but certainly not wholly, a coasting one, was slow, and the inhabitants of the more distant lands to which it extended, were, in general, so barbarous and little commercial themselves, that they appear to have made a practice of establishing factories and colonies. Even where they did not, they must, on each voyage, have remained a considerable period in the countries they frequented, disposing of their cargoes, collecting produce, and, in the Indian Ocean, waiting for the change in the monsoons. The more distant voyages lasted, from this cause, three years. We know that the Phœnicians had colonies along the whole limit of their Mediterranean and Atlantic commerce and in the Persian Gulf, and that the Arabs established themselves at the most favorable trading places on the African and the Indian shores of the Ocean, as far at least as Ceylon on the latter. If the more timid Indians reached the Indian Archipelago at an early period, it is probable that the Arabs soon followed, if they did not precede them, even if we do not adopt the views of those writers who believe that all the foreign navigation of India was in the hands of Arabs. There are several passages in ancient writings which tend to show that there was a direct intercourse between the Archipelago and Africa across the Indian Ocean. The Ethiopians are said to have bought cinnamon from their eastern neighbours and to have "transported it through the vast seas to Arabia by the favour of the east wind, returning only once in five years." The notion of the proximity or continuity of the African and Indonesian or rather S. E. Asian coasts, which appears to have been firmly rooted in Indian and Arabian geography, could hardly have arisen save from the sea having been crossed, because the tendency of mere coasting voyages from Arabia to Africa on the one side and Indonesia on the other, would have been to exaggerate the distance, and throw the S. W. and S. E. extremities of the Indian Ocean far apart. The distance between Aden and Ceylon must have been greatly exaggerated before the monsoons were used, because all the sinuosities of a long coasting voyage without compass became part of the direct distance. Hence the error of Ptolemy's northern coast of the Indian Ocean. A tendency to this kind of error is inconsistent with the error in the southern boundary, and the latter had therefore, in all probability, an independent foundation.

* *Jawana* probably (see notes p. 338). The connection of this word with *Yavana* applied by the Hindus to the western nations, and with the *Javan* of the Bible (in E. Arabia) is worth tracing. Saba, as the name of the Himyaritic race, who probably carried on the chief trade between India and the West, may have originated the Sanskrit name. The name of another Himyaritic king, *Samar*, has also been widely spread as a local name, *Namarkund*, &c. In Indonesia we have *Samar* one of the Philippines, *Samara* an ancient name of Sumatra (also preserved in Ptolemy's name for the Straits of Malacca, *Sabara-cus Sinus*), *Samarang* &c. Compare also another Semitic name of Sumatra, *Andalas*, and that of Malaka with the ancient Phœnician names of *Malaka* (now Malacca) and *Andalusia*, which last may be more ancient than the *Vandalera*.

revolutions of Asia must remain obscure. I make any remarks on northern Indian ethnology with much diffidence, because it is at present in the hands of Mr Hodgson, who has admirable qualifications and opportunities for prosecuting it with success. It appears to me however, looking back on India with the light thrown on it by Asian ethnology, that there must have been an era in the history of the Gangetic basin, intermediate between the first influx of the Tibetan race and that of the Aryans, in which the former spread into the basin, and received influences of an Iranian or quasi Iranian kind as well as Africo-Indian ones; and that, for a long period after Aryan tribes appeared at the north western extremity of the basin, the Tibeto-Indian races must have predominated in it, until the slowly extending Aryan tribes introduced a new element. This, which we may term the proto-Aryanism of India, must have been of a far simpler or less developed character, in every respect, than the later culture which enabled the tribe of Aryavarta to take a gigantic stride in advance of all other Indian civilisations, and by its intellect, its institutions, its valour and its arts, to expand itself beyond the bounds of a petty district lying without the Gangetic basin, until it grew into many nations which occupied the whole Gangetic valley, held the older inhabitants in servile subjection, and so increased in numbers as to cause an assimilation of all their languages to its own.*

During the first transition era, before the advance of the Brahmans, the old tribes on both sides of the Ganges must have continued for a long period to be influenced by the proto-Aryan civilisations and languages. The higher Aryanism must also have greatly influenced them before they were finally conquered, belotised, assimilated or exterminated by the western nations. It is to the earlier of these transition periods that I think many of the Iranian and quasi Iranian traits in physical character, religion, institutions and customs which are recognized in the Tibeto-Anam era of Asian development, are to be attributed; and Asian ethnology may thus become available in restoring the ethnic history of the Ganges. The evidences of the Gangetic basin having undergone such a succession of ethnic changes before the complete establishment of Iranianism are numerous. I may instance the Turanian physical characteristics which prevail amongst the Rajnabali, Khonds, Kols and Gonds on the southern side of the basin, as far as the meeting of the Gonds and the Bhils, when an Africo-Indian character takes its place. On the northern and western side it prevails throughout a great portion of the

* There is a striking resemblance between the leading ethnic features of the spread of the Brahmanical race down the basin of the Ganges and that of the northern Chinese down the basin of the Hoangho. However much the former may have brought with it into the Gangetic basin, its chief intellectual and artistic culture was probably received there.

Himalayan basins of the Ganges and Brahmaputra, in Assam, and in the western projection of the Transindian highlands which enters into the southern and eastern part of the Brahmaputra basin. The Tibetan races are spread along the whole of the great trans-Himalayan depression or from the Hindu Klu to the borders of China. They meet and partially blend, physiologically, linguistically or morally, with Indian races along the entire length of the Himalaya. In the western extremity the latter prevail and the physiological boundary gradually but irregularly descends from the highest ranges, till it embraces the upper habitable portions of the Sutlej, Jumna and Ganges alpine basins in Bisahar and Gharwal, after which it ascends again where the Tibetan depression is most elevated and contracted and thinly peopled, there being apparently no Tibetan mixture in Kumaon.

The large Turanianism observable in Assam and the northern and eastern sides of the plain of Bengal, the considerable contrast which even the proper Bengali peasantry afford both physically and morally to the Hindustanis, the fact of Turanian tribes being preserved on the opposite sides of the common valley of the Ganges and Brahmaputra in the Rajmahal and Garo mountains, as well as all along its northern and eastern margin, and as far as the upper basin of the Tapti to the S. W., warrant the conclusion that similar tribes once occupied all the lower part of the Gangetic basin.

The northern Indo-African tribes appear to have occupied the western part of the Gangetic basin,—the opposite sides of which still preserve remnants of them in the Chamung, Doms and Rawais on the N. and the Bhils and other allied tribes on the S.,—a large portion of those of the Nerbudda and Tapti, and probably the upper branches of the Godavery and Krishna, as well as all the western seaboard from the Gungawally northward. Their N. W. boundary must have been gradually driven in by the advance of the Aryan tribes. Before the rise of the Iranian tribes, tribes intermediate between Iranian and Turanian, probably occupied the basin of the Indus and even extended N. and W. so as to connect themselves on the one side with the ancient Africo-Semitic and on the other with the Mid-Asian.

The southern Indo-African tribes were a continuation of those of the N. W. and the Tamil and other populous ones appear to have owed to their large river basins and to the influences received from Egypt and S. W. Asia, the civilisation which enabled them so greatly to surpass their northern neighbours.† As far as can be gathered from the present distribution of the tribes, the whole of India would thus appear to have been physiologically divided by an irregular line running from the alpine basin of the Kali to the upper basin of the Tapti and thence S.E. along the Warda and Godavery

† The Maratas however seem to have partaken largely of the Egyptian civilisation.

nearly to the mouth of the river. To the E. of that line Turanian and Irano-Turanian features prevailed and to the W. Africo-Indian, the latter being much more Iranian than the former and probably presenting a negro character in its ruder and servile people, and Iranian and quasi-Iranian in the higher classes of its more civilised tribes. The boundary has doubtless been much affected by internal movements and contests in all the middle Indian highlands, induced by the external pressure of the Aryan nations, and even in the pre-Aryan era it must have undergone a succession of changes. During that period strong Africo-Indian influences appear to have extended over the S. portion of the eastern or Turanian region, and produced languages intermediate between the Tamulian and Tibeto-Indian which was the more easily effected from the two having numerous characteristics in common. The Tibeto-Tamulian era must therefore have been of great length.

By Tibeto-Indian languages I do not mean languages composed of a mixture of existing Tibetan and Indian. There are Tibetan tribes on the southern side of the snowy range, but they are probably of recent immigration. The connection of the other tribes is with a proto-Tibetan era, when the present widely spread Tibetan race may have been only one of several rude trans-Himalayan tribes speaking archaic dialects of an incipient Tibetan character or even of one nearer Chinese. The languages of the southern tribes with whom the first emigrants from Tibet mingled, in the lower Himalayan basins and in the plains, appear to have belonged to the archaic linguistic era that preceded the development of the Tartarian, Iranian and Semitic. They associate themselves with the archaic African and Asianesian. Some of the present languages of the Himalayan and Asamese ranges, have been able to preserve much of this archaic character, from the alpine locations of the tribes which speak them, having preserved them from being linguistically assimilated by the great Ugro-Tamulian development, or the later and still greater Indo-European one, but not from being physically and morally influenced by Turanian and Iranian races on both sides. The languages in question, with some of the S. E. Indonesian and the Polynesian, preserve much of an ideologic character simpler than both of these developments, but having many affinities which the simpler Turanian. The ethnic connection of these languages with the earlier development represented by the Chinese is buried in obscurity, but it may be conjectured that languages with an allied general ideologic character, and intermediate between Chinese, Lau and Auan on the one side and Coptic on the other, had, from some ethnic causes, obtained a wide range, before those of the Turanian development began to be spread abroad and prevail over the greater part of the Euro-Asiatic continent.*

* Both this development and the Ugro-Tamulian (of which the Burmese is the most archaic form) connect themselves in the strongest manner with the Chinese

It is chiefly amongst the Himalayan and Tibeto-Tamulian tribes that the prototypes of the earlier Malayu-Polynesian development are found. It was here that by the contact of Mongolian and quasi-Caucasian forms,* the peculiar Tibeto-Indian physical type was produced which has not been more completely preserved in the Gangetic basin itself, than amongst the earlier Malayu-Polynesian tribes, or those which have remained unaffected by later Transindian and Indian influences in Borneo, the Transjuvan chain, S. E. Indonesia and Polynesia. The ethnic connection in other respects is so great and striking that we cannot separate the Gangetic from the Polynesian races by a very wide interval of time, that is not more probably than 5,000 years.†

The Polynesian has stronger affinities than any other Asianesian language to a Gangetic linguistic development of which that of the Khasia,‡ now located in the Assam mountains, is the most eastern

Compare the Polynesian, the least Turanian of the Tibeto-Indian languages and the least Semitic or simplest of the African on the one side, and the Burmese and Tibetan, on the other, with the Lau-Chinese family. The proto-Gangetic languages appear to have been more archaic than the Tibetan and Tamulian, and have probably wider Ideologic connections than either.

The Burmese is intermediate between the Chinese and the Tibetan. It is essentially monosyllabic, and tonic, but its structure, collocation and mode of using particles are decidedly Tibetan and distinguish it from the Lau and Assam. The proto-Burmese probably occupied some portion of the country on the boundaries of China and Tibet. Many other intermediate languages may have existed, and some are probably still preserved.

* Although I think both physical and linguistic evidence require us to admit an early Gangetic race which cannot be accurately described as either African, Tamulian or Tibetan, the causes which modified its physical character are still obscure. On comparing the proto-Gangetic languages (Khasia, Budo, Dhimal &c.) with the Tamulian or S. Indian, the latter appear to be at so considerable a remove from them in the chain of pre-Iranian linguistic development, that I prefer to consider them as forming a separate group. They have also distinctive features when compared with the Tibetan. I think therefore that until Mr Hodgson settles the point, it is safest to recognize three pre-Aryan Indian groups. The quasi-Iranian physical character which modified the African in the W. and S. and the Tibetan in the N. and E. must I think be referred to the proximity of S. W. Asian tribes partaking of the Iran physical type. One long continued influx, or series of movements, from the region to the W. of the Indus, may have physically modified both the Indo-Africans and the Indo-Tibetans! There is no evidence that the Gangetic basin as a whole ever received a sensible influx of Africo-Indians. In a region which has received so varied a succession of races, the physical, the linguistic and the other ethnic traits of a particular tribe, may point different ways, as often happens in Asia-mela.

† The Indian rise of the Brahmanic civilisation and power is probably not older than 4000 years, if so old. We must allow 1000 years at least for their occupation and ethnic metamorphosis of the valley of the Ganges, for they seem to have been long established at the era of the contest which forms the subject of the Mahabharat. The quasi-Iranian tinge of the Tibeto-Indian tribes in the Himalaya, the Vind, as and the Gangetic valley belongs to a pre-Brahmanic Iranisation, and migrations to the eastward must have taken place long before the Brahmans dominated in that basin.

‡ The name directs us to the Himalayan basins to the west of the Kali called *Kashch* in the Puranas, and even beyond the Gangetic basin to *Kashmir*. In this

continental representative. This development preserves feature not found in the Sanskrit or any of its modern derivatives, or in any other Indian or Transindian family, but which is common to the Semitic, Greek, and several western Indo-European languages. I mean the use of the definite article, which gives to a Polynesian speech a character so widely different from all the other insular ones, that it appears a strange anomaly in a language otherwise so completely Asianesian. The Khasia preserves another archaic feature common to the Malayu-Polynesian and the majority of the African languages, the prefixing of its particles. The surrounding languages have all assimilated to the postpositional system of the Tibeto-Burmese, and Tamulian groups.

I must reserve my notices of the other regions, and can only add generally, with reference to Transindia, that those portions of it which have most influenced the Archipelago appear to present, 1st an Africo-Indian era; 2nd an era in which Tibeto-Anam* tribes allied to those of India predominated, and in which the basin of the Ganges was united by boat navigation with the east coast of the Bay of Bengal; 3rd, an era when the Mon race predominated in maritime civilisation; 4th, an era in which the Mayama race, originally located between Chinese and Tibetan tribes, having gradually spread, obtained a preponderance in numbers and power; 5th, an era in which the Lau tribes issued from the highlands of Yunan and spread themselves over the upper parts of the Irawadi and Mekong basins, until, in recent times, they extended to Asam on the one side and the Malay Peninsula and the lower basin of the Menam on the other. Each of these will be considered with reference to Asianesian ethnology.†

The great objection that I entertain to the exhibition of isolated glossarial resemblances had determined me to omit any, but this paper might appear incomplete without adding a few, not as an evidence, or even as an illustration of what I have advanced, but as an example of the kind of information furnished by the comparative vocabulary which is printing.

western range of basins the proto-Aryan tribes probably first came in contact with Tibetan Bhiaslayana.

* I was first led, some years ago, to recognize the peculiar connection of the Anam with the Indo-Asianesian races on finding, when amongst the beads of Bukit Pauchir in Malacca, that several of their non-Malayu words were Anamese. The great Transindian antiquity of the Anamese is vouched by a connection with ancient Indian and Indo-Tibetan languages, as well as with the Asianesian.

† As our knowledge progresses it will be interesting to enquire what immediate effects the different movements into India and Ultrindia had upon Asia-nesia. Did the advance of the Tamil tribes in India and the Myama-scram in Transindia cause any increased migration of the Indo-African races to the islands? Did the pressure of the later Iranian on the earlier, and of the latter on the Tibeto-Indian population of the Gangetic basin, cause the Tibeto-Indians to overflow into the adjacent region of Arracan and the Irawadi? Did the later advance of the Burmese and Lau races press the Indo-Tibetan population of western Trans-India into Indonesia?

[*• ERRATA. P. 312, at end of 4th line from the bottom add "and harmonies." P. 320. Transpose the 2 last lines from the bottom to the top of the page.]

Hog. The two most wide spread words for hog in the Indo-Pacific islands are, 1st, *puaka, buaka, puu'a* and 2nd *wi, waci, wause, laugi, awei, bubi, baboi, bube, babu, bui, bawi, bafi, fufi, baru*. The first is only found in Polynesia, and is of Tibeto-Indian origin *phuk* Tibet, *phag* Bhutan, Limbu, Kiranti, Mikir &c; *wok*, Kyan, Champhung &c.; *wah*, Magar, *wah* Naga, Guro, *piak* Chepang.* The 2nd is the most prevalent in Indonesia, and is distinguished, in all its variations, from the 1st, by the absence of the *h* or its substitute *t*, and is found on the Continent in *Sauhili* (Africa) and *Bonju* (Transindia) *wai*. Another African form, — *babalade*, Fulah, *bule*, Serakoli, apparently joins this to another root, and has also its direct Indonesian derivative in *bulali*, Buol. The same word, with the vibratory form of the second consonant, is found in *Sauhili*, *burai*, to which corresponds the *burum* of Erob (Torres Strait) which is also the nearest of all the known Indonesian and African to the inverse form of the Malgasi, — *lumbu*. A fourth African form *gru* *Sauhili*, *gulu* *Kwillimant*, *karin* *Kwamamyl*, *galgal* *Gulla*, appears also to have its Indonesian derivative in *Basai* (Malay Peninsula.) *Kis* *Rajmahali*, is *kuis* in *Batan*. The *bulu* *suar*, *surka* &c. *Kambojan* *char*, *cherak*, *charuk*, is found in *Viti*, &c. and apparently in the *Java*, *Bawian* and *Bali* *cheieng*. It results from the above that the hog is chiefly known in Indonesia by African names, that the prevalence of these names, and the existence of the animal in the wild state, prevented the permanent engraftment of the Tibetan on the Indonesian vocabularies, but that the Tibeto-Anamese who proceeded to the eastward at an early period carried the Tibetan name with them. I doubt not however but that the Tibetan form will be found in the Archipelago also.

BUFFALO. The most prevalent Indonesian name *kabu, karbau* &c. has been immediately derived from the basin of the *Menam*, — *kutao, karta, kapao* &c. *Champa*, *Khonan*, *Ka*, *Chong* &c. But the word is also, more remotely, Indian, — *kera, karn*, *Bhumi*, *Ho*, — *karan*, *Tamil*. The Javanese *meiso* is the wide spread Tibeto-Indian and Indian *Mahe, mhe, meshi, maji, maisha, muhiuh, motsh, bhains, vessah*, [comp. *jamus* Arabic.

Cow. The most common Indonesian words are 1st *limbu, lambu, lembok* &c. 2nd *sapi, s mpi*. The first has been directly derived from the African (*lim'e*, *Sauhili*, *lam* *Antaric*, *lawun* *Gulla*, *angumba* *Malgasi*, *gnombai* *Sauhili*, — *gom'e* *Kwillimant*) but the roots are also found in Tibeto-Anam region, — *lung* bull and *ba* Tibetan (*bow*, *Annu*) &c. cow. The same combination is used in some parts of Tibet and in the *Tibirkad*, placing the cow first. *sapi* appears to be referable to two Himalayan names, — *sa* *Newar*, *li* *Sunwar* [the *ba* of Tibet &c., *piu* *Dhimal* *poi* *Malayalem*,] Comp. *zelm*, *api*.

GOAT. The Malay *kambing* appears to contain two roots, — first the same as the *kami* of the *Koreng* and *Maram* (*Manipuri*) and the second African *heng, hento*, &c.

DOG. The *asu* of the Javanese, Timoreans, Bugis &c., has been derived from the basin of the *Irawadi* (*Naga az, lu, &c.*, *Ulu, ulu, al* *African*; *alai, ala* *Rajmahali*; *gc. ali, alut* *N. W. Australian*. *Kutti* *African*; *kutta, kukha* *Indian*; *kwito* *Kagayan*, *kotta*, *Australian*.

* If this stood alone it would be considered accidental, but the *Viti* contains many other evidences of having received a later Indonesian influence than the *Polynesians*.

† In these forms one of the widest spread names makes its appearance, — Chinese, Indian, European.

Amboa, amba Malgasi, African; *oma' umai*, &c., Indonesian.

HORSE. The *jaran*, *jarang*, *nyarang*, of the Javanese &c., has come from the Himalayas (*serang* Chepang, *rang* Milchanang, *sala* Mewar) and the *kuda* &c. of the Malays from Southern India, *kudra*, Malayalam, Tamil &c.

BIRD. The Malgasi *vorona*, *vuruna*, has been preserved in the *burone*, *buru*, *u*, *urung* of the Malay, Sandal (Porneo) and Sumba. But this and any other African words that previously existed, have, in most of the languages, been displaced by the *not* of Ultrai with the common prefix *mu* (*manuk*). The few other Indonesian forms are also Tibeto-Indian or Utrai-Indian. Thus the *janga* of the Bima is the *janggo* of the Himalaya Kiraoti and Newar. The *chim* of the Besisi is the widely prevalent word found from the land of the Gonds in India,—*sim*, to Anam, *chin*.

DECK. A common word *ite*, *iti*, *titi*, is Tamil and Burmese; and the same word is probably preserved in the Gond, *ite*, bird. An allied word, *batiki* Pampanga (Philippines) is more nearly connected with the Senhili *bitak*, Kwillimani *matata*, Arabic *batto*, Gond, *tudduk*, Telinga *batte* Malayalam and Karnataka *battu*, Tamil *vatu* and Anamese *vit*.

FISH. The most prevalent Indonesian word *ika*, *iwak*, *ia*, appears to be radically a compound of two words still preserved in the monosyllabic languages,—*ka* (Siam, Lau, and *hi* I'oochew.) The simple *ka* is also found in Indonesia. An allied form is found in India,—*naku* Mandala, Ho.

HAIR, FEATHER. *vulu* African, Indon.; *pul* Tibet; (*bal* Ind.)

NOSE. Malg. *uru*, *orone*; *parah*, *saub*; *idong* Mal. *irong* Jav. *muruna* Tim; *Mahra* (Arabia) *anuf*, Timor *hanaf*.

TEETH. Malg. *nif*, *nifi*; *nifo* Poly. *nipua* Indon. *nin*, *n*, *in* Radak; *guiney* Fulah, *nigne* Sereres, *nini* Aru *nin*, *ngin* Radak, *gi*, *ne* Achin *gigi* Mal.

MOUTH. *Mlomu* Kafir, *mulu* Malg., *mur*, *mamun*, Manip., *mulut* Mal.; *vava* Malg. *baba* Achin, Borneo, Phil., *fafa* Viti; *mathu* Manip., *musu* Viti, s. E. Indon.

BODY *bandu* Fulah, *vatang*, Malg. *badan* Mal

HEAD. *Alo*, *loha*, *lua*, *kulu*, African; *lu*, *alu* Manip.; *ulu* Indon.

EYE. *Masse* Malg., *macho* Saub., *meto*, Kwillimani, *met* Gond, Ho; *Bhamij*, *Mentira*, *Besisi*; *mat* Anam, *ka*, *Chong*; *med* Samung; *mik*, *mit* Manip. &c. &c. *mata* Indon.

EAR. *Tulun* Mandingo, *taliche* Malg., *tei* Anam, *liang* Nicobar, *telinga* Mal.; *sutina*, *suping* Malg. *Bual* (Celebes), *koping* Mal.; *guru* Galla, *guri*, Australia; *enti* Danakil, *uget* Tumali, *uhat* Binau, *inta* (look) Mal.

HOOR. *Tanro*, *tando*, African, Indonesian; *tang* Tibeto-Indian; *ra*, *rou* Tib.

LIP. *Mulut* African, Malay (mouth); *labi* Kafir, *labi* Pampanga; *gadon* Sereres, *gadu* Australian.

NUMERALS. Most of the Papuan and Tamulian are African. The New Guinea are African both in system and name.