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ASIATIC RESEARCHES;

OR,

TRANSACTIONS.

OF THE

SOCIETY INSTITUTED IN BENGAL,

For inquiries into the

History and Antiquities;

THE

ARTS, SCIENCES, AND LITERATURE,

OF

ASIA.

VOLUME THE TENTH.

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CONTENTS.

I. Remarks on the State of Agriculture in the District of <i>DinAjpur</i> . By W. CAREY	1
II. An Essay on the Sacred Isles in the West, with other Essays connected with that Work. By Capt. F. WIL- forri	27
III. On the Languages and Literature of the <i>Indo-Chinese</i> Nations. By J. LEYDEN, M. D.	158
IV. An Account of Trigonometrical Operations in crossing the Peninsula of <i>India</i> , and connecting <i>Fort St. George</i> with <i>Mangftlorc</i> . By Capt. WILLIAM LAMBTON. Communicated by the Hon. WILLIAM PETRIE, Esq. Governor of <i>Fort Si. George</i>	290
V. An Account of the Male Plant, which furnishes the Medicine generally called Columbo, or Columba Root. By Doctor ANDREW BERRY, Member of the Medical Board of <i>Fort SL George</i>	385
VI. On <i>Sanscrit</i> and <i>Prdcrlt</i> Poetry. By HENRY THOMAS CoLliBROOKE, ESQ.	389
VII. Remarks upon the Authorities of Moauhnan Law. By J. H. IIARINGTON, Esq.	475
VIII. An Account of Astronomical Observations taken at the Honourable Company's Observatory, near <i>Fort St. George</i> , in the <i>East Indies</i> , in the years 1806 and 1807. To winch are added some Remarks on the Declination of certain Stars and of the Sun, when near the Zenith of that place. B> Capt. JOHN WARREN, of H. m. 33(1 Regiment of Foot	512
IX. Translations of two Letters of NADIR SHAH, with Introductory Observations in a Letter to the President. By BRIGAdier-General JOHN MALCOLM • • . . .	526

I TAKE this opportunity to correct two passages in former Essays; one in the IVth Vol. of the Asiatic Researches, p. 382: and the second in the first part of my Essay on the Sacred Isles in the West, p. 302.

In the latter, I said that the famous PRA'N-PURI went no finther than *El-Cat if* and *Ba/iarein*, in his way to *Egypt*. But I was mistaken; for he even attempted to go up the *Tigris*, and went even as far as *MOC'M*.

In the former, I asserted that by the *Suri/a*much'ha'-gangd*, PR'A'N-PULti meant the *Volga*: but I was equally mistaken ; for, from his narrative, he certainly understood the *Shdt-al-Arab*, or the united stream of the *Tigris* and *Euphrates*.

I seldom saw PR'A'N-PURI, and he hardly condescended to answer my inquiries: hence the information which he communicated, was vague and desultory. I did not advert then to what Mr. DUNCAN has said on the subject in the Vth Vol. of the Asiatic Researches.

F. WILFORD.

BXNARES, *Feb. 20th, 1808.*

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TRANSACTIONS
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I.

*Remarks on the State of AGRICULTURE, in the District
of DINA'JPUR.*

BY W. CAREY.

THE soil of the district of *Dindjpur* is considerably diversified. In the southern part the ground rises in gentle acclivities, which run from north to south, and are divided from each other by vallies running between them ; the whole resembling large waves, or rather the appearance of the sea when there is a great swell. The width of each valley is two or three miles, and that of the elevations about the same. Each valley is watered with one or two little streams, as the *Tanguam*, the *Piirnabhaxb*, and several others, which empty themselves either into the *Mahananda* or the *Ganges*. These small rivers swell in the rainy season to large lakes, fifty or sixty miles in length, and two or three in breadth, overflowing all the low lands, which are dry in the cold sea-

son. These vallies, at the distance of fifty miles from the *Ganges*, are scarcely higher than the surface of its waters ; when therefore that river is swollen by the periodical rains, the waters of the vallies are not only prevented from running off, but are so' much increased as to be navigable for vessels of very considerable burden.

The soil of the elevated portions of land is in general a stiff clay, in some places black, and somewhat porous, in others white and tenacious. The soil of some of the vallies resembles that of the elevated parts, and that of others is rich and loamy, with substratium, at a greater or lesser depth, of the same kind of clay which forms the higher grounds. These low lands are for the most part covered with long grass of different sorts, and afford pasture to a great number of buffaloes and to large herds of other cattle.

The northern parts of the district are more level than the southern ones, have a loamy soil, and are well cultivated. Some tracts of clay land are, however, to be found, and it is probable that clay is the substratum of the whole.

The higher lands in the southern parts of the district are principally inhabited by *Musulmans*, and the vallies by *Hindus*. The mode of cultivation and the productions of the elevated parts, differ widely from those of the vallies, so that those who have been accustomed to one of these sorts of land only, can seldom manage the other to advantage.

On the higher clay lands very little besides rice is produced, and, except in very small spots which

are well manured, only one crop in a year. TJIQ loamy vallies which do not lie so low as to endanger the inundating of the crop, produce, not only rice, but also a good crop of mustard, or pulse in the cold season. The land which produces two crops in a year is called *Pdlli*, and is usually let at a rupee and half per Bighd. That which produces only one crop, is called *Khar*, and is usually let at twelve annas per Bigha.

The people of the district of *Dinajpur* are,, in general, extremely poor, and their farming utensils are therefore proportionably simple and wretched, A plough drawn by two bullocks, serves to prepare the soil. The plough is composed of four pieces; viz. the Langel or body of the plough, which is a piece of wood forming two sides of an obtuse-angled triangle, the other side being wanting, with a hole near the obtuse angle to admit a staff of wood or bamboo about six feet long, called the *Is'*. This staff may be called the beam of the plough,* and is the part to which the bullocks are yoked, going between them and resting on the yoke by which they are coupled. The ploughshare (*Plnil*) is a flat plate of hon, nearly, of a lozenge shape, which is fastened to the under part of the Langel, to prevent its being worn by the soil. The handle is a piece of wood, or bamboo, about two feet long, fastened to the upper extremity of the Langel, and furnished, at a small distance from its upper end, with a pin about six inches long, called the *Mut*, to assist the hand in guiding the plough.

The oxen draw double, or side by side, being coupled together with the *Judl*, or yoke, which passes over the necks of both of them at once. The lower edge, which lies on the necks of the cattle,

is straight The upper edge has two elevations, one over the neck of each ox, but is cut down at the middle and at each end, so as to remain about two inches deep. Four bamboo pins are passed through the yoke, one at each end, and two in the middle, which, descending on each side the animal's neck, are connected by a cord under its throat. The beam of the plough rests on the middle of the yoke, and is fastened to it by a cord.

Only one person attends a plough, holding the handle in one hand, and occasionally pulling the tails of the oxen with the other, to guide them, or striking them with a stick to quicken their pace. A pair of oxen may be purchased for six or eight rupees, 3, plough for five annas, and a yoke for four. An instrument called Mai is drawn over the field after it has been sufficiently ploughed. This may be called the harrow of the *Hindus*. It is made of bamboo, in the form of a ladder, and is four or five feet in length. A cord, fastened to the centre of this rude instrument, is connected with the centre of the yoke, and the driver stands on the harrow, assisting its operation by his weight, and guiding the cattle with his hands. Land pulverized and laid smooth with the Mai retains its moisture, and is fit to receive seed in dry weather, several days longer than it would be if this was neglected. The *Hindus* call the operation, when performed for that purpose, Rasbandhan, or the confining of the moisture.

In dry seasons it is often necessary to water the fields. For this purpose an instrument called a *Jant* is used. The *Jant* is a trough of light wood, from twelve to sixteen feet long, somewhat curved to admit a greater depth in the middle, the bottom is five or six

inches wide, the height of the sides in the middle part is six or eight inches, gradually decreasing towards the ends, one of which is excavated to a point, to prevent the water from running back and being lost. When this instrument is used, it is slung to three bamboos placed erect and crossing each other in the centre; a long and heavy bamboo, loaded at the further end with a large ball of earth, is then fastened to the end which is to be plunged into the water, and thrown over the three erect bamboos, resting on the top of them. A person standing on a stage, even with, or somewhat below the surface of the water of a pond, river, &c. then plunges the end of the Jant into the water, with his foot, by which means it is filled. The weight at the end of the long bamboo assists him in raising it out of the water, and throwing its contents into a small reservoir, or pit, from which it is conveyed into the fields, by channels cut for that purpose. Two feet, or two and a half, is the height to which water can be thrown to effect by this machine; when the height is greater, two, three, or more Jants are used, and in that case the water is thrown into small reservoirs or pits, at a proper height above each other, and sufficiently deep to admit the next Jant to be plunged deep enough to fill it. Water is by this means sometimes conveyed to the distance of a mile or more on every side of a large tank or reservoir of water.* I have seen fifty or sixty Jants at one time, in a large receptacle of

* *Qu.* Is not this the watering with the foot mentioned in Scripture, Deut. xi. ver. 10, and may not there be an allusion to the facility with which this water is directed at the will of the husbandman, in Prov* xxi. ver. 1?

water called Mahipal-dighi, about six coss from *Dinijpur*.

To remove earth from one place to another, a yoke of bamboo is furnished with two appendages, called *Bharua*, somewhat resembling a coarse sieve, the outside composed of split bamboos wattled or twisted over each other, and the middle part of twine, woven somewhat like the bottom of a sieve. These vessels are about a foot and a half in diameter; when loaded with earth, or any other substance, they are carried with the yoke. The yoke lies across one shoulder, one weight hanging before and the other behind, and is occasionally shifted from one shoulder to the other.

The *Kodali*, or digging-hoe is, in this district, set much more towards the earth than in the southern parts of *Bengal*, forming an angle of about six degrees with the handle, whereas about *Calcutta* the angle is not more than thirty degrees. This instrument is used to dig the earth, or to grub up roots, and destroy the coarse grass, when land is to be first broken up. The *Kodali* is a very useful instrument, answer the purpose of both spade and hoe.

[The instrument of husbandry which I shall here mention is the *Kastya* or *Indian* sickle. The blade is flat, and the edge like a sickle, but it is much smaller and more rude than the *European* one. The length of the blade is about eight or ten inches, and its greatest width one and a half. It is fixed in a wooden handle; and is used to cut corn, grass, or even brushwood upon occasion, being to the *Hindu* a very useful instrument, although a *European* la-

bourer would scarcely pick one of them up if he saw it lie in the road.

Rice is the staple production of the district. Four kinds (including several varieties) are principally cultivated; viz, the Bhadui, so called from its ripening in the month Bhadar, the Hemat so denominated from its ripening in the cold season, the Buna, and, Bohara.

The first of these is chiefly, though not exclusively, cultivated on the lower, and loamy lands; on these soils it is constantly sown by broad cast, in March, April or May, and the quantity sown depends upon the quantity of rain which falls in those months. The season of cultivation is sometimes extended near a month longer than it would otherwise be, by transplanting the rice, while young, into the fields, or the more elevated lands. When it is sown early on the higher lands, a second crop is sometimes produced upon the same spot; but, that which is sown late in the season, ripening proportionably late, so much interferes with the planting of the Hemat rice, that the latter crop is often scarcely worth the gathering.

This rice, when sown on the lower and loamy soils, requires weeding. A large quantity of weeds, particularly *panicum ciliare*, often springs up among it: these weeds, if not extirpated, infallibly ruin the crop. It is also necessary to open the soil, after a heavy shower, by drawing a large drag over it; but no other attention is requisite, till the harvest, when it is cut and housed in the usual way.

The Hemat rice is usually cultivated on the higher and strong Jands, a stiff soil being better calculated to

retain the water after the end of the periodical rain. This rice is usually sown at the end of May, or the beginning of June, in small beds, as thick as it can possibly grow. The plants come up in three or four days after the seed is sown, till which time the ground is kept barely moist: after the plants appear it should be kept quite moist, but not flooded. As soon as the rains commence and the earth is well watered, this rice is planted out in beds, (or compartments) each of which is surrounded with a balk, or border, about ten inches high, and a foot wide, to prevent the water from running off.

When a field is first formed, these mounds or borders are thrown up with the Kodali. The earth is then repeatedly ploughed, till it is completely mixed with the water, and reduced to a soft mud. Five, six, and sometimes eight ploughings are necessary, to destroy the weeds and completely dissolve the clods, after which it is smoothed by drawing the Mai over it, till the surface is so level that the water stands at an equal height in every part. When the field is thus prepared, the young plants are transplanted from the seed-bed by the hand; eight or ten of them being usually planted in one hole. These holes, which are about nine inches asunder, are made by forcing the hand with the young plant into the mud; the plants are left there in an erect position, after which the admission of water settles the roots. When the whole spot is planted, water is admitted from a neighbouring compartment, or from a ditch, a trench or some other reservoir, and if possible constantly kept at the height of at least three (or four) inches. If there be too much water in the field, it is allowed to run off, by cutting a passage for it through the border, and when a sufficient quantity

ii run off, the rest is retained, by shutting the passage with a clod of soft earth. This crop requires no weeding, or at most but a very trifling one, the water being sufficient to destroy the noxious weeds. If the season be very dry, the field must be supplied with water from some neighbouring pond or reservoir, as the *only* means of preserving the crop: attention to this is peculiarly necessary while the plants are young, for if the earth be permitted to grow hard, the plants seldom thrive afterwards; when they have acquired a size sufficient to overshadow the ground, the moisture is to ior a long time, and the crop suffers less, but water is absolutely necessary to the-perfection acropof rice. In November this crop begfns to tripen and the harvest is usually finished by the end of December. As there is little fear of rain at this season, the crop is housed and stacked, without any loss or difficulty.

The Bund rice is usually sown in April or May, in low lands, where .a flood of several feet deep may be expected; if the floods come suddenly while the plants are young, the water rises above them and the crop is lost; but if the plants are strong and the water increases gradually, the rice will grow as fast as the water rises. This crop will answer tolerably well, if the water be four, six, or even eight feet in depth, the stalks sometimes acquiring the length of ten or even fifteen feet; but as they are weak and lie in an oblique position, they do not easily rise above eight feet of water. This crop ripens in November. The upper part of the plants on one man's land being drawn by a gentle stream, or by some other cause, often fall on his neighbour's field and occasion quarrels at the time of reaping.

The Bohara rice is sown in October or November like the Hemat, and about January planted at the bottoms of tanks, or pits, or on very low ground where it can be supplied with water. It is treated in every respect like the Hemat, and ripens in April or May. This is an excellent sort of rice, but the quantity cultivated is necessarily small.

The next article of cultivation is indigo, a plant for which many parts of this district are improper, as it will not grow on the white clay lands called Balka, is sparingly produced on the black or red clays, and as most of the soft and loamy parts lie so low as to be subject to sudden inundations, which' infallibly destroy the crop.

The proper season for sowing indigo is in April and May. Some have sown it at the end of September or the beginning of October, and others in any month from October to March. That sown in September, or October, or even in November, will frequently produce a crop, if the land be not low and damp. It is better to sow on low damp soils,^ in December, January and February, when the season will soon become warm enough to obviate the danger arising from the soil. Some have sown a winter crop with this indigo, which as it affords the young plants a shelter in the cold season, may be esteemed a good method. Mustard, ripening very early, is the most improper for this purpose, because it leaves the indigo exposed at the very season in which it requires shelter. The young plants, at this season of the year, are often greatly injured by the treading of cattle; and the crop is seldom so good as that which is sown in the proper season. If the season be favourable, and the whole crop be sown in March,

April or May, (for which repeated rain is absolutely necessary,) and be weeded before the periodical rains set in, an abundant crop may be expected. Indigo sown in June seldom repays the labour of the husbandman, the rains, then setting in, usually injure the plant M'hile young, or produce weeds in such abundance, that it is choked by them, and generally perishes.

The present method of cultivating indigo is subject to many inconveniences, and therefore liable to many objections ; but as the whole business is conducted by giving advances of money to the Ryots, previously to their sowing the seed, and by receiving the produce at a certain number of btindles of a given measure for a rupee, and as many of them scarcely ever intend to fulfil their engagements, tho application of a remedy would be difficult, especially as the devising of it must depend upon lexpfc-riments, to the making of which the poverty and prejudices of the cultivators would prove an almost invincible obstacle.

Corchorus olitorim, *Corchorus capmlarvs*, and *Crotalariajuncea* are sown in April, May, or June. The fibres of these plants are much used for cordage, and for making sackcloth, and are very valuable for these purposes. The *Æschynomme cannabina*, is sometimes, though but seldom, sown in this district, but is more abundantly cultivated in the southern parts of *Bengal*. The fibre of this plant is less valuable than that of the *Corchorus*. There are two varieties of the *Crotalaria juncea*; one, sown at this season, often grows ten or twelve feet high ; the other variety is sown in October, and rises to the height of four or five feet.

After the earth is properly ploughed, cleansed, and pulverized, the seeds of these plants are sown very thickly. The natives say that they should be sown so close together that a serpent cannot creep between them. This prevents the plants from throwing out blanches, which would be highly injurious to the fibre.

As the growth of these plants is extremely rapid, the crops suffer but little from weeds; if the weeds however should be numerous, they must be extirpated by the hand-

When the Sana"* has done flowering, and the seed vessels have nearly attained their full size, sometime before the seeds ripen, it is cut down, and tied in small bundles, each containing ten or a dozen plants. The bundles are then set upright in water (about a foot or a foot and a half of the lower part of the stalk being immersed) and continue in that situation one day; by this means the upper, and comparatively tender, part of the stalk is somewhat dried. This occasions a greater similarity in the quality of the fibre taken from different parts of the same plant.

After the Sana has thus stood erect for one day, it is steeped in a pond, or some other receptacle of water, to promote the separation of the fibre from the stalk. This process is as follows: a number of the small bundles abovementioned are laid one upon another, so as to form a heap five or six feet wide, on each side of which three or four stakes are previously set, to prevent its falling down. A quantity of cow-dung is then spread over the heap, about two

**Crotalaria juncea*.

or three inches in thickness; upon this a layer of straw of about a foot and a half, and over the whole a quantity of earth sufficient to sink the heap till the upper part is five or six inches below the surface of the water. In two days and a half, or three days at farthest, the putrid fermentation is carried to a sufficient extent.

The Sana is then taken out, and the fibre stripped from the stalk in the following manner. A man standing up to his knees in the water, takes a few of the stalks, and, having broken them about a foot from the lower end, holds them with the large ends from him, and strikes them on the surface of the water, till the broken pieces are separated and fall off. Then turning them, he takes hold of the fibres which are freed from the broken pieces, and beats the small ends, in the same manner, on the water, till the fibre is entirely separated from the stalks; a few strokes are sufficient, and by a few more it is cleansed from any mucus, or fragments of stalks which may adhere to it. It is then dried and packed up for the market

The chief thing to be attended to in this process, is the proper regulation of the putrid fermentation; if this be not carried to a sufficient extent, the fibre will not separate, and if carried too far, the quality is injured. The most experienced natives account two days and a half a proper medium. The fermentation is doubtless quickened or retarded by the state of the weather, but the difference occasioned thereby is so small, that the *Bengal* farmers entirely disregard it.

The *Crotalaria*, cultivated in the neighbourhood of

Calcutta, and probably that cultivated in all the southern parts of *Bengal*, is accounted much inferior to that cultivated in the northern parts of the country. The natives attribute this to the difference of soil. This may have some effect, but it is probable that the variety cultivated in the south, is inferior to that cultivated in the north ; as, even there, the large variety is preferred to the smaller one.

Phaseolus Mungo is usually sown in small fields about the beginning of June, and generally produces a good crop; it will thrive only on high and good land. *Phaseolus radiatus* is sown in July and August, on land where another crop has failed, and, not unfrequently, on old sward, or on land which could not be regularly cultivated. The seed is scattered over the land, often without any ploughing at all, and at most the plough is only drawn over the surface so as to make a few slight scratches. This crop ripens in October. It is obvious that much produce is not to be expected from such a mode of culture. The crops are indeed light, but are often sufficient to pay the rent of the land. A more rational method of cultivation would doubtless be far more productive.

The low and loamy soils, after having produced a crop of early rice, are usually sown with the seeds of some other plant, in October or November. The mode of culture for all the cold season crops is nearly alike. The natives seldom begin to sow till about the full moon in October, supposing that the soil possesses a pernicious quality, which burns up the young plants, till the cold season is well set in. Indeed, before that time, the quantity of moisture in the soil is too great, and the heat of the season un-

friendly to these productions; so that though the plants will come up, they are yellow and sickly, and either soon perish, or continue small, stunted, and unproductive.

Mustard seed is sown in great quantities at this season. Three kinds are usually cultivated; viz. Surshapa,* *vulg.* Sursha, Raya,f and Sheta Sursha.‡ The first is the most esteemed, though the other two kinds are as productive, and perhaps more so. The *Sinapis dhotoma* rises about two or three feet in height, flowers in the latter end of November, or the beginning of December, and is usually ripe in January. *S. ramosa* grows sometimes five or six feet high. It flowers in the end of December, or in January, and ripens in February. *S. glauca* grows two or three feet high, and ripens in February. This kind, having a strong and disagreeable smell, is less valued than the other sorts. When the crops of mustard are ripe, the plants are carefully pulled up by the hand, and carried to a place in the field, smoothed and prepared for the purpose, where it is soon after thrashed and winnowed,

Flax,§ though abundantly cultivated in the central parts of *Bengal*, for its use in making oil, is but little cultivated in this district. The natives know nothing of the use of its fibre to make thread. The oil-men usually mix the linseed with a quantity of mustard seed, to promote the expression of the oil. This so injures its quality, that *Indian* linseed oil is unfit for painting, or the other useful purposes to which it is applied in *Europe*.

+ *Sinapis dichotoma*. † *S. ramosa*. ‡ *S. glauca*.

§ *Linum usitatissimum*.

Many parts of this district are very proper for the cultivation of wheat and barley, notwithstanding which, very little of either is sown. The kind of wheat found in these parts is had, the flour produced therefrom is of a very dark colour, and consequently finds no market among *Europeans*. The native merchants on this account make no advances for it, and this want of a market is the reason alleged why it is not cultivated to a greater extent. For the purpose of making a trial I sowed *Patna* wheat, on a large quantity of land, in the year 1798; the flour produced from which was of a very good quality

Several kinds of pulse are sown at the commencement of the cold season, the principal of which are Kesari,* Mashuri,† and But.‡ The seeds of the first of these kinds are sometimes scattered among the stubble of the Bura rice, and produce a good crop without further trouble, but the most usual way is to sow it on land previously well ploughed and cleansed, in the same manner as for the other cold season crops.

Tobacco is cultivated to a considerable extent on low and loamy land. The seeds are sown on a small plat or seed bed, soon after the conclusion of the rains, where they are shaded, and watered, if necessary, till they are large enough to be transplanted into the field. The land for tobacco must be well ploughed, and manured, after which the young plants are transplanted in rows, much in the manner that cabbages are planted in *England*, and at the same distance. The young plants require continual attention, the ground between them must be

* *Latliyrus saliva.* † *Ervura lens.* ‡ *Cicer artelinum*

repeatedly loosened, and the earth drawn to the roots, till they have acquired a sufficient growth: they are then cut and dried for use.

The egg plant,* and several species of capsicum, are planted at the same time, and in exactly the same manner, as tobacco. The fruit of the egg plant is much used all over *India*, as an article of food, as is the capsicum to give a pungent taste to several *Indian* dishes. I have not observed that these plants are planted in this district at any time except the commencement of the cold season, and there is reason to suppose that they would not succeed if they were; though in the southern parts of *Bengal*, they prosper very well when planted at the commencement of the rainy season. Several other plants are cultivated as articles of food, some to a greater and others to a less extent. The cucurbitaceous plants are often-sown in the fields, and the advantage of cultivating them is considerable. The sorts-most cultivated are cucumbers of two sorts, the one sown in April and yielding fruit through the rainy season, and the other sown from November to February, and yielding fruit till the rainy season sets in. Karaila,t Terbuz,‡ Di'idh Kushf,|| Jhinga,§ Taroi,f Kankrol,** Lau, †† Kaddu‡‡ and the Konhra, or Pumpkin.§§ The three last of these are suffered to run over the houses, and sometimes on a bamboo stage, and produce fruit sufficient for the expenditure of the cultivator, besides furnishing a large quantity for the markets.

-
- * Solatium Melongena.
 J Cucurbita citrullus.
 § Cticumis pentangulus,
 ** Momordica mixta.
 11 Cucurbita alba.

- t Momordica caranlia.
 || Trichosanthes anguina.
 ir Cucuruis acutattgulus.
 ‡‡ Cucurbita lagenaria.
 §§ Cucurbita pepo.

The sweet potatoe* is planted at different seasons in different parts of *Bengal*, but in this district it is planted at the beginning of October. The ground is previously ploughed to as great a depth as possible, and then cuttings, taken from a small spot reserved for that purpose, are planted; these cuttings soon take root, and afterwards require no further care, till the roots are fit to be taken up, which begins to be the case at the end of December, and continues till May, during which time the produce is dug up and carried to market as it suits the convenience of the cultivator. Another variety, of a white colour, which has very little sweetness, and a small species of yam,† the root of which is about the size of a goose's egg, are cultivated in the more northern parts of the district. The cuttings of the plants of the *convolvulus*, and the small roots of the yam, are planted in April or May, and the produce brought to market in October or November.

Three varieties of the *Arum esculentum*, (Cachii of the *Hindus*^ are usually planted in March or April. The cultivation of these roots, occupies a considerable portion of the soil, and the produce is as important as potatoes to the people of *England*. The offsets from the root are planted in rows, about a foot and a half or two feet asunder, and as the plant increases in size, are earthed up as potatoes are in *Europe*. The periodical rains being ended, the leaves die away; after which, from November to March, **the** roots are taken up, and carried to market, as suits the convenience of the cultivator. These roots abound with a farinaceous substance, or rather with

* *Convolvulus batatus*.

† *Dioscorea*,

a viscous, starchy substance, and are esteemed very nutritive. The Man Cachii,* and the 01,f are cultivated in small spots. The root of the first of these is often two or three feet long, and nine inches or a foot in diameter. It is necessary to lay this root to dry for two months of more, otherwise it is too acrid to be eaten; after this it is very wholesome, though not very palatable. As all the sorts of Cachii will keep for almost any length of time, it might be worth attention as an article of provision for sea voyages.

In shady situations, where the soil is rich and loamy, ginger and turmeric flourish. The offsets are planted at the same rime with, and the whole culture is exactly the same as that observed for the arum*. The leaves die off, like those of arum, soon after the rains, and the roots are fit to be taken up in January. The turmeric is very deficient in colour, and the ginger less pungent, if taken up too soon. The farmers therefore let it remain in the ground till the leaves are entirely dried up. Ginger is usually sold green, and only a small proportion dried for foreign market or home consumption. After the roots of the turmeric have been well cleansed and picked, they are boiled over a fire made with the decayed leaves of the plant, (the natives supposing such a fire to have a peculiar kind of virtue,) after which they are well dried in the sun, and reduced to powder by the Pedal, or by the wooden mortar and pestle. In this state they are usually carried to market. The roots are sold likewise before they are pulverized.

A. Cainpanulatum.

†

Arum macrorbwon.

On moderately high spots, where the soil is good, the sugar-cane is planted in February and March, The spot designed for sugar-caness is usually surrounded with a ditch, the earth dug from which is heaped up round the field, in the manner of a wall, and serves to defend it from cattle. After the spot has been well ploughed, or dug up with the Kod&li, cuttings of ripe canes, consisting of about three joints, are planted somewhat slanting, in rows, about two feet, or at most three feet distance, and about a foot asunder in the rows. The fields must be often watered and cleansed from weeds. When the canes are about four feet high, they are tied in bunches, about three or four stalks forrting a bunch: this permits the air to circulate among them, and facilitates their ripening. The canes, when ripe, are cut, and either carried to the mill or to the market.

The cultivation of the plantain is a profitable branch of husbandry, requiring but little labour, and making a certain return. Spots near to the habitation are chosen for this purpose, to guard against the depredations of thieves. The young plants or suckers are taken from old plantations, and planted at about six or eight feet distance each way. They may be planted at any time of the year, but May or October is usually chosen. The root is all cut off previously to planting, except a small part with a few fibres. Tire ground is ploughed, either before or after planting, as it suits the convenience of the farmer; and a crop of some other plant is advantageously cultivated on it, the first year. In the second year the trees produce fruit, and continue to do so for gome years; each clump will produce about two bunches in a year, It is necessary to plant a new field at the end of three or four years ; because, when

the clumps become large, the fruit is small, and the bunches contain a smaller number of fruit.

The *Cytisus Cajan* is frequently sowed round fields of sugar-canes, egg-plant, and other things : this, while it makes a slight and well looking fence, is also a source of profit to the cultivator.

At present the poverty, prejudices, and indolence of the natives strongly operate against improvements in agriculture. Could an adequate remedy be found for these evils, many other tilings might be cultivated with great advantage. Hemp would flourish in many spots; cotton, scarcely cultivated at all in the district, might be cultivated to a large extent; if proper methods were taken to introduce the best kinds, the culture of wheat and barley might occupy many thousands of Bighas, which now lie in an uncultivated state.* The culture of some species of *Hibiscus*^ would be profitable, and furnish one of the most durable fibres for cordage, and, perhaps for coarse cloths.

The cultivation of timber has hitherto, I believe, been wholly neglected : several sorts might be planted all over this district, and indeed all over *Bengal*, and would soon furnish a very large share of the timber used in the country. The Sisu,‡ the Andaman red-wood,|| the Jaca-tree,§ the Teak,[the Mahoga-

* I have not observed that any of the smaller grains, such as *Paspaliim*, *Holcus*, &c. are cultivated in this district: they would undoubtedly prosper in many situations.

† Particularly *H. cauuahinus*, *H. surattensis*, and *H. strictus*.

‡ *Daibergia* *Sissoo*.

§ *Artocarpus integrifolius*.

|| *Pterocarpus Dalbergius*,
Tectona grandis.

ny,* the Sattin-wood,f the Chakrdsi,‡ the Tuna,|| and the Sirisha,§ should be principally chosen. The planting of these trees single, at the distance of a furlong from each other, would do no injury to the crops of corn, but would, by cooling the atmosphere, rather be advantageous. In many places, spots now unproductive, would be improved by clumps or small plantations of timber, under which ginger and turmeric might be cultivated to great advantage.

In some situations Sal,5T JPitsal,** Jaral,f-f and some other sorts of less note would prosper.

Indeed the improvements that might be made in this country by the planting of timber, can scarcely be calculated. Teak,XX that most useful wood, is at present brought from the *Burman* dominions, though it would grow in any part of *Bengal*, and perhaps in any part of *Hindustan*. It appears, from the annals or the National Museum of Natural History, that the *French* naturalists have begun to turn their attention to the culture of this valuable tree, as an object of national utility. This will be found impracticable in *France*, but may perhaps be attempted somewhere else. To *England*, the first commercial country in the world, its importance must be obvious, and the further encouragement |||| of the culture of it in this country, will eventually furnish a supply of excellent timber for ship building and various other

* *Svuetenia Mahogani*.

†

Swietenia chloroxylon.

‡ *Swietenia Chukr.issa*.

||

Cedrela tuna.

§ *Mimosa Seereesa*.

Shorea robusta.

** The genus of tree is not yet determined,

†† *Lagerstfoemia flos retinae*.

‡‡

Tcctona grandis,

The cultivation of Teak has been encouraged by **Government**.

important purposes, and obviate all apprehensions of the failure of the market where it is purchased, or of the destruction of the forests which have hitherto supplied it.

Most of the Palms, though useless as timber, deserve the attention of the agriculturist. The Sago-tree* would grow in all the high parts, and the Date-tree,f planted close, would greatly improve many spots now wholly unproductive. The juice of this tree is manufactured into sugar, in some parts of *Bengal*, and is highly valuable for that and other purposes. It is common to let a tree of this kind for two annas a year. Two hundred of these trees might be planted on a Bigha, which lets for a rupee and a half; this would be productive of a large income, after the first eight or ten years.

Few attempts have yet been made to improve orchards. The Mango, and other fruit trees, are often planted so close as to choke each other, and but little regard is paid by the planter to the quality of the fruit. Scarcely any attempt has been made to naturalize foreign fruits; even the Orange tree is almost a stranger to several parts of *Bengal*, though some late experiments prove that it might be introduced with success. The laudable attempts made by several *Europeans* excepted, the improving- of fruits, by grafting, or by raising improved varieties from seed, has scarcely been attempted. In short, the fruits of *Hindustan* are not far removed from a state of nature.

* *Saguerus Rumplni*.

† *Phoenix Silvestris*.

The*remedy for these evils is obvious to every *one*, and the application of it would fully reward any person who would engage heartily in it

In this district several obstacles to agriculture present themselves to the farmer. Large numbers of wild buffaloes and hogs infest the fields, and make it necessary for the farmer to watch his crop, from the time it appears above ground, till the harvest is gathered in: as this watching is impracticable beyond a certain extent, is attended with much danger, and often ineffectual, the cultivation carried on by an individual must be proportionably limited.

The inundations which are occasioned by the sudden overflowing of the rivers, frequently destroy the crop through a large extent of country, or so much injure it, that by this alone, the laborious husbandman is often so reduced in his circumstances, as to be unable, or so discouraged as to be afraid, to carry on the cultivation of the soil with any degree of spirit. The beasts might be destroyed, or their ravages prevented, in various ways; but it is difficult to provide sufficiently against the effects of inundations.

Perhaps the encouragement of cold season crops would be the best remedy for both: for the long grass being destroyed by the cultivation of the low lands, the wild animals would find no shelter, and indeed no sustenance, when the crop was off, which might occasion them to desert the country, and the cold season crop, though often less valuable than a crop of rice, might prove a remuneration for the labours of the cultivator, and by some improvements might be brought to such a state as to become a source of considerable profit.

Though these remarks relate chiefly to the district of *Dinajpur*, yet it is obvious that many of them will equally apply to the other parts of *Bengal*.

The improvement of live stock, and introduction of dairies, the fencing and manuring of land, the introduction of wheel carriages, and a number of improvements of a similar kind, have not been hinted at, because the present state of society seems to render them to g, great degree impracticable. Yet the rapid progress of agricultural improvements in *England* encourages the hope, that a gradual improvement may also be effected in. *Hindustan*.

REFERENCES TO THE FIGURES.

PLATE I.

Fig. 1.—The Plough.

- a. The Langala, or body of the plough.
- b. The Is', or beam.
- c. The PMla, or share.
- d. The share, fixed on the plough.
- e. The handle.
- f. The Moot, or peg, to assist in holding the plough.

Fig.2-The Jooal, Beng, or Yoke. (Sans. Yuga.)

a. The under edge, which rests on the neck of the bullock.

b. b. The elevations on the upper part.

c. c. c. c. The pins, by which it is fastened to the neck of the ox. ,

Fig. 3.—The Mai, or harrow. (Sans. Los'tbhedhana.)

Fig. 4.—The Jdnt, slung for raising zmter.

a. The Jant.

b. The end, excavated to a point.

c. c. c. The bamboo to which it is slung.

d. The bamboo, loaded at one end, to assist in raising the end *b* out of the water.

e. A man working it.

f. The reservoir, or channel, into which the water is thrown.

Fig. 5.—The Bharua.

a. Bank, or yoke.

b. b. The Shikya, or string by which the weight is suspended.

c. c. The receptacles, in which the earth or "other substance is carried.

Fig. 6.—The Kodali, or digging-hoe.

Fig. 7.—The Kastya, or sickle.

II.

*An ESSAY on the SACKED ISLES in the West, with other
Essays connected with that Work.*

BY CAPTAIN F. WILFOKD.

ESSAY V.

Origin and Decline of the CHRISTIAN RELIGION *in*
INDIA.

I. IT appears, that long before CHRIST, a renovation of the universe was expected all over the world, with a Saviour, a King of Peace and Justice. This expectation is frequently mentioned in the Puran'as: the Earth is often complaining that she is ready to sink back into *Patdla* under the accumulated load of the iniquities of mankind : the *Gods* also complain of the oppression of the *Giants*. VISHNU comforts the Earth, his consort, and the Gods, assuring them, that a Saviour would come, to redress their grievance: and put an end to the tyranny of the *Daityas*, or *Demons*. That, for this purpose, he would be incarnated in the house of a shepherd, and brought up among shepherds. The followers of BUDD'HA unanimously declare, that his incarnation in the womb of a virgin, was foretold several thousand years, though some say one thousand only, before it came to pass.*

A short time before the birth of CHRIST, not only the *Jews*, but the *Roman**, on the authority of the

* See also As. Res. vol. vi. p. 267.

Sibylline books, and the decision of the sacred college of the *Etrurian* augurs, were all of opinion, that this momentous event was at hand. This was equally the case in the east, and a miraculous star directed the holy men, who were living in anxious expectation, where to find this heavenly child. At that time the Emperor of *India*, uneasy at these prophecies, which, he conceived, portended his ruin and the loss of his empire, sent emissaries to inquire whether such a child was really born, in order to destroy him: and this happened exactly the 3101st year of the *Cali-yuga*, which was the first year of the *Christian Era*. This traditionary account is known all over *India*; and is equally current among the learned and the ignorant. But the *Hindus* fancy, that these old prophecies were fulfilled in the person of CRISHNA. What induced the *Brahmens* to adopt this idea, is not so obvious. It is possible, however, that they saw plainly, that if they admitted these prophecies to have been fulfilled about the time of CHKIST, some material alteration must, of course, have taken place in their religion. The *Magi* of scripture, who came from the east, where equally expecting this renovation; and the stai served only to guide their steps. This expectation, of a renovation of the world, prevailed also among the *Gothic* tribes in the north: but after waiting patiently for some time, certain enterprising men set themselves up, for the promised MANU, or new ADAM; and were acknowledged as such. According to their traditionary accounts, they were nettled, and puzzled with some strange reports from the east, about the appearance of some *Æsir*, *Asce*, Gods, or god-like men; and GYLFL is supposed to have been sent to inquire into the truth of these reports. His embassy is the ground work of the *Edda*, which concludes with these remarkable words. "The new

Asce then took to themselves the names of the ancient ones : and gave themselves to be the real Asce, or Gods." ODIN was one of them, and advancing towards the north, GYLFL surrendered his kingdom to him. In consequence of these notions of a change in this sublunary world, a new system of religion in *Britain*, was set up in opposition to the old one, according to the ingenious Mr. CLELAND : and this, he thinks, must have happened some time B. C. but, I think it happened later; for HENGIST and HORSÁ were in the tenth degree of lineal descent from this new ODIN; who, of course, was contemporary with TRENMOR, who was deified by FIN-GAL his great grandson, who appointed him an *Elysium*, from which the sons of the feeble were excluded, and priests also, I believe. That FINGAL and his followers held in contempt the old religion, is obvious from the ancient *Galic Poems*. Probably the defeat of the druids in *Anglesea*, for so we may call it in spite of their spells, and holy its *churned* from their sacred *Vedas*, accelerated theia«in, and that of their religion: this, with some obscure prophecies, foretelling that a total change in civil and religious matters, was going to take place, induced many clever and enterprising persons to avail themselves of all these circumstances; and to give out, either, that they were this expected divine being, or to deify their own ancestors. FINGAL succeeded most completely: for, till very lately, many of the *Irish*, among the poorer class, believed, that the souls of the departed went into the *Flysium* of TRLN MOR and MAC CowAL, according to the industrious inquirer J. GOOD, who lived above 200 years ago: and, if the Christian religion had not prevailed soon after, TRENMOR would have been considered, in. time, as the supreme being. In the same manner, the

Emperor AUGUSTUS was of course consecrated a God, after his death; and, both before and after, temples were erected in his honour, and sacrifices offered to him. The courtiers of ANTONY, acting upon the same principles, declared, that he was OSIRIS *redivivus*, *born again*, and that CLEOPATRA was Isis. VIRGIL adds, that the renovation of the world, so *long foretold*, was going to take place, and begin with the golden age as usual: then the *Argonauts*, in due time, with the Argo, would reappear: and that there would be another TYPHIS, a *Trojan* war again, in which ACHILLES would signalize himself.

The *Hindu* traditions, concerning this wonderful child, are collected in a treatise called the *Vicrama-charitra*, or history of VICRAMA'DITYA. This I have not been able to procure, though many learned Pandits have repeated to me, by heart, whole pages from them. Yet I was unwilling to make use of these traditions, till I found them in the large extracts made by the ingenious and indefatigable Major C. MACKENZIE of the *Madras* "establishment, and by him communicated to the Asiatick Society.

When I mentioned the *Sibylline* verses, I by no means intended the spurious ones, which are deservedly rejected by the learned: but the genuine ones, such as they existed in the time of VIRGIL; whose testimony is unquestionable, and incontrovertible. Whether these prophecies were really written by inspired women, is not now the question: they were certainly current all over the west, and this is enough for my purpose. There were several of them, and the most ancient were from the east. There was a *Persian*, a *Chaldean*, an *Egyptian*, and also, according to PAUSANIAS and ELIAN, *zudaia*, or *Jewish* Sibyl from

Palestine. Such women probably never existed: but the prophetic verses, that were attributed to them, were extracted from the sacred records of their respective countries. The fourth eclogue of VIRGIL is entirely on the subject of this long expected renovation of the world.

The last *great age*, foretold by sacred rhymes,

In the original it is, foretold by the CUMCEAN
SIBYL.

Renews its finished course ; *Salnrnian* times
Roll round again, and *mighty years*, begun
From their first orb, in radiant circles run.
The base degenerate iron offspring, *Cor the Cali-ynga* ends,
A golden progeny (*of the Crita, or golden age*) fioni heaven descends:
O chaste LUCINA, speed the mother's pains:
And haste the glorious birth ; thy own APOLLO reigns !
The lovely boy, with his auspicious face !
The son shall lead the life of gods, and be
By gods and heroes seen, and gods and heroes see.
Another TYPHIS shall new seas explore,
Another *Argo* land the chiefs upon the *Iberian* shore:
Another HELEN other wars create,
And great ACHILLES urge the *Trojan* fate.
O of celestial seed ! O foster son of Jove!
See, labouring nature calls thee to sustain
The nodding frame of heaven, and earth, and main :
See to their base restored, earth, seas and air.

These arc the very voids of VISHNU *to the Earth*,
when complaining to him and begging for redress.

It is obvious, that VIRGIL considered the momentous events of the *Trojan* waiythe expedition of JASOK in the *Argo*, and the rape of HELEN or LACSHMI, as the necessary concomitants of a renovation of the world. The *Cali-yuga*, according to VIRGIL, ended a little before CHRIST, of whom he had no

knowledge: and according to HESIOD, and *the Jamas in India*, the *Cali-yuga* began about 1000 years B. C. and lasted, of course, the same number of years, which were natural ones in the west, but are considered as divine years in *India*.

About 60 years before the birth of CHRIST, the capital of the *Roman Empire* was alarmed by prodigies, and also by ancient prophecies, announcing, that an emanation of the deity was to be born about that time, and that a renovation of the world was to take place. In the year of Rome 690 and 63 B. C. the Senate, having been convened on the ninth day before the calends of October, or the 23d of September, in order to prepare against imminent dangers threatening the Empire, the whole city was alarmed by new causes of anxiety, P. NIGID. FIGULUS, the intimate friend of CICERO, who was then, consul, having heard C. OCTAVIUS apologising to the Senate for his coming so late, on account of his wife having been just brought to bed, exclaimed, you have then begot a lord and master unto us. This FIGULUS was in such estimation at *Rome*, that he was reckoned among the most learned men: and such was his superior knowledge of the mathematics, and other sciences grounded upon them, that he was believed to deal in the occult sciences. That exclamation of his threw so much more tenor into the minds of the Conscript Fathers, as for a few months before, it was constantly reported, that nature was bringing forth a king unto the world, and it was said, that the same was asserted in the *Sibylline* verses. Besides, oracles to that purport were constantly brought in from the most distant parts of the world. On this account, and more particularly on account of a prodigy that had just happened at *Rome*, the Senate terrified, issued a

decree, that no father, during the course of that year, should presume to lift up from the ground, or bring lip a new-born male child. However, those among the Conscript Fathers, whose wives were with child, had the decree suppressed: and these prophecies and prodigies were afterwards applied to AUGUSTUS, who was born during the consulate of M. TULLIUS CICERO*^ sixty-three years before CHRIST; but fifty-six according to several writers in the east, such as the author of the *Lebtarikh* and others. Hence it is, that NICOLO DE CONTI, who was in *Bengal*, and other parts of *India* in the fifteenth century, insists that VICRAMA'DITYA was the same with AUGUSTUS, and that his period was reckoned from the birth of that Emperor, fifty-six years B. C.

In the year 119 B. C. in the time of MARIUS, such direful prodigies appeared, that the sacred college of *ffeteuHa*, on being consulted, declared that the eighth revolution of the world was at an end: and that another, either for the better, or the worse, was going to take place†: and JUVENAL, who lived in the first century, declares that he lived in this ninth revolution, which was then going on‡: for the *Etruscans* reckoned twelve of these revolutions, each of one thousand years, according to some: but according to others, these twelve revolutions constituted what they called the great year.

It may be asked, what prophecies are to be found ill the *Puran'as* concerning this Saviour and avenger. I observed before, that the *Hindus* would have it,

* See Supplement to T I T . L I V . cii. Decad, c, 39

+ PLUTARCH in SYLLAM, p. 456.

‡ JUVENAL, Satyr, xiii. v. 28.

that these prophecies were fulfilled long before, in the person of CRKSHNA. In this, they were wiser than the *Jews*, who, by insisting that the MESSIAH is not yet come, have plunged themselves into inextricable difficulties, and have been forced, at last, to give up any further inquiry into the time of his appearance. In this manner, many of the *Samaritans*, in order to elude the prophecies concerning CHRIST, insist that they were fulfilled in the person of JOSHUA, whose name is the same with Jesus, and who, according to the *Hebrew* text, was contemporary with CHISHNA; and they have also a book of the wars of JOSHUA with SCAUBEC*, which may be called their MAHA'-BHA'RAT.

When I said, that the *Hindus* conceived, that the prophecies concerning a Saviour of the world, were fulfilled in the person of CRISHNA, I do by no means wish to convey an idea, that he was CHRIST, from whom he is as distinct a character, and person, as JOSHUA; and whose name, with the general outline of his history, existed long before CHRIST. "Yet the prolix accounts of his life," to use the words of Sir W. JONES, "are filled with narratives of a most extraordinary kind, and most strangely variegated. This incarnate deity of *Sanscrit* romance, was not only cradled, but educated among shepherds; a tyrant at the time of his birth, ordered all the male infants to be slain. He performed amazing, but ridiculous miracles, and saved multitudes, partly by his miraculous powers, and partly by his arms: and raised the dead, by descending for that purpose into the infernal regions. He was the meekest and best tempered of beings, washed the feet of the *Brahmens*,

* *Reiaad de Samartt.* p. 15, &c

and preached, indeed sublimely, but always in their favour. He was pure and chaste in reality, but exhibited every appearance of libertinism; lastly, he was benevolent and tender, and yet fomented and conducted a terrible war." The *Yadus*, his own tribe, and nation, were doomed to destruction for their sins, like the descendants of YAHUDA or YUDA, which is the true pronounciation of JUDA. They all fell, in general, by mutual wounds, a few excepted, who lead through *Jambu-dzvipa* a miserable and wretched life. There are some to be found in *Gurjaraf*: but they are represented to me as poor and wretched. " This motley story must induce an opinion,* that the spurious gospels, which abounded in the first ages of Christianity, had been brought to *India*, and the wildest parts of them ingrafted upon the old fable of CRISHNA." Several learned missionaries are also of that opinion, though they carry the comparison too far. The real name of CRJSHNA was CANE YA, and he was sur-named CRJSHNA, or the black, on account of his complexion.

The *Hindus*, having once fixed the accomplishment of these prophecies to a period greatly anterior to the *Christian Era*, every thing in their books was either framed, or new modelled accordingly; and particularly in the *Purdnas*, every one of which is greatly posterior to our era: though many legends, and the materials in general, certainly existed before, in some other shape. Yet, as inconsistency and contradiction are the concomitants of falshood and deceit, it may be supposed, that some circumstances and particulars, tending to remove the veil they have attempted to throw over these events, may have

escaped them. This is very probable; but as I never had the most distant idea of ever investigating this subject, till very lately, I may probably have overlooked many passages of this nature; and I recollect now only two material ones, which I mentioned before. These prophecies, in the *Puran's*, concerning this Saviour, declare, that he was to appear in the latter end of the third, and in the beginning of the fourth age: which can, by no means, be reconciled to the *Christian Era*, according to their mode of reckoning. The two passages, alluded to, are to be found in the *Padma* and *Garies'a-puran's*. In the first, BALI, an antediluvian, and in the fifth generation from the creation, is introduced requesting the God of Gods, or VISHNU, to allow him to die by his hand, that he might go into his paradise in the *Jvliite Island*, VISHNU told him, it was a favor not easily obtained; that he would, however, grant his request: but, says VISHNU, you cannot come into my paradise now; but you must wait, till I become incarnate in the shape of a boar, in order to make the world undergo a total renovation, to establish, and secure it upon a most firm and permanent footing: and you must wait a whole *Yuga*, till this takes place, and then you will accompany me into my paradise. A whole *Yuga*, or *Mahci-yuga*, consists of 4,320,000 divine, or more probably 4,320 natural years.* These, reckoned from the fifth antediluvian generation, will fall in, very nearly, with the beginning of the *Christian Era*, according to the *Septuagint*, and JOSEPHus's computation. As to the

* These are a component part of the great year, or period of 15,000 years, used both in the east, and in the west, and also in *Persia*. In *India* they say that these are divine years; but, in *Etruria* and *Persia*, they insisted, that these were only natural years.

number of years, they are written 5,000 in round numbers in the *Garies'a-puraria*: and, as these 5,000 years are not said to be divine ones, we have a right to suppose, that they were meant originally for natural years. GANES'A, who is identified with VISHNU, and has also an inferior paradise in the *White Island*, and another in the *Euxine* or *Icshu Sea*, thus says to a King of *Cas'i* or *Benares*, an antediluvian, and who, like BALI, wished much to be admitted into his elysium; "you cannot now enter my paradise in the *White Island*; you must wait 5,000 years," when, it seems, it was to be opened. "But in the meantime, you may reside in my other paradise in the *Eupine Sea*." In the same manner ACHILLES, with CASTOR and POLLUX, and I believe CAD-MUS, PELEUS, &c. after residing a long time in the *White Island* in the *Icshu Sea*, were ultimately translated into the the original *White Island* in the *White Sea*.

The *White Island* in the *Euxine* or *Icshu Sea*, has much affinity with the *Limbus Patrum*, or paradise of departed ancestors, who waited there for the coming of CHRIST, who was to open the celestial, and real paradise, for their reception.

Divines in *India* declare, that the surest proof of the divine mission of an *Avatdra* is his coming being foretold: that prophecies concerning a Saviour are often repeated in them, some very plain, and others rather obscure: that they are, in short, one of the fundamental supports of their religion and creed. That CftisHNA is considered as the first, in dignity and principal incarnation; and that the others are greatly inferior to this, and merely introduced to bring on the grand system of regeneration. In his time, the divine oracles were committed to writing, with a

more complete and perfect system of mbral duties, and religious worship; and a race of *Brdhmens* more pure, more enlightened, was introduced into *India*. CEISHNA is the last *Avatdra*, or manifestation of the jfeity, but one; which, according to their sacivd books and ours, will appear a little before the general dissolution of the world.

But let us return to the manifestation of VISHNU in the shape of a *Boar*, mentioned in the former passage. This manifestation is acknowledged to be that of the white Boar: for according to the *Tapi-dhand'a*, a section of the *Scanda-purdria*, the *Calpa* of the *Boar* consists of four inferior ones, denominated from four manifestations of the great *Boar*. The first subordinate *Calpa* is that of the *Curma-Varaha*, or *Tortoise-boar*, this is the *Curma-Avatdra*: the second was that of *Adi-Varaha*, called *Adi-ndtha* also, particularly by the *Jainas*: this is the *Vardha Avatdra*: the third is, that of *Vardha*, with the title of *CirishNA*: and the fourth, and present *Calpa*, is that of the *White Boar*, and which is very little noticed in the *Purdrias*. In the *Piabhdsa-chand'a*, a section of the *Scand'a-purdria* also, these four *Calpas* have different names; and to them three more are added, making in all seven *Calpas*: and we are now in the seventh. These are the *Calpas* of VISHNU, under the seven different denominations of S'KIVA-VRATTA, V'AMANA contemporary with BALI, VAJRA'NGA, CAMALA'-PRABHU (CAMULUS DEUS), SWAHARTA, PURUSHOTTAMA, and the seventh, DAITYA-SUDANA. In the fourth *Calpaoi'*CAMALA-PRABHU, 'and which is called also the *Calpa* of VARAHA,' says the author, was born ICSHWA'CU the son of NOAH, in the *Tritd* or second age: and the four last *Calpas* answer to the four *Calpas* of the *Boar*, the last of which is that

of DAITYA-SUDANA, thus called from VISHNU completely overthrowing the empire of the *Daityas* or *Demons*. These four *Calpas* are obviousjy to be reckoned from the flood. The *Calpa* of PURUSHOT-TAMA, answers 4:0 that of CKLSHNA; whose birth was followed by a general massacre of all the male children, through the whole country, by CANSA, in order to destroy him. But let us return to this wonderful child, who was to manifest himself to the world, when 3100 years of the *Cali-yuga* were elapsed, that is to say in the 3101, answering to the first year of the *Christian Era*, according to the *Cumdrick-hand'a*, and the *Vicrama-charitra*. According to the same respectable authority, the purpose of his mission, was to remove from the world wretchedness and misery: and his name was to be 'SACA, or the mighty and glorious King.

SA'LIVA'HANA was the son of a *Tacshaca*, or carpenter; and was born, and brought up in the house of a potmaker* God is called DEVA-TASHT'A, or God the artist or creator, in *Sanscrit*; and also DEVA-TASHT'A', from which is deiived DEO-TAT or TEUTAT in the west, called TWASHT'A' or TUISTO by the *German* tribes. He produced MANNUS, man, the first MANU, who had three sons. In *Greece*, according to PINDAR, God the father of mankind, and creator of the world, was called πατήρ Ἀριστοτέχνης, the father and best artist. This carpenter, the father of 'SA'LIVA'HANA was not a mere mortal, he was the chief of the *Tacshacas*, a serpentine tribe, famous in the *Pur arias*. There, they are declared to be the most expert artists and mechanics in the world: and they are by no means confined to a few trades; but their skiirembaces every branch. When the eler phant AIRAVATA, with his immense retinue in the

same shape, came, in his way to the plains of *Utara-Curu* or *Siberia*, to worship at *Prabhasa* in *Gurjarat* they planned and executed a road for him through the N, W.* quarter of *India*, which is said still to exist, The *Tacskacas*, or *Tachas*, have, as usual* two countenances, that of serpents, and a human one, which they assume at pleasure.

The chief of them is obviously the same with the aerpent AOATHO-DJEMON, the *Demi-urgos*, *Opifex* and artist of the *Egyptians*, *Greeks*, *Gnostics*, *Basilic titans*, &c. These sectaries asserted, that the serpent was the father, and author of all arts and sciences; and this serpent, they said, was the Christ, who was thus the son of a carpenter and artist; and at the same time an incarnation of the great serpent, exactly like 'SA'LIVA'HANA, the 'SACA, or mighty and glorious King. 'SA'LIVA'HANA was the son, or rather an incarnation of the great serpent; and his mother was also of that tribe, and incarnate in the house of a pat-maker. She conceived at the age of one year and a half, the great serpent gently gliding over her, whilst she was asleep in her cradle.

The heresy of the *Ophites* spread widely at a very early period : they extolled the serpent, as the author of the science of good and evil. Such was, they said, the majesty and the power of the brass serpent, exposed upon a stake in the desert, that whatever man looked up to him was immediately cured. In the same manner that the serpent had been exalted upon a stake in the desert, for the good of the people, so it was necessary that CHRIST should be exalted also, upon a stake or cross, for the good of

* Cumarica-c'banda, p, 155,

mankind; and, in a scriptural sense,, this serpent was the type of the Saviour of the world.

The pot-maker used to make figures of clay of all sorts, to amuse his grandson, who soon learned to imitate them; but he endued them with life. His mother carried him one day to a place full of serpents, telling him "go and play with them; they are your relations:" the child went and played with them, without fear, and without receiving the least injury. These two particulars are never omitted by the narrators.

About that time VICRAMA'DITYA the Emperor of *India*, was made very uneasy, by general rumours; that the old prophecies were accomplished in the person of a child born of a virgin, and who would conquer *India*, and all the world. He sent emissaries every where to inquire into the truth of this extraordinary event, and find out this heaven-born child, They soon returned, and informed him, that it was but too true, and that the child was then in his, fifth year. VICRAMA'DITYA immediately raised a large army in order to destroy the child, and his adherents, in case he should have any: He advanced with all possible speed, and found the child surrounded with innumerable figures of soldiers, horses, and elephants. These the child endued with life, and attacked VICRAMA'DITYA, who was defeated, and left on the field of battle, mortally wounded by the hand of young SA'HVA'HANA.* The dying monarch only begged of his conqueror, that he would allow his own period to be equally current all over *India* with his. This the child granted, and then cut off

* See Asiai. Research. Vol. IX. p. 118, 120

his head, which he flung into the middle of the city of *Ujjayini*, though at an immense distance. In the mean time VICRAMA'DITYA'S army fell back toward *Ujjayini*, pursued by 'SA'LIVA'HANA'S forces, and in their way crossed the *Narmadd*. There the army of SA'LIVA'HANA, consisting of soldiers of mere clay, was suddenly dissolved, and disappeared in the waters of the river. After this, we hear no more of "SA'LIVA'UANA, except that he disappeared in the 79th year of the *Christian Era*, which is the first of his period. His name is not even mentioned in the lists, either of the Emperors of *India*, or of the Kings of *Ujjain*. Immediately after the death of VICRAMA'DITYA, his wife was delivered of a son, whom they wanted to crown Emperor of *India*, in the same manner as if 'SA'LIVA'HANA had never existed : but, being a posthumous child, he could not succeed to the empire; he was, however, perfectly eligible to the throne of the kingdom of *Mdlava*; and was of course immediately crowned at *Ujjain*.

This took place, according to the *Cumarica-chand'a*, in the first year of the *Christian Era*, when SA'LIVA'HANA was in his fifth year; and it is remarkable, that our Saviour was equally in his fifth year at that time. The principal circumstances of this legend are taken from the Apocryphal Gospel of the infancy of JESUS, written in *Greek* in the third century ; of which an *Arabic* translation, made at a very early period, is still extant. HENRY SYKE has given a translation of it in *Latin*, with some fragments still remaining of the *Greek* original. In these fragments it is declared, that the infant JESUS, When five years of age, amused himself with making figures of clay, which he endued with life. This idle story is mentioned also in the *Koran*^ and is well

known to *Muselmans*. This remarkable coincidence of historical facts, legendary tales, and also of times, in my humble opinion, cannot be merely accidental!

Those, who acknowledge, that there are four VICKAMAS, always consider SA'LIVA'HANA as one of them, and assert that he had of course a famous bard at his court called CALIDA'SA. Thus, when called VICR AMA'DITYA, he always appears alone as King of *PratisKtdna*, and as such he is represented in the appendix to the *Agni-purdria*. This is the famous King of *PratisKtdna*, with the title of TRI-VICRAMA, or with the triple energy, as we have seen before : but his real name was VI-SAMA-SILA, or simply SAMA-SILA. AS *PratisHtcma* is acknowledged to belong exclusively to 'SA'LIVA'HANA, as *Ujjayim* does to VICRAMA'DITYA, whatever King, called VICKRAMA, OR VICRAMA'DITYA, is represented as sovereign of *Pratishydna*, the same is 'SA'LIVA'HANA : and, when we find a VICRAMA'DITYA said to have lived or reigned eighty-four years, him we must conclude to be 'SALIVA'HANA, according to the learned *Pandits*, and astronomers, who gave me this information.

There was a King at that time called VICRAMAMITRA, the seventeenth from CHANDRAGUPTA, according to the *Bhdgavat*, *Brahmdrida*, *Vdyu* and *Vishntf-Purdrias* ;* and VICRAMAMITRA or VICRAMITRA, as it is erroneously spelt, is synonymous with VICRAMA'DITYA or VICRAMARCA ; and that VICRAMAMITRA was intended for VICRAMA'DITYA, by the compilers of the *Purdrias*, admits of no doubt, for they say, that his father was GHOSHA-RAJA, who was the Game with GANDHARUPA, as we have seen before.

'SA'LIVA'HANA is considered under three different points of view, according to the three different objects and purposes of his mission; and accordingly he is said to be either an incarnation of BRAHMA', of SIVA, or of VISHNU. He is sometimes considered as conjointly possessing these three powers, and he is then said to be TIU-VICKAMA.

When the object of his mission is declared to be to destroy the kingdom, and poYver, of the *Dait* or demons, he is then said to be an incarnation of 'SIVA'; as in the legends of SAMA SILA King of *Pratishtana*.

In consequence of this destruction, a regeneration takes place, as attested in the legends of the good M A V D'AVYEH called SULASTHA, or he who was crucified. SA'LIVAHANA is then said to be an incarnation of BRAHMA': and this is the general opinion of the inhabitants of the *Dekhin*, according to A. ROGER, and others.

But, when considered independently of these two energies, meek and benevolent, doing good to all mankind, he is then VISHNU, and this is the opinion of the *SA'LIVANSAS in the provinces of *Benares* and *Oude*.

Thus we see, that 'SA'XIVA'HANA goes through the TRIMURTTI; and when these three energies are considered as united in him, he is then VI-SAMA-SILA-TR, I VICRAMA King of *PratuKtdna*, called also *Saileyd'hara*, or simply *Saileyam*, in a derivative form,

PRATISHTA'NiA is the usual *Sanskrit* expression for any consecrated place or spot, and it implies here, the holy and consecrated city, and is synonymous with the

Bet-al-Kaddes, and *Bet-al-Mokaddeš* of the *Mussel* mans*.

"SAILEYA-D'HA'RA' another name for it, is mentioned in the beginning of the *Jyotirvidabharana* an astronomical treatise, in which the author, giving an account of the six *Saca*§, says that 'SA'UVA'HANA would appear at *Saileya-cVhara*, or the city firmly seated upon a rock, which compound alludes to the city of *Sian*, whose foundations are upon the holy hills, " the city of our Cod, even upon his holy hill." **Saileyam* would be a very appropriate name, for it is also, in a derivative form from *Saila*, and is really the same with *Saileya-dhard*: and the whole is not improbably borrowed from the Arabic *Diir-al-Sdlam*, or *Dar-es-Sidem*, the house of peace, and the name of the celestial *Jerusalem*, in allusion to the Hebrew name of the terrestrial 0119. The Sanscrit names of this city of the King *Saileyam*, or *Salem* imply its being a most holy place, and consecrated apart, and that it is firmly seated upon a stony hill.

I mentioned, in the preceding essay, that 'SA'LI-VA'HANA was also called SAMUDRA-PA'LA, that is to say, fostered by, or the son of, the ocean. This implies, that either he, or his disciples, came by sea; and this notion has a strong resemblance with a passage from the second book of *Esdras*, in which CHRIST is represented, as ascending from the sea, *firmly seated upon a rock*. This christian romance is of **great** antiquity, for it is mentioned by IRENÆUS, CLEMENS of *Alexandria* and TERTULLIAN, who considered it a book of some antiquity, and almost canonical-

ALL - these sacred, and most expressive **epithats** the *Hindus* have applied to our ancient city in *India*

now called *Pat tana*, on the banks of the *Godaverii* but with what propriety, will appear hereafter. Be this as it may, whether in *India* or out of it, there at *Saikyam*, 'SA'LIVA'HANA was to be born, of a virgin, one year and a half old : his father was to *bii* the great *Tacshaca* or carpenter, and himself was to live in the humble cottage of a pot-maker. This legend is somewhat differently told by others, as we have seen in our account of VICRAMA'DITYA. His mother was a married woman ; but her husband, a *Br&hmen*, died, whilst she was still very young. She conceived by the great *Tacshaca*, carpenter or artist, and when her pregnancy became obvious, her two brothers, ashamed of her seemingly unwarrantable behaviour, left *PratisKtana*, and the unfortunate young woman, thus unprotected, found an asylum in the humble cottage of a pot-maker: and, in the VICRAMA-CHARITRA, she is said to be his daughter; whilst according to another legend, SIVA was incarnated in the womb of the wife of King SURA-MAHENDRA'DITYA-BHU'-PATI, and there was born, under the name of SAMA-SILA-TRI-VICRAMA, or with the triple energy-

It is declared in the VICRAMA-CHARITRA, that the birth of this divine child, from a virgin, had been foretold one thousand years before it happened, nay some say two thousand. That a Saviour was expected with a regeneration of the universe, all over the more civilised parts of world, in consequence of certain old prophecies, cannot be denied, at least in my humble opinion. It was firmly believed in the west: it was so in the east; and in the intermediate countries among the *Hebrews*, it was a fundamental tenet of their religion. Whether this notion was borrowed from the *Jews* or not, is immaterial to

the present subject It is by no means necessary to have recourse to this expedient, in order to account for this once prevailing opinion, and I am rather inclined to think, that this was not the case*

The time of his birth is thus ascertained from the *Cum&rica-charida*, a section of the *Scanda-purctna** in which we read, *Tatah trishu sahasreshu sati cha~pyadhicfohu cha*; 'SACA n&md bhavkhyas'cha yotidd* *ridra hdraca*. " When three thousand and one hundred years of the *Cali-yuga* are elapsed, then SACA will* appear and remove wretchedness and misery from the world." But it is necessary to observe here, that this is the first year of his reign, and that it has nothing to do with the first of his era. In the same manef, the author of that section says, that the first year of VICRAMA'DITYA'S reign answered to the 3021 of the *Cali-yuga*, which date is equally unconnected with the first year of his era. In the appendix to the *dgni'puran'a*, we find that 'SA'LIVA'HANA began his reign 312 years after the death of CHAN'ACYA, and CHANDRAGUPTA, which places it also in the first year of our era. It is remarkable however, that in the appendix to the *Agni-purdn'a*, and the copy from it in the *Ayin-Acberi*, the years are computed, or reckoned, from the first of 'SA'LI-VA'HANA'S reign, answering to the first of CHRIST, but not from the first of the former's era.

'SA'JLIVA'HANA died in the year of our era 79, and he lived eighty-four years. According to the V i- CRAMA-CHARITRA, he was in the fifth year of his age, when he manifested himself to the world, and

defeated VICRAMA'DITYA. This places his manifestation in the first of the *Christian Era*, when CHRIST was also in his fifth year and in the latter end of it, for he was really born four years before the beginning of our era.

This places, also, the accomplishment of the old prophecies, VICRAMA^MTYA'S inquiries after this divine child, born of a virgin, exactly in the first year of our era. For, a thousand years before that event, the goddess OALI had foretold him, that he would reign, or rather his posterity, according to several learned commentators in the *Dekhin*, as mentioned by Major MACKENZIE, till a divine child, born of a virgin, should put an end, both to his life and kingdom, or to his dynasty, nearly in the same words of JACOB* foretelling to JUDAH, that the sceptre should not depart from him, *or his Dynasty*, until SmLOHcame, SA'LIVA'HANA or King'SA'LA,

As to his character, it is declared in the *Cumqrica-ifharida*, as we have seen before, that he would come for the purpose of removing wretchedness, and misery, from the world.

In the appendix to the *Agni-purana*, it is declared that in the holy and consecrated city of *Pratish-tana*, firmly seated upon a rock, called *Saileya-d'hara* or *Saileyam*, through the mercy of SIVA, would appear SA'LIVA'HANA, great and mighty, the spirit of righteousness and justice, whose words would be truth itself, free from spite and envy, and whose empire would extend all over the world (or in other words, that the

* Genesis, chap, 49 v. 10,

people would be gathered unto him) the conveyor of souls to places of eternal bliss. On account of this benevolent disposition, he is compared in the *Vansdvali* to DHANANJAYA or ARJJUNA, whose character is so well delineated in the inscription on 3, pillar at *Budded*. He did not exult over the ignorant and ill favoured : he neither vainly accepted adulation, nor uttered honey words, and was the wonder of all good men. His wonderful equanimity on all occasions, and with regard to every one, of whatever rank in life, and whatever might be their natural faculties, and mental dispositions, are implied by the epithet of VI-SAMA-SILA bestowed upon him.

His conception was miraculous, and in the womb of a virgin : he was the son of the great artist, and the virtue of his mother was at first suspected: but choirs of angels came down to worship her. His birth was equally wonderful: choirs of angels with the celestial minstrelsy attended on the occasion, showers of flowers fell from on high. The King of the country, hearing of these prodigies, was alarmed, and sought in vain to destroy him. He is made absolute master of the three worlds, heaven, earth and hell: good and bad spirits acknowledge him for their lord and master. He used to play with snakes, and tread upon the adder, without receiving the least injury from them : he soon surpassed his teachers; and, when five years of years of age, he stood before a most respectable assembly of the doctors of the land, and explained several difficult cases, to their admiration, and utmost astonishment; and his words were like ambrosia.

In the copies of the *Vansdvali*, current through

the western parts of *India*, he is constantly called SA-MCDRA-PA'LA ; because either he, or some of his disciples, came by sea; and he is of course the same with the *Mitchkdvatdra*, or incarnation of the deity Among foreign tribes, mentioned in several astronomical tracts; and he is mentioned, in that character, in the section erroneously attributed to the *Bhavi-shya*. There he is declared to be RU'MADE'S'A'DHI-PATI-SACE'S'WAUA, the lord and master of the empire of *Rome*; and the author of the sacred period current through that vast empire; and which, according to the appendix to the *Agni-pur&ria*, began to prevail over that of VICRAMA'DITYA in the year 676 of our era. We have seen before, that he was born for the purpose of removing misery from the world, and to check the power of the demons; and, at the earnest intreaties of the subaltern deities on earth, and all good men, who were groaning under their tyranny, SIVA comforted them, and assured them, that after a certain time, he would be incarnated in the character of VI-SAMA-SILA, with the title of Titi-VICRAMA, or with the triple energy.

The occasion of his being born, is declared also in the *Vfih&t-cafhL* The gods, being vexed by the wicked, went to MAHA»-DEVA, and said, "'you and VISHNU, have destroyed the *J suras* or *Demons*, but they are born again as *Mlectihas*, who constantly vex us and the *Brahmens*. They will not allow sacrifices to be performed, but destroy the implements and holy utensils: they even carry away the daughters of the *Munis*." MAHA'-DE'VA promised relief, and caused one of his forms, or emanations, called MA'LYAVA'NA, to be incarnated, saying to him, " go and destroy the wicked: all the world

will submit to thy power, as well as good and wicked spirits/' Then MAHA'DEVA appeared to the father, informing him, that his wife would conceive, and the fruit of her womb be an incarnation of the deity: and he directed that his name should be VICRAMA. When his mother had conceived, she became resplendent like the morning sun; and this resplendence answers to the *Nur* of the *Muselmans*, from which ISSA proceeded. Immediately all the heavenly spirits came down to bow to her, and worship her. When the child was born, the celestial music was heard, and a shower of flowers took place. The high priest, who was childless, obtained also a son, as well as the prime minister.

In the legends relating to *SA'LIVA'HANA, it is in general asserted, that his mother being found with child, her character suffered so much, that her two brothers, through shame, left their native country.

In the present legend, SA'LIVA'HANA, under the name of VI-SAMA-SILA with the triple energy, is represented as the son of a King, and as residing at *Pratisht'ana*, the consecrated city, or *Saileyam*. We are then informed, that young VI-SAMA-SILA made a surprising progress in learning, and soon surpassed his teachers. His father then resigned the kingdom to him, and SAMA-SILA became king of heaven, earth and hell; all spirits, good and bad, obeyed his orders; his resplendence was like that of the sun, and his fame reached the *White Island* in the *White Sea*. The scene is then transferred to *Ujjain*, where he appears like VICRAMA'DITYA: then follows a minute account of his words; but even then, there is

no mention made of his wars with 'SA'LIVAHANA, for a very obvious reason, though in the latter part the story is somewhat misrepresented.

Let us now consider SAMA-SILA or SA'LA-VA'HANA, an incarnation of the great *Tacshaca*, in the Hum-We cottage of a pot-maker in the skirts of *Saileyam*, or the consecrated city, as related above.*

Though without teachers in that humble station, he surpassed all the learned in knowledge and wisdom ; and I have already mentioned the famous will, which puzzled all the princes and learned men of the country, till a solution of the mystery was given by 'SA'LIVA'HANA, who was then in the fifth year of his age.†

There is a curious account of 'SA'LIVA'HANA, and of his crucifixion, in the *Raja Tarangin'i*, or history of *Cpsmir*. There we read, that 145 years after the accession of VICRAMA'DITYA to the throne, there appeared King ARYYA, who was before prime minister of King JAYA-INDRA, and whose name signifies the lord of victory, or of victorious hosts. It was decreed, that he should be wretched, and persecuted all his life time, and ultimately that he should die upon a cross; that he would be brought to life again, through the assistance of a *Phan'i-Canya* or damsel of the *Serpentine* tribe; and then would become a great and powerful monarch. The King, having been circumvented by his enemies, threw into a loathsome dun-

* Page 39.

† As, Res. Toi. ix.p, 128

geon SANDHI-MATI, for such was the name of his prime minister. But his enemies were not satisfied, and they informed the King, that SARASVA'TI, *divine wisdom*, or collectively those endued with divine knowledge, had declared that he would be a King. JAYA-INDRA, called CHANDRA in the, *Ayin-Acberi*, ordered him immediately to be crucified. There he remained, till his flesh dropped off, or was torn off by wild beasts. A certain holy man happened to pass by, and reading his destiny in the *Brahmdrida*, or in his scull, immediately resolved to bring him to life again. For this purpose he performed the *pifja*, and after the usual ceremonies and invocations, he rung the bell, and was surrounded by a fiery meteor, which announced the presence of the *Y6ginis*, or forms of DEVI. Then, arming himself with a scimitar, as usual on such appearances, he went to the forest, where the prime minister hung upon the cross. He was immediately surrounded by *Yoginis*, one of whom, the *Phani-canyd* I mentioned before, arranged the bones together, and SANDHI-MATI stood upon his legs. The King, hearing of this, went to the forest, when all the *Yoginis* disappeared : this resurrection of SANDHI-MATI took place in *Muni-puri*, or the city of holy contemplators. He then ascended the throne, and, on account of his transcendent virtues, was called 'ARYYA-RA'JA, or the good King.

The author gives us then an account of his excellencies, and of his worth; and informs us that he was a servant and favourite of MAHA'DE'VA. The ways of the supreme being, says he, are wonderful, and truly pass all understanding and belief; yet there are similar instances recorded of old, such as in the

case of *Paricshita*, &c* The difference between the two eras of VICRAMA'DITYA and 'SALIVA'HANA, is made here to be 145 years, according to the computation used all over the *Dekkin*: for in the northern parts of *India*, they reckon only 135,

King'AitYYA is the same with the PRA-ARYYA-S'IRA of the followers of GAUTAMA in *Siam*, and other countries to the eastward of it. This signifies the mighty and venerable Sire, or chief of the ARY-YAS or *Christians*: and with him BUDD'HA waged war, as well as with his disciple PRA-SWANA, thus called because he loudly preached against the doctrine of BUDD'HA. The ARYYA-RAJA is also the same with DE'VA-TWASH TA or DE'VA-TA'T, who was crucified by order of BUDD'HA. King 'ARYYA was succeeded in the throne by G6PA'DITYA, the grandson of king YUDHISHTHIRA, the immediate predecessor of PRETA'PA'DITYA, who brought VICRAMA'DITYA from distant regions to *Cashmir*, and made him King of that country. PRETA'PA'DITYA, and VICRAMA'DITYA are epithets synonymous, or very nearly so.

Many learned *Hindus*, for several centuries past, conceive that the eldest VICRAMA'DITYA was far from being contemporay with SALIVA'HANA ; and of course conclude, that he is not the famous SACADWISHJ or SACA'RI, that is to say the enemy of 'SA'LIVA'HANA ; and consequently they suppose, that 'SACA'RI must have been the epithet of some more modern VICRAMA'DITYA* This notion is countenanced certainly in several of the lists, which I have produced; and the author of the *Raja-Tarangirti* ac-

' * See *Raja Tarangini*, and the extract from it in the *Ayin Acberi*, history of the Kings of *Cashmir*.

knowledges, that it was the opinion of many; and though he does not countenance it, shews plainly, that in his time it was by no means a new idea.* The compiler of the *Vanscwali* seems willing to adopt it, when he says that many learned men reject the whole, as altogether fabulous, and unwarrantable. Their reason, I am told is, that *SACA is the MLE'CH'-HA'VATA'RA, who did not appear, or rather whose period was not known in *India*, till about 1200 years ago, In conformity to this idea, in the section attributed to the *Bhavishya-Purana*, SACA is declared to be the lord and master of *Rome*, which is to be taken in a spiritual sense : and in the *Agni-pur6n'a* the introduction of his period into *India* is made to correspond with the year 676 of CHRIST.

This *Mlectihuvatara*, or incarnation of the deity among foreign tribes, is peculiarly noticed in the *Rbmaea-Siddhanta*, an astronomical treatise, according to the system of the *Romacas*, or *Romans*, called *Romaicoi* (p^a*xo,) by the *Greeks*. This treatise is said to be very voluminous, and is so scarce, that I have not been able to procure it; and I believe it is not to be found at *Benares*. This deficiency I have been able to supply from the *Suryliruria-\$amvada* the *Sidd'hanta^RAja*, and the *Surya-Sidd'hanta*: The sun, having been appointed by *Brahmci*, to be the eye witness of all transactions in this world, and to regulate the hours and time, refused to obey, and withdrew into the desert, to perform *tapasya*, in order to be reunited to the Supreme Being. In consequence of this refusal, he was cursed by PURU'HU'TA, or INDUA, and VIRANCHI, or BRAHMA. In the *Sitrya-Siddh&n-*

* SACA'KI Vicranvaditya iti sabhranVamas'ritaib, anyair atranya-the lec'hivis amvadi cadarthitam.

ta, it is said, that MAYA, the chief engineer of the *Daityas*, and the son of TWASH'TA', made *tapasya* in honour of the sun, in order to obtain astronomical knowledge; the sun appeared to him, and said, " I know the rectitude of thy heart, and I am much pleased with thy *tapasya*. I shall therefore impart unto thee the doctrine of TIME, and of the revolutions of the planets. But as no body can bear my refulgence, and as it is not in my power to stop my course, for a single moment (for this reason go back to thy own *puri*, town, or place of abode, and there I shall impart unto thee knowledge, in the town of *R6maca*, where I shall become the MLECHHAVATAR-RA, through the curse of BRAHMA). This form of mine, here present, will teach thee every thing;" then the sun, having directed this new form to teach him, disappeared, and MAYA bowed himself to the ground before this emanation.

The *sloca* between the two brackets is not found in general in the copies of the *Surya-siddhanta* ; yet without it there seems to be something wanting: but whether an interpolation or not, its purport is established in the following astronomical treatises. In the beginning of the *Sidd'hanta-Raja*, the author says, from history (*Itihasa*) I know, that BHAV CARA-SU'RYA became a *Romaca*, through the curse of PURU'HU'TA and VIRANCHI. He became a *Yavana* in *Rbmaca-pattana*, and in the garb and countenance of a *Rdmaca*, he composed a most complete treatise on astronomy.

In the beginning of the *Suryaruria-samooda*, the sun is introduced, saying, " I gave the *Rdmaca-Sidd'hanta* to ROMACA, whilst living among the *Yavanas*, in consequence of BRAHMA'S curse. R6MACA taught

it *R6macd-nagar6* in the town of *Rome*, for he dwelt among the *Mlechhas* in consequence of that curse;" *Romaca-puri* is the town of *Rome* in the *xvest*. " Then,* says *Aruna*, " how canffe you to assume the countenance of a *MlecJiha* in the west, in a land of unrighteousness." " BRAHMA' cursed me," answered the sun, " and said be thou born in the west, in *Romacapura*, and of the *MlkcKhas*, who are ignorant of the *Vkdas*, of the *Yajna*, or of the proper mode of performing sacrifices, *Carma*, religious rites and discipline; Who have rejected *sarvadharmā*, all religious duties, are *dtislita*, inclined to evil, *ndstica*, heretics; and who (the *Romans*) are a *Yavana* tribe, guilty of every sort of uncleanness. Thus, in that shape, I taught them astronomy."

This MLE'CH'HA'VATA'RA, or superior incarnation* of the deity among foreign tribes, RUMA-DE'SA-PATI the, lord of the country or empire of *Roum*, or *Rome*, (because his doctrine, institutes, and laws prevail through it;) *Rbmaca-nagare*, said to reside in *Rome* its metropolis, (because he is revered and worshipped there with unusual magnificence;) SACES'WARA the lord of a sacred period, (or as I think it should be understood, after whom it is denominated,) is obviously JESUS CHRIST; at least it appears so to me. From his being a *Saces'-War a*, the *Hindus* suppose him also to be a great astronomer. In the *Surya-Siddhanta*, he is repeatedly called SRI-SU'RYA'NSA, or the blessed SU'RYA'NSA; he is also styled ROMACA-AVATARA, or simply ROMACA. In consequence of this, SA'LIVA'HANA is considered all over *India* as a great astronomer, or as a prince remarkably fond of astronomy, †

* Inferior incarnations are denominated *Avantara*.

† See also Mr. GENTIL'S *Voyage*, p. 214 and 238,

Various are the opinions about SA'LIVA'HANA : in general it is believed, that he did not die, but was translated to heaven, being a SACA ; after having retired, for rtiany years, into the desert, to give himself up to heavenly contemplation-

I have mentioned, that the *Hindus* represented 'SA'LIVA'HANA in his fifth year, exactly like our Saviour in the first year of the *Christian Era*: it was not in consequence of deep chronological investigations, that they seemingly attempted to correct the mistake of DIONYSIUS EXIGUUS, or *the little*; but because it was so in the Apocryphal Gospel of the infancy of JESUS, or rather because it was the general opinion in the east, that JESUS manifested himself to the world at that age. SA'LIVA'HANA did not marry, nor had he any offspring: for even in *India*, he is looked upon as a mysterious, and supernatural being, and called an *Utpata*, or prodigy.

I have thus arranged and brought together all the information I could procure, concerning SA'LIVA'HANA, under that name, or any of his well known titles, and as King of *Pratisbtdna*: for 'SA'uvAHANA and that holy city are intimately related to each other, and cannot be separated. Yet we find 'SALIVA'HANA sometimes leaving *PratisKtana*, and going to reside at *Ujyain*, after the defeat of VICRAMA'DITYA ; as in the legends relating to him, under the names of VI-SAMA-SILA, and DHANANJAYA. It is nearly the same with VICRAMA'DITYA, whose history is equally connected with *Ujjihan*, or *Ujjayini*; I mean the real one, for there were several of them-

There are many other legends, concerning a certain holy man, who seems to be meant for 'SALIVA-MANA } but as the application is not so obvious, they will be inserted in a distinct place by themselves.

The followers of BUDD'HA and JINA, as well as the followers of BRAHMA', claim SA'LIVA'HANA as their own ; and in the *Calpa-sutra-Calica*, SA\LIVA'HANA, as his name is generally written, is said to be a form of JINA, with the title of SA'BACA-PATI, or SRA'BA-CA-PATI. The followers of GAUTAMA, the *Bddfri-Strata* in *Siam*, and the *Barman Empire*, called him DE'VA-TAT, which is a corruption from DE'VA-TASH-TA'or DK'VA-TWASHT'A', the divine artist, or *Tacsham*: and that it is so, is asserted from the *Buddha-charitra* in my possession, wherein he is called Vrs'-VACAUMA. They say, that he was a collateral form, or the brother of BUDD'HA, and they are fully persuaded, that he is the same with CHRIST, Their being made contemporaries, shews that through this whole romance, there is an obvious allusion to the wars and feuds between their followers in subsequent ages.

This singular mode of treating historical Events, is not peculiar to the *Hindus*; for the *Greeks* seldom distinguished between the tutelar deities, and their disciples, associates or followers, who were called by their titles. These tutelar deities were supposed to lead their armies in an invisible manner, though they sometimes appeared, and victory was always ascribed to them. Thus the wars of the *Muhamedans* with the *Spaniards*, might be ascribed to MUHAMED, and ST. JAGO the champion of *Spain*, who led constantly her armies, and destroyed very many *Moors*: hence he

is called ST. JAGO MATA MOROS. DTODORUS, the *Sicilian*, says the same of ALEXANDER the son of JUPITER;* and, though dead, he was supposed to be at the head of the armies, and to regulate the conduct of their chiefs, and thus every victory was ascribed to him.

In many parts of the *Peninsula*, *Christians* are called, and considered, as followers of BUDD'HA; and their divine legislator, whom they confound with the apostle of *India*, is declared to be a form of BUDD'HA, both by the followers of BRAHMA', and those of JINA: and the information I had received on that subject, is confirmed by F. PAULINO.†

Some legendary tales, obviously relating to the death of our Saviour, have found also their way into the *Peninsula*. There was a certain *Pe\she-cara Brahmen* (for thus the *Christians* were called, and CHRIST in the Apocryphal Gospels, and by the *Manicheans* was considered as a *Peishc-cdr Brahmen*, an artist, manufacturer, or carpenter,) who came to a certain place, andj there loudly proclaimed, that all persons in distress should come to him; and that he would take them under his protection, and EVEN LAY DOWN his life for them. He was then sitting like a *Muni*, or contemplator; and many came to him: among them was a thief, who had robbed the King's palace to a considerable amount. The officers of justice soon arrived in pursuit or him, but the holy man would not deliver him up, saying, that he was

* Diod. Sic. p. 660 and 678.

† *Systema Brabmanicum*, p. 161.

ready to die in his place; and in that of all those who claimed his protection. The King ordered, that the holy man should suffer immediate death, upon a *Sula* or *Suli*, which means a stake, either one for empaling, or a gibbet, or cross. Crucifixion being unknown to the *Hindus*, they of course, have no name for it: and *Sula* or *Suli*, originally a stake, signifies also a gibbet, or the cross; exactly like *Stauros* in *Greek*. It is so even in the *Persian* language; and so it was among the *Romans*, according to *SENECA* ;* crucifixion signified both empaling and extending the arms upon a cross bar; for these two modes of punishment were equally in use among them: a circumstance very little known.

Then the holy man was stretched upon the *Sula*, amidst the lamentations of the surrounding multitude, to whom he observed, that he came for that purpose, (to atone with his life for the sins of others). The *Sula* was suddenly changed into a *Sala* or tree loaded with flowers; a *pushpa-xarsha* took place, as usual on such occasions; that is to say, it rained flowers from on high; a celestial car, with divine choristers, came down to translate into heaven the holy man. who, taking the thief by the hand, said, " thou shalt also be with me in *Cailasa* or paradise." Thus they went to *Cailfoa* in the presence of an immense crowd, who with uplifted hands, loud huzzas, and tears of joy, testified their satisfaction, at the sudden change. The *Muselmam*, and the *Manicheans* with many other sectaries, will not allow that *CHRIST* was really crucified. Some say, that it was a mere illusion; others allege, that he

disappeared, and went to heaven. The *Manicheans*, who spread their errors at a very early period, not only in the northern, parts of *India*, but also in the *Peninsula*, always represented CHKIST crucified upon a tree, among its foliage and flowers. Though this legend is not applied to SA'JLI-VA'HAN, or SA'LA-VA-HAN, as it is pronounced in the *Dekhin* ; yet, when the good *Peishe-car Brahmen* was stretched upon the *Sula* or "*Hull*, he was really *Suli-vahana*, or cross borne: and when the *Sula* was changed into a "*Sala* or tree, he was certainly *Sala-vahan*, or *Sali-vahan*, he was exalted, or borne upon the tree. Though the punishment of the cross be unknown to the *Hindus*, yet the followers of BUDD'HA have some knowledge of it, when they represent DE'VA-TAT, crucified by order of BUDD'HA upon an instrument somewhat resembling a cross, according to the account of several travellers to *Siam*, and other countries.

We read in *Sanscrit* lexicons, that SA'LIVA'HAN was also called HA'LA a plough: it should be HA'LA-VA-HANA, or in composition, HA'LI-VA'HANA; he who was borne, or crucified upon a plough. The old *Indian* plough had originally the shape of the letter Y, like the old *Latian Furca*, or bifurcated stump of a tree." To one branch the plough-share was fixed; and the other branch served as a handle. In the statues of VISHNU, and BALA-RA'MA, the plough in their hands is represented nearly in that manner; and, from that circumstance, BALA-RA'MA is called also HA'LA, and HA'LI, or he with the plough.

The legend of the good *Peisht-car Brahmen*, is found in Major MACKENZIE'S historical sketches of the ancient kitigs of *Warangola*, otherwise I should

not have presumed to insert it here. It is interwoven with the history of the first Kings of that country, and of course the compilers by no means entertained an idea, that it was anterior to the *Christian Era*.

As I was mentioning this traditionary legend to some learned *Pandits*, they informed me, that the same, or one at least very much like it, was to be found in the *Mahd-Bharata*, the *Sahyadri-c'hand* a section of the *Scanda-purana*, and in the *Bhdgavata* also. I produced the books, and they pointed out the respective pages immediately. I read the whole, and found it illustrated with circumstances of a most extraordinary nature.

In the *Bhdgavata*, and its commentary, this legend is only alluded to. In the *Mahd-Bhadrata* there is a short account of the transaction ; but in the *Sahyddric* hand* a the legend is drawn to a very great length,* and the principal features, and circumstances in these legends, which in reality are but one, are the following.

There appeared, in the *Dekhin*, a most holy *Brahmen*, of those called *Peisht-cdras*, *Tacshacas*, *Sdbacas*, or handicraftmen, and whose name was MAND'A-VYAH. He proclaimed, that he came for the sole purpose of relieving the distressed; and that whatever men claimed his protection, he would readily grant it to them, and even lay down his own life for them. Very many of all descriptions came accord-

•• Bhagarata; Section l.p. 13. Mahs-Bhsrata; Section 1,

ingly; and -among them a thief, who being pursued by the officers of justice, claimed his protection, which he readily granted, and was really crucified in his room. He then ascended into heaven, and took the thief along with him.

This circumstance is otherwise related in the above *Pur Arias*. A numerous banditti had taken shelter near the holy man, thinking-themselves safe: but the officers of justice arriving, they were seized, and immediately crucified. The holy man was supposed to be a thief, numbered among them, and crucified also. He did not open his mouth, but remained absorbed in holy contemplation, inwardly repeating sacred names, with his arms extended, and uplifted.

Whilst on the cross, all the *Rtshis* crowded from all parts of the world, in the shape of birds, to see him, and comfort him. A certain thief, who was also covered with leprosy, and, in consequence of it, deprived of the use of his limbs, was accidentally dropped at the foot of the cross, wrapped up like a child in his swaddling clothes. The man, after remaining there some time, was perfectly cured; and being irradiated, repented, lived to a good old age, and obtained eternal bliss. A thick darkness overspread the face of the world; and the animated creation was in the utmost distress, and consternation. The holy man, being afterwards taken down from the cross, descended in to hell, and there encountered, and overcame, death, or YAMA. Then a general renovation of the world took place, under the inspection of BHAHMA. The holy man, from his having been crucified, was ever since called SULASTHA, or the cross-borne, which is synonymous with

SALIVA'HANA. If we prefix to this abstract **the** legends concerning the infancy of 'SA'LIVA'HANA, and the era of his manifestation, we shall have the principal circumstances of the life of our Saviour, either from the true Gospels, or from the Apocryphal ones.

There are two singular circumstances in these legends: the first is that it was decreed, that the iron should pierce the body of MAND'AVYAH as well as that of CidisHN A, because both were accursed, though guiltless. The second is, that neither CRKSHNA nor MANDAVYAH died, the first in consequence of his wound!, nor the second after being crucified; and |30th are represented as contemporaries.

The *Christian* sectaries in the first ages, and MUHAMED, himself with the *Muskmans* to this day, highly reprobated the idea of CHRIST dying upon the cross, and even considered it almost a blasphemy. CRJSHNA, though guiltless, was involved in the general curse denounced against his whole tribe, by which all the *Yadus* were doomed to be pierced with iron, and to die. Neither CRISHNA nor MAND'AVYAH could die; but they were to be brought, as near as possible, to the point of death, that the words of the *Muni* should not be done away. Besides, YAMA, as King of death, has a claim upon every individual, and with regard to some exalted characters, he must be satisfied, and a compromise must[%] take place. But another difficulty arises; YAMA cannot condemn a man to die, without some reason; it would be unjust in him, who is also King of Justice. AU incarnations of the deity, however dignified and exalted, such as that of CRKSHNA, which is considered as the first in rank, and the most perfect of all; all

manifestations of the deity, I say, oh becoming flesh are more or less subjected to the infirmities, and even the weakness of human nature, being certainly involved, in some measure, in the gloom of *may a*, or worldly illusion. In this case, YA MA is always sure to find some taint of negative guilt, in consequence of which he can at least bring them to death's door: and it was found that MANDAVYAH, in Bis infancy, hud destroyed a feeble and innocent insect, by piercing him either with a needle or with a blade of grass. This fatal needle was the only thing that CHRIST ever possessed in this world; yet, however insignificant m itself, it was certainly a worldly implement, and it prevented his admission into heaven, according to *Muselmam* in *India* ; neither will he^ever be admitted till after his second manifestation, at the end of the world. Others say, that he was admitted into the fourth only, instead of the highest heaven, on that account.

We read in the *Maha-Bliaratd*, that there was a most holy and pious *Brahmen* called MAND'AVYAH, who was making *tapasya* with his anus uplifted, absorbed in holy contemplation. Some *loptras*, *lifters* or *thieves*, placed themselves near him, with their Stolen goods, thinking to be safe; but the King of that place, who was in pursuit of them, ordered them to be crucified, and as the holy man gave no answer, he vl*as numbered among them, and crucified with the rest. In the night-time, all the *Rishis*, hearing of his misfortune, flocked from all quarters, in the shape of birds, to comfort him. In the mean time the thieves died on the cross; but the holy man remained meditating, without uttering a word, with his arms uplifted. The King hearing this, immediately saw that MAND'VYAK was a *Rishi*, and hastened

to take him down from the cross; and then falling at his feet, humbly begged his forgiveness. Immediately the *Rishi* descended into hell, and asked the King of death, and of justice, how he could allow him to be crucified, as he was guiltless. YAMA answered, that in his infancy he had pierced an innocent insect with a blade of grass. The *Rishi* said, that at that age he could not incur guilt of any kind, and of course drove him out of the infernal kingdom; and willed, that he should be born of the womb of a woman of the "*Sudra* tribe. This was effected in the house of VICHITIAVIRYA, who was dead; but DWAIPA'YANA, or VYA'SA, raised seed to him, through his wife and a handmaid. YAMA was born of the latter under the name of VIDURA, and remained on earth 100 years, during which the government of the infernal regions was committed to ARYAMA', according to the *Bhagavata*. In the *Sahyadri-chand'a*, we have a most prolix account of this momentous event, which I shall give in abstract.

' Whatever man listens with due attention to this legend, his sins shall be remitted. In the forest of *Dandaca*, in the *Sahyadri* mountains in the *Dekhin*, on the banks of the river *Pran'ita*, was the hermitage of MANDAVYAH, a most holy *Rishi*, most benevolent, and no acceptor of persons. There he remained, between live fires, entirely taken up with holy contemplation, and inwardly repeating sacred mantras. A numerous banditti, with the goods they had stolen, being pursued by the King at the head of a strong party, took shelter near the holy man. As soon as the King came, he ordered them all to be crucified immediately; and the holy man was numbered among them, and from his being crucified, he

was, from that time, surnamed *Sulasfha*, or the cross-borne.

¹ There lived in the adjacent village a most virtuous and faithful wife, who was married to a thief, and a debauchee, whose whole body was covered with leprosy: some of his limbs had dropped, and others were deprived of motion. He w&s very fond of gambling, and his faithful wife used to carry him, wrapped up like' a child in swaddling clothes, to a gambling house, where he spent a great part'of the night, when she carried him back in the same manner. It was midnight, and the night very dark, she passed near the cross, and stumbling against it, she shook it violently, and let her husband fall at the foot of it. The holy man being put to great pain, said to her, at the rising of the sun, thy husband shall die. Such are the powers of a virtuous and faithful wife, that she forbade the sun to rise. A thick darkness covered the face of the world, and lasted 10,000 years, during which the gods and the created beings were in the utmost distress and con*sternation.

' All the gods, with 'SIVA and BRAHMA, went to VISHNU the preserver, who resides on the northern shores of the *IVrite Sea*, that is to say, in the sacred isles in the west. VISHNU was very much embarrassed, as he did not wish to reverse the decrees of either of two such exalted characters. After some consideration, he said to the gods, "ANASU'YA', the wife of ATRI, is most virtuous and faithful; go to her, and prevail upon her to go and speak to the wife of the thief, when they will together come to some arrangement." ANASU'YA' consented, and after having discussed the matter with her, every thing was

settled. In her character of a virtuous and faithful wife, she ordered that the husband should live; and GUN'AVATI, the thief's wife, ordered the sun to rise. Still it was necessary to satisfy the holy MAND'AVYAH, whose words could not be done away. They agreed, that in future all married women, when it is dark, or night, should remain as in a state of widowhood, taking off their nuptial dress and ornaments. The benevolent MAND'AVYAH was easily pacified, the sun rose as usual, darkness was dispelled; the holy man, who had remained all the while absorbed in contemplation, with his arms uplifted, descended from the cross; the leper, at the foot of it, was cured of his disease, lived to a good old age, and obtained eternal bliss; and the two virtuous and faithful wives were crowned with honor and glory. The air was filled with numberless choirs of celestial minstrels, singing heavenly strains, and the whole concluded with a shower of flowers from on high. In the mean time, the animated beings had all perished; and BRAHMA' was directed to proceed immediately to a new creation, and a general renovation of the world took place.

II. Christianity certainly had made a great progress in the *Peninsula*, even at a very early period. The venerable PANTÆNUS of *Alexandria* visited *India*, about the year 189, and there found *Christians*, who had a copy of the Gospel of ST. MATTHEW in *Hebreiv*, which he carried to *Alexandria*, where it existed in the time of JEROME. FRUMENTJUS, the Apostle of *Abyssinia*, who had resided a long time in *India*, and spoke the language remarkably well, preached the Gospel in the southern parts, where he had great influence, and was highly respected, having been for many years prime minister, and regen of one

of the Kings, during his minority. There he converted many *Hindus*, and built many churches, and then went to *Abyssinia*. He came to *India* with his brother ADESIUS, along with their paternal uncle, a native of *Tyre*, who was a *Christian*, and a very learned man. He travelled into the interior parts of *India* as a philosopher, and having satisfied his curiosity, he re-embarked on his way back with his two nephews; but, happening to put into a certain harbour, in order to get a supply of water, they were, at their landing, suddenly attacked by the natives. Many perished, and the rest were carried into captivity. Among the former was the uncle; but his two nephews were presented to the King, who took particular notice of them, and they were afterward raised by him to the first dignities of the state. They obtained leave to revisit their native country, when FKUMENTIUS was ordained a bishop, and in that character went back to *India*. At the council of *Nice*, in the year 325, the *Primate of India* was present, and subscribed his name. In the year following, FKUMENTIUS was consecrated *Primate of India*, by ATHANASIUS, at *Alexandria*. He resided in the *Peninsula*, and the *Christians* there still always a bishop, called the *Primate of India*. The *Christian* religion made also some progress in the north of *India*. MUSJEUS, bishop of *Aduli*, on the *Abyssinian* shores, visited the northern parts of *India* in the latter end of the fourth century, in company with the famous PALLADIUS, a Goth from *Galatia*. When they arrived on the borders of *India*, they were both disgusted with the climate. PALLADIUS went back, but MUSJEUS proceeded to the lesser *Boc'hara*; where, it seems, he was more successful. Yet there was at *Sirhind*, or *Serinda*, a seminary for *Christians*, in the sixth century: for, in

the year 636, two Monks, who had long resided there, returned to their native country; and being at *Constantinople*, the Emperor JUSTINIAN sent for them, to inquire into the nature and origin of silk, and he prevailed upon them to go back to *Sir hind*, in order to bring from thence the eggs of the real silk butterfly.

THEOPHILUS, the famous *Avian* bishop,* was a native of *Divas*, now *Diu* in *Giyrat*; and, as he was remarkably black, he was sirnamed the Blackamoor. His *Jdindit* name was probably DJEO-PA'L perfectly synonymous with THEOPHILUS in *Greek*. He flourished in the times of the great CONSTAN*TINE, and of his sons; and he had been sent to *Constantinople* with others as hostages. From this circumstance it appears, that the inhabitants of *Gujrdt*, who have been always famous as pirates, had ill used the *Roman* traders. There was a grqaf trade carried on at that time to *India*, by the *Romans*; and there was an annual fair held at *Battle*, for the vent of *Indian* and *Chinese* commodities, and there was a great concourse of merchants, many, of whom were settled there. It was situated at some distance from the eastern bank of the *Euphrates*, and nearly in the same latitude with *Antioch*. He was very young when he was sent to *Constantinople*, where he studied, became a *Christian*, and embraced a monastic life. He was afterwards ordained a bishop, and sent to *Arabia* by CONSTANTIUS, in order to promote the interests of the *Christian* religion. He met with great opposition from the Jews

* See Philistorgius, Sozomencs, &c.

who were very numerous in that country; but succeeded at last, and built three churches, for the benefit chiefly of the *Roman* traders. One was at *Taphar* or *Tapharon*, now *Dafar*, and the metropolis of that country; the second was at *Aden*, near the straits of *Babelmandel*, and the third near the entrance of the *Persian Gulf*. From thence he went by sea to *Diu*, his native country, visited several parts of *India*, comforting the *Christians*, introducing wholesome regulations, and spreading the errors of Aitius. He thence returned to *Antioch*, according to SUIDAS, where he lived a long time, highly respected. He accompanied afterwards CONSTANTTUS GALLUS into *Germany*, as far as *Pet avium*, now *Pet taw* in *Stiria*, in the year 354.

MARUTHAJ a *Hindu*, and a bishop of *Suphara*, now *Sufferdam*, assisted at the *Synod* of *Sides*, in *Pamphylia*, in the year 383. He was afterward translated to the bishoprick of *Mtyaferkin*, on the borders of *Mesopotamia*, when YEZDEJUW I., King of *Persia*, charmed with his piety, was very near becoming a *Christian*; and CHRYSOSTOM speaks highly in favour* of our bishop. According to the *Notitia* of NILUS IDOXOPATUIUS, the *Greek* Patriarch of *Antioch*, ordained a certain RAMOgyris Metropolitan of *India*; and, from his name, there is every reason to believe that he was also a native of *India*, where the appellation¹ of RA'MA-GIR is by no means uncommon; COSMAS INDICO-PLEUSTES, who visited *India* about the year 522, says, that there were churches and priests, with the whole liturgy, in *Ceylon*: also oa

* Photii Biblioth. p. 38, &c.

the *Malabar Coast*, and in the north west of *India*. In these countries, says he, there are a vast number of churches.

The Mission of St. THOMAS to *India* with the surprising progress of the *Christian* religion, are facts, in my humble opinion, sufficiently authenticated JEROME, who died in the year 4th 20, speaks of the Mission of St. THOMAS to *India*, as a fact universally acknowledged in his time : but I must refer the sceptic reader to the works of FABRICIUS, and ASSEMANNI, unfortunately not to be procured in this country. But the learned history of the *Anglo-Saxons* by Mr* TURNER will abundantly make up for this deficiency, in his dissertation on the embassy of the bishop of *Shireburn*, sent by the great ALFRED, to the tomb of St. THOMAS in *India*. That the holy Apostle suffered martyrdom in *India*, is sufficiently proved : but, at the same time, it is certain also, that his body was afterwards carried back, and deposited at *Edessa*, as attested by RUFINUS, who went to *Syria* in the year 371, and remained there twenty-live years. The place, however, where he was first entombedt became a famous place of pilgrimage, where probably, they kept some particles of his body, either true or false: but the chief relic was his blood ; which had impregnated the spot, where he suffered martyrdom. This earth was carried, in small quantities, all over the *Peninsula* ; and, being drunk with water, proved most efficacious, in all sorts of diseases, and complaints. His tomb at *Edessa* was probably destroyed, during the wars of the Emperors of the west with the *Per-tians* ; or afterwards by the *Muse/mans*.

In the sixth century, GREGORY of *Tours*, the father of French history, became acquainted with a

respectable man, called THEODORUS, who had visited the tomb of St. THOMAS in *India*. In the ninth century, SIGHELM bishop of *Shirebum* was sent there also by ALFRED, in consequence of a vow. Now, these two clergymen were too orthodox to worship the tombs and relics of an heretic, a Nestorian of the name of THOMAS, as has been supposed by many; and they were too near the time, in which he lived, to have been imposed upon. The two *Muselmans*, who visited that place soon after SIGHELM, mention the church of THOMAS, on the *Coast of Coromandel*, as well as MARCO POLO about the year 1292, long before the *Portugueze* had found their way to *India*. M. POLO says, that *Christians* and *Muselmans* were very numerous in the *Peninsula*.

The place where he suffered martyrdom, that is to say, the country about *Madras*, was seldom visited by merchants, as there was no trade. His body, or tomb at least, was in a small city of that country, and the native *Muselmans*, and *Christians*, held it in great veneration. Pilgrims, from distant countries, came to visit this holy place; and the earth impregnated with his blood, was given in some beverage, to sick and infirm people; and miracles were often performed there. In speaking of *Aden* in *Arabia*, he informs us, that " St. THOMAS was said to have preached there, before he went to *Maabar* in *India*, where he suffered for CHRIST, and there reposes to this day his most holy body. In that country (*Maabar*) the *Christians* are good soldiers, and remarkable for their honesty."

The inhabitants say, that the holy Apostle was a great prophet, and they call him AVARIIA, which in their language signifies *a holy and pious man*. As

MARCO POLO has given us the meaning of the word *Avariia*, it is very easy to reascend to its pure and original form, which is *Av-Aryya* in *Sanscrit*; and, as he says, that the *Christians* there were highly respected, being good soldiers, and above all, good and holy men, remarkable for their integrity, they were certainly *Av-Aryyas*, or "*Aryyas*, as well as their holy Apostle, The word *Avariia* is derived from the *Sanscrit* compound *Av-Aryya*, from two words perfectly synonymous, *Ava*, and *Aryya*. The first is rendered in lexicons, by *Suddha*, or *Favitra*, equally implying holiness, and purity. It is often used in composition, where it enhances the sense. One of the titles of JBUDD'HA is AVA-L6CITA, or AVA-LOCA-NA'T'H, the holy sovereign of the world : AVA-KOIIJA or A-uoiia, well seated. This word is very oftea pronounced A B A, and more particularly so, in the S. W. parts of *India*; and the same M. POLO mentions in the country of *Lac*, a race of most pious men called *Abraiani* and *Ahraiam* iu the M. S. S. But the editors thought proper to write that word, *Abraja-nim*; because they conceived that they were *Brahmens*. But it is much more probable, that it is the same word with *Avariiam*, or *Avariia*, which he mentioned before. *Ab-Aryya* in the objective case, in the singular number, makes *Ab-Aryyam*, and *Ab-Aryydn* in the plural, in the first case. These *Abraiar Zii*, says he, have in abhorrence lying, theft, and cheating. They marry but one wife, and abstain from intoxicating liquors, and flesh. They eat moderately, and their fasts are long, aud most severe: otherwise, says he, they are idolaters. He then, mentions other idolaters in that country; but from the context, entirely different from the *Ab-Aryyas*: who it seems, were only degenerated *Christians*, who

had in great measure relapsed into the errors of their ancestors, and of their contemporaries.

From the situation, assigned to the country of *Lae*, by M* POLO, these good people, with the most austere manners, called *Aryyas*, seem to be the same with the holy and rigid penitents, and anchorets mentioned in the third century by PTOLEMY in the country of *Aridca*, a derivative form from *Aryya*, under the name of *Tabassi Magi*, from the Sanscrit *Tapaswi*, pronounced *Tabasd* in the *Tamuli Dialect*; and which signifies contemplators, and by implication men performing austere penances, like the anchorets in the wilds of *Thebes*, and *Tabenna* in *Egypt*; which denominations are probably derived from *Tapa*, austerities, and *Tapo-van*, the wilderness of austerities. The *Aryyas* are mentioned in the *Brahman da-purd-na** as a powerful tribe of foreigners (*Mlechha*) living among the mountains of the *Dekhin*.

PTOLEMY says, that *Ariaca* belonged to the *Sadinoi*, a strange name certainly for a tribe. I suspect however, that it is derived from the Sanscrit *Sddhana*, and that the *Aryyas* were thus denominated by the native *Hindus*, in the same manner, that the *Portuguese* were styled in *Bengal*, *Thachurs*, rulers or lords, and the *English* all over *India* are called *Saheblocas*, or *Saheb-Iogues*, and the most apposite Sanscrit expression for the above epithets is *Sddhana*: the *English* are often styled by learned *Pandits*, *Sddhana-Engriz*: and the famous *BHOJA* is often called *Sddhana Bhoja*. M. POLO mentions also *Abraians* on the

Pearl-Fishery Coast; these were consulted by the fishermen; but, he says that they were bad men, and great sorcerers: and their descendants, to this day, are not much better, According to the acts of St THOMAS, and other notices, the holy Apostle embarked at *Aden* in *Arabia*, in his way to *India*, where he landed at a place called *Halabor*, and afterwards *Salo-patan*, synonymous with *Salo-pur*, or *Sala-buram*, *Hala-buram*; and now *Cranganor** He was well received by MASDEUS, called also SEGAMUS, King of that country, whose son ZUZAN he converted, and afterwards ordained him a Deacon, The Apostle, long after, suffered martyrdom, at a place called *Calamina*, known afterwards by the name of *Maliar-pur* or the city of *Pea-cocks*, from the *Sanscrit* *Meyiir-pura*; and the same which is called *Maliar-pha* by PTOLEMY. Its present name is St THOME, called by the *Arabs*, during the middle ages, *Betuma*, or. *Beit-Thoma*, the house or church of THOMAS.

MASDEUS, the name of the King, who kindly received ST. THOMAS, ZUZAN that of his son, and SEGAMUS his own surname, are all *Hindi* denominations. M(JSDEUS is for BASDEO, the usual pronunciation of VA'SU-DE'VA in the spoken dialects. SEGAMUS is for SUGAMA, synonymous with SUGAT, and shews that he was a follower of BUDD'HA : and SAN: GAMA, even now, is not an uncommon name in *India*, particularly in the *Peninsula*. ZUZAN is for SAJANA, or SEZAN, as written by Father GIORGI. It is the name of the father of BUDD'HA, called also AJANA, by the *Purariics*; and the disciple and successor of MANES, who pretended to be an incarnation of BUDD'HA, was called SISIWIUS,

' The place of his martyrdom is called *Caldmina* by UIPFOXYTUS, according to Mr. TURNER. *Calamine** is a *Tumuli* denomination, and literally signifies *earth*, and *stones*, alluding to the nature of the soil. It is synonymous with *Mana-para*, which signifies the same thing, according to F. BARTOLEMEO, a missionary acquainted with both the *Sanscrit* and *Tamitli* languages: but I by no means conceive them to be the same place. *Cald* or *Calu* in *Tamuli* signifies a stone, or *Callou* in *French*, and *Mam* earth. Thus, point *Calymcre*, the true name of which is *Cldli-mtdu*, signifies the stony hill. There were two bishops of the name of HIPPOLYTUS, one of whom resided in *Arabia*, and they were contemporaries. The latter probably wrote the treatise concerning the peregrinations of the Apostles, and died, A. D. 230.* DOROTHEUS, another bishop, born in the year 254, wrote also on the same subject; and some fragments of his work are to be found at the end of the *Chrorri-con Pqschale*. There he asserts, that St. THOMAS died at *Calamita* (*Cdta-medu*), which is synonymous with *Calamina*, or nearly so.

Some *Manicheans*, at a very early period, went to the *Malabar Coast*: for, according to L A CROZE, in his history of *Christianism in India*, the *Christians* of that country said, that, before they had submitted to the jurisdiction of the *Catholicos*, or *Nestorian Patriarch*, and of course, before the arrival of MAR-THOME', there came into their country a certain MANNACAVASSAR, who preached a new doctrine, seduced the people by his prestiges, and introduced his errors. L A CROZE did not understand the mean-

* Series Patruro, p. 62.

ing of the word MANNACAVASSAR; but suspected that he was a *Jkfanickean*. He was called, by the people of the *Dekhin*, MANI-CAVISSAR, which signifies the bard, the prophet MANI. GAVISSAR is derived from the *Sanscrit* CAVI, poetry, songs, and *Is'wara*, lord, chief; CAVIS'AR, for CAVYES'WARA, signifies the lord of the song, or the chief bard, and is used in that sense in the *Peninsula*, according to Major MACKENZIE.

The two *Muselman* travellers in the ninth century, and the *Nubian* Geographer, probably on their authority, declare, that there were many *Christians*, *Manicheans*, *Jews*, and *Muselmans* in *Ceylon*: and that the King encouraged their public meetings, and that the learned *Hindus* of that country 'used to frequent them; and that the King kept secretaries to write dozen their respective histories, and the exposition of their doctrines and lazvs. These two travellers were in *Ceylon*, at that time; and these meetings, as well as the places at which they were held, are called *Char chit a* by the *P uremics*, and appointed for the purpose of making *Charchd*, search or investigation, into new dogmas, and opinions, which began to disturb the peace of the country.

The *Muhamedans* in *India* acknowledge the early establishment of the *Christians* in that country. FERISHTA, in his general history of *Hindustan*, says: "Formerly, before the rise of the religion of *Islam*, a company of *Jews* and *Christians* came by sea into the country (*Malabar*) and settled as merchants at *Pishcaras*. They continued to live there until the rise of the *Muselman* religion."*

* *Asiat. Reg. Miscell*, p. 151.

III. The decline of the *Christian* religion in *India*, must be attributed, in a great measure, to the progress, equally rapid and astonishing, of *Islamism*, in *Syria*> *Persia*, *Egypt* and *Arabia*. The *Christians* in these countries, being in a state of distraction, no longer sent pastors to *India*; as we are informed in a letter written in the seventh century, and still extant, according to Mr. TURNER. There we see the *Ncstorian Patriarch* JESUJABUS of *Abiabene*, reproaching the *Metropolitan* of *Persia*, with having shut the doors of the episcopal imposition of hands, before many people of *India*: that the sacerdotal succession had been interrupted, from the maritime borders of *Persia*, down to *Colon*, or *Coilan*, a space of above 1200 *Farsayigs*. This agrees with what is related by *Musetman* writers, who say, that in the reign of the CALIPH ABDULMALEC, in the latter end of the seventh century, the *Christians* of *India* sent to SIMON, the *Syrian* and *Jacobite Patriarch* of *Alexandria*, requesting that he would send them a bishop,*

The bulk of the *Christians* of *St. Thome*, according to Mr. WREUE, like the "*Aryyas*, consisted of converts from the higher classes; and they were nearly upon the same footing with the *Brahmcns*, and *Nairs* or nobles. They were originally much respected by the *Hindus*, and native princes; and they considered themselves equal in rank with the *Brdhmens* and *Nairs*, and claimed the same exemptions and privileges, which were granted to them. Many amongst them, preserve till now the manners, and mode of life of the *Brahmcns*, as to personal cleanliness, and abstaining from animal food; and the *Roman* missiona-

* See D'HERBELOT'S *Biblioth. Orient*, v. *Hend.* u. *Sind* p. 415,

rites, in general, adopt the same regimen, in order to gain credit among them.

These *Christians* were then very properly denominated *Aryyas* and *Tacshacas*, or *Peishcdra Brahmem*. These and their Kings probably introduced the *Christian Era* into their country: but, in the same manner, that their sanctity, and their power in *India* are foretold in the *Pur&rias*, their fall is equally mentioned. When, says the compiler of the *Vayu-Purdn'a*, their time is come, the *Aryyas* will pass away, like the rest.

These good *Aryyas* are called "*Sdkvas*, *Salams* and *Salyas* in the *Cumdrica-tfharida*. These three forms are regular, but the last, according to Mr, JOINVILLE, prevails in the *Dekhin*, and *Ceylon*; where they are called *Sale*, '*Salyas*, and *Challyas*, because, I suppose/ they were the followers of 'SA'LA. They are called also in that country, *Saca-Rdjh-vdnsas* and *Sdla-vdnsas* in the western parts of *India*. They are now followers of BUDD'HA; and in the *Peninsula* the *Christians* are included in the general denomination of *Bauddhks*, and their divine legislator is considered as a form of BUDD'HA.

The chief of the *Salyas*, or *Aryyas*, is called "*Aryya-sira* by the followers of BUDD'HA, a *Sanscrit* conipDund implying as much. He was overthrown by BUDD'HA, and yet he is called *Pra-Aryya-sira* or *Pra-*Aria~seria*, the venerable *Sire* or chief of the *Aryyas*.

The *Manicheans*, and the *Muselmans*, on the authority of the Apocryphal Gospel of the childhood of CHKIST, and that of St. BARNABAS, of which

they have copies in *Arabic*, *Persian*, and even in the western languages of *Africa*, represent CHRIST, as the most complete *Tacshaca*, that ever existed. He was not only an excellent carpenter and statuary; but he was deeply skilled in the combination of all sorts of colours. For this reason, the ingenious H, SYKE, who has given us a translation of the Gospel of CHRIST'S childhood, from the *Arabic*, and some fragments of the original in *Greek*, says, that dyera in *Persia*[^] consider CHRIST as their *patron*, It seems indeed, that the greatest part of the *Christians*, in *Arabia* and *Persia*, were handicraftmen: and that they were accordingly called *Peishe-cAras*, both because they were really so, and because they were the followers of the great *Tacshaca* or *Peishe-cara*. According to D'HKRBELOT, the disciples of CHRIST were called in *Persian* and *Arabic*, *Kassarins* or *Kas&rum*, and *Havaryuns*, that is to say, fullers and bleachers: and the priests of the *Christians* of St* THOMAS are called *Kassanqrs* to this day, perhaps for *Kassaruns*. .

Mr- JOINVILLE, in his account of *Ceylon**mentions the arrival of numerous families of these *Peishcr cdras*, *Peish-cars*, into that island; and declares, that they were all Artificers, and handicraftmen, as implied by their name, which is truly of *Persian* origin: though used all over *India*, in the northern parts of which, it is generally pronounced *Peiske-Raz*. According to T. HYDE, the *PARsis* in *India*, are all artificers, and those in *Kirman* deal chiefly in woollens.

There were formerly *Brdhmens* in *India*, says the

same gentleman, who Were handicraftmen, such as weavers, weaving stuffs variegated with gold and silver, and of divers colours! These Were called, from that circumstance, *Peish-cdri-Brdhmem*. But they could not be followers of BRAHMA'; for the employments of weavers, and dyers, are absolutely incompatible with the sacerdotal class: in^{an} extremedistress a *Brahmen* may sell stuffs, but even then, under very peculiar restrictions. They might however have call'd themselves *Brahmens*, at least their priests, without any impropriety; for every priest is really a *Brahmen* in his own religion. A few individuals might have become weavers; but then, they Would lose their cast, and it is impossible that a numerous? body of *Brdhmens* should follow that profession. It is then much more probable, that they were not, strictly speaking, *Brdhmens* of *Hindu* extraction; but* the followers of a new religion, introduced by foreigners, the disciples of a *Peish-cdra*, and themselves *Peish-cdras*, or at least many of them.

Their first arrival in *Ceylon*, happened nearly about 1845, after the famous war between RA'MA and RAVANA, called the *Rtivana-Yuddlia*. RA'MA lived thirteen generations before the *Qali-yuga*, answering to about 400 years; and the *Cali-yuga* BEgan 1370 years before CHRIST. The completioir of the 1845 years will then fall about 77 years after CHRIST. VIJAYA, according to Captain MAHONY" was the first King of *Ceylon* after this period of 1845; during which, the island was desolate, and overrun by *Demons*. Then, says the same gentleman, the *Christian* natives insist, that this King VIJAYA was crowned 77 years after the birth of our Saviour. This King VIJAYA was not a *Bauddhist*: for the ninth King after him was the first who embraced

that religion; and his name was DEVENI-PATI, All the missionaries; to *Chim*, were really *Tacshacas*, or *Peish-cdra-Brdhmens*, in the strictest sense of the word, as well as the pious *Moravians*: and PAUL the Apostle was a *Tacshaca*, and a *Peish-cdra-Brahmen*: and, by the account of Mr. WREDE in his narrative of the *Christians* of *St. Thome* they were formerly *Peish-cdras*: for, says he, they were in fact the only, or, at least, the principal merchants in the country, till the arrival of the *Arabs*.

The ingenious Mr. JOINVILLE, on the authority of several treatises in the *Magad'hi* language, the names of which he mentions, says, that there were even Kings among these *Peish-cdra-Brdhmens*, in the *Peninsula*, to the number thirty-five: * from the context, it appears, that some were in a collateral, and others in a successive line. The names of their kingdoms * or rather then *Metropolitan Cities*, were *Solo-pat an*; *Mah&patan* (now *Pa tan*, the *Bait ana* of PTOLEMY in the *Dekhin*, on the banks of the *Gdddveri*, to the southward of *Dozvletabad*); *Curu* (now *Cauri*, or *Coyr*); *Gadahare* (*Gauda*); *Mdcanda*, (now *Mahd curidapilli*); and *Cast*. This is confirmed in the *Bh^gavat*, *Vayu* and *Brahmdridd-purdrias*, in which it is declared that *r^*, or *Saca*, and *Sdlaya* was the name of a dynasty of Kings in *Ifidia*; and, who were to be immediately followed by the invasion of numerous swarms of other foreign tribes; and, of the dynasty of these *Sacas* there were five and twenty Kings, according to the *Purarias* in the chapters of futurity.

Solo-pdtati was a sea-port town, according to Cos-

* At. Res, TO L vii, p. 443. † In the *Seciuns* on futurity.

MAS INDOPLEUSTES, about the middle of the sixth century, on the *Pepper* or *Malabar Coast*. There were, . says he, five sea-ports famous for trade, *Parti*, *Mangarouth*, *Salou-patna*, *Nalo-patana*, and *Poudu-patana*; and all these names are truly *Indian** There are several places in the *Peninsula*, called *Parti-guddy*, or fort of *Parti*. *Mangarouth* seems to be *Mangalore*, and *Nalo-patana*, *Nali-suram*; *Salou-patana* is called *Sooloo-patonow* by the people of *Ceylon*, and had Kings of its own of the *Peishe-cdri-Brdhmen* tribe, or *Christians*.

Sdlo-patan, otherwise **Sdlo-buram*, and '*Sdlo-pur*, 19 the same with *Hdla-bor* where St. THOMAS landed, and its present name is *Cranganore*. There he converted 'SAJANA son of the King of that country.

We read in the history of the *Christians* of St. THOMAS, that they had *Christian* Kings of their own; the first of whom, was called BALIAKTE', from the *Sanscrit* *Bali-arhat*. After several successions, one of these *Christian* Kings dying without male issue, adopted the King of *Diamper* for his son, according to the custom of the country, though he was a heathen, and appointed him his successor.

That a society of *Peish6-cdras*, weavers, and hand *craftmen*, however numerous, should have Kings of their own, is inadmissible ; unless they were upon such a footing, as the *Christians* were formerly in the *Peninsula*. St. THOMAS converted the son of the King of some country on the coast of *Malabar* ; and the *fardrtas* declare, that there was a dynasty of *Aryya* Kings.

The name of *Avdryya* is not totally unknown in

the *Peninsula*: they have still in great veneration, a certain Sibyl of divine origin, most pious, and good, called AVYA'R; and who lived in the ninth century. A translation of some of her moral sentences, is inserted in the seventh vol. of the Asiatic Researches. It seems she was conversant with the *Christians* of that country; for among her proverbs, there are some, that are far from being in the usual style of the *Hindus*.

The descendants, or followers, of SA'LAVA'HANA are mentioned in the commentary upon the *Calpttdruma*. In religious matters, and particularly in the [^]ast[^]they generally call the followers of any reformer, or legislator, his descendants. In the above commentary 'SA'LAVA'HANA is declared to be a *Jama*, meaning, either a follower, or a form of JINA. He is Called there also, a [^]Srfovaca, or *Sdvaca*; that is to say a *Peish-cdra*. In the western parts of *India*, as in *Gurjardt*, they call all tradesmen, banyans, &c\ *Sd-vacas*, or *Sdbacas*. The famous CALICA'CHA'RYA is supposed to have visited SA'LAVA'HANA, at *Pratish-tdna* in the *Dekhin*; and, according to the above commentary, he was born 993 years after the ascension of JINA, or 43 years B. C. He travelled all over the *Peninsula*, teaching, and explaining the doctrine of JiN4; and particularly among the '*Sabacas*. He is supposed to have taught SA'JLAVA'HANA some peculiar rites, to be observed at the full, and new moon; which, he promised, he would enjoin his descendants, or followers to observe. The posterity of a *Sabaca*> or *Pekh-cdra*, particularly in *India*, were necessarily *pvish-caras*, and *Sdbacais*. A patronymic denomination was also given to them; for they are called *Salwas*, "*Sdlavas*, and "*Salbas* in the *Cumdrica-c'hartda*, an-SWepipg, to the *Arabic* expression, of *dshab-al-Sdlib*,

or *Salb*, the. followers of the cross, or of him, who was crucified* According to A. ROGER, there is still in the *Dekhin* a considerable tribe of men called *Sa-lavddis*, from the *Sanscrit* **Sdlavddicas*> the *Sdlayas* or followers of 'SA'LA.

In the *Vayu-purdrtā*, they are called *Sacas*, and in that passage, this name is used in the room of *Aryyd* to be found in other *Purdnas*; and it is declared there, that they would appear with the *And'kras* and *Pulindas*; the dynasty of the first began in the year 191 after CHRIST: and it is obvious from the context, that the dynasty of the *Sacas*, "*Aryyds*, or "*Sdlvas* was contemporary with those of the *And'kras*, and *Pur lindas*; though we cannot fix precisely the time when it began. By *Pulindas*, they understand dynasties of Kings from the lowest and vilest classes in *India*.

The descendants, or followers of King *SACA, are called by Mr. JOINVILLE, and Captain MAHONV, *Saca-Rdjd-Vdnsas*, a true *Sanscrit* expression, implying as much: and we have seen, that there are still in the *Dekhin*, and *Ceylon*, some families or tribes so called to this day. I was greatly Surprised, sometime ago, to hear from most respectable *Pandits*, » that there was in the district of *Benares*, and in the province of *Oude*, a tribe of *Rdjaputras*, who boasted of their descent from SA'LAVA'HANA; and that the chief of that tribe was considered as a living hereditary deity, and a font! of VISHNU, like their Sire SALAVA'JIA-NA. What is still more surprising, is, that this chief does what he can to conceal his divinity, and to make people believe, that it is not so* But in despite of his endeavours, some peculiar circumstances will occasionally betray him; and such an instance, it is said, happened last century. They are descended

more probably from the followers of another SA'LA-tA'HANA, a *Manichean*, or MANES himself, as I observed before.

As these *Rajaputs* call themselves *Vaisyas*, synonymous with "*Sravaca* or tradesman, it seems, that they originally followed that profession. Probably some will say, that if the *Saca-Riija-Cumaras*, had been once *Christians*, they must of course have lost their cast. This might be the case now : but, I do not believe it was so formerly; and then, the *Purdn'as* afford us immediate remedy, for in the chapters on futurity, it is declared, that the Kings of *JMagad'ha* would raise men of the lowest classes to the rank of *Br&hmens*, and other superior casts ; exactly like JEROBOAM, and other Kings of *Israel*. This prophecy was to take place, alter the fall of the *Andnra* dynasty in the seventh century,*

Besides, a whole district, a whole tribe, might embrace another religion, without losing cast; the full exercise of its privileges being always confined to themselves. For we must not think, that persons of the same cast, will communicate one with another all over *India*, and eat together, or of food dressed by another. The communication is confined to a few families in their neighbourhood, whom they know* to be strict observers of the rules relative to their cast. The rest of the tribe are in a great measure* outcasts to them. This almost incredible adherence to the punctilio of casts, was in a great measure owing probably to the rapid increase of the religion of BUJ>D'»A, then afterwards of that of CHRIST, and

* See Brahmin da and Vayu-puran'as Section ou Futurity.

MUHAMED, and of the heresy of MANES, in the N. W. parts of *India*, and also on the coast of *Malabar*, and *Ceylon*. Among the *Christians* in the *Peninsula* be they *Protestants*, *Roman Catholics*, or *Nestorians* there are *Br&hmens*, who are nearly upon the same footing with the other *Brdhmens*; and, when acquainted with them, such civilities, as are usual among well bred people, are never omitted. The *Christian Brahmens* most rigorously abstain from beef, and animal food, though they say they can eat of it. The greatest part of the *Brahmens* in *Persia*, *Turan*, and near *Baku*, eat beef, but never of the flesh of the cow, like many of the *Egyptians* of old. There are several of these *Brahmens* settled at *Benares*; and they are acknowledged as such, though not much respected, being nick-named *Veda brash tas*, or breakers of the *Vtdas*; for a *Brahmen* may be a heretic without losing his cast, which is not so much connected with his creed as might be supposed. In short, the *Hindus* acknowledge themselves, and it appears from their sacred books, that they ate beef formerly* but they took care to inform me, at the same time, that they never ate of the flesh of the cow. It is declared, that there are no *Cshettris* now, or in other words, that the second class no longer exists. Yet those, who have been raised to that rank from the lowest classes, are treated as such by every *Br&hmen**

We read in the institutes of MENU, that all the *C'hasyas*, or those who inhabit the snowy mountains, have lost their cast. Yet they must have recovered it; for there are numerous families of *Brahmens* in those countries, particularly in *Almorah* or *Conutnh*, and much respected at *Benares*, who by no means consider the bulk of the inhabitants, who are *Chast/as*,

as outcasts. They assured me on the contrary, that they considered them as belonging to the second class, and that they are treated as such by every *Br&hmen*, in despite of *MENU* and of the *Puramcas*

Let us "suppose some extensive district in *India* solely inhabited by *Europea?is*, and that these were entirely willing to conform, in every thing, to the religion of *BRAHMA*', and the manners of the *Hindus*. Their resolution would be highly approved of by every *Brahmen*; and they would soon find many to officiate, and pray for them, on their being of course paid for their trouble. Let us add to this, numerous grants of land,-villages, honours, privileges, and an entire submission to their will, they would soon treat them as *Cshettris*, as they do the present *R/tjputs*. It is true, they could neither intermarry, nor eat with the other *Hindus*, but the four great classes never intermarry, nor eat, but with particular families of the same tribe in their own class. After a few generations, they would say of these *Europeans*, what they say of the present *Rajputs* and *Mahrattas*, that they were not originally *Cshettris* nor *Brdhmens*, and are a spurious race. This would not do, it is true, for a single individual, who would find himself insulted, and lost entirely, unless he assumed the character of an anchoret or penitent. I had long conversations with learned *Pandits*, on the subject, and this was their opinion, and that even they might have *Brahmens* of their own, by studying their sacred books, and obtaining the necessary knowledge, which would not be attended with much difficulty. "With regard to their ancestors having ate beef, this could be no objection, as there is not a *Hindu*, whose ancestors, at- some remote period, it is true, did i*bt eat beef, and every sort of animal food, except.

perhaps a few unclean sorts. Whatever man, say the learned, performs the duties (*Carma*) of a *Cshettri* him you must consider as a *Cshettri*. But what should put an end to the controversy, at least in my humble opinion, is that the *Mahrattas* a numerous and respectable tribe of *Brahmens*, and *Cshettris*, are acknowledged, all over *India* to be foreigners from the western parts of *Persia*, who left their native country not 1200 years ago, as I shall shew in the appendix. Even though this alleged origin of the *Mdhrattas* should prove untrue, yet the universal acknowledgment of it is very much in favour of my assertion.

The followers of BRAHMA', and those of BUDDHA, were by no means indifferent to the progress of foreign creeds. They often ordered conferences to be held, where the principles of these religions were inquired into, the history of their legislators, &c. This was practised in *Ceylon* in the ninth century, according to RENAUDOT'S two *Muselman* travellers; and *Brahmens* unanimously acknowledge, that this was their practice formerly, with regard to the *Bauddhists*; and that these conferences were called *Charcha* or investigation, search, *Cherche* in *French*; and that towns appointed for that purpose, were called *Charchita-nagari*, one of which is mentioned in the *Cumdrick-charida*. "In the year 3291 of the *Call-yuga* (or 191 after CHRIST) King 'SUDRACA will reign in the town of CHA'UCHITA NAGARA, and destroy the workers of iniquity." This points out a persecution in religious matters, at a very early period. These conferences ended in bloodshed, and the most cruel and rancorous persecution of the followers of BUDDHA, even from the confession of the *Brahmens* themselves. They were tied hand and foot, and

thus thrown into rivers, lakes, ponds, and sometimes whole strings of them. Be this as it may, the followers of BUDD'HA did not fail to retaliate whenever it was in their power; for Dr* F. BUCHANAN informs me, that in the *Dekhin* the *Jainas* make their boast of the cruelties that they exercised at different times upon the *Brahmens*, and that there are even inscriptions still extant in which they are recorded. This general persecution was begun by a *Brahmen* called CUMA'RJLLA-BHATTA'CHA'RYA, and carried on afterwards by SANCARA'CHA'RYA, who nearly extirpated the whole race. It is difficult to say when this took place; but as there were vast numbers of *Baudd'hists* in the *Peninsula*, in the *Gangetic Provinces*, and *Gujartct*, in the ninth, tenth, and eleventh centuries, this general proscription could not of course have taken place at these periods*. It is very probable that the *Christians* were occasionally involved in these persecutions, as the *Christians* of St. THOMAS are considered as *Baudd'hists* in the *Dekhin*, and either their divine legislator, or his apostle THOMAS, is asserted to be a form of BUDD'HA.

The *Hindus*, and more particularly the followers of BWDD'HA and JINA, fancy, that there are hidden mysteries in certain numbers. It was so formerly in the west, among the heathens, the *Jews*, and the *Christians**. All over the world, the numbers *one* and *three* were considered as radical; and their combination was subject to whimsical rules. They are by no means to be added together, for *one* and *three*, in a mystical sense, are but *one* and the same thing. We might suppose, that the square, and cube of *three* would be sacred numbers; but it is by no means the case. *Eight* is the mystical number, and

three times *eight*, or *twenty-four*, is a sacred number; and being multiplied by *three*, the product is mystical also, and the number of years or JINA's life. The reason is, that *one* stands in the centre representing JINA, who is *three* and *one*: *Eight* forms sprang from this toward the *eight* corner! Of the world, and each of these is *three* and *one*: but we cannot say, that these *eight* forms, with the original *one* in the center, make either *nine*, or *twenty-seven*; for though each collateral form is perfectly distinct from each other, yet it is individually the same with the original one. Sectaries, at an early period entertained accordingly strange notions concerning the number of years that CHRIST lived concealed, performed the duties of his ministry, and lastly about the length of his life* They conceived that every circumstance relating to so exalted a character, was mysterious. Some insisted that he lived *thirty*, *thirty-three*, *forty*, and others nearly, but not quite *fifty* years. STILPHANUS GOBARUS has collected many of these idle notions, in the extracts made of his works by PHOTIUS.

IT is not obvious at first, why 'SA'JLIVA'HANA is made to have lived eighty-four years; but it appeals to me, that this number was in some measure a sacred period among the first *Christians*, and also the *Jews*, and introduced in order to regulate Easter-day; and it is the opinion of the learned, that it began five years before the *Christian Era*, and the *fifth* year of that cycle was really the *fifth* of CHRIST, but the first only of his manifestation to the world, according to the Apocryphal Gospels; and it was also the first of the *Christian Era*. In this manner the cycle of eighty-four years ended on the 79th of the *Christian*, which was the first of "SA'UVA'-

HANA'S *Era*, and was probably mistaken for the period of his life/ It is mentioned by St EPIPHANIUS, who lived about the middle of the fourth century.*

IV The followers of BUDD'HA, in *Siam* and the *Burman Empire*, mention the wars of their legislator with D*'VE-TA'T> who, they say, is the legislator of the *Christians*. He is the same who is called a *Tac-shaca* also by the *Hindus*, and who manifested himself in the first year of the *Christian Era*. They say that he was either a brother, or a relation of BUDD'HA; or in other words, he was a collateral form of BUDD'HA. They acknowledge some conformity between his doctrine and theirs; because, as they say, his disciples borrowed many things from BUDD'HA. He allowed them, however, to kill and eat all sorts of animals, and seduced very many of the disciples of BUDD'HA; and, aspiring to sovereignty, he waged war against SAMANTA-GAUTAMA. He appeared at the head of a new sect, and engaged several kings and nations to join him. He had the gift of miracles, and asserted that he was a god. DK'VE-TAT being several times worsted in this war, made overtures of peace, and SAMAN'A-GAUTAMA consented, on condition that he would subscribe to three articles which he was going to propose. These were to worship, first, God; then his word; and thirdly, the person who imitates divine perfection, or, in other words, to worship BUDDHA. This last article was rejected by DK'VE-TAT or his disciples, and they went to war again; when DE'VE-TA'T was defeated in the forest of *Sdlat{iyah* in the *Peninsula*.† He was taken pri-

* See BASNAGE'S *History of the Jews*, page 436. English translation.

† This is noticed also in the *As. Res.*, vol. vi. p. 269.

soner, and empaled alive, with his limbs trussed up, upon a double cross; and in that state hurled into the infernal regions. 'SAMAN'A-GAUTAMA, however, foretold, that in the end he would really become a god. BUDD'HA, or GAUTAMA is also represented waging war with PRA-'ARIA-SERIA, for PUA-'ARYYA'-*SIRA, the venerable chief, or Sire of the *Aryyds* or *Christians*; and another chief of them, called PRA-SWANE, or PHA-SWANA, from his loudly preaching against the doctrine of GAUTAMA. BUI>D'HA and DEVA-TWASHT'A' are made contemporaries in this romance : but this can be no objection ; for it is only in allusion to the wars of their followers in subsequent times. The learned are very well acquainted, that this mode of writing history once prevailed in the west at a very early period.

The beginning of the seventh century is remarkable for the introduction of new eras among the civilized nations of the world. The *Christian Era* was introduced at *Constantinople* in the year 526; but, as the learned observe, it was a hundred years before it was generally adopted, and thus was in the beginning of the seventh century.

In *Persia* the era of YEZDEGIRD began in the year 330; that of the *Hejra* was introduced by OMAR in the year 628. Those of *Siam* with the *Burmese* have an era beginning in the year 638; but as they borrowed every thing relating either to their religion or their astronomy, from *Ceylon*, and the *Peninsula of India*, this period must have originated there. The *Japanese* consider the ascension of the latter BUDD'HA, under the name of GUSO-BOSATZ, as a memorable epocha; and it happened in the year 631, because they say that he lived only fifty years.

years, and he was born in the year 572. According to the *Satrujaya-mahatmya* the translation into heaven of GUSO-BOSATZ or GAJA-VASISHTA, that is to say, he who abides in the mortal frame of an elephant, and called in the above treatise 'SRI-HASTI-SENA, a compound nearly of the same import, happened three years, eight months and fifteen days before the time of the *PanchmdraSy* or MUHAMEB and his four associates; that is to say, he died in November 617* But if we suppose with the *Pauraniics*, that he lived sixty-six years, his ascension will fall in the year <38, according to the computation of the *Burmani* and *Siamese*. This BUDDHA was born in the year 500, and reigned sixty-six years, according to the *Curnarich-c'harida*, in some copies of which we read 62 and 64; but he appears to be the same with GAJA-VASISHTA, both being represented as the last incarnation of BUDDHA; the *Japanese* having mistaken the era of his manifestation as a god, or his death, for that of his manifestation as a man.

Thus the *Jainas* in *India* say, that their legislator died in the year 1036 B. C. which the divines of *Tibet* consider as the year of his birth.

The *Christians* of *India* in the seventh century, were actuated by the same principles, and chose the supposed year of CHRIST'S ascension for the first of their new era*. They were at that time in *India* in the most profound ignorance, through the want of pastors, as we observed before; and their religion was a strange medley of the *Christian* and of that of BUDDHA, which prevailed at that time in the *Peninsula*; insomuch, that M. POLO considered some of the *Aryyas* in despite of their virtue, as idolaters: SALI-VAHAN or DEVA-TAT, was considered as a brother or relation of BUDDHA.

Our blessed Saviour entered on his mission **when** thirty years of age, like BUDD'HA ; and like him he was born of a virgin: the additional years were introduced from their mistaking the ecclesiastical cycle of 84 years for the period of hjs life; and like them, the *Christians* made a point of reckoning thei? era from this supposed year of his ascension. This was not peculiar to the *Hindus*; the *Christians* of *Egypt* chose the various manifestations of CHRIST* during his ministry, and the different events of hia life, in preference to that of his birth. According, to the appendix to the *Agni-puraria*, the era of SACA, or 'SA'LAVA'HANA, was introduced into *India*, or began to prevail, in the year corresponding to that of CHRIST 676, exactly 135 years after the death of a certain VICRAMADITYA. The bloody wars between these two exalted characters, are supposed tQ have been only about their respective eras; and Vi-CRA'MAIHTYA, in his dying moments, thought of nothing but his era; whilst it is the general opinion, that it began at his death, and of course he could not be the author of it. One would imagine that 'SA'IAVA'HANA'S era would have begun the moment that he became a "Saca, by putting to death another Saca such as VICHAMA'DITYA was; but it happened otherwise ; "SA'LAVA'HANA thought no more of his own era, which was introduced after his death, by his followers, or adherents in the *Dekhin*; for it never was used in any other part of *India* except *Bengal*.

It is therefore my humble opinion, that the *Chris-Han Era* was introduced, and new modelled in *Iridic* by the *Christians*, and the *Aryya* or *Sdlava*, Kings, on the decline of the *Christian* religion; and used by them and other *Hindus* in their intercoms? with them.

It is supposed, that the *Brdkmens* are too proud to borrow any thing from their neighbours ; but this is by no means the case; and whenever they are acquainted with the circumstance, they will most candidly acknowledge it, particularly astronomers and physicians.

After the conquests of ALEXANDER, and for many centuries after, there seems to have been an eager desire in *India* for foreign arts and sciences, curiosities, instruments of music, wine, and even beautiful damsels from *Greece*. According to ELIAN and DIOCHRYSOSTOM, *the Hindus*, as well as the Persian*, had the works of HOMER translated into their native languages: and PHILOSTRATUS says, that they were well acquainted with the ancient heroes of *Greece*; aijd that they had statues made by *Grecian* artists. And this is very possible, as the *Greeks* of *Bactriana* were in possession of the *Panjdb* for more than a hundretkand twenty years. The Kings of *Magad'ha* repeatedly wrote to the successors of ALEXANDER for sophiats, or learned men, from *Greece*; and lately the famous JAVA-SINHA, *Rdja* of *Jaypur* wrote to the King of *Portugal* for learned men, and he had several sent to him; and the King of *France* sent him also an astronomer, P. BOUDIER. lie had the dements of EUCLID translated into *Sanscrit*, part of [W4iich](#) fell into the hands of Mr. DAVIS. There, it is said, that this valuable book, originally written by VJS'VACARMA, or TWASHT'A', the artist god, had been lost for many thousand years; but was rescued from obscurity by the extraordinary efforts of JAVA-81XHA,

He had also another voluminous treatise, called the *Sidd'hfoita-Sarnr&t*, on geometry and astronomy, en-

tirely compiled from various authors from the west. The greatest part of it is now in my possession, and was procured at *Jaypur* by Colonel COLLINS, resident with SINDIA. Mr. DAVIS informs me also, that at the same time the work of THEODOSIUS, on the sphere was translated into *Sanscrit*. As these thefts are not recorded, the circumstance is hardly known now to any of the natives. JAYA-SINH'A had also an extract made of all the constellations in SENEX'S celestial planisphere, and instead of 72 asterisms, he had 144 made out, by splitting all those that would admit of it into two or three new ones. The royal oak of course has found its way there, under the name of *Mula-vficssha*, the radical or primeval tree ; and the *Indian* is called ^x*Sdrendra*, or the chief of archers; and as the *Hindus* have no altars, the constellation of that name has been converted into a footstool.

There is a famous astronomer, whose works, or at least part of them, are still extant, well known all over *India*, and declared to have been a foreigner, as implied by his name of YAVANA'CHA'RYA, or the *Grecian* philosopher, and who lived, according to tradition, a little before the time of MUHAMED. The *Hindus* give the name of *Yavanas*, or *Greeks*, to the inhabitants of the countries to the west of *India*, probably because the *Greeks* were once masters "of *Persia*, and afterwards the seat of empire was fixed at *Constantinople*. From the account they give of him, it does not appear that he was a native of *Greece*, but only deeply skilled in the learning of the *Greeks*, having probably attended the university at *Alexandria*.

They say that he was a *Brcihmen*, born in *Arabia*,

the inhabitants of which country were at that time followers of BRAHMA', and that the *Sanscrit* language was studied and well understood there by the learned. He came to *India*, where he resided for a long time, and in his old age he returned to his native country, in order to end his days at *Mabshtewdra-sthan*, or *Mecca*, in the performance of religious duties. Dr. BUCHANAN informs me, that he saw in the *Dekhin* several tribes of *Jainas*, who insisted that they came originally from *Mecca* or *Arabia*; and that they were expelled by MUHAMMED, OF his successors.

There are certainly followers of BRAHMA' and *Brahmens* to this day in *Arabia*; and I am credibly informed, by natives of that country, that in the interior parts there are still many idolaters, whom they suppose to be followers of BRAHMA', or *Hindus*, as they call them. The greatest part of the old names of places in *Arabia* are either *Sanscrit* or *Hindi*: and PLINY mentions two celebrated islands on the southern coasts of *Arabia*, in which there were pillars with inscriptions in characters unknown, I suppose, to the *Greek* merchants who traded there: but these were probably *Sanscrit*; as one of these two islands was called *Isura* or IS'WARA'S island, and the other *Rinhea*, from the *Sanscrit* *Hfiniya* or the island of the merciful goddess.

The *Hindus* claim *Mecca* as a place of worship belonging to them, and certainly with good reason. They say, that they were allowed to go and worship there for several centuries after the introduction of the religion of MUHAMMED; but were afterward positively forbidden even to approach this sacred place.

I always conceived, that there was only one sage of the name of YAVANACHA'RYA, who was considered as a foreigner; but having consulted lately several learned astronomers, they informed me, that there were no less than five who are considered as foreigners. Their names are CHATTA, C'HUTTA, RO'MACA, HILLA'JA, and DISHANA; these, it is said, were *Ydvanas* or *Greeks*. They certainly have every little resemblance with any Greek proper to the Thames, which we are acquainted with. Be this as it may; they are all supposed to have returned to their active country, with an intention to end their days at *Mecca*. From this circumstance, I suspect that they were *Greeks* from the famous university of *Alexandria*, and *Mecca* was at a very early period a famous place of worship. Guy PATIN mentions a medal on ANTONINUS, in which it is called *Moca* the sacred, the inviolable, and using its own laws: and of this I took notice in my essay on SEMIUS. The university at *Alexandria* was in a flourishing state, from the time of the PTOLEMIES to the fourth and fifth centuries, and even till the time of MUHAMED. *Hindus* often visited that famous city; for PTOLEMY conversed with several in the third century, who appear to have been well-informed men.

These five foreign astronomers wrote many books, but few remain; and the reason in the very words of my learned friends, is, that the substance of their treatises having been incorporated into works afterwards, they were of course neglected, and finally lost. This acknowledgment from *Brakhnem* surpases not a little; but I find that astronomers in general, and learned physicians, are much more accurate and conversable than the other *Hindus*.

Whatever may be our opinion about these five strangers, their names, and their country; yet front such an acknowledgment, and more particularly so from *Hindus*, we may rest assured, that there is some truth in it. The *Hindus* reckon three and twenty famous astronomers, eighteen of whom were natives of *India*; and the five others, foreigners. These they insist were natives of *Arabia*: and if so, they were called *Yavanachdryas*, not because they were of *Grecian* extraction: but because they were skilled in the learning of the *Greeks*. Indeed their names, or rather surnames, appear to be *Arabic*. HALLAGE, and CATHAN are names well known to *Arabian* writers: and EBN-DISSAN is the name of a famous impostor born at *Edessus*. Of R6MACA or the MLE'CH'HA'VATA'RA, I took particular notice before, and DISHAN is the name of OMAR in several copies of RAGHU-NA'THA'S list; and it was he who first established the era of MUHAMED in the year of CHRIST 638, and for this reason, they supposed him also to be a great astronomer, as well as R6MACA.

There is another astronomer, called CANGHA or CANGHAM, and CANGHEH, whom the *Hindus* suppose to have been a foreigner; yet *Muselman* writers say, that he was a *Hindu*, and perhaps he lived on the western frontiers of *India*, By D'HERBELOT he is called CANCAH-AL-HINDI, KENKER, KENCAR and CANGHA. He wrote a treatise on astrology, in *Hindi* or rather *Sanscrit*, which was translated into *Arabic*, and is said to be extant. He is perhaps the same with MANGHEH, who, according to D'HERBELOT, made so conspicuous a figure at the court of HARUN-AL-RASHID, about the year 808, as a physician. The famous DANDAMIS or DAMA-DAMIS is unknown to

the *Hindus*; but the *Muselmans* in *India* call him TUMTUM, and D'HERBELOT THOMTHOMRAE-HENDLI, He is noticed by ABUL-FAZIL in his preface to the third volume or the *Ayin-Acberi*. He was probably thus called, because he lived upon a *Dumdum*, or *Dumdumdy* which is a platform of earth, now more generally called a *Chebootra* or *Thdnai*, from *Sthana* a stand.

As the names, or rather the surnames of these foreigners, are in great part derivable from the *Arabic* and from no other language, it is not improbably but that several, if not all of them, were from *Araabia* whatever their religious tenets might have been. The first of them, according to tradition, lived a little before MUHAMED, when the schools of *Alexandria*, and *Berytus* in *Phoenicia*, were still flourishing. From that period, learning began to revive among the followers of MUHAMED; and of course this learned man flourished, from the latter end of the sixth or from the beginning of the seventh century, till the time of AL-MAMUN, who reigned at *Balkh* in the tenth, and till the invasion of *India* by the *Muslimans*.

The *Hindus*, at an early period, were famous for their knowledge of astronomy and astrology. the latter is entirely grounded upon the former; and the accuracy of the decisions, and predictions, depends entirely upon the precision, with which the conjunctions, oppositions, and the various aspects of the heavenly bodies are ascertained. In the first century, *Hindu* astrologers were in high estimation and repute at *Rome*, and none but the richest men could afford to

employ them. It appears^ from AuRiAN **n the *®>thority of MKGASTHENES,* that in the time of ALE*J-ASITOER, they had almanacks, with predictions concerning the weather, and impending calamities, 'sudh as they have at present, hut more particularly so dft the *Peninsula*. STRABO say&, that the *Brahmens* professed astronomy ;t and he extols, at the samæ time, the attention they paid to Teaming. Q. CuitTitfs testifies, that they skilfully observed the motions of the heavenly bodies.J EUSEBIUS, who lived in the third,ailH the beginning of the tourth century, says that it was a *Hindu*, who first delineated schemes of the heavens, or the., principal constellations Hi* ii&toeWafc ANIDUBARIUS, and he was considered as the foirtider of astronomy in *India*, and was famous for his'.skill and wisdom. According to EU^EBIXJS, he livfed &)bn after the flood, in the western parts of *Indid*; and this famous astronomer probably fdrmed, and Sfelitteatecl the twenty-seven lunar mansions, which itefeni tb be the exclusive property of the ^*Hindus*. 1fnC op'inidh of EUSEBIUS, and the other learned authtrfs'Who'ftt I have mentioned, was certainly that of the age fa which they lived; and STRABO says, that the no-tftftls of tile *Hindus* concerning the universe, and rhe sphericity of the earth, were the same with those of the *Greeks*. They had a code of laws in the time of ALEX-AtfOTjft, and they wrote upon a sort of paper; for thus I understand the words *ἐν σινδύσι λίαν πεκυρωμέναις*, up-*rir tioih well beaten.§ STRABO takes notice, that hi his time some asserted, that the *Hindus* were acquainted with the use of letters, whilst others denied it. lie adduces the above passage from NEARCKUS in

* ArtttrAN'de Indicis.

†

Lib. 15.

† Lib. 8.

§

STRXBO, lib. 15. p. 717.

proof of the former assertion; but the passage against it from MKGASTHEVE8 is by no means conclusive; and seems to nae, on the contrary, to prove that they were acquaiated iHth the use of letters; for it implies only that they used no writing in their courts in justice in camp, where every thing was settled ia * summary way; and it is even so to this day. Besides, says our author, such is the probity, of the *Hindus*, that all the time lie was in the camp of SAN-DROCUPTOS, which consisted of 400,000 ttieq, none feut .petty thefts were ever brought before these "Court*, and they (the judges) even could not write- Under such circumstances, neither .any code of laws, nor much learning, or any writing, were necessary; common sense and integrity were the only requisites on the part of the judges.*

During the first centuries of the *Christian ERA*, the *Hindus* were very fond of travelling. Their Kings *ent frequent embassies to the *Roman* and *Graek* Emperors: and some of these Embassadors went.as far as *Spain*. Others visited *Alexandra* and *Egypt*, where PTOLEMY,.in the third century, saw them, and -conversed with them. Some of these Embassadors had long conferences, at *Babylon*, or rather *Seleucia* with the famous BARDESA*IES; ^nd pilgrimages, fcf r the *St"han of Jtfaha-Bhaga*, now *Mdbog*, or *Bamfrykc* in *Syria*, were very common, according to JUffit&fC, as cited by the authors of the ancient *Universal History*. Even to this day, pilgrims from *Jwdfa* 4go to *Persia*, *Georgia*, *Moscow*, and *Arabia*, *Bootan*, *China*, and even *Siberia*.

*We are not to suppose, that there never was any intercourse between *India* and the more western countries of the old continent. There were diviners and soothsayers in *Syria* and *Palestine*, from beyond the east, that is to say from beyond *Persia*, and of course from *India*, 700 years before CHRIST, according to ISAIAH; and these, long after, found their way even to *Rome*; and, according to some, it was a *Hindu*, that had been shipwrecked in the *Red Sea*, who first pointed out the way to *India* by sea.* XERXES, when he invaded *Greece* in the year 480 B. C. had a large body of *Hindus* with him, whose officers were men of respectability, and there is little doubt but that they had *Brahmins* with them.

Three hundred years before our era, the *Carthaginians* had numerous elephants from *India*, and their mahots or drivers were *Hindus*. They seldom used the *African* elephants, which, says PUNY, were timorous, and could not bear the sight of the elephant* from *India*, † The *Carthaginians* had no proper name for an elephant, and from the mahots they adopted the *Hindu* name *Gaja*, which they pronounced *Gaistt*. Till that time, they, as well as the *Phoenicians*' then ancestors, called them *Elaph* or *Alpha*, beeves or oxen :: ‡ and the *Romans*, when they saw *PYRRHOS* elephants, called them also *Zuca Moves*, and this was in the year 280 B. C.

POLYB. || informs us, that in the year answering

* STRABO, p. 98 and 100.

† SALMAS. Exercitat. Plinian. p. 217.

‡ HESYCH. under the word *Alpha*.

| POLYB. Lib. 1. p. 42. and Lib. 8. p. 200.

to 251 B.C. METELLUS defeated ASDRUBAL in *Sicily*, killed six and twenty of his elephants, took one hundred and four, and sent them to *Rome*, with their drivers, who were *Hindus*. According to the same author, when HANNIBAL crossed the *Rhone* 218 years B. C. the drivers of his elephants were also *Hindus*; and after this period, we find a *Hindi* word for an elephant introduced into *Italy*; for till that time, they called them large oxen. This name was *Barrus*, or *Baro*, as it is written by ISIDORUS,* who says, that it was a *Hindu* denomination: *Baro* and *Baronem* in the objective case, are from the *Sanscrit Bavaria* and *Barariam*. From *Barrus* or *Baro*, the *Latins* made *barritus*, to express a noise like that made by an elephant, and also the verb *barririt*; and probably the word *Ebur* is derived from it.

When MANLIUS marched, at the head of an army, through *Caria* and *Pamphylia*, 189 years B. C. he came to the banks of a river, near the fort of *Thabusion*, called the river *Indus*, or of the *Hindu*; from a *Hindu* mahot, who fell into it from his elephant, and was drowned;)' and this was on the borders of the greater *Bhrygia*. Sometime before this, we read in ALCIPHRON'S letters, that *Hindus* of both sexes, in the capacity of servants, were not uncommon in *Greece*, Several emigrations took place from *India*, and we find some tribes of *Hindus* settled in *Colchis*, where are *Hindus* to this day; and HESYCHIUS asserts, that the *Sindi* of *Thrace* came originally from *India*.) When Q. METELLUS CKLKR was proconsul of *Gaul*, 59 years B. C. the famous ARIOVIST king of

* ISIDOR. de origin.

† Tit. liv. lib. XXXVIII. C. 14.

‡ BRYANT'S Mytliol. Vol. 3d. p. 217.

the *Sueoi* made a present to him of some *Hindus*, **who** had been shipwrecked on the *German* shores. They were merchants, who had ventured thus far from their native country.* In the *Vfihat-catha* we read of several *Hindu* merchants, who visited the *Sacred Isles* in the west, and being shipwrecked, they were made slaves; and some of them were so fortunate, as to obtain their liberty, and to revisit their native country. It is declared there, that they went a great part of the way by land, and then embarked at a place called *Itanca*:\ another hathour is mentioned also under the name of *Pauta-pur*, and this subject I shall resume when I come to treat of the *Sacred Isles*. STRAHLENBERG saw a *Hindu* at *Tobolsk*, who went from *India* to that place, through *China*. BELL saw another *Hindu* from *Madras*, on the banks of the *Argonk*; and Mr. DUNCAN, Governor of *Bombay*, introduced another to my acquaintance, who had been there also. The distance from the *Indus* to *England* is one fourth less than that from *Madras* to *Tobolsk* through *China*;† and the ambassadors of *PORUS* travelled as far as *Spain* 24 years B. C. The constant embassies, sent from *India* to the Emperors of *Rome* and *Constantinople*, are well known to the learned, even as late as the sixth century; but in the seventh, the growing power of the *Muhamedans* became an insurmountable obstacle to any further intercourse. Besides, the present state of society, manners and politics in the west, make it impossible for *Hindu* pilgrims to travel through *Eu**

* Cornel. Nepos apud PUN. SÜETON. CICERO in Vatin. C. 10. PLUTARCH, &C.

† *Vrihat-cat'hd Lambaca* or Section the 5th called also *Chasurdarics*.

† STRAHLXNBURG p. 103. Afriat. Researches vol. vi. 483,

rope. They would be stopped at every step, and occasionally confined; and instead of alms, they would receive insults only from the lower classes.

But the most famous of all, was the embassy sent by Pouus to AUGUSTUS : the ambassadors went to *Spain*, where he was at that time, 34 years B. C. according to Onosrus; and the purport of their commission was to enter into an alliance with him. But, as some time was spent before any progress could be made in this affair, other ambassadors were sent by PORUS, some years after, when they found the Emperor at *Samos*. This PORUS in his letter boasted, that he was lord paramount over 600 kings; and, in the supplement to the *Bhavishya-pur&ria*, it is declared, that no less than 800 kings were the vassal* of the famous VICRAMA'DITYA. With them were also ambassadors from PANDION, king of the southern parts of the *Peninsula*; and they had in their train a *Brdhmen*, a native of *Brigugosha* (now *Baroach*) called C'HAD'GA the *Sarmana*, ZARMANO* CHAGAS. He chose to remain behind, and attached himself to AUGUSTUS, in whose service he remained for some time, in the capacity, it seems, of an augur or soothsayer.*

When the Emperor was at *Athens*, C'HAD'GA the *Sarmana* caused himself to be initiated into the sacred mysteries, though it was not the usual time; and soon after he voluntarily ended his days on a funeral pile. CALANUS followed ALEXANDER of his own accord, and ascended likewise the funeral pile at *Pasargada*. There was even a large detachment of

* STRABO. DIO. PLUTARCH and NICOL. DAMASCRN*

Hindus, who followed ALEXANDER into *Persia*, and which we find on the borders of *Media*, with EUMENES, eight years after the death of the former. It was commanded by the brave KETJUS, probably KETU, or the fiery meteor of war; and there was certainly little, or no compulsion used by the *Greeks*, for they took even their wives and families along with them. KETEUS died fighting valiantly, and his two wives insisted upon burning themselves with the dead body; but it was found that the eldest was with child, and therefore she was prevented from following her husband. The youngest went triumphantly, and was led by her brother, and other relatives, and servants, to the funeral pile.*

CLAUDIUS received also an embassy from a king of *Ceylon*: and when TRAJAN was marching against the *Parthians* in the year 103, some princes of *India* sent ambassadors to him, requesting him to settle some disputes between them and their neighbours, probably the *Parthians*. It is remarkable, that during this "expedition, TRAJAN was constantly supplied with oysters from *Great Britain*; and which were preserved fresh, by a particular process, discovered by one of the first epicures of the age. There were ambassadors from *India* sent to ANTONINUS PIUS, to DIOCLETIAN, and MAXIMIAN; to THEODOSIUS, HERACMUS, and JUSTINIAN; and we read of two *Hindu* kings, putting themselves under the protection of DIOCLETIAN and MAXIMIAN, and their names were GENNOBON and ESATECII. In the year 274, AURELIAN took *Palmyra*, and made Queen ZENOBIA

* DIODOR. Sic. lib. xix. C. 2.

f Auc. Univ. Hist. vol. xviii. p. 78.

Erisoner. There he found a body of *Hindus*[^] whom he carried to *Rome*, to grace his triumph. D A M A S^{*} CIUS, who was contemporary with JUSTINIAN, in his life of ISIDORUS, relates several curious anecdotes of SEVERUS, a *Roman*, but by birth an *African*, and who lived in the time of the Emperor ANTHEMIUS, SEVERUS was a philosopher of most austere manners, and great learning, and fond of the society of learned men. After the death of that Emperor in 473, he retired to *Alexandria*, where he received at his house several *Brdhmens* from *India*, and whom he treated with the greatest hospitality and respect. Dates and rice were their food, and water their beverage, and they shewed not the least curiosity, refusing to go and see the most superb fabrics and palaces, with which that famous city was adorned.*

It is remarkable, that ancient travellers make no mention of the monstrous statues of the *Hindus*. The historians of ALEXANDER take notice of the *Sibte*, carrying among their standards the image of HERCULES[^] whoever he was. The *Suraseni* round *Mutra* on the *Jumna*, had also a statue of HERCULES,^f or BALA-DEVA. PHILOSTRATUS takes notice of some figures cut out of the rock beyond *Hardwar*; but these statues had nothing monstrous in them, no more than those made by *Grecian* artists in the *Panjab*, according to the same author. It is not improbable then, that at that time the *Hindus* had not yet attempted to represent, either in stone or wood, their monstrous deities. They were first introduced to our

* Photii Bibliotheca, p. 1040 and SUIDAS v. SEVERUS.

† Asiat. Researches, TOI. V. p. 294*

knowledge by *Jews*, according to CJLAUDIAN, who **wrote** in the fifth century, and who says :

Jam frugibus aptum
Æquor, et assuetum sylvis delphina videbo:
Jam cocbleis homines jtuictos, et qiwtquid inane
Nutrit JUDAICIS, quæ pingitur *India*, velis.

From this it appears, that in his time the *Romam* adorned their houses with tapestries, worked by *Jews*, and representing all the wild and monstrous figures of *Hindu* mythology, such as men growing out of shells. This is an obvious allusion to 'SAN-C'HA'SURA, and his tribe living in shells, and peeping out of them in *Shane ha-dwipa* or *Zangh-Bar*.

In the year 529, a king of the *Hemiarites* in *Arabia*, called AL-MONDAR, a general name for the kings of that tribe, and generally residing at *Hirah*, invaded *Syria* ; and the *Roman* exarchs, or Governors, were obliged to fly to *India* for shelter, and certainly by sea, as the *Romans* were at war with the *Persians** and probably they found no other means of escaping, but by getting on board of some ship just* going to sail for *India*.

There were at *Rome* augurs, and diviners from all nations, but ainstlv from *Chaldea*. There were some from *Armenia*, *Egypt*, and even a few *Jews*, and particularly women from that nation. There were also astrologers, says JuVENAL,f from *Phrygia* and *India*; and none but very rich people employed these, and this was about the middle of the first

* Du FRBSNOY *Cbrotiolog.* A, D. 520.

† Sat. vi. v. 584 and 549.

century. There were many *Hindus* at *Alexandria*, according to *PTOLEMY*, who lived in the beginning of the third "century. The inhabitants of *Europe*^ at an early period, did by no means show so much readiness in leaving their native homes to visit distant countries, and particularly *India*. We are told that *PYTHAGORAS* and *DEMOCRITUS* visited the *Hindu* sages; but these accounts are delivered in too vague a manner, to deserve any credit.

The first *European* upon record, who visited *India*, is *ScrLAX*, a *Greek* and experienced seaman, sent by *DARIUS HYSTASPES* above 500 years B. C. to explore *India*. For this purpose he went to *Caspatyrus* or *Caspapyrus*, now *Coshabpoor* upon the *Hydaspes*, called also *Indus*, and by the *Hindus* the leaser *Sindhu* or *Sindh*. Having made the necessary arrangements, he sailed down a large river, which flowed toward the east, and then he entered the ocean, „§flid returned by the way of the *Red Sea*„ and sailed, ty.the bottom of it, where his voyage ended, after a circumnavigation, both on the river and by sea, of two and thirty months. This river is unfortunately called the *Indus* by *HERODOTUS*; otherwise, frpm the particulars, such as the course of that river, and the time that his circumnavigation lasted, one, would, suppose that it was the *Ganges*; and indeed many learned men are of that opinion.

The next *European* who visited *India* was the philosopher *PH^EDON*, about 430 years B. C, but it was not an act of his own. He is said to have been an *Elean*, probably because he was a native of *Elea* in the lesser *Asia*. It is recorded of him, that he was taken, and detained by *Indians* and afterwards sold by them as a slave. It is probable, that he had been

sold first to some *Persian* nobleman, sometime after appointed to the government of some district in *India*, where PHÆDON was carried away by a party of *Hindus*. Be this as it may, we find him afterwards at *Athtns*, as a slave again, to a man, who kept w-itaen aiid handsome young men, for the purpose of prostitution. He was redeemed by ALCIBIADES at the request of SOCRATES, whose disciple he became. He founded the *Eliac* school, called *Eretrian* afterwards, from its having been transferred to *Eretria* in *Euboea*, by MENEDEMUS his successor.*

There was a regular trade carried on, to *India*, from the accession of the PTOLEMIES to the throne of *Egypt*, to the conquest of that country by the *Rohitns*, which did not cease till the middle of the seventh century, when the growing power of the *Mu-harhedam* put an [insurmountable](#) obstacle to a regular *ItiteY&Wse*. The *Greeks* under the PTOLEMIES, had settlements at *Callian* near *Bombay*; but they were dri'veti" out of them by the native kings. It seems also from the *Peiutingerian* Tables, that the *Romans* had a considerable settlement near *Muziris* now *Mirjee*, where they had erected a temple in honour of AUGUSTUS† and they had also two cohorts, or 1200 men, to protect their trade. The imports and exports were the same as they are to this day, as it appears from *ARRIAN'S Periplus*, and the *Justinian* code.

The *Greek* Kings of *Bactriana* ruled over all the countries on the banks of the *Indus*, even as far as *Sirhitjtiy* 'during a period of 129 years, that is to

* See *SuidAS*, *HESYCHIUS de illustrib;* and *LAERTIUS*.

† See *Peiutingerian* Tables.

say from the year 255 to 126 B. C - Even some of them were in possession of the western parts, of the *Gangetic provinces*; and DEMETRIUS is one of them; and * according to Sig. B ^ Y ^ ,1}\$ never was King of *Bactria* or *Alk*, but of some inland part of *India*, extending beyond the *Ganges*, about the year 195 B. G. According to his predecessor MENANDER conquered the countries to the east of the *Hypanis*, as far as the *Jipna** His empire extended from *Pattalena*, to *Zizelus*, which I take to be the small, but famous lake called *Jid-jer*, or the spring of *Jid*, noticed by CTESIAS, under the name of *Sid*, and a little to the westward of the *Jumna* and *U4*

To these conquests DEMETRIUS added some maritime countries to the eastward of *Patalene*, such as *Sigertis*, and the kingdom of *Tessariostus*, now the countries of *Cacchia* and *Gujard*, as I shall show in the appendix.

There are now numerous *Hindus* roving all over *Arabia* and *Persia*, as far as *Astrachan*, or settled in some places of trade for a few years only, when they return to *India*.% for I take no notice here of numerous tribes of *Hindus*, who are considered as natives of *Persia*, *Turan* and *Colchis* or *Georgia*: they are called *Hindi* all over these countries, and have been settled there from time immemorial.§

* STRAPO, Lib. 11. p. 516.

† See MAURICE'S *Modern History of Hindostan*, vol. 1. p. 95. It is called erroneously *Bhedar* in the *Ayin-Acberi*, vol. 2. p. 107-

‡ FORSTER'S *Travels*, vol. 2.

§ According to the late Nabob MEHDI-ALI-KHAN, a native of *Mesched*. See *Essay on the origin of Mecca*, Asiatic Researches, vol* 5.

From the *Malabar Coast* they go to *Mosambique*, where they have agents,, who generally reside there swen oriftright years; and STRAHLENBERG takes notice of a merchant from the *Maldbar Coast*, at *Astrachan** From *Surat* and *Gijjar*'&t, they go to *Mascot* and other trading places in *Arabia*, where *Brahmen** are to be found also, according to NIEBUHR. ARRIAN in his *Periplus* says, that the inhabitants of the island of *Dioscoridis* (now *Socotora*,) consisted of *A?abs* and *Hindus*, with a few *Greeks*, settled there on account of the trade to *India*. The famous PRA'N-PURI told me, that when he was at *Baha^rein* on the *Persian Gulf*, he was informed by the *Hindus*, whom he found settled there, that they used to go formerly to *Egypt*, where they had houses of agency, but that they had left off going there for about two or three generations.

This shows, that there was between the *Greeks*, *Romans*, *Carthaginians* and the *Hindus*, a constant and reciprocal intercourse (which is by no means the case now) for a period of 1200 ytears at least: and to which nothing, but the overgrowing power of the *Muselmans*, could put a stop. In visiting the sages of *Babylonia* and *Egypt*, the *Hindus* must have been greatly surprised, and their vanity humbled, when they heard them talk of their remote antiquity. Then, and not before, in my opinion, they resolved not to be behind hand with any of them; and certainly they have succeeded wonderfully. Neither the *Greeks* and *Romans*, nor the *Turdtani*, a *Galic* nation, though settled in *Spain*, according to STRABO, carried history, and the beginning of things, beyond

a period of 6000 years, exactly like the *Jews*, and *Hindus* formerly, according to MEGASTHENES. The *Gothic* tribes entertained also the same notions, as Appears from the cosmogony of ORPHEUS, who was a *Goth**

The *Hindus* had the system of the *Yugas* long before ; but this was not peculiar to them, for it prevailed all over the west, and HESIOD, who lived between 900 and 1000 years before CHRIST, declares that *Cali-yuga* was just beginning; and the *Jainas* assert that it began about that time. Though the *Yugas* are of a very great antiquity all over the world, yet the *Hindus* did not think of stretching their duration to such an enormous length, till a period comparatively modern ; and the *Yugas* in the west were also the component of their grand *Calpa*, which consisted equally of 12,000 years, but with this difference, that in the west these were considered as natural years, which is not the case in the east, at least now.

The first time we heard, in the west, of this extravagant system of chronology, was about the middle of the ninth century ; when we were informed by ABU-MA ZAR, a famous astronomer, who lived at the court of AL-MAMUN at *Balkh*, that the *Hindus* reckoned from the flood or the beginning of the *Cali-yuga*, to the *Hejra*, 720,634,442,715 days, or 3725 years.

There is obviously a mistake, originating either with the transcriber or translator : but it may be, ea-

* See GESNER'S notes on the fragments of ORPHKUS, FABRICIUS Cod. pseudepigr.

ally rectified. There is exactly that number of years, from the beginning of the *Cdli-yuga* to the *Hejra*; but that immense number of days are reckoned from the creation to the *Cali-yuga*, according to BRAHMA-GUPTA'S system. Mr. DAVIS, after reading this passage in my manuscript, kindly undertook to examine it more particularly, and I beg leave to refer to his learned note on the subject, in the appendix at the end of the essay on VICRAMA'DITYA and SALIVA? HA & A,*

Till that time, the extravagant numbers of the *Hindus* were unknown to the *Greeks* and *Romans*, with whom they kept up a constant intercourse. That the *Hindus* concealed the whole from them, is inadmissible: for it is natural to suppose, that they were equally vain with the rest of mankind. We are well acquainted with the pretensions of the *Egyptians* and *Chaldeans* to antiquity: and surely they did not take the trouble of inventing fables to conceal them. On the contrary, MEGASTHENES, a man of no ordinary abilities,! who had spent the greatest part of his life in *India*, in a public character, and was well acquainted with the chronological systems of the *Egyptians*, *Chaldeans* and *Jews*, made particular inquiries into their history, and declares, according to CLEMENS of *Alexandria*, that the *Hindus* and *Jews* were the only people, who had a true idea of the creation of the world, and the beginning of things: and we learn from him, that the history of the *Hindus* did not go back above 5042 years, from the invasion of *India* by ALEXANDER. Manuscripts differ; some have 5042, or 6042: others have 5402

* As. Res. v. 9. p. 242.

t See Asiatic Researches, vol. 5. p. 290.

years, and three months; for he calculated even the months; but the difference is immaterial in the present case.

This period of the *Hindus* was adopted afterwards by the *Persians*, or was common to both: and the latter reckoned, from the creation to the era of ME-
EIC-SHAJI, in the year 1079 of CHRIST, 6,586 years;* that is, they placed the creation 5507 years before CHRIST. It appears also from GEORGE of Trebizmd, that the *Persians* reckoned, from the flood to the year of CHRIST 6*3% or era of YEZDEJIRD, 3,735 years, ten months, and twenty-three days, conformably to the ideas of ABU-MAZAR: and this is again the period of the *Cali-yuga* of the *Hindus*. From ALEXANDER'S entering *India*, to the same era of ME-
LIC-SHAH, there are 1408 years, which deducted from 6,586, there remains 5178; and this I believe was originally the true reading in MEGASTHENES'S account of *India*. Be this as it may, the difference, relatively speaking, is not very considerable, and is immaterial in the present case.

CHRIST was the son of a carpenter, and himself a carpenter, or *Tacshaca* in *Sanscrit*. The *Persians* called him a *Peishe-cara*, handicraftman and tradesman. In the *Calpa-drama-Calica*, a treatise of the *Jainas*, and in my possession, "SA'LA-VA'HANA, called by the *Hindus* a *Tacshaca*, and said to be also the son of a *Tacshaca*, *Task ta*, or *TxvasHta*, is declared to have been a "Sr'avaca or *Savaca*, a tradesman: and in the western parts of *India*, as in *Gurjarat*, all banyans and tradesmen are called "*Scrcacas*. The words of the *Calico*, are, " "SA'LAVA'HANA Nama *RajaJaina*; *Parama* 'Sravaca-pati. The King called 'SA'LAVA'*

* BAILLI'S *Astronom. Ind.* p 251.

HANA was a *Jaina*, and the lord and master of the *Savacas*" or *Sdbacas*, as more generally written and pronounced.

Even the name of SA'LT-VA'HAN, 'SA'LIBAN*, and 'SA'LBA'N, as he is called in the spoken dialects, seems to be of *Persian* and *Arabic* origin, as well as *Peisheh-cdr*, the name of his followers, *Salib*, or *Sulib*, signifies a stake, a cross, a gibbet, the *Roman Furca* ; like the *Greek Σταυρος*, *Salib* or *Sdlb* signifies also crucified, and in the plural form, it becomes *Sdlub*, and *Sdlbdn*. (*Ashab-al-Salib*) means the *Christians* in *Arabic*, that is to say, the followers of the crucified. The best *Sanscrit* expression for this is "*Saliva*, *Sdlava*, or *Sahva* in a derivative form, and these are indifferently pronounced *Sdlaba* or *Salba*, and in the plural number *Sdlabdn*, and *Sdlban*. In the *Cumdrick-Eharida* these *Sdlavas*, or *Salbans*, are mentioned, in the same page with [SACA](#), or 'SA'LA-VA'HANA, and as existing at the time this *Purana* was written. The copy of that section of the *Scanda-purdria* in my possession, was written about 230 years ago in *Gurjardt*: and the writer or transcriber, well knowing, that *Sdvaca* was a title of *SACA*, or SA'LIVA'HANA, wrote first *Sdvaca*, instead of *Saca*; but recollecting himself, and finding that there was a redundant syllable in the verse, he drew two small strokes with the pen across the middle syllable, showing, that it was to be left out, and the whole word to be read *Saca*. In the *Lucknow* copies of this section, no mention is made of *Saca* and the whole verse is omitted.

The copies from *Chitra-cuta*, have the whole verse; but the name of "*Saca* is variously written, sometimes *Sdcra*, *Sraca* &c. These readings are obviously erroneous. There were no other copies of that sec-

tion at *Benares* but those procured from *Chitra-ciita* and *LucknaWy* till I was lately presented with a neat copy 830, years old, from *Gujar&t*, by a *Pandit* of that country. The *Lucknozv* copies are tolerably accurate; but those from *Chitra-ciLta* are miserably mangled, through the carelessness of transcribers. The passage relating to *'Saca*, is in the following words: *Tatah trishu sahasr&shu sate chdpyadhicishu cha; SAC6 ntim bhavishyascha ybiidaridra hdracah*: and whether we read **Saca* or *Savaca*, it points to the same individual.

The idea that *SA'LIVA'HANA* was borne on a tree, cross, *ox furea* they might have borrowed from the *MamcheanSt* who represented *CHRIST* stretched upon a tree. *Vahana*, *banana*, and *vaha* or *bdha* are nouns derived from the verb *vah*, *veho*, to carry; and used both in an active and passive sense. Thus *Havya-vahana* is one of the titles of *Agni*, or fire. *INDRA* is called *Megha-vahana* or the cloud borne; *Gand'-ha-vaha* is the wind, from its being the vehicle of perfumes. The clouds loaded with water are called *Vari-vaha*. Thus *sal-bah*, *Hal-bah*, *Sal-hahana*, &c. may signify either he who carries his cross, or who was borne, or exalted upon the cross. *Crucifer* is' one of the titles of *CHRIST*, perfectly answering to *Sala-baha*.

The *Hindus* are very fond of forms or emanations, which they consider to be the same with the original from which those emanations sprang; and disciples are very often considered as so many foims of their masters. It is then very possible, that they should have considered the Apostle and disciple, who first preached the Gospel in *India*, as a form of *CHRIST*, or as *CHRIST* himself, after several centuries had tlapseed; and thus possibly have niistaken the year

of the death of the form, or disciple, for that of hl« principal. Now some of the Apostles lived to a great age; and St THOMAS, for instance, is supposed to have lived seventy-three years, and to have suffered martyrdom about the seventy-fourth or seventy-fifth year of the *Christian Era*."

The year of the death of VICRAMA'RCA, and that of the manifestation of 'SA'L-BA'HAN, are acknowledged to be but one and the same; and they are obviously so, according to the *Cumdrick-chanda*, that remarkable year was the 3101st of the. *Call-jfuga*, and the first of the *Christian Era*, thus coinciding also with the *Samaritan* text, which is a remarkable circumstance.

Some learned *Pandits*, from the western parts of *India*, are of opinion, that the era of VICRAMA'DITYA was originally reckoned from the first year of his reign, in the year 3044; and that, after a reign of fifty-six years, his death happened in the year 3101.

This was certainly the opinion of the author of the *Cumarica-dhanda*, and of the *Pandits* who assisted ABUL FAZIL, who says, in his summary of the history of the Kings of *Mdlava*, that VICRAMA'DITYA'S era began the first year of his reign; and this makes this legend more consistent and probable.

In the *Vrthat-Cathd*, SALIVA'HANA is called *Nri-sinha*, or the man-lion, answering to the lion of the tribe of JUDA; and one of the forms of BUDD'HA is called *Nri-sinha*, both by the *Paurdriics* and the *Baudd'has*. "*Sacti-sinha*, or the energetic lion, is also the name of SA'LIVA'HANA in the appendix to the *Aghi+purdn'a*. According to the *Vfihat-cafhd*^ V»-

CRAMA'DITYA -marched from his capital city *P&atf-putra*, or *Patria*, td wage war against NRI-SINHA, King of *Pratishfhana*.

VI. The cross, though not^an object of worship among the *Baudd'has*, is a favourite emblem and device with them. It is exactly the cross of the *McUicketitns*, with leaves and flowers springing from, it, and placed upon a mount *Calvary*, as among the *Rdnian Catholics*. They represent it various Ways; but the shaft with the cross bar, and the *Calvary* regain the same. The tree of life and knowledge, or the *Jambu* tree, in their maps of the world, is always represented in the shape of a *Manichean* cross, eighty-four *Yojanas* (answering to the eighty-four years of the life of him who was exalted upon the cross), or 423 miles high, including the three steps of the *Calvary*.

This cross, putting forth leaves and flowers, (and fruit also, as I am told) is called the divine tree, the free of the gods, the tree of life and knowledge, and productive of whatever is good and desirable, and is placed in the terrestrial *Paradise*. AGAPIUS, according to PHOTIUS,* maintained, that this divine tree in *Paradise*, was CHRIST himself. In their delineations of the heavens, the globe of the earth is filled up with this cross and its *Calvary*. The diflnes of *Tibet* place it to the S. W. of *Meru*, towards the source of the *Ganges*. The *Manicheans* always represented CHRIST crucified upon a tree apiong the foliage. The *Christians* of *India*, and of St. THOMAS, though they did not admit of images, stiU entertained the greatest veneration for the Cross, 'they

placed it on a *Calvary* in public places, and at the meeting of cross roads ; an|f |jt is said, that even the *heathen Jindus* in the e parts paid also great regard to it. I have^nexed^the drawings of two crosses, from a book entitled the *Cshetra-samasa* lately given to me by ^earned *Baudd'ha*, who is yisiting the holy Places in tlfe countries bordering upon the *Ganges*.* There are various representations of this mystical symbol, which my friend the *Jati* could not explain to *mk*; but says, that the shaft and the two, arms of the cross remain invariably the same, and that the *Qalvary* is sometimes omitted. It becomes then a cross, with four points, sometimes altered into a cross *CramponnS*, as used in heraldry.

In the second figure there are two instruments depicted, the meaning of which my learned friend, the *Jati* could not explain. Neither did he know what they were intended to represent; but, says he, they look like two spears : and indeed they look very much like the spear and reed, often represented with the cross. The third figure represents the same tree, but somewhat nearer to its natural shape. When it is represented as a trunk without branches, as in *Japan*> it is then said to be the seat of the supreme ONE. When two arms are added, as in oui cross, the *Trimurti* is said to be seated there. When with five branches, the five *Sugats*, or grand forms of BUDD'HA, are said to reside upon them. Be this As it *nay, I cannot believe the resemblance of this cross and *Calvary*, with the sign of our redemption, to t>e|nierei accidental. I have written this a& cou^t; of the progress of the *Christian* religion i# *Jindi*\$ with the impartiality of an historian, fully



persuaded that our holy religion cannot possibly receive any additional lustre from it

The word *Mtetiha* in *Sanscrit*, does not signify literally a foreigner; but it is generally understood in that sense by the *Paurdnics*, when announcing, in a prophetic style, the different powers who were to rule over *India*. *Hear now*, says the author of the *Vishnu-pur an'a*, *hear now what will come to pass in these times: powerful Kings among the 'Aryya-Mlech'has will appear; they will subvert the reigning religion, spoil and deceive the Prajas, or the people.*

In the *Bhdgavata*, they are called *Abrahmavar* chasah* in the plural, and *Abrahmavarchdh* in the singular; because, as they understood ^not the funda* mental tenets of their own religion, through their spiritual blindness, and the hardness of their hearts, they gave it up to embrace a new one.

In the *Brahmanda* we read, *then will come the Aryya-M16ch'has, who will seduce the people; they will be proud, and at the same time distrustful^ as if constantly alarmed.*

In the *Vayu-purana* it is declared, *that generations if Kings will ?ise, and set like the sun. Then will come the \Axyya-Mlech'has, who will forsake the lThanna,. religious creed, Carma worship, Tirt'ha the places of pilgrimage of their ancestors; they will seduce the people with their new doctrine, and will grow worse and worse every day. After them Sarva M16ch'ha, all so?~ts of foreign and impure tribes will overrun the country.*

Such is the character given of these good "Aryyas, sailed *Avariiam** and *Abraiapi*, as well as their

Apostle, even as low as the times of M^f POLO in the 13th century. From *Abaryyam*, the *Paurdnics* probably made *A-Brahma*, in order to shew their contempt of them, hut more particularly in the latter times, when they grew worse and worse; and M. POLO speaks of some of the *Abraiam*, or *Abramiam*, nearly in the same terms. Yet in his time the denomination of *Avar Ham*, in *Sanscrit Avaryyam*, and *Abdryyam*, was applied to them; and he was told that it signified good and pious men.

I had, for a long time past, particularly inquired from the *Bauddlias* whether they knew any thing of the wars of BUDD'HA with TI^VETAT;* but I was always answered in the negative. It was my fault in some measure; I did not make use of the other synonymous names of that enemy of the religion of BUDD'HA. I mentioned before, that I supposed that TEVJLTAT was a corruption from DE'VA-TASHTA, synonymous with DE'VA-TWASHTA', or DE'VA-SILPI, the divine artist, or carpenter, who is more generally known under the name of VISVA-CARMA, or the universal artist. Under this last appellation, TE'VE-TA'T is known to them. Soon after a learned *Jati* presented me with a book called the *Budd'ha-charitra*, with leave to take a copy, in which the wars of BUDD'HA, with VIS'VA-CARMA, or DE'VA-TWASHTA', are related. It is a most voluminous work, and still it is incomplete, and the seat of war Was in *India*.

• In the *Lalita vistara purdna*, which was brought by Major KNOX from *Nepdl*, the name of *Budd'ha's* kinsman and rival is DR'VADATTA (answering to Deodatus). It is probable, that LA* LOI/BERE'S *Tcvetat* is a corruption of the name of DE'VADATTA* H.T.C.

ESSAY VI.

PART I.—CHAPTER I.

Of the two TRI-CUYA'D'RI, or MOUNTAINS with three Peaks-, one in the N. W. and the other in the S. E. Quarters of J he Old CONTINENT.

I. TRI-CUTA'D'RI, the mountain (*Adri*) with three peaks (*Tri-Cfita*,) answers to *Τρικορυφας* and *Τριμακρος* in Greek: for in that language *ἀκρον* signifies properly a peak, summit, and implicitly a headland, or promontory. POEY^ENUS calls *Mount M&ni* or *Meros*, *Tri—coryphus*: it is true, that he bestows improperly that epithet on *Mount Merri* near *Cabul*, which is inadmissible. *Meru*, with its three peaks on the summit, and its seven steps, includes and encompasses really the whole world, according to the notions of the *Hindus* and other nations, previously to their being acquainted with the globular shape of the earth. I mentioned in the first part, that the *Jews* were acquainted with the seven stages, *Zones* or *Dzv'ipas* of the *Hindus*; but I have since discovered a curious passage from the *Zohar-Manassk* on the creation, as cited by BASNAGE, in his history of the *Jews** " There are, says the author, " seven earths, whereof one is higher than the other; for the holy-land is situated upon the highest earth, and *Mount"Moriah* (or *Miru*) is in the middle of that holyland. This is the hill of GOD, so often men-

* See English Translation, p. 247.

tioned in the Old Testament, the mount of the congregation, where the mighty King sits in the sides of the north, according to ISAIAH, and there is the city of our Gon.* The *Meru* of the *Hindus* has the name of *Sabha*, or the congregation, and the gods are seated upon it in the sides of the north. There is the holy city of *Brahma-puri*, where resides BRAHMA' with his court, in the most pure and holy land of *Ilavratta*.

Thus *Mini* is the worldly temple of the supreme being, in an embodied state, and of the Tai-Mu'KTTi, or sacred *Triad*, which resides on its summit, either in a single, or three-fold temple, or rather in both: for it is all one, as they are one and three. They are three, only with regard to men involved in the gloom of worldly illusion; but to men who have emerged out of it, they are but one; and their three-fold temple, and mountain with its three peaks, become one equally. Mythologists in the west called the world, or *M6ru*, with its appendages, the temple Qf GOD, according to MACROBIUS.

Hence this most sacred temple of the supreme being, is generally typified by a cone or pyramid, with either a single chapel on its summrt, or with three; either with, or without steps.

This worldly temple is also considered, by the followers of BUDI/HA, as the tomb of the son of the spirit of heaven, whom I conceive to be the first man, re-emerging in every *Calpa*, or the first lawgiver, often confounded with the first man. His bones, or limbs were scat-

tered all over the face of the earth, like those of Osiris and JUPITER ZAGKEUS. TO collect them was the first duty of his descendants and followers, and they to entomb them. Out of filial piety, the remembrance of this mournful search was yearly kept up by a fictitious one, with all possible marks of grief and sorrow, till a priest announced, that the sacred relics were at last found. This is practised to this day by several *Tartarian* tribes of the religion of B U D - D ' H A ; and the expression of the bones of the son of the spirit of heaven is peculiar to the *Chinese*, and some tribes in *Tartary*.

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The *Baudd'hists* in this country are so close, reserved, and ignorant, in general, that hardly any information can be obtained on this subject. Besides, they acknowledge that it is so awful a theme, that they really avoid to make it a subject of conversation. They confess that the pyramids, in which the sacred relics are deposited, be their shape what it will, are an imitation of the worldly temple of the supreme being, and which is really the tomb of the first of his embodied forms; or of his son, in the language of the *Chinese*, *Tartars*, and of the *Greeks* also, who were little acquainted with the system of emanations and incarnations. They also declare, that many of these pyramids do not really contain the bones of the *ThaQur*, or Lord : and though they are to be supposed, and asserted to contain them, the real place where they are deposited, should remain unknown, in order to prevent profanation; exactly like the various tombs of OSIRIS. For this reason, the sacred relics, instead of being deposited in the pyramid, are always placed in a small vault deep under ground, at some distance from it, as at *Sarn&fha*. near *Benares*.

This monument is about fifty feet high, of a cylindrical form, with its top shaped like a dome. Similar monuments, but never more than three or four feet high, are often erected by *Hindus*, upon the spot where a married woman burned herself with her husband. These monuments are in general called *Sati*; and the enormous one at *S&rnath* is a sort of *Sati* over the bones of BUDD'HA. According to tradition, it was erected over the ashes of those who fell there in battle, in the invasion of the *Mudemans*. But this is impossible; as this monument is the chief and principal piece of that sacred fabric, which was begun many years before the said invasion*. The only part that was finished is the tomb of BUDD'HA; all the others, which were intended for the splendor of the place, and the convenience of the royal inhabitants and priests, remaining in an unfinished state. The secret vault, in which these relics are deposited in general, is called the *Thacufs Ctiti*, the room or cell of the Lord; and in the inscription found amongst the ruins above this cell, it is declared that ST'HIKPA'LA and VASANTA, sons of 3 King of Gaw\ in *Bengal*, built this *Ciiti*. It follows from hence, that these were the persons who deposited there the *Thacur's* bones. In the above inscription it is declared, that this happened in the year of ViCRAkA'DnYA 1089, or of our Lord either 1017 or 1027.*. In the inscription found at *Islama-bad*^ these relics, consisting of a few bones, are said to have been deposited in two brass vessels in a *Cfrti*, or room under ground. In the account of the

* As. Res. v. 5. p. 13\$.

† As Res. v. 2.

discovery of two urns at *Sarn&fha*, it is mentioned that the *Cuti* was eighteen cubits, or twenty-seven feet, under ground.* There the relics were deposited in an urn, enclosed in a vessel of marble, in the shape, and of the size of the famous *Barberini* monument. There were a few bones only, with various trinkets, which consisted of pieces of coloured glass, all of them perforated, with thin leaves of gold, and some coarse pearls. These ornaments are by no means a proof that these bones were those of a female. It is more probable, that they formed a chaplet used by devout people, or rosaries and bracelets, with which the statues of BUD'DHA are generally decorated. The marble vessel, which contained the urn, is more highly finished than that of the *Ba)*beri?ii* monument. The urn itself is of a more elegant form than that in the above monument. It is in the shape and of the size of a chalice; it has no carved figures, but elegant mouldings, exquisitely finished, and is of green marble. I suspect the whole to be of foreign workmanship; for it is totally different, both in shape and workmanship, from vases in use among the *Hindus*, either at this day or in former times. PHFLOSTHATUS informs us, that statues, by *Grecian* artists, were by no means uncommon in the N. W. parts of *India*. STEABO says also, that altars of *Grecian* workmanship were often found in the western parts of *India*; and ARRIAN, in his *Periplus*, takes notice of altars and of small temples in the *Grecian* taste, near *Barygaza* or *Baroach*. The practice of thus preserving the bones of BUD'DHA is of great antiquity; for it is expressly mentioned by CLEMENS of *Alexandria*, who says, that

* As, Res. vol. v. p. 131.

they were deposited under a pyramid. In the history of *China* we read, that in the year 335, a bone of Fo was sent from *India* to the Emperor of that country, who was highly pleased with this precious relic : though his minister HANYU made a very spirited remonstrance against this innovation ; and which is to be found in Du HALDE'S *China*.

The followers of BRAHMA are not,addicted to the worship of dead men's bones, and I know but one instance to the contrary. At *Jagan-nafha* they have a bone of CHRKSHNA, which is considered as a most precious and venerable relic; so much so, that few people are allowed to see it: and *Hindus* are not fond of making it the subject of conversation, any more than the *Bauddlias*.

The shape of these monuments is always either that of a pyramid or of a cone, with gome trifling deviations occasionally. Thus the cone assumes the shape of a trump-roof: sometimes it is formed by the revolution of a *cymatium*, or Ogive round an axis ; and these two forms are generally said to be in the shape of a bell *Mount Meru*, and the seven stories, are represented in the shape of a trump by the divines of *Ceylon*, according to Mr. JOINVILLE'S delineation in the seventh volume of the *Asiatic Researches*. The pyramid is equally subject to the same variations, the hips, or angles, being sometimes in the shape of a *eymaium*. As *Mount Aleru* is also represented of a cylindrical form, the tombs of the *Thacur* are equally made in that shape, as that of *Sarnatha*. Sacrifices and offerings are never made in *Tibet*, without placing before the devotees a cone or pyramid, the image of *Merit* and of the woijdly *Linga*. *Brahmens*, instead of either, make a cylinder

of earth, and for the same purpose. This they call the primeval *Linge*; which was represented in the west, and to this day in the *Dekhin*, by a cone, according to ARNOBIUS and other authors.

The steps, stories, and retreats are always omitted in *India*; but I was told, that it was considered as immaterial. The seven stories, however, are marked by lines, in a delineation of the worldly temple and tomb of BUDD'HA, in a large map of the world, accompanying the *Cshetra-samasa*, a geographical treatise in my possession. This representation of the mountain of GOD struck me forcibly, and was the occasion of further inquiries into this subject. It is of the same shape with the pyramids of *Egypt*: the base only is a little shorter, with a small flat top, with a chapel in honour of BUDD'HA. The sides are smooth, as in the pyramids; but the seven stories are represented by lines, which brings it still nearer to the tower of *Babel*. The pyramids of *Egypt* are not all alike: some are in the shape of a cone; one with recesses is mentioned by DE NON, who notices also another with a circular base. The square base of this worldly temple is peculiar to the *Baudd'hists* of *Tibet*; for in *India* the *Brdjamm*, and the *Jainas*, always give it a circular form. In the representation of it in the *Cshetra-sanutsa*, it is a square. Though the dimensions are much neglected, yet in all these monuments at *Benares*, the most modem, and of course the most perfect, are of a conical figure; the perpendicular section of which, through the center, is an equilateral triangle. There is always a small temple on the summit, except one near *Benares*, at a place called *Camowy*. Such of these monuments as belong to the *Baudd'has* are called the

temples of BUDD'HA: they might also be called the temples of BALA or BALAS, one of the titles of BUDD'HA, but little known now, and more particularly so to the vulgar. The word BALAS, properly pronounced, sounds exactly like BELOS in *Greek*, and BELUS in *Latin*. May we not then reasonably suppose, that the temple and tomb of BELUS at *Baby Ion*, was precisely a similar monument, and calculated for the very same purpose.

On the summit of it was a chapel, dedicated to BELUS, according to HERODOTUS, DIODORUS, the *Sicilian*, says there were three; but this is immaterial: for BALAS is three and one. Besides, the temple of HLKODOTUS probably consisted of three chapels. About the center of the tower, in the middle, was the tomb of BALAS, and near it, in the body of the pyramid also, another chapel, exactly as in the great pyramid of *Giza* in *Egypt*. It is probable, however, that the bones of BELUS were not deposited in the ostensible tomb, but were concealed in a secret vault, in some other part of the pyramid or tower. It appears then, that the pyramids were similar fabrics, and intended for the very same purpose. For the *Egyptians*, the *Phenicians* likewise, had their BELUS, as well as the *Babylonians* and *Hindm*: and this BELUS, it is probable, was originally the same through these different countries. In the eastern parts of *Bengal*, particularly toward the *Sunderbunds*, there is, almost in every village, a representation of this worldly temple, of earth with steps. The whole is neatly plastered with a whitish clay; and on -stated festivals, the statue of some favourite deity is placed on the summit, in a small, but handsome portable temple. Some of these fabrics

are from five to twenty feet high, according to the circumstances and zeal of the villagers. These are considered as a representation of mount *Miru* ; and, in the inscription of *Sarnath*, the conical mount, near the sacred repository, is called *Meru*.

Like all the temples and tombs of BELUS in *India*, the pyramids had no opening whatever, except one or two. It is however pretty certain, that all the pyramids were not intended for the reception of the bones of BELUS. Many were probably intended for the burial of a very few exalted and sacred characters, like the grand *Lamas* of *Tibet*, with a few others, who are always buried under pyramids : but these are acknowledged to be forms of BUPD'HA, though of an inferior rank. As the *Egyptians* concealed most carefully the real place where their BELUS was entombed, it is not unlikely that the great pyramid was only an ostensible one, and of course allowed to remain open. For we are told, that the body of him for whom it was intended, never was deposited there; or if deposited, it was not into the ostensible tomb, but into some secret place under the pyramid. The limbs of OSIRIS were buried separately, and on the very spot where Isis found them: and he was torn into fourteen pieces; others say six-and-twenty. The general opinion is, that Isis collected all the limbs in a coffin, like which she made many others, and presented them to several cities through *Egypt*; assuring privately every one, that they possessed the real one. It is supposed, that OSIRIS was entombed near *Memphis*, though the spot never was known.

The tower of *Babel* seems then to have been the wordly temple of the spirit of heaven, and the tomb

of his son, either the first man of the *Calpa*, or the most ancient king and legislator of the country.

There were four *yidams*, and four *BudcThas* also; and we are now under the fourth, according to the traditions of the *Muselmans*, and of the *Baudd'has*. ADAM'S body was, at his own request, entombed in a cave or vault, called *Alconuz*, in a mountain in the center of the world; and of course the *Mem* of the *Hindus*, and represented by artificial hills, either of stone or earth, and of various shapes, like *Meru*.

His descendants removed to that holy mountain; the wicked offspring of CAIN were allowed only to dwell at the foot of it, whilst that of SETH were seated higher up, as far as the top; where they lived in great sanctity and purity of manners, every day worshipping GOD on the summit of the mountain, and visiting the body of ADAM in his vault, as the means of procuring the divine blessing.* This mountain, in the center of the earth, with seven steps or stories, or mount *Merit*, was really the mountain of GOD, the worldly temple of the spirit of heaven,* and the tomb of his son. COINTUS of *Smyrna* says, that this holy mountain was depicted upon the shield of ACHILLAS; and that on its summit resided the efficacy or *Sacti* of the world, or of the supreme being, towering to the skies: and he adds, that this most sacred place was very difficult of access.

The limbs, or bones, of this son of the spirit of heaven, PUENCU in *Chinese*, BUDD'HA, OSIRIS, DIONYSIUS, or ADAM, were dispersed all over the

* Anc. Univ. Hist. vol. I. &c.

World. ADAM'S remains, after the flood, were divided among his posterity, and his *scull* fell to the shave of SHEM, who deposited it in a vault on mount *Calvary*, near the holy hill of *Moriah* or *MoreK*. The inhabitants of *Ceylon* showed formerly one of his teeth; and they hav[^] now one of his tusks: for their last ADAM or BUDD'HA, was incarnate in the shape of an elephant; and ascended into heaven, from the summit of the peak of ADAM. *Muselmans*, who were settled in the *Peninsula*, and in that island, at a very early period, concluded, and not without some plausible ground, that this BUDD'HA must have been ADAM: and accordingly, *Persian* writers gravely inform us, that ADAM was banished to *Ceylon*, and thence translated into heaven, from the summit of the peak, which was denominated after him. ZARADES, ZOROADES or ZAUAT was the name given, by the *Chaldeans*, to the eldest ZOROASTER, claimed equally by the *Persians*. Some say that BELUS taught the *Chaldeans* astronomy, whilst others insist, that it was ZARADES or ZOROASTER, whom several learned men consider as the same with MIZRAIM, the son of HAM. Be this as it may, the eldest ZARADES was the son of OROMAZES, the spirit of heaven, according to SUIDAS. Like ADAM, he directed that his bones should be carefully preserved: his precepts for a long time were complied with; and his relics, carefully and secretly entombed, like those of BALA or BUDD'HA, like the limbs of OSTRIS, and like those of BACCHUS at *Delphi*, became an object of worship. The eldest ZOROASTER, called ZARADES, ZOROADES and ZARATES by the *Chaldeans*, is probably the same with BELUS and the SAURID of Arabian writers: and the Goddess ZARETIS was probably his consort. Several learned oriental writers insist that ZOROADES, or ZOROASTER assisted at

the building of the tower of *Babel*; and that he is the same with ZOHAC or NIMROD, and that under the name of SAURID he built the great pyramid in *Egypt*. The *Parsis* in *India* say, that he was a native of *China*; but I suppose that they originally meant *Bactria*, seemingly the native country of the *Chinas*, according to the *Purarias*, and the earliest *Persian* and *Arabian* authors, who say that formerly the country about *Samarcand* was called *Chinistan*, and its inhabitants *Chinas**.

II. The three peaks of *Mtru* are, one of gold, the other of silver, and the third of iron, stone or earth, which is considered as the same. Thus, the iron age i* generally called the age of stone or earth in *India*. In the west, mankind was produced from stones, thrown by DEUCALION and PYURHA behind their backs, in the beginning of the iron age; and from them sprang the present stony or stone-hearted race.

In consequence of this, some powerful princes are declared, in the *Pur arias* and other books, to have erected three mountains, of gold, silver, and stone; or three pyramids or conical hills, like the three peaks of *Miru*, though the materials they were built with were only stone or clay. POJLY^ENUS has given us the names of these three peaks, *Menon*, *CandasM*, and *Corasibe*; which, however distorted and disfigured, may be still traced back to their original standard. For this purpose let us suppose, that a traveller asked a *Hindu* the names of these three peaks, the *Hindu* probably answered *Mana*, *Curitliachya*, *CaildsSpi*, or literally in *English*, MANA,

* D'HERBELOT'S *Biblioth. Orient*, voce *Tarikh* and *Tabari*. Sir W. OUSELEY'S *Trauslat. of Ebn Haucal* in the *Appendix*.

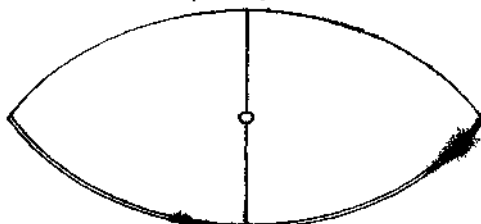
CUKVHA' *thus called*, CA I LA'S A *also*. The first peak, it is true, is not known under that name; but it is described as such, and this appears to be its real name.' Upon it BRAHMA' resides, and his seat is called *Brahmd-puri*, or the town of BRAHMA': it is also *Mana-puri*, the town of *Mana*, or of his heart, or the delight of his heart, near the famous lake of *Mana* or *Mdnasa*, the waters of which, proceeding from heaven, are the delight of his heart likewise. They are otherwise said to proceed from his heart, and indeed every thing there is from his heart. The obvious meaning of *Mana* is *mind*, (*mens*.) but it is always rendered here *heart*, because the *mind* proceeds from the *heart* according to the *Hindus*, who even are able to trace its track through the body to the head. The radical name of *Vai-Curifha* is *Curt f ha*, an idiot The name of VISHNU'S mother, in one of his incarnations, during the fifth *Mamvantara*, was CUN'T'HA or the idiot; and as she was very much so, she was called Vi CUNVIA VISHNU, since that time, is surnamed VAI CUNT'HA: and after him, the peak on which he resides is denominated likewise. In *Cailds6pi*, *apt* signifies also. This *Tri-ctitddri*, or mountain with three summits, is declared to be the lord of mountains; and of course the other *Tri-corypbean* hills, for there are many, are considered as inferior to it. The next in rank is the *three-peak-land* in the N. W. emphatically called the WHITE island, the *island* of the MOON, a *celestial earth* or *region*, a *terrestrial heaven* or *paradise*.

The next to this is the *Tri-cutu* mountain in the south-east, including the peninsula of *Malaca*, *Sumatra*, and *Ceylon*. These two *Tri-cutadris* are declared to correspond to each other, in their respective quarters, and their *Teja*, *Cirrin'a*, or *splendor*, are the

constant theme of the *Pauranics* and other *Hindu* writers. These two *Tri-cutas*, or three-peaked-islands may probably be the two islands of *Cerne*, east and west, of the ancients. When speaking in general terms, the *Pauvariics* sometimes place them, one in the east, and the other in the west. But numerous and explicit passages show, that they are situated in the N. W. and S. E. quarters of the old continent. There are however, some few passages, which place them north and south of *Mtru*; and *Lancd* is now considered as situated on the equator, exactly to the south of *Ujjayini*, *Meru*, and opposite to the island of the moon. The last assigned situation was the first I hit upon, on my first acquaintance with the *PurariaSy* and perplexed me very much; as the *Pandits*, I was acquainted with, insisted that the WHITE island, one of the peaks of the western *Tri-cA'ta*, was in the N. W. quarter, that is to say, it occupied the whole space between the N. W. and N. points: and that likewise the eastern *Tri-cutadri* was between the S. and S. E. points. Unfortunately, they could not then produce the necessary vouchers from their sacred books; but in the mean time, they exhibited the accompanying map of *Jarnbuy* in order to illustrate the subject

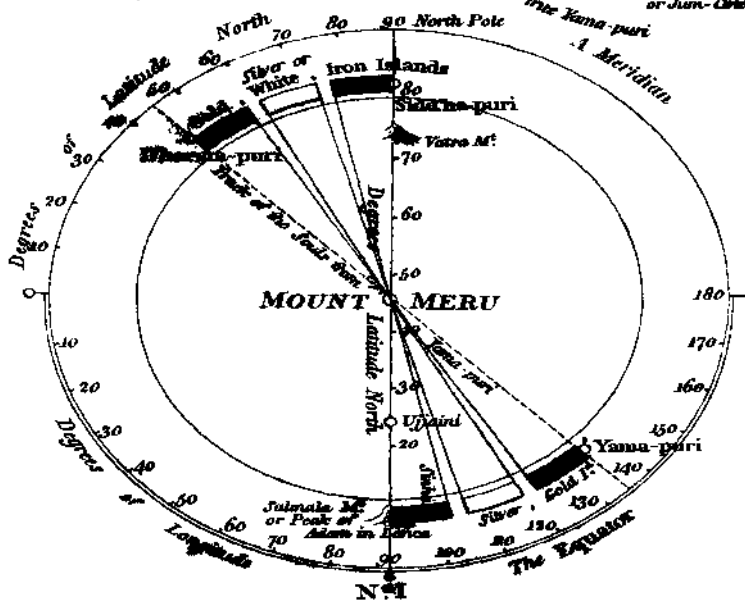
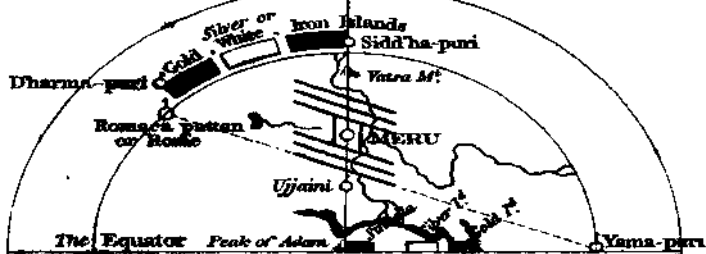
In the plate, the map of *Jambu* is represented under three different projections. The first is according to the ideas of the *Paurariics*, in which one half of the equator is obviously combined with another half of the meridian, on the plain of which the map is projected. I have marked the degrees of longitude upon the equator, and the degrees of latitude north, upon an arch of the first meridian. No notice is ever taken of these particulars by the *Paur&riics* ; but a little reflection will show the original

N^o III



N^o II

North



design of -the diagram, though the projection be ever so disfigured*.

The true projection of it should be in the shape of what the ancients called the bottom part of a sling: and this was admitted by DIONYSIUS PERIEGETES. POSIDONIUS before him admitted of it also: but he insisted, that the greatest length of this projection was in a north and south direction, This sort of projection is represented in the third number of the same plate. Number II. represents the same portion of the globe, that is to say, the northern part of the old continent, as projected in the usual form upoa the plain of the first meridian.

of three islands. The eastern *Cerne*, it is true, **was** said to be near the eastern shores of *Africa*. This mistaken notion arose, through the information of the *Hindus*, who writ have it that the *dwipa* of *Lancd* really joins the shores of "*Saneha*, *Zcng*, or *Africa*. The *Nubian* geographer adopted this idea, as well as *Arabian* writers in general.

The Gods are represented as travelling from one *Tri-cuta* to the other; and the *grand depot* for souls after death, is at *Yama-puri*, in the *Peninsula* of *JMalhcd*; from which, on certain days fixed for that purpose, they set off together for *Uharma-puri* in the north west, which they reach after a painful march of twelve months.

These three islands in the south east, are in general called *Lancd*; and in every one of them is supposed to be a city called a *Lanca-puri*, and there is actually a place of that name in *Sumatra*, according to Mr. MARSDEN. The walls of these three cities are of the same metal with the soil of their respective islands: of course the walls and palaces of *Lanca-puri* in the *Gold-Island*, are of that metal; and of silver in the *Sikoer-Island*. In the island of iron, brass, stone, or clay, the walls are of these materials: but more generally they are said to be either of iron or brass. The *Gold-Island*, or *Suvarria*, is also called *Maha-Lanca* and *Ma-Lanca*; from which is probably derived its modern name of *Malaca*; which is also called *Malachya* in the *Devi-puran'a*.

These islands were well known to the ancients, under the appellations of *Chryse*, *Argyrea*, and *TaprobanL*. That of *TaprobanL*, though "generally understood of *Ceylon*, was also extended to the three islands; for

STEPHANUS of *Byzantiuin* says, that *Argyrea*, the *Silver-Island*, or *Sumatra*, made part of *Taprobane*, atad very properly too: for *Taprobani* is obviously derived from the *Hindi Tdpu-Rdvana*, the island, or islands of *RAVANA*, who was the lord of them, and whose name, in the spoken dialects, particularly in the *Dekhin*, is always pronounced *RA'BAN*. Their *Sansait* names ate *Canchana* or the *Gold-Island*; *Rajata* the silver one, and *Sinhala* is *Ceylon*. On the latter the epithet of *Iron-Island* is never bestowed in any book which I have seen: but it is understood as a matter of course: it was called also the brass country by *PTOLEMY*, though strangely misplaced by him*

From various documents, through different channels, he has introduced *twice* in his map of that country, this *Tri-cutddri*, *first*, as three islands or *Peninsulas*, and *also* as three countries on the mainland, under the names of gold, silver, and brass countries. Mr. *DASTVILLE* has proved that the *Peninsula* of *Maided*, with most of the places belonging to it, are *twice* repeated, and made contiguous by him.

In the *Gold-Island*, or *Md-Lancd*, is the abode of *Yama*, called *Yama-puri*, or in the spoken dialects *Jam-cote*, a place well known to *Arabian* and *Persian* writers. It is also called *Lancd-pur'i*, *Lancd-nagara*, the town of *Lancd*; and the straits of *Maided* are called, in the *Pardrias*, *Lancd-dwdra*, or the gates of *Zancd**, as we shall see in the course of this work. *CANCA* is another name of *YAMA* or *PLUTO*; and as the place of his abode is in *Mdlancd*, according to the

* *Scanda-purana*, section of *TAPIC'HAND'A*.

Puran'as, the *Lancd-dwara* or gates of *Lancd*, the straits of *Maided* might" be called also wiith propriety the gates of CANCA, PLIJTO, or *Canta-dwara*. This denomination is never used now by the *Paurariics*; but there is no doubt, that it was so formerly; for the *Cancador* of ALT-COSHGI, and other early *Musd-man* writers, is obviously derived from *Canca-dzvdra*, CANCA'S door or gate. It is true, that they make a town of it, which they call also more correctly *Candnor* for *Canca-nur* which last is acknowledged to be the same with *Canca nagara*, the town of CANCA : and in the *Dtkhin* they always say *nur* or *nuru*, instead of *nagar*. This town is obviously the same, which is called *Coccq-nagara* or *Conco-nagara* by PTOLEMY. The country of CANCA is *Cancadcs'a* in *Sanscrit*; hence *Musclman* writers call it also *Gung-diz*

Cancapuri or *Canca nagar a* is then the same with *Yama-puri* or *Jamcote*, called also in the *Puranas* *Maha-Lanca-puri*, or *Ma-Lancd*: and it is probably the same with that called *Balanca* by PTOLEMY, ^nd placed by him in Long. 162° apdin 4° 40' Lat. North; It appears, however, that *Musehnan* writers pnderstood by it the town of *Saba* or *Zaba* : for *Yama-puri* or *Jam-cote* is a mythological city and never existed.

We observed before that PTOLEMY has introduced into his map the golden country, *islaql* or peninsula, not only twice; but that he has, likewise introduced twice, most of the places belonging to that country. Accordingly *Conco nagara* is again noticed under the name of *Cocco-ro nagarq*, or *Cocco nagara*; from which *Muselman* wrjtcnOiave made *Caracor* for *Canca-rai-ghur*, the house or place of abode of CANCA-UA'JA' or Y A M A : but they conskier it as the same with *Cancanor*. This town

they call also *Canacor*, which is some place inthe *Gan-gtic*provinces : but I have shoWn before, that *Canacor* or *Cancar*, was the capital city of the country of *Gancar-deha*, or of the *Gangarida* in *Bengal*.

Jum-cote or *Lanca-puri*, which D'HERBELOT writes *Giamcout*, they place, with the *Hindus*, in the cen[^]ter of the *Peninsula*, in five degTees of Lat. North, and in Long. 176 or 175, according to ABUL-FAZII, and others; and PTOLEMY places *Ralonca*, or *Ma-Lanca-puri* in Lat, 4° 40' North, and in Long. 162. The Longitude of *Lancd* or *Md-Lancd* may be ascertained from the *Purdnas*; a circumstance very unusual. *Yama-puri* is declared in these sacred books to be the general rendezvous of the departed from all parts of the world, and from which they proceed in a body with a proper guard, composed of the servants of YAMA, to *D'harma-puri*, which I shall show hereafter to be the purgatory of ST, PATRICK in *Hiran'ya* or *Suvam'eya*, the gold island in the west. The days and distances are accurately described, which summed up amount to 81,554 *Yojanas** The breadth of the world is 100,000 *Ydjanas*, equal to 180" of longitude: and these 81,554 *Yqjanas* answer of course to 146° 48', which subtracted from 180 degrees, leave 33; the half pf which 16' 30' is the longitude of *Dharmapuri*, and added to 146° 50' will place *Md-Lancd* or *Jum-cote* in long. 162" 20'. For these two places are at the furthest extremities of the earth, which forms a perfect circle, surrounded by a sea, every where of the same breadth. This singular route of the departed will be the subject of a separate paragraph. It passes through *India*, in

* *Gan'es'a Purtin'a.*

the direction of the first range of snowy mountains. The *Pandits*, whom ABUL-FAZIL consulted, placed *Cancador* JQ65 *Yqjanas* from *Lanca*, or the peak of ADAM, which is in 90° of longitude, according to them, *Yama-puri* is accordingly $1205\frac{5}{6}$ *Yqjanas* from *Lancd*; some reckon 1242, which will place *Yama-puH* in long. 178° . $22'$.

The commentator on the *Suryd-Sidd'hdnta*, has reduced that distance very much; for he says that *Lancd*, or the three islands, occupy a space of 30 degrees along the equator; and this will bring their assumed longitude of the easternmost shores of *Md~Lancd* nearer to its real one.

As PTOLEMY places *Md-Lancd-puri* in the same longitude with the *Pauran'ics*, he must have used the same *data*, and which he had probably received from the *Hindus* whom he conversed with at *Alexandria*. *Md-Lancd* being, according to the *Paurdriics*, in the center of the *Peninsula*, it must be of course in about five degrees of Latitude North: and there it is placed by ABUL-FAZIL: ana in $4^{\circ} 20'$ by PTOLEMY. *Ma Lanca* is called in the *Pur anas Yamala* and *Malaya*; which last denomination it still retains. It is styled also *Canchana-pdda*, or with the golden skirts. It may be translated the country of the golden feet, a title assumed by the Emperors of *Ava*, and other Kings of that part of the world: and the *Malayan* breeze is as famous in the east, as the *Sabcean* in the west, and its capital was also called *Saba* or *Zaba*.

In the beginning of the *Brakmanda-puran'a*, it is declared, that the strong hold OF Y'AMA in *Tri-cuta*, that is to say the *Peninsula* of *Malaca*, is 100 *Yqjanas* long, and 30 broad, which is sufficiently accurate.

PTOLEMY mentions there a place called *Malaiou-volofa*, probably from the Sanscrit *Malaya-culam*, which implies a place on the borders or shores of *Malaya*: the same is called *Maktur* by MARCC-POLO; *Malaya-tir* and *Malaya-culam* are synonymous. *Pm-myla* in PTOLEMY, I suppose to be derived from the Sanscrit *Pari-Malaya*, which implies the same thing;. For. it is probable, that they were acquainted only with the *tiram*, *tir* or *culam* of the *Peninsula*: and *Cwichana-ptida* may also signify the foot, skirts of the golden mountain, or *Peninsula*.

The next island is *Sumatra*, called in the *PuVarias fajata*, or silver island, the *Argyre* of the western geographers. In the *Vrthat-cutha* it is called *Naircela* or *fyalicera* and *Srimat*, or the fortunate, and synonymous with *Srimatra*.

That famous island is called now *Sumatra*, and by former *European* travellers *Symoit*. In the same book, and in the *Hitvades'a*, it is called *Carpura*, or oamphire island. In the spoken dialects, that word is pronounced *Calpur* and *Ca'fur*. MARCO-POLO gives the name of *Fan fur* to one of its provinces, probably for *Canfur* or *Campar*, as it is now called. A beautiful lake on the island, is mentioned in the *Hit&pades'a* under the name of *Pacbna'-nilaya*, or the abode of PADMA-DE'VI.

It is also called *Mandara* in the *Puranas*: and as it is represented as a most delightful country, it may be denominated *Su-Mandara*; and it was called *Samahder* by former geographers. But it seems, that this appellation is derived from *Samander* in the spoken dialects of *India*, from the Sanscrit *Samudra*, which signifies the ocean. The author of the *Periplus* mentions an island near the *Ganges* called *Oceanis*; and

posite to this, toward the west, another river flows from the mountains of *Indra-giri*, and is called *An* drapour* or *Indrapour* from the Sanscrit *Indra-pura* : and I believe that the town is the same which is called *Andra-Simundu* by PTOLEMY, and foisted into *Ceylon* by him, on a supposition that it was the same island with *Pulo-Simundu* ; and I believe that this is not the only place in *Taprobanc*, that belongs to *Pulo-Simundu*. The mountains of *INDRA*, or *Maghaba* in the island of *Sumatra*, are mentioned in the *Vrihat-catlia*, under the name of *Balahaca*, which is synonymous with *Megha*, from its summit being capped with clouds: and *INDRA*, who presides over rain, resides above the clouds: hence he is called *MEGHAVA'HANA*, *ME'GHABA'HANA*, and in conversation *ME'GHABA'N*, or the cloud borne. The other mountains in *Sumatra*, mentioned in the *Vfihat-catlia*, are *Mainaca* *Vrishabha*, and *Chacra*. Upon these four mountains, as many gods are, in the same book, declared to reside, and to travel occasionally in their self-moving cars to the *White Island* in the west, in order to pay their respects to *VrsHNu*, and his consort *ABDHITAN AY A'*, or the daughter of the *Ocean*. *Ndricela*, another name for this island, implies its abounding with cocoa-nut trees, the leaves of which being agitated by the winds strike against each other, and seem to repeat the words *B'>c-boc* or *Vac-vac*: or the continual noise which they make is compared by the *Hindus* to what is called in *Hindi* *Boc-boc* or constant chattering. *Sumatra* is then the island of *Boc-boc*, *Vac-vac* or *JVac-tvac* of *Arabian* authors; who say that the leaves of these trees striking against each other seem to repeat the word *IVac*.

Sumatra appears to me to be the same island, in which *JAMBULUS* is supposed to have resided seven years, and from which he went to *Palibothra*. The

inhabitants, says he, have two tongues, or languages; their own first; and probably the *Malay* was the other, which they spoke fluently, but I suppose only in the districts bordering upon the sea. JAMBULUS takes notice, that this island abounded with hot springs, which is true of *Sumatra*, but not of *Ceylon*. They had also an alphabet, consisting of twenty-eight letters, divided into seven classes, each of four letters. There were seven original characters, which, after undergoing four different variations each, constituted these seven classes. They wrote also from top to bottom: and that this was the case formerly in *Sumatra* is my opinion.* For the manners of the natives of the *Philippine* islands, correspond in so many striking particulars, with those of the *Sumatrans* that no doubt can be entertained, says Mr, MARSDEN, if not of a sameness of origin, at least of an intercourse and connexion, in former times, which no longer exists. They used to write from top to bottom, till the *Spaniards* taught them to write from left to right. The *Tagala* alphabet in these islands, has certainly great affinity with those of *Sumatra**

The two alphabets of the *Sumatrans* consist only, one of twenty-three, and the other of nineteen letters: but it is probable that there were two sorts of them formerly, as in *India*, and which were originally the same. One was used by the more civilized

* Dr. LEYDEN, who had been lately engaged in inquiries concerning the tribes inhabiting the islands of the eastern *Archipelago*, partly confirms this conjecture by the information, that the mode of writing, practised by one of the tribes in *Sumatra* (the *Battas*), is perpendicular: but instead of commencing at the top of the line, the writing begins at the bottom. MARSDEN'S *Batta* alphabet is stated to be correct, provided the plate be turned in a perpendicular instead of a horizontal direction. H. T. C.

+ *History of Sumatra*, p. 255.

and learned classes, and at court; the other was current among the lower classes, whose poor and barren dialect had fewer sounds to express. Be this as it may, the elements of their alphabets have an obvious affinity with those of the *Sanscrit*. The *Sanscrit* alphabet, after striking off the double letters, and such as are used to express sounds peculiar to that language, has a surprising affinity with the old alphabets used in *Europe*; and they seem to have been originally the same. This subject I intend to resume hereafter. The Emperors of *Sumatra*, when endeavouring to introduce civilization into their country, opened an intercourse with *India*, but more particularly with the kingdom of *Magadha*, and *Palibothra*; for as Mr. MARSDEN judiciously observes*, the *Malay* language has received no improvement from the dialects of the *Peninsula in India*. All the *Hindi* and *Sanscrit* words in that language are such as were in use at the court of the Emperors of *India*, residing in *Bakar*, and among the better sort of the inhabitants of that country.

The Kings of *Sumatra* call themselves *Maha-rajas* to this day; their prime ministers are called *Mantrir*, which are both *Sanscrit* terms. In their language *Dewa* and *Dcwata* are derived from *Dfroa* and *DSvatd* in *Sanscrit*; the first of which signifies God, and the other a deity. Among the names of places in *Sumatra*, very few are *Sanscrit*, but the following are undoubtedly such; viz. *Indragiri*, *Indrapura*, *Ipura* or *Aipura*, *Sinha-pura*, *Singa-pour*, or *Sincapour*.

JAMBULUS says that this tract of islands, or *Lancd*, consisted of seven principal ones: and to this day in

* As. Res. v. iv. p. 233.

† HisL of *Sumatra*, p. 285, and from *Afantri* the Portuguese made *Mandarin*,

the *Peninsula, Lanca* is often called *Yail-Lancd* or **the** seven *Lancds*; because it consisted of seven islands. This information I owe to Mr. DUNCAN, Governor of *Bombay*, From *Yail-Lancd* former travellers made *Ylanca*.

Sumatra is perhaps the island of *Sabald* mentioned in one of the *Pnrarias*; and it is the same which is called ^K*Saivald* or [^]*Saibald* in the *Vdyu purdwa*, section of the earth, and represented as a mountainous region in the skirts¹ of *Bhadrdsva*, or that part of the old continent between the N. E. and S. E. quarters. From *Saibald*, APULEIUS and ARISTOTLE* probably made *Phebol* or *Psebol*, as some learned men are inclined to read it. The former says, that in the eastern seas, there are two large islands, *Taprobane* and *Phebol*; ARISTOTLE places the latter opposite to *Arabia*, and we have seen before that the *Paurdnics*, *Arabian* and *Persian* authors insist, that *Sumatra* is close to the continent of *Africa*, The island of *Sabala* is probably the *Samil* or *Skamel* of EL-EDRISSI and other eastern geographers, who call it also *Sabil*. The country of *Cephala* is noticed by former *European* travellers; and in the year 1543, adventurers from that country plundered and ravaged part of the island of *Sumatra*,†

III. Let us now pass to the third island, or *Sinhala*, now *Ceylon*. Its *Sanscrit* name is a derivative form from *Sinka*, a lion, and it was given to it on account of its being inhabited by *Sinhalas*, or **the**

* ARISTOT de Mundo.

† Hist. of *Sumatra*, p. 6.

offspring of a lion.* It is, however, more generally called *Lancd* in the *Purdn'as*, and is represented there as the country of *Rdvana*, or *Rdban*, the brother of *Cwvera*; and both were born at the extremities of the world, in the N. W. As he was contemporary with RA'MACHANDRA, if there ever was such a being, he must have lived about 1800 years before CHRIST. The wars of RA'VANA in *Lancd*, and the adjacent countries, are famous all over *India*, and make an era in the history of *Ceylon*. Traditionary legends in that island say, that in consequence of this bloody war, the island was depopulated, and remained in that state for 1845 years, being only inhabited by *Daityas*, or rather savage tribes. *Ceylon* was afterwards called *Saldva*, or *-Sdlavam* according to F. BARTHOLOMLO, from the *Sdlcyas*, a certain tribe in *India*, called also in the *Purdn'as* *°Sdlavas*. The famous peak of *Adam* was called *"Sdlmala*, or the mountain of *°Sdla*. It is mentioned in the commentary on the *Surya-Sidd'hanta*; in which it is said, that MAYA the offspring of the Sun, by the daughter of the divine *Twasktd* in the west, came from *Rbmaca-nagara*, or *Rome* to the mountain of *Sdlmala* in *Lancd*, to make *tapasya* in honour of the sun, in order to obtain astronomical knowledge from him. Another name for it is *Sdmd-nala* from *Saumya-Nala* another son of *Txvashtd*, who built RAMA'S bridge. *Twashta* is the chief engineer of the gods, and his grand-son MAYA of the *Daityas*.

The appellation of *Salica*, or *Sdlice*, as it was called by ancient geographers of the second century, is also a regular derivative form in *Sanscrit*, from *°Sdli* or *°Sdlis*: this denomination was unknown to PLINY. According to F. BARTUOLOMEO, and former

travellers, *Ceylon* was called *Ham*, and *Ila-nhd*, *Hartfa*; the country of *Ila* which signifies the earth is general. *Tra-nad* or *Tranatk*, another name for it, signifies the three countries, meaning I suppose the three islands of *Lanca*.

The *Hindus* reckon the longitude from the meridian of *Lancd*, passing through the peak of *Salmala*, the place of worship called *Ramevwara*, (or dedicated to *Isfzvara*, with the title of *Rama*), *Avanli* or *Ujjain*, *Mkru*, and the mountain of *Vatsa* in *Curu* or *Siberia*, which last is most probably an imaginary place in that country. The place of *Rama* was called *Arima* by *Muselman* writers; and they said that it was under the equator, and exactly half way between the straits of *Alexander* or *Malaca*, and those of *Hercules* or *Gades* in the west: and they gave the name of *Gadir* or *Gades* to these two straits, both leading into two vast *Mediterranean* seas; and through *Arima* the *Hindus*, and even some *Arabian* authors, it is said, made their first meridian to pass. A L I - COSIIGI a *Persian* astronomer, who lived about 350 years ago, says, that in his time some *Hindus* placed their first meridian at *Cancadora*, or *Jum-eotc* in the east.* I believe that some of them did so formerly, and this of course occasioned afterwards some confusion. Their first meridian then passed through the eastern *Cerne*, and the last through the western one, the several islands of which tract were the original islands of the blessed. When this mode of reckoning was altered, the meridian was placed in the middle of the world yet it still passed through the eastern *Cerne*; though through a different part of it. This

* *Abulfedse Chorasmiae, &c. descriptio hit. Gcograph. rain*, vol. iii. p. 9.

induced them also to bring one extremity of the western *Cerne* under the same meridian, probably for the sake of symmetry, which was certainly a sufficient reason with them. Thus the iron peaks of the two *Tri-cutadrh* fell in the same meridian, and the northern one might be about *Nova-Zembla*.

This made me suppose, on my first acquaintance with the *Puranas*, that the *White Island* was an *Utopian* land, and I resolved of course to give myself no further trouble about it. The ingenious Mr. BAILLY would not have failed, to have considered this projection of the northern *Tri-cuta*, as a confirmation of his own system. There is another instance of the fondness of the *Hindus* for a symmetrical arrangement, and noticed by STRABO, as we have seen in the first part. The mountains to the north of *India* are in an oblique direction, and the first range of the snowy mountains is in the same line with *Romaeapattan* or *Rome*, and *Vamapuri* or *Jumcote*, as placed by the *Hindus*, one at the furthest extremities of the west, and the other in the same manner toward the east, as represented in the second number of the accompanying plate. But as this oblique direction of the mountains to the north of *India*, does not look so well in the mode of projection adopted by the *Hindus*, they have represented them in a parallel direction with the equator; and with them *Jumcote* and *Rome*. STRABO highly reprobates that alteration in the direction of the mountains to the north of *India*; and which in his time, had been adopted by geographers in the west.

The two *Gadirs*, called the eastern and western gates, by *Arab* and *Persian* authors, are in an oblique direction, and may be called the terrestrial gates;

for in heaven there are also two gateways, one in the west in the tropic of *Cancer* and the other in the east in the other tropic. These were called the gates of the sun: the southern one was denominated the water gate, and the fire gate was in the north. The souls of the departed ascend through one gate, and those who are to be born again descend through the other, according to western mythology. The *Hindus* have also two roads, one in the north or left, and the other in the south. Those who follow the left path, ascend through the northern road; and those, who follow the right one, ascend through the southern path.

III.

On the LANGUAGES and LITERATURE of the INDO-CHINESE NATIONS.

BY J. LEYDEN, U. V.

THE inhabitants of the regions which lie between *India* and *China*, and the greater part of the islanders of the eastern sea, though divided into numerous tribes, and equally dissimilar in their languages and manners, may yet with propriety be characterized by the term *Indo-Chinese*. Situated between *India* and *China*, each of which proudly styles itself the most ancient among the nations of the earth, they have contented themselves with more modest claims to antiquity, and professed to borrow from one or other of their neighbours the principal features of their religion, laws and manners. The different periods, however, at which these were adopted in different countries, the various degrees of civilization, and the pre-existing habits on which they were engrafted, have produced a diversity of national characteristics, by which they are not only distinguished from the *Indian* and *Chinese* nations, but also from one another, notwithstanding their common mixed origin.

The intercourse of *Europeans* with the *Indo-Chinese* nations, though, for the first two centuries after the arrival of the *Portuguese* in the-east, scarcely inferior to that which was carried on with *India* or *China*, was not of such a kind as to furnish us with a very accurate or extensive knowledge of their laws, manners or literature; and for more than a century it has been rather declining than increasing. Neither* since our

late rapid acquisitions in *Indian* languages and literature, have we obtained any important accessions to our information in this quarter; though both political and literary reasons seem to require them.

materials of this imperfect sketch were chiefly collected in the course of a voyage, which the state of my health caused me to take to the eastern isles, in 1805, during which I resided some time at *Penang*, and visited *Achi*, with some other places on the coast of *Sumatra* and the *Malayan* peninsula. Cultivating an intercourse with a variety of individuals of different eastern tribes, I availed myself of the facilities which the situation presented, to correct the vague ideas which I had previously entertained, concerning their languages, literature and the filiation of their tribes. Though my information was chiefly collected from native sources, yet it sometimes happened, that these were not exactly such as I should have preferred, had better been attainable; and some times too, from the indifferent state of my health and other causes, I was not able to avail myself of these sources of information to the extent I could have wished. Feeling myself equally embarrassed by the extent of the subject, the difficulty of the research, and, perhaps I may add, in some instances, by the novelty of the investigation, I should have hesitated to lay before 'the Asiatic Society these imperfect results, had I had any immediate prospect of pursuing the discussion. I do not however despair of being able, at no very distant period, to offer some more minute and correct views of several of the subjects treated here in a cursory manner; and, at all events, I trust this attempt to introduce order and arrangement into a subject at once so extensive and intricate, and to disentangle it from a degree of confusion which seemed almost in-

extricable, may not be altogether without its use; but may, even where I have failed, serve to point out the proper method of investigation*

The *Indo-Chinese* nations, at a very early period, seem to have generally embraced the system of BUDD'HA. From the want of original historical documents, we can only conjecture the period at which this event took place, in the different regions over "which it has extended; but at present it is chiefly confined to the continent. The coasts of the *Malayan* peninsula, and of the greater part of the eastern is are chiefly occupied by the *Moslems*. The original inhabitants, therefore, being for the most part confined to the interior of these islands, are still very imperfectly known to *Europeans*; so that it is often impossible to determine, whether their religious institutions are most connected with the tenets of BRAH*MA or BUPD'HA, and often to reduce them to any known system. From the names and epithets, however, of some of their deities, even as given in the vulgar and incurious manner of common navigators, it is often easy to discover their connexion with*fc the grand features of *Hindu* superstition; but our notices concerning them are generally too scanty, and our narratives too erroneous, to enable us to classify them with absolute certainty. Such is the difference of oriental and *European* manners, that the simplest narrator is apt to mingle conjecture with observation; while an absurd affectation of superior sagacity and a disdain of vulgar superstitions and prejudices, often prevent those who have had the opportunity of observation, from detailing the most useful pieces of information, or induce them to reject, as anile and useless fables, the mythological narratives which would enable us to determine the origin of a nation or a tribe.

With the exception of the *Malays*, and perhaps some rude tribes of mountaineers, the nations who occupy the countries which extend from *India* to *China*, profess only one religion, and adhere almost solely to the system of BIDD'HA. In so vast an extent of country some diversity of local institutions is always to be expected ; but the spirit of the system and its influence on the manners of the people, in the same state of civilization, is essentially the same from *Chatigan* to *China*. This system in its grand features identifies itself with that which prevails in *Nepal*, *Butan*, and *Tibet*, and has extended itself over the immense regions of *Chin*, *Cham*, and *Japuhi*, or *China*, *Tartan*, and *Japan*. Though it does not appear that all the nations who occupy this prodigious extent of territory employ the same learned language in the preservation of their sacred books and religious tracts, yet this is the case with the *Indo-Chinese* nations, who, with the *Singhalese*, or inhabitants of *Ceylon*, uniformly employ the *Belli* or *Pali*, in the sacred compositions of the *Buddhist* sect. This language does not exist as a vernacular tongue, but is the language of religion, learning, and science, and appears to have exerted an influence over the vernacular languages of the *Indo-Chinese* nations, similar to that which the *Sanskrit* has exhibited among the popular languages of *Hindustan* and *Dekhin*.

The *Malaya* language, and the more original languages of the eastern isles, seem in their original formation, to have been polysyllabic, like *Sanskrit*, *Pali*, and the spoken dialects of *India*. The modifications which these languages have received from a foreign source, seem for the most part, to have been effected, rather by the immediate agency of *San-*

scrit than of *Pali*; though the influence of this latter is not to be entirely excluded. But several of them liave been a second time modified, by the introduction of *Arabic*, as the language of religion and learning, after the conversion of several of these tribes to the *Mahummedan* faith.

The vernacular *Indo-Chinese* languages on the continent, seem all to be, in their original structure, either purely monosyllabic, like the spoken languages of *China*[^] or they incline so much to this class, that it may be strongly suspected, that the few original polysyllables which they contain, have either been immediately derived from the *Pali*, or formed of coalescing monosyllables. These languages are all prodigiously varied by accentuation, like the spoken languages of *China*; and every foreign modification which they have received seems to have been immediately derived from the *Pali*.

In the paucity of existing monuments, relative to the *Indo-Chinese* nations, no better method presented itself, either for classing their tribes, or laying a foundation for historical researches, than by examining the mutual relation of the several languages which are current among them. This method, when applied *oh* an extensive scale, is always the surest clue for developing the origin of a nation, and indicating the revolutions to which it may have been subjected, either by foreign conquest or colonization. After the relations of the language itself, the ancient monuments and compositions, preserved in it, claim our regard; and I have therefore noted, under their respective heads, such as have come to my knowledge; premising that my opportunities of procuring this species of information have been very unfavourable, **and** of examining them, very limited*

The *Indo-Chinese* languages may be considered in the following order.

Polysyllabic languages.

- 1 Ma % u,
- 2 JaVa, 8
- 3 Bugis,
- 4 Biraa,
- 5 Batta,
- 6 Gala, or Tagala. 12

Monosyllabic languages.

- 7 Rukteng,
- Banna,
- 9-Mon,
- 10 Thay,
- 11 Khohmen,
- Law,
- 13 Andm.

The learned language.

14 Pali.

I. MA LA YU.—The *Malayu* language, so pronounced in the *Malaya* peninsula, but by *Europeans* generally denominated *Malay*, is used by the numerous and cuterprising nation of that name, who are termed *Khik* by the *Siamese*, and *Masu* by the *Barmas*. This language, which from its sweetness, has been termed the *Italian*, and from its widely extended use, the *Hindostani* of the East, though it coincides with the monosyllabic languages in its general construction and analogies, is properly polysyllabic in its form. Having spread itself over a great extent of country, not only in the *Malaya* peninsula, but far among the eastern isles; and having been propagated by a race more skilled in arms than in letters, it has branched out into almost as many dialects as states, by mixing in different proportions with the native languages of the aboriginal races. This is the circumstance which renders the investigation pf the origin and relations of the *Malayu* language a matter of difficulty, as it becomes necessary to examine the history of the nation, as well as the structure and composition of the language itself. Though used by a nation of comparatively late origin, at least with

respect to the principal features which it at present presents, the history of this nation is still very obscure, rather, it may be presumed, from the want of investigation, than from the want of materials for its illustration. The history of the origin and progress of the *Malayu* tongue, of course partakes of this obscurity; but notwithstanding the great diversity which occurs in the spoken dialects, in the bazar jargon, or as the *Malays* term it, the *Basa Dagang*, of the several *Malay* states, the *Basa Jawiox* written language of composition, is nearly the same in all; and the popular, or vernacular languages, are reckoned pure, in proportion as they approximate to the written language.

Assuming therefore the *Basa Jawi* as the standard of comparison, the *Malayu* language, in its present state, consists of three principal component parts. The first of these, which is rather the most copious and current in the language of conversation, may, perhaps, in the present state of our knowledge, be regarded as original, though it is not only connected with the insular languages, but with some of the monosyllabic, as *Burma* and *T'hay*. The second, which is obviously derived from the *Sanscrit*, is rather inferior in the number of vocables to the first, though as far as regards general use, greatly superior to the third part, which is derived from the *Arabic*. As a spoken language, the *Malayu* exists in the greatest purity in the tin countries, or the peninsula of *Malaya*, which is obviously the *Temala* of PTOLEMY. *Temala* is a regular derivative from the *Malay* vocable *tema*[^] which signifies *tin*, and from this, among other circumstances, we may be permitted to infer the high antiquity of the basis of the *Malay* language, from its giving name to the *Cassiterides* of the east. **The**

Malayu language is spoken in its greatest purity in the states of *Kiddeh* or *Tanna Say*, *Perak*, *Salangor*, *Kittling*, *Johor*, *Tringgano*, *Pahang*, and as far as *Patani*, where it meets the *Siamese*. Among the western *Malays* in general, it is spoken with more purity than among the more easterly isles, but on the coast of *Sumatra*, or *Pulow Purichu*, it is intermixed with the *Batta* and other original languages. The *Menangkabow* race, who seem at an early period to have ruled the whole island of *Sumatra*, whose chief assumes the name of MAHA' RA'JA' of RAJAS, and derives his origin from *Ldnkapura*, speaks a dialect of *Malayu*, which differs considerably from that of the peninsula; but which seems, as far as I can judge, to coincide in many respects with the *Jaxva* or *Javanese* language. The race have probably derived their origin from *Lankdpura* in *Java*. The *Malayu* dialects of *Riydzv* and *Linga* seem to be mixed with *Javanese*, as are those of the *Malay* states on the island of *Java*. The dialect of *Puntiana* and *Sambas*, is purer than that of *Borneo* or of *Banjar*; but that of *Passir*, on the east coast of *Borneo*, is greatly mixed with the original language of *Celebes*, or the *Bugis*. The *Malays* of *Celebes* speak a dialect greatly mixed with *Bugis*, while those of the *Moluccas* and the more eastern isles have adopted such a multitude of foreign words* that their dialect sometimes seems to be quite & different language. The simplicity of structure which the *Malayii* language possesses, in common with those of the monosyllabic class, greatly facilitates this adoption of foreign terms; and the practice is so prevalent in the more easterly isles, that the term *Basa Timor*, or the eastern language, is currently applied to every kind of jargon.

As the *Malayu* language, from its wide extent and the adventurous spirit of the nation, seems to have exerted, in the eastern isles, a modifying influence, similar to that of the *Sanscrit* in *Hindustan* and *JDekhin*, and of the *Pali* among the *Indo-Chinese* nations; it becomes necessary to examine it somewhat more particularly; especially as some of the opinions I have been led to adopt concerning it, are somewhat different from those which have been entertained by names of great authority,

The *Malay* language, according to MAKSDEN, whose opinion has been rather admitted than confirmed by Sir W. JONES, is "a branch or dialect of the widely extended language, prevailing throughout the islands of the *Archipelago*, to which it gives name, (which may be understood to comprehend the *Sunda*, *Philippine*, and *Molucca* islands) and those of the *South Sea*; comprehending, between *Madagascar* on the one hand, and *Easter Island* on the other, both inclusive, the space of full 200 degrees of Longitude. This consideration alone," adds that able author, "is sufficient to give it claim to the highest degree of antiquity, and to originality, as far as that term can be applied. The various dialects of this speech, though they have a wonderful accordance in many essential properties, have experienced those changes which separation, time, and accident produce; and, in respect to the purposes of intercourse, may be classed into several languages, differing considerably from each other*." In another paper, published in the *Archaeologia*, vol. VI. this able author has successfully exhibited a variety of instances of coincidence, both in sound and signifi-

cation,, between the *Malay* and several of the eastern dialects, lly attempting to prove too much, however, I apprehend, that he has failed essentially. He has pointed out a few coincidences, but has left the mass of the language totally unaccounted for; and as the few coinciding words may all have been derived from a common source, it is perhaps a more natural inference to conclude that they have all been modified by some general language, than with Sir W. JONES, to determine that the parent of them all has been the *Sanscrit*. The same author, in his history of *Sumatra*, seems inclined to think that the *Malay* language was indigenous in the *Malay* peninsula, from which it extended itself among the eastern isles, till it became the *lingua franca* of that part of the globe. The author of the description of *Siam*, in the modern part of the *Universal History*, not only assigns a very different origin to the language, but accounts in a very different manner for its uncommon extent. Describing *Malacca*, he observes, " The *Malayan* tongue is formed out of the languages of the different nations which resort hither, by selecting the choicest words in each. Hence it is reckoned the most agreeable and elegant in all the *Indies*, which quality, joined to its use in trade, causes it to be learned by the remotest eastern people/' A language, formed according to this ingenious idea of selection, might probably be remarkably agreeable and elegant, but it would be still more remarkable, as a new phenomenon in the history of nations. It would certainly be a very uncommon occurrence in the history of mankind, to discover a nation so choice in matters of abstract sound, and so refined i i \ their organs of hearing, as to take the trouble to learn a copious and unknown language, for the mere abstract pleasure of gratifying this delicate sense or appetite

for sweet vocalic sounds. Nevertheless, though the author is a little unfortunate in his doctrine of causes, the fact to which he alludes is worthy of attention; for it is not necessary to possess a very minute knowledge of the *Malayu* language, to be able to call its originality in question. It may be safely affirmed, that neither the *Malay lingua franca* of commerce, nor any of the maritime dialects of *Malayu* existed previous to the era of MAUUMMED, in a state similar to that in which they appear at present; and these dialects seem to comprehend all that are usually included under the denomination of the *Malayu* language.

The *Malayu* language, in this limited sense, is obviously indebted to two foreign sources, for the majority of the vocables which compose it, and these are the *Sanscrit* and the *Arabic*.

The connection between the *Sanscrit* and *Malayu* was first remarked by Sir W. JONES, and Mr. MARSDEN has confirmed the fact, by about fifteen examples, selected, as he says, with little pains, from a *Malay* dictionary, which had he been acquainted with the *Sanscrit* language, he might with very little labour, have extended to fifteen hundred, or perhaps five thousand. Many of the *Sanscrit* words in the *Malayu*, as he observes, are such as the progress of civilization must soon have rendered necessary, being frequently expressive of mental feelings, or such modes of thinking as naturally result from the social habits of mankind, or from the evils which tend to interrupt them. Many of the names of the common objects of sensation are also of *Sanscrit* origin; nevertheless, the simplest part of the *Malayu* language, and that which is most indispensable to its existence

as a distinct tongue, is certainly not derived from the *Sanscrit*.

With respect to the connection between *Arabic* and *Malayu*, MARSDEN observes, that the latter language abounds with *Arabic* words, which writers affect to introduce, because this display of literary skill is, at the same time, a proof of their religious knowledge. He adds, that these words are generally legal or metaphysical terms, borrowed from the Koran or its commentaries, that they are never expressive of* simple ideas, are rarely used in conversation, and, with few exceptions, seem jiever to have been thoroughly incorporated into the language. This account of the introduction of *Arabic* into *Malayu* is unexceptionably just, excepting with respect to the use of *Arabic* terms in conversation, which is affected by all *Malays* who have any pretensions to literature. The number of *Arabic* vocables too, that have been introduced into *Malay* compositions, though certainly inferior to those of *Sanscrit* oirgih, are considerably more numerous than might be supposed from this statement; or rather, as in *Persic* and *Turki*, it is difficult to assign any bounds to their introduction, but the pleasure of the writer. It may also be observed here, that in the *Malayu* language, *Arabic* plurals are very commonly used as singulars, as often happens in *Turki*, and other dialects which admit of a mixture of *Arabic*. MARSDEN has mentioned another peculiarity, in which *Arabic* vocables, adopted by the *Malaya*, differ from adopted *Sanscrit* terms. While the *Arabic* words retain their peculiar and harsh pronuneintion, those of *Sanscrit* origin are softened down, and assimilated with the rest of the language. This observation must likewise be taken with many limitations; for numerous words, of Ara-

tic origin, are so completely assimilated to the *Malayu* pronunciation, that they are no longer capable of being recognized, even by a native *Arab*, unless by attention to their radicals ; the *ain* and *ghain*, in particular, excepting in religious terms, are very generally converted into *Alif* and *Gaf*, both in writing and pronunciation. It is certain, however, that *Arabic* Words are naturally untractable, and are apt to have & foreign appearance when assumed into any other language, in spite of all modifications. The *Arabic* is a language so complete in itself, and so peculiar in its structure, that it is as little capable of coalescing neatly with any other language, as a curved Jine with a straight one.

MARSDEN has likewise hazarded an opinion, that the polish, which the *Malayu* has derived from *Sanscrit* or *Hinduvi*, has been obtained immediately from the natives of *Guzerat*, previous to the debasement of the genuine *Hinduvi* of the northern provinces, by the mixture of *Arabic* nouns, and the abuse of verbal auxiliaries. The resort of the people of '*Guzerat* to *Malacca*, he adds, " is particularly noticed by DE BARROS and other authentic writers; and it is well known that the *Hindu* language has been preserved with more purity in that, than in any other maritime province of *India*." To this, it is sufficient to answer, that the *Sanscrit* vocables, adopted in *Malayu* and *Guzerati*, are generally preserved purer in the former than in the latter; that the *Guzerati* has no pretensions to be considered as a pure dialect of *Hinduvi*, but on the contrary, is one of the very first that was corrupted by a mixture of *Arabic*, and that long prior to the period mentioned t>y DE BARROS. The *Bengali* language itself, corrupted in pronunciation, as it certainly is, might have

been more safely adopted, as the medium for the introduction of *Sanskrit* vocables into *Malayu*. Many *Sanskrit* words that are in current use in *Bengali*, likewise occur in *Malayu*, with almost the very same pronunciation. Of this it is easy to produce a multitude of instances. The following are such as present themselves spontaneously :

<i>Beng.</i>	<i>Malay.</i>
Tot'hapi.	Tatapi. but, however.
Punah.	Pun. farther, again.
Tutkale.	Tutkala. then.
Pongsh.	Bangsu. a race or family.
Kirlihu or Kichiu.	Kichi. a little.
Inp»»it, a signal.	Ingat. notice memory.
Baiting, a gift, a thin^r, a quality.	Barang-barang, any thing.

But it is needless to adduce further instances; as the *Malay* history and the language itself, exhibit traces sufficiently clear, to direct us to the region, with which the *Malays* had the most frequent intercourse, at an early period, and from which their language seems to have received the most considerable modifications, and that is the ancient kingdom of *Kalinga*. Here I am again under the necessity of dissenting from MARSDEN'S opinion. He says, "It is evident, that from the *Telinga*, or the *Tamool*, the *Malayan* has not received any portion of its improvement." I apprehend that the express reverse of this opinion is evident; for the *Malays*, at this very period, know the *Coromandel* coast by no other name than *Tamm Kelbig*, the land of *Keling* or *Kalinga*: a multitude of compositions, current among them, profess to be translations from the *Basa-Keling*, or *Kalinga* language; and the *Malayu* language contains a great number of words that are *Tamul*, *Malayalam* > and *Telinga*; though neither *Sanskrit*, *Hinduvi*, nor *Guzerdti*; and a variety that are only to be found in *Telinga*, the vernacular language of the *Kalinga* Dcsa,

For the same reasons that I infer an ancient intercourse to have subsisted between the *Malays* and *Kalingas*, I am induced to think that a very intimate connection subsisted, at a very early period, between the *Malays* and *Javanese*. Not only the proximity of the island of *Java*, and the constant intercourse between the *Malays* and *Javanese*, point to this connection, but the whole of *Malay* literature, the state of the language, and the whole series of *Malay* history, confirm it*. It is from the *Javanese* that the *Malays* profess to have received all their earlier mythological fables; and a great variety of their books profess to be translations from that language: even in compositions professedly translated from the *Keling* language, the *Javanese* name of the story is often mentioned: and almost every *Sanscrit* term, that occurs in *Malaya*, is likewise to be found in the *Basa Dalam Jawa*, the high language of *Java*, or rather the language of the interior, - though a multitude of *Sanscrit* words, current in the *Javanese* language, are not to be found in the *Malayu*. Besides many of the *Malay* states, and those of the greatest antiquity, are known to have been founded by *Javanese* adventurers, anterior to the arrival of the *Arabs*: and if the historical traditions of the *Malays* were better known, there are many reasons for supposing, that more of them would be found to claim the same origin.

The greater part of the words of *Sanscrit* origin, found in *Malayu*, do not appear to have been introduced through the medium of the *Bali*. In many instances, the *Malayu* form approaches nearer the pure *Sanscrit* than even the *Bali* itself; and many mythological stories exist in *Malayu*; and mythological characters are introduced in them, that as far as I have been able to learn, do not occur in *Bali*.

compositions at all, nor in any of the *Indo-Chinese* languages of the continent.

But fliter assigning the *Arabic* and *Sanscrit* vocables to their proper sources, a large proportion of words in the language will still remain unaccounted for; and these words too, expressive of the most simple class of our ideas, and the most remarkable objects in nature. This part of the language, which in comparison of the rest, may be termed native or original, MAKSDEN attributes to what he reckons the original insular language of the *South Seas*; and this original language, again Sir W. JONES pronounces a derivative from the *Sanscrit*. That it is not *Sanscrit*, a very slender knowledge of the two languages is sufficient to evince, \ and if this original part should itself turn out to be derived, as I apprehend, from different sources, the idea of an original insular language will fall to the ground. Now there are a variety of reasons for supposing that this part of the *Malayu* language, which might be imagined the most simple and original, is in reality, more corrupted and mixed, than those parts which are confessedly derived from a foreign source. Several of the *Malaya* terms, which express the most simple and remarkable objects in nature, appear to be only gross auricular corruptions of true regular terms in the more ancient eastern languages, *asjazva*, *Bag is*, *THay*. and *Barrna*; and many of the simplest objects are not distinguished in *Malayu* by simple words, but by compound metaphorical and significant terms. The omission of the first syllable, in words derived from afoieigu language, whether ancient or modern, is a fiequent practice in the *Malaya* language : thus the *Sanscrit* *Avatara* becomes *Bitara*, and thus *rurnbulum*, the moon, in *Javanese*, becomes *Biilun* in *Malayu*—and *Mdputi*, which signifies *white*, in *Bugis*, becomes *put*

in *Malayu*. Again the metaphorical term *mata-hari*, which literally signifies the eye of day, is the only native term for the sun ; though *Chinkerwala*, a corruption of the *Bali* term *Chakraxwala*, has been adopted in the higher dialect, or poetical style, termed the *Basa Dalam*. The *Malay* term *tuhin* which signifies *the aged*, is used as synonymous with *Allahfaala*^ which they have adopted from the *Arabic*. A number of *T'hay* vocables occur in *Malayu* ; but, for the most part, they are neither expressive of our simplest ideas, nor of the most remarkable objects in nature, excepting perhaps *ku*, the contracted term of *Aku*, I, in *Malayu*, which is the same in *T'kay* or *Siamese*. A variety, however, of important words seem to have been adopted from the *Barma* language, especially in the verbal auxiliaries ; and in most of these instances, it may be observed, that the *Malayu* pronunciation coincides better with that of *Tavay*, or *Tinnau*, than with that of the *Barmas* proper. Thus the substantive verbal auxiliary of the present, *adda*, seems to be only a modification of the more simple *da* or *de* of the *Barma* language. The past *suda* of the *Barma syi de*, the auxiliary of the future *jadi* of the *Barma ra-de*, pronounced *ya-d£* or *ja-de*, *mdw*, will or may, is a modification of the *Barma Mi*, or *minh* and the permissive auxiliary *leh* of the *Barma IL* Of the connection of the *Malayu* with any of the spoken dialects of *China*, it is more difficult to speak with accuracy, in the present state of our knowledge. BARROW, and some other authors of reputation, are inclined to attribute the origin of the *Malay* tribes to the nations of *China*; and that author observes, that many words, in the languages of *Sumatra*, are similar ; i sound to *Chinese* vocables; and that the corresponding words generally express the same idea in both languages. Of the value of this opinion it is not easy to speak in correct terms, for the proper *Chinese* languages, are

at least ten in number, and the dialects of *Sumatra*, vary almost as much, on a small scale, as the dialects of the *Chinese*; and to jumble together a number of corresponding words in all those dialects, may therefore be no very difficult task. Some coincidences there certainly are, between the *Malayu* and the *Chinese-Mandarin* language; thus in the first personal pronoun, *saya* and *gua*, which both signify *I in Malays* very nearly coincide with the *Chinese* *sa* and *ngo*, which have the same signification; but, on the whole-, these coincidences seem neither very numerous nor important.

The *Malaya* language is extremely well fitted for being a *Lingua Franca*, or general medium of communication among the eastern isles, by the smoothness and sweetness of its tone, and the simplicity of its structure and construction. Its simple pronouns indicate rank and situation, and are almost as numerous as in *Chinese*; but the different dialects of the *Malayu* vary considerably, both in the use of the pronouns and of the verbal auxiliaries. It may also be observed, that the more mixed and impure any dialect of *Malayu* is, it is more verbose, more indefinite in its expressions, and more loaded with useless auxiliaries and epithets, which encumber the language, without adding either elegance, force, or dignity. The beauty and elegance of the *Malayu* is its simplicity; and the purity of its minor dialects may often be ascertained by this criterion alone.

The literature of the *Malays*, though the language is well adapted for poetry, is not distinguished by many features of originality. A degree of monotony and repetition occurs in all the compositions of the monosyllabic languages, Which has a great tendency

to damp the ardour of composition, and extinguish poetical fire- The construction of the *Malay* is analogous to that of the monosyllabic languages, and there is also considerable similarity in the character of its compositions. The most favourite species of composition among the *Malays*, is the *Pantun*, a word which is generally translated *song*, but which perhaps might with more propriety be rendered *simile* or *proverb*, as it consists of a simile, proverb, or apophthegm versified, and its application. A *Pantun* is a rhyming quatrain, and is always restricted to four lines; hence it affects a kind of oracular brevity, which is very difficult to be comprehended by *Europeans*, who can seldom perceive any connection between the similitude and the application. The *Malays* allege, that the application of the image, maxim, or similitude, is always accurate; but it may be suspected that if one half of the verse be for the sense, it often happens that the other is only for the rhyme, as in the ancient *JFilsh* triads or triplets, in which there is professedly no connection between the natural image and the moral maxim. These *Pantuns* the *Malays* often recite, in alternate contest, for several hours; the preceding *Pantun* always furnishing the catch-word to that which follows, until one of the parties be silenced or vanquished, or as the *Malays* express it, *be dead, suda mati*. Many of these *Pantuns* bear no inconsiderable resemblances to the *Dohras* and *Kubitas* in the ancient *Hinduvi* and *Vruja* dialects of *Hindustan**

The *Sdyer* is another species of composition, which is analogous to the *Persic Musnevi* Moral poems, resembling the *Pundnamths* of the *Persians*, didactic works, or descriptive compositions and legendary or heroic narratives, are composed in this measure. Tlje

Cfieriitra *ior *Hikaiat*; also denominated *Chitra* and *Kugg&win*, from the *Javanese*, is more generally written in prose, but frequently intermixed with verse, both M ,the' measures of the *Sdyermd Pant&n*. These *Cheritras* contain the mythological stories current afttong the *Malay* tribes, and also fragments of their history, embellished in a poetical manner. The three great sources of all the *Malay* legends are the *Javanese*, *Keling* and *Arabic* languages, but in the compositions of latter date, the characters and incidents are so mixed, that it is not always easy to determine to which of these sources they ought to be referred.¹ There is also one class of stories which the learned *Malays* term *Susupun*, I imagine from an ancient dynasty of *Javanese* princes to whom they relate. Some of these legends also coincide in the general Atory with those of the *Siamese*, as the *Malay Selimbari* with the *Siamese Khunp'hen*; and the *Hikaiat Shah Murdqñ\|v\|t\|* the *Siamese Lin-tdng*: When characters familiar in *Sanscrit* mythology are introduced into, the *Mafoy* legends, their adventures ai; generally araus ferred by the *Malays* to the interior of *Javai* and even *Arabian* characters are^often represented as performing their adventures in the *Malay* countvie^r-n Many of these narratives exist both in prose an4 verse, and of several there seem to be two editions; one derived immediately from the *Javanese* language, and which commonly contains a ponsider-s^ble number of *Javanese* vocables; the other from the *Keling*, which often contains a certain proportion of words more immediately derived from the *Sanscrit* and *tetivga**~

Of this latter class are probably the narratives **tenned** *tfika'tyt Pindawa*, or *Pandu* stories, which

178 ON THE LANGUAGES AND LITERATURE

deefti jctffcdatf vewiottB, or rather abridgements of the different pirn of tte Makabttfattfaj some of ^feteto> in feaLiity, gtoei the otitic of the stoiy, as firithfully as tlief po^suia* abridgmnts of ty which I lufce perused in Mahr&ta^ Tamui or Tetngal 4m ctaly acctiainJted Hfiillh the- following A/ilfoy Hi* kaitote of this class; Pindmxt 1LWM< the stwy of ffft ffc&Pandfo; Pindma Jayu, the vifctory of she Pan* d##; Pmdttted Herj#4di, the gaming of th« Ptindtfifj Pindma Pittfam bait, the Pandfo borrowing a #4* /tee/ Pindakd berjetMl kapar, the; PantKi* seBfffg y«6< The Hikaiat M^fta Raja Bumd of Pw^folt NikmskrtjQT account of the contest? between BHAHMA aind Vr&ttNU* professes to be transited frow ^Vie jfoftg-af the dramatist MONO-A^AUTA NI^A'AA.* Thfc S#h+SipMtdidf o* history of a Keting RAJAH jir^ fe»bty tfSrtofed from the same sureU. The Nikdidt \$i4 Rama 14 r\$dkoned a, Sutopm story, a* ire the JST^ww Ifidntdi history of I^ttika, the Battnm Sehks the Hah K6bm, or history of the war with the Ap*»> the JtdjM \$at* Ninggatvong, the Hikaiat Bida Sari, the Hikamt Raja Pikermadi or ViCfcAWAiiiWA GfiSitiTRA, the Hikaiat Derma UA*AH, and the HU hunt KatH* Damna or Malay version of the Katll tt &amna.

The following are Javanese telations* the Hikaiat ChiMit WunttmgpiMti RAJA« of RirrMty in tlteki terfor df Jitetf, tile Hikaiat Jarana TamaM, or tha fove of adV6nta*es of a chieftain of MinjHMhu, i& JOctij composed by AtrmKA, the KiUna rtrbujtty* Cheritra, or story of a prince of Kirriptin) th* ^iM%# Perbujaya Cheritra, the JWVa Kiamong Cheritra,ot Mm*f of a ftiflCeas dfDafta, ia «la»a_ carted dfffcy t^f^NQtr^o BAPAXGCHA«AR BI^IA^ Md flfcttd by

BMABA KAX-AJ- tile *Jar an Kiiinafig Cheritra* \ *tbk *Ratu B&der Kistm Cheritm*; the *Pangfr WMin* * pt, history of INU KintTAPUTti; the *Gambar Witfr Putra*; the *Gambar Sri Ratu An&rWAvti M&la* \$*i or history, of GAMBAR SRI, Princess of Dah# irt* RAJA ANU'H of Malaya; the *Naga Bisaru*, or hia^, tory of a Princess of Daha, who was transformed into a snake, and confined in a lake* the *Putti Kota Bistm* or history of VISHNU, the *Kinta-Buhin*, or history of a diief of Ban^arhilin in Java, th£ *Kilana Jjgyang SittrU* orh'tstory of RADIX JAKAK TINANGLU, tha *Angling Thtmavi Raja-Ckcritra*^ and the *Hikaiat, Parang- Pitting*, ot history of the hatchet without the h&ndle. To the same source are probably to b\$ neferred*.the following, if they are not purely of Malay composition; the *Hikaiat Pelandyk Jinakfy* dr history of the sagacious hogdeer. The *HikaiqA Burring Pinggey*; or history of a wonderful bdrdo*-The *Dena Mandu*; *Ckeritra*, the *Sayer Sri Bathi*, the *Hikaiat Sian* and the *Hikaiat Rajah Boodtfk*.

The following are modifications of Arabic narratives, accommodated, however, to the peculiarities of the Malay u,mzxm&r\$. and customs. The *Hikaiat Amir, Humddi* The *Hikaiat Rajah Kheibet* \ the chief of tbi. Jewish tribe of Kheiber in Arabia. The *Hikaiat Rajah\Hinduk*, the *Hikaiat Mahumrned Hanifah* > tbs *Hikaiat Khajch Maimim*, the *Hikdit Ebis* the *Hikaiat /Rajah ShahMurdan*, the *Hikaiat Sultan Ibrahim-ibn-Adhtm* > the *Hikaiat Sekunder Dulkharxti*?ti< The Koran is also translated into Malayu in the same paraphrastic manner as into Persic.

There-are many Malayu compositions,of * hfsto\$iesA nature, though they ai^not so common a# \$&#

180, ON THE LANGUAGES AND LITERATURE

classes that have been enumerated; such as the *Hikaia Rajah-bangsu*, which I have not seen, but which has been described to me as a genealogical history of the *Malay* RAJAHS. The *Hikaia Malaka*, which relates the founding* of that city by & *Javanese* adventurer^ the arrival of the *Portuguese* and the combats of the *Malays*, with ALBUQUERQUE and the Other *Portuguese* commanders. The *Hikaia Pitra-jaya-Putti*, or history of an ancient Rajah of *Malacca*, the *Hikaia Achl*^ or history of *Achi* or *Achin* in *Sumatra* and the *Hikaia Hang-Tuha*, or the adventures of a *Malay* chief during the reign of the last Rajah of *Malacca*^ and the account of a *Malay* embassy sent to *Mekka* and *Constantinople*, to request assistance against the *Portuguese*. Such historical narrative* are extremely numerous; indeed there is reason to believe that there is one of every state or tribe; and though occasionally embellished by fiction, it is only from them that we can obtain any outline of the *Malay* history, and of the progress of the nation. The juridical customs or traditions of the *Malays* have likewise been collected into codes of different antiquity and authority. Among those of the greatest authority are the *Undang Undang*^ and the *Addat Malayu*. The most ancient of these regulations, however, appear to have been adopted from the *Japanese RXXiiBugis*. Particular states have at different periods composed peculiar regulations; as the *Addat Kiddeh*, which were compiled by Rajah SHAH ALUM, ittAm Heg. 1151.

No dramatic compositions, in the *Malayu* language^ have fallen, as yet, into my hands, though many of them are said to exist. Scenic exhibition* termed " *Faycmg-wayang* were till lately, very com-

»on in the peninsula of *Malayu*, but are now represented as less frequently exhibited- The subjects of the *Malayu* dramas are the same as those of their histories and romances, from which, like the dramatic compositions of the *Siamese* and *Chinese*, they only differ in assuming the form of dialogue and soliloquy, the progress of the incidents being generally the same.

The following specimens of the *Malayu JPantun* and *Sayer* will exhibit the measure of the verse and the style of the composition. The first *Pantiin* is a challenge to engage in a poetical contest. The rest exhibit the peculiar images introduced, and the manner of presenting them in the *Pantun**

Tuan bulu, saya tumiang
Martleh kita berkiler taji
Tuan sapulu, saya sumbilan
Marileh kita bersindir nyani.

You are a bamboo and I am but a slender twig;
Yet come on, let us sharpen our weapons ;
You are as ten, and I am only as nine;
Yet come, let us contend in ironical verse,

Boah dilama ber pangsus pangsus
Samajuga bijinya merah
Jangan tuan berpilis bangsu
Samajuga daranya merah.

The pomegranate has many partitions,
But the seed is equally red in them all;
Do not give an undue preference to a race of men,
For the blood is equally red in them all.

Boah mamplum deri putopi
Masa sabiji de kuluni rusa

Tuan Islam saya Nosrami
Sama sama manangung dtisa.

Of all the Mangoes of *Patani*
A ripe one is but a mouthful to a stag;
You are a Moslem and I am a Christian,
But we must equally bear our own faults*

Batang padi jangan de rurut
Kalu de rurut rusa batangnya
Hati muda jangan de tunit
Kalu deturut rusa badinya.

Shake not the rice stalk,
If you shake it the stalk is ruined :
Do not yield to youthful inclination,
If you yield your person is ruined.

Siri kuning deri *Patani*
Pinang muda deri *Malaka*
Puti kuning ana'k Nasraai
Itu membawa badin chilaka.

The yellow betel leaf of *Patani*,
The fresh betel-nut of *Malacca*,
A white yeJtaw dbristian damsel,
Bring a person to total ruin.

The following passage of the *SUimbari* is given as a specimen of the *Sayer* verse, in which the *Malay* romances and moral poems are generally composed. In both measure and style they exhibit considerable resemblance to the ancient *English* and *French* romances; there is little variety of pause or accent, and the line consists indifferently of eight or nine syllables, one long syllable being reckf^ed equivalent to two short.

OF THE INDO-CHINESE NATIONS.

Tutkala tuan lunkab de natang
Mata majnandang sepurti bintang
Chahianya Hmpab gilang gumilaag
Teadaleh abang dapat mamandang
Pipinya bagei pau de lalang
[Bersambnt.dan.gan](#) lehernyajinjang
Paras sepurti gumbat daa wayang
Barang de makan berbayang bayang
Dahinya bagei sahari bvtun
Kinningnya bintuh bagei detiUang
Lalu de ambiljadikan tulun
Mamfcki chmchin permata *Selun*
Changgeynya panjang ber kilat kilat
Sepurti mutiara suda tericat
Pinggangnya ramping terlalu chant ik
Leher laksana.gumbat delarik
Mungluarkan kata yang patah chirdik
JBibirnya bagei patey qhicharik
Teada wamaki laku her, saja
Giginya itam bukkus ber baja
Chartik moilik gilang de Raja
Bersunting kutum bunga Seraja,
Parasnya elok bukun kapalang
Intahkan jiwa garangan hilang
Kapada mata suda terpandaug
Teadaleh dapat kumbali pulang.

When, my mistress looks forth from her window.
Her eye sparkling like a star,
Its brilliant rays glancing and glittering
Her elder brother cannot support its lustre ;
Xitce the red niangoe is the hue of "her" cheek,
Becoming her tapering neck,
Xraveiaed with shadows whenever she swallows:
Her features like those of a statue or scenic figure,,
JHer forehead like the new moon in Us fiijst day,

Her eye-brows curved, so fair I could devour her
 Long has she been chosen to be my mistress.
 Wearing a ring set with gems of *Ceylon*,
 Her long nails shining like lightning,
 Transparent as a string of pearls,
 Her waist slender and extremely elegant,
 Her neck turned like a polished statue,
 Eloquent in the enunciation of her words,
 Her parting lips like the crimson red wood
 Not by dress,* but by herself adorned ;
 Black are her teeth stained with *baja* powder.
 Graceful, slender, appearing like a queen,
 Her locks adorned with the *Seraja* flowers,
 Her features beautiful with no defect of symmetry,
 My soul is often fluttering ready to depart,
 Glancing eagerly forth from my eyes,
 And quite unable to return to its station.

The character generally used by the *Malays*, is a modification of the *Arabic*; and, in addition to the proper *Arabic* alphabet, the *Malayu* uses six letters, of which one is the *Persic chi*, a second the slurred *dal*, of the *Hindostani*, two more correspond in power to the *Persic* and *Hindostani pa* and *ga*, but are written of a different form, and the remaining two, *nga* and *nya*, are peculiar in form, but correspond to the nasals of the first and second series of the *Deva-Nagari* alphabet. The *Malays of Java*, however, often use the *Javanese* character, to express their own language, as those of *Celebes* do the *Bugis*. In the *Moluccas*, the *Latin* character has obtained some degree of currency, even among the *Malays*, and is sometimes used by them to express the *Malayu* language.

The *Malayu* language was one of the first cultivated in the east by *Europeans*. The first attempt to form a grammar or dictionary of it, as far as I know, was

made by DAVIITHAEX. who published in *Malay u* and *Dutch*, a vocabulary with some grammatical observations. At the request of Cardinal BARBERINI, the *Dutch* was rendered into *Latin*, and published-with the *Propaganda* types at *Rome*, 1631, under the title of " *Dictionarium Malaico-Latinum et Latino-Malaicum, operd et studio DAVmis HAEX.*" This is a work of some merit, but seems to have been composed in the *Moluccas*, and inclines to the *Basa Timor*, or eastern dialect of the *Malayu*. The author has giveu a short lfst of *Tarnata* and *Portuguese* words, that have been adopted into *Malaya* and some useful observations on the phraseology. Professor THUNBEKG, probably by mistake, mentions this work as published in 1707. It seems to have served among the *Dutch*, as a basis for similar compilations. The " *Malaica Collectanea Vocabularia*"- or collection of vocabularies, was printed at *Batavia* in 1707-8, in 2 vols, 4to. and the " *Dictionarium of te Woord ende Spraak bock in de Dutsche en de Makyschc Tale*" at the same place in 1708, rn 4to. A " *Maleische Spraak-kunst*" or *Malay Grammar*, was published by GEORGE HEXDRIC WERNDLY, at *Amsterdam*, in 1726, 8vo. A " *Nieuwe Woordenschaft in Neder-Duitsch, Afakisch en Portugeesch*, was also published at *Batavia* in 8vo. 1780. The *English* have also contributed their share to the cultivation of this language. BOWREY'S *Grammar and Dictionary of the Malay language* were published at *London* in 1701, in 4to; after the author had passed nineteen years in trading among the eastern isles. This is a work of great merit and labour, and though the *English* character only is used, yet the pronunciation and the signification of ward* a?e generally given with great accuracy. BOWRIEY, however, had the assistance of the two eminent orien* talists, HVDE and MARSHALL, in its composition,

both of whom were excellently skilled in the language, .la iSOl was published at London, "A Dictionary of the *Malay* tongue, to which is prefixed, a Grammar of that language, by JAMES HOWISON, jM. D." The author founds his claims on ten years acquaintance with the *Malays*, and their language. Trouie the scarcity of Bow air's wrk, I have not been able to compare it with the publication of Dr. Howison, but I suspect the additions of the latter to be neither numerous nor important* One improvement he has attempted, and it is the following, "In giving the *Malay* words in the *Arabic* character," says he, "we have followed the excellent example of Bickel and Gutschmidt in their *Persian* and *Mindovstanee* Dictionaries, and it is, in fact, the character used by the *Malays* themselves." But had Dr. Howison been acquainted with the *Malay* orthography, he would have perceived that this ^barbarous mode of <inverting the *English* character into the *Perm*, «could be of no possible utility, either to an *European*, or an *Asiatic*. The *Malayu* has an established orthography, like the *Arabic*, *Persic** and *Jiindostani*; and this established orthography of *Malay* MSS. he has violated, repeatedly, in every page, not only by spelling the *Malay* words in a mode never used among the *Malays* themselves but by omitting all their peculiar characters, and by using some *Persic* characters, as *m* and *so*, which M'jibich and the *Mt4ay* are mistaken altogether. "A *Smt* Vocabulary, *English & the Malay* <with grammar for the attainment of the *Malay* > published at Calcutta in 1795* The <words> differ little from those which appear in HOWISON'S grammar, prefixed to his *J>ictograph*^, and the vocabulary given by Eoinotdes with *ht m* the explanation of vt#x*i% which; pre;not very ^numerous. JBq^dqs ^p e

wades which have been printed, many Vocabularies and Dictionaries exist in MSS. in *Dutch*, *English* and *Portuguese*; and of these several are in my possession, RELAKD, in his "*Dissertatio de Unguis Insularum Orientalium*" mentions a large MS. Dictionary which he had consulted, composed by LEIVWLKEHL, a *Dutch* clergyman, in *Batavia*, from which he has selected a specimen of the language. Several smaller Vocabularies of *Malayu* have been published, chiefly by voyagers and travellers, with various degrees of accuracy. Being generally constructed in a very hurried manner, by persons devoid of a radical knowledge of the language, and often, as may be presumed, under the necessity of expressing their expressions by a mixture of signs, they generally abound in very ludicrous errors and risible mistakes. Of this kind, many instances might easily be selected from LASULLAUDTETIE'S *Malay* Vocabulary, nor is that published by Professor THU[^]BERG, in his travels, entirely free from them. Besides they are generally mixed with a variety of *lingua frattca*, and other eastern words that are never received in correct *Malayu*.

The sacred scriptures, at an early period, began to be translated into the *Malayu* language. The gospels of MATTHEW and MARK were first published in the *Medayu* language and Arabic character at Encusa[^] in 1638 according to the version of AL[^]CORN; RUYL, and accompanied with the *Dutch* version. A second edition was published at Amsterdam in 1638. The gospels of LUKE and JOW were published at Amsterdam, in 1646, according to the version of JOW x VAN HASEL and JUST. HBUJIN, in 1648, published "*Psalmi quinque in Uigridres, Malakt et Jkfyich*" The four gospels were republished, with

correctly, with a version of the Acts of the Apostle*, by JUST. HEURN, at *Amsterdam*, in 4to. 1651. Genesis was published in *Malay*, at *Amsterdam*, in 1662, according to the version of * DAN. BROUWER, and the New Testament, by the same author, in 1668- A second edition of Genesis was published in 1687. The four Evangelists and the Acts of the Apostles were published " in the *Malayan* tongue," at *Oxford*, in 1677, in 4to. and reprinted in 1704. Both editions are in the *Roman* character, and though HEURN'S version was followed, yet the first edition had the advantage of being superintended by the learned HVDJE, who has prefixed to it, a dissertation on the dialects of the *Malay*, and the method to be employed in studying the language. The Psalms, or "*Psalterium lingua Malaica et Belgica*" was published by VAN HASEL and HEURN at *Amsterdam* in 1689 The "*Psaltrium Malake*" was published at *Amsterdam* in 1735, with musical notes. A complete version of the Bible was published at *Amsterdam*, in *Roman* characters, in 1733, and this version was again published in the *Arabic* character, with the addition of the *Malay* peculiar letters, at *Batavia*, in 5 vols 8vo. 1758, under the direction of JACOB MOSSEL Governor General of the *Dutch* possessions in the *East Indies*. The persons who superintended the edition were JOHAN. MAURITZ MOHR, and HERM PETRUS VAN DE WERTH. A *Malay* catechism was also composed by GUSTAVUS WILLIAM BARON VANI IMHOFE, and printed at *Batavia* in 1746. This version of the Bible, is composed in the idiom of *Batavia*, and *Malacca*, and I have heard it objected, that it is not very intelligible in *Sumatra*, and other *Malay* countries; but I regard it as quite impossible to form a *Malayu* version which would be approved! in point of style, in every *Malay* country, at the same time

for so great is the diversity in point of style between the *Javanese-Malayu* and the *Arabic-Malayu*, that even in the same country, those who are proficient in the one, are often scarcely able to understand the other.

IL J A WA,—The *Jmjoa*, or *Javanese* language, is admitted by the *Malays* to be that of a more ancient nation than themselves, and at no very distant period, seems to have been current through the whole extent of *Java*. The island of *Java* was formerly) subject to a single sovereign, bearing the title of RATU AGONG or SUSUHUXANG, of the *Susupun* race, who generally held his court at *Kirripun* or *Suryakarta*. The nation was brave, enterprising and populous, and before the introduction of the *Mahumrnedan* religion, about the year A. C. 1400, their power was supreme in the eastern seas,} and they extended their conquests to *Sumatra*, *Borneo*, and even as far as the *Moluccas*. Their voyages often rivalled the celebrated Argonautic expedition in the spirit of adventure. . They became known to *Europeans* only in the decline of their power; yet it was still so formidable as repeatedly to shake the authority of the *Portuguese* in *Malacca* itself; and one of the dependent princes of *Java* was able to fit out a fleet of thirty large vessels, the admiral of which was so strongly built, as to be reckoned, at that period, cannon-proof. The *Jatva* language is subdivided into a great number of dialects, a few of which may be respectively classed under the heads of *Basa-dalam* and *Basa-luar* the interior or high language, and the exterior or vulgar language of the coasts. , Both of these differ considerably from the *Malayu*, which has adopted a multitude of terms from the *Basa-luar Jawa* or coast language of *Jawa*, compared even with which the *Malayulan*

goage appears to be a corrupt derivative. The Ian* groage or the interior, hoM'ever, or the *Basa-dakm Jaxm*, has a close and intimate connection with *San* scrit*, and expresses the simplest objects and ideas by vocables which seem to differ no farther from that *Sanscrit* than in the correct pronunciation necessarily produced by the use of a less perfect alphabet. The only *Javanese* that I have met, who could speak the *Bm^dalam Jawa* was not able to write the chara* ter; yet I perceived, in forming a short radical vocabulary, that he used many *Sanscrit* words for common objects, which are not in any dialect of *Maiayu*.

The alphabet of *Jawa*, is peculiar, and has no resemblance in the order of position to the *Deva nagaru*. The number of characters are twenty, and these are varied by four vowels, e, j, u, a,, but the real number of vocalic sounds is considerably greater. The *Javanese* character is written from right to left. The alphabet has*been exhibited with considerable acera* racy by &E BRUIST, and also by *RELANV*; and it appears to have attracted the attention of the learned *HYDE*, as an "*Mpkabetum Bantamensi*" was found amongst his Posthumous papers, which had been wrkten for him by the Ambassador of the king of *Bkntam*.

. Various ancient inscriptions and monuments are said to exist in the interior of *Java*, one of which was seen by *THAN BERG*, at *Paditulis*, near the blue mountains in the interior of the island, which consisted of eight lines and a half, engraved on a stone pillar, about two feet in breadth. The characters seemed, to torn, to be written from right to left, and no person had been able to decypher them.

The dialects of *BugttenshA SArkfo*, id Java, are said to be very distinct from the javanese proper; and, from *the* first of them, the language of sula is supposed to *he* derived. Thfe potato however, 1 have not been able to investigate *in a* satisfactory moaner.

The literature of the *Javanese* is similar to that of tfee *Mdlaffi* to which it seems to have given origin. Their *Kuggaroins* or *Ckeritms*, contain their tnythcW logy, and the adventures of their ancient heroes, and exhibit them ih a style which has no inconsiderable resemblance to that of the *Hindu Pur&ria**. Thef *Javanese* taws are arranged in codes of considerable antiquity, aftd celebrated among all the eastern islands.

The *Jama* ot *Javanese* language does not appear to have been regularly cultivated by *EuiVpettm*, though 40ttie of the outlines of their mythological stories have* hcett published in the transactions of the Asiatic So-ciety in *Batavia*, as well as some vocabularies of the *Jmim* language. In the *Dutch Work*, entitled "*Begin en voortgang du Oo&irt d Compan*" or't?he rise^ated progress of the *East India* company, a comparative Viev* rs exhibited of the *Jttvanese* and *Malayu* languages*. The *Mahummedans* have translated the Koran mtd *Javanese*.

The *Bali* and *Madura* languages, spoken by the inhabitants of the isles of the same name, appear from fhe be&t information I could procure, to be dialecta cff *Javanese*. The greater part of theinfrabi* tents profess the ancient religion of their ancestart; ssset&bte the *Hindus* in their appearance, weafc the *flhidu* marks on their forehead, and the women burii themselves with their deceased husbands, according

to the practice of the *Hindus*. Like the unconverted *Javanese*, they are peculiarly addicted to the worship of *JatoBA*, *SURYA* and *VISHNU*; but being neither in possession of their original religious books nor of the extracts from them which have been adduced in the Transactions of the Batavian Society, I forbear to dilate on this subject at present.

III. *Bu'ofs*.—The *Btigis* may be reckoned the original language of the island *Celebes*, in the same manner as the *Javanese* is that of the island of *Java*. This ancient, brave, and martial nation, also, became known to the *Europeans* only in their decline, but there are a variety of circumstances, relative to them, which incline me to regard them as probably more ancient in the eastern seas, than even the *Javanese*.—In courage, enterprise, fidelity, and even fair dealing in commerce, they are placed at the head of all the *orang titiior*, or eastern men, even by the testimony of the *Malays* and *Javanese* themselves, and to compare to them, either the *Chinese*, or the continental *Indo-Chinese* nations, were to compare an ass, caparisoned in stiff and gilded trappings, to a generous courser. The nation, to which the *Btigis* exhibit the greatest resemblance, is the *Japanese*, but I have not been able to discover that the same similarity exists between their respective languages, which appears in their natural characters.

The island of *Celebes* was formerly divided into seven principalities, which were all united under an elective and limited sovereign. In this state, the island was the centre of eastern commerce, and extended its conquests, on the one hand, as far as the island of *Bali*, and on the other, beyond the *Moluccas*. The *Biigis* language was assiduously cultivated, and their ancient mythology, traditions, laws and history, preserved in

books, the greater part of which are still extant, especially in the interior, among the tribes who still adhere to their ancient religion. On the sea coast, the *Mtiummedan* religion prevails, and their books resemble more the later *Cheritras* of the *Malays*. In 1603, the *Mungkdsar Rajah*, with the whole *Mungkdsar* nation, by one of the most singular revolutions on record, renounced their ancient religion, and not only adopted Islamisni, but compelled a number of the inferior states to imitate their example.

The *Bugis* language, on the coasts, is mucti mixed with the eastern *Malayu*, and is found pure only in the ancient books, and in the interior of *Celebes*. It exhibits strong features of originality in its vocables, but resembles the *Malayu* and *Tagala* in its construction. With *Malayu*, *Javanese* and *Tagala* it exhibits many coincidences, but it contains, in its original state, almost no words of *Sanscrit* origin. With the ancient *Tarnata*, or *Molucca* language, it also exhibits some coincidences, but as have had no favourable opportunity of studying the *B&gis*, and none at all of examining the *Tai*-nata*, with any degree of accuracy, I cannot pretend to determine the nature of this connection. Compared with the *Malaya* or *Javanese*, it has certainly more the air of an original than of a derivative tongue.

The *Bugis* alphabet consists of twenty-two letters, which are varied by the six vocalic sounds a, u, i, e, o, ting. The form of the character is peculiar, though it appears to belong to the same class as the *Batta* and *Tagala*. The power of the characters coincides nearly With that of the *Javanese* letters, though they differ a little both in number atod ix\ the

order of arrangement. The form of the *Bugis* character seems not only to differ considerably, in different states, but the alphabet also varies in the number and order of the letters. This proceeds from the adoption or rejection of the double consonants, which, though used in ancient and classical compositions, are seldom or never employed in letter-writing or common business; and hence, when a *Biigis* writes down his alphabet, it may vary, in the number of the characters, from seventeen to twenty-two. The only *Bugis* alphabet, printed or engraved, with which I am acquainted, is that which is given by FOREST, in a corner of one of the maps of his "*Voyage to the Mergui Archipelago*" The letters are not formed according to the common round *Biigis* hand, but sharp angled, like the *Rajang* and *Batta* character; but in other respects it is sufficiently correct. The *Bugis* character is also employed frequently in Writing *Malayu* compositions.

The language of the ancient *Biigis* compositions displays little diversity of dialect, but considerable variety exists in the language of conversation, in the different *Biigis* states. The dialect of *Mungk&sar* or *Macassar*, the bravest and most, renowned of the *Biigis* tribes, differs considerably from the *Biigis* proper; but the dialects of *Liibu*, *Enrkkang*, *Mandar* and especially *Ta-Rajja*, seem almost to be different languages.

The *Biigis* language has never been regularly cultivated by *Europeans*, though the *Dutch* have formed abridgements of some of the historical relations in which it abounds. I have formed a short radical vocabulary of both the *Biigis* and *Mungkdsar*, but cannot consider it as pure and unmixed, being de-

rived from inhabitants of the coast, though some of them were very intelligent, and tinctured with their peculiar learning. From the same source I obtained the following list of the most popular Bugis compositions:

1. Nama Sagtñi,	28. Rotun-risosG,
2. Batara Guru,	29. Laga-ligo,
3. Guru De Sillang,	30. Tobala Onji,
4. Tojorisumpa,	31. Radaong Labeh,
5. Lasini Leleh,	32. Lamada Romang
6. Batara Latoth,	33. Palawago,
7. Gputolaga,	34. Lawaju-Langi,
8. Araulangi,	35. Lamapa-puli,
9. Panori Tawgeh,	36. Datu-Mowunteh,
10. Lajiri-hoi,	37. Lalumpang Mega
11. Jamuri China,	38. Lasawting-Langi,
12. Laurupoysi,	39. Rotan di Papang,
13. Rotun Nari-Tatta, Datu Nagima,	40. AjiL£d6h,
14. Lamaputoda-Turipo,	41. Lamapang Aniro,
15. Latum Mullurung,	42. Latan-nari-jiyi,
16. Lauhdun-Reo,	43. Bayapaguli,
17. Lapa Bichara Lari Sindinare,	44. Latupu Sallau,
18. Gutupatalotopalaguua,	45. Latupugulla,
19. Lappang Ngarisang,	46. Latan nari Pulang,
20. Opu-Sajigmuda,	47. Satya-bonga,
21. Opula-Maru-Datu-na-Sopeng,	48. Lasatung-puge,
23. Laturgeana Paju Limpoy,	49. Laga-lego Tokolingheng
23. Sawira Gading,	50. Latan naroagi,
24. Adewata,	51. Datula-Kila,
25. Rdtun-Diliwung,	52. Lapanadora,
26. Data Pamusu,	53. Rotan di timang toan lauii.
27. Lanaga Ladurlg,	

The greater part of the compositions here enumerated, celebrate the deeds of their national heroes*. But besides these, the "*Addat*" or codes of Bugis law are of considerable antiquity, particularly those of *Gua, Waju, Boni* and *Mandar*; and of great repute, among the eastern tribes. Several of them are translated into *Malayu* and *Javanese*. The *Korea* is also translated into the Bugis language.

The *B&gis* songs and romances are famous among all the islands of the East; and, as far as I can judge, from a very limited knowledge of them, equally excel in force of thought and fluency of versification*. The use of rhyme is much less frequent than among the *Malays*. The melody of the verse depends on the rhythm, and the measure, in the historical poems, has often considerable similarity to some of the species of *Sanscrit* verse. The following lines are given as a specimen from the "*JV6pal6tei*" the only *B&gis* story in my possession.

Nar6tElangi napapabaja natokunruna *IPipalitei*
 Lalo saliwang pasisi aji rito matindro scimpangi
 Rittomapiddang sfsulingi matduadua mua kakana
 Wemapamai natijinruna lalu saliwang rutupanimpa
 Lakunatillum tirrimakudda Wullirijawa to *Sopengi*
 Jiilokasawa kakapamai lumpuna *China* tujuna *Sabang*
 Naranrukie Lajutenio sesumangutnah *Passaiinge*
 Mabaliada wemapamai richinaruna kuem mua
 Megama katu tudangpaliuna linna samanna tuributit
 Lolangung6 turipasabi ujutana tadillerle
 Muarinili aiilaun patalutuna lolangunge\

" In the morning twilight, when the day began to dawn, awaked *Wkpalktei*, and went out of the palace, stepping carefully over those who were sleeping in regular rows, and those who were reposing irregularly, where her elder brothers were sleeping two by two, and along with her went out PAMAI, her nurse and attendant WULLIRTJAWA of *Sopeng*, went forth, and having opened the beautifully formed window, began to express her grief, " O! my elder sister PAMAI, point out to me the situation of *China* (a district in *Celebes*) and show me in what direction *Sabang* lies, where *Passaiinge* dwells, the brother of *JLajii Tenid*" PAMAI answered, " see how beautifully, the floating clouds rest on the stately trees of

China, as if they had been arranged by art. How beautiful are the lawns, which seem as if the earth had of her own accord accommodated herself to the request of man. How graceful wave the trees, with their foliage to the view, and the golden bamboos which enclose the lawns."

The *Bugis* songs are very numerous. Some of them are short proverbial maxims versified, and display considerable force of both thought and language, but I have not met with any which exhibit the peculiar character of the *Malayu Pantun*. They however exhibit many traits of the peculiar mantjers of the *Bugis* tribes. In the following specimens, the first alludes to a very common mode of punishing cowardice in *Celebes*, the second to the practice of poisoning weapons, and the last is a brief dialogue between a lover, going to battle, and his mistress, who presents him with her betel-box as a parting token.

Tikkungi talase'i joa maliUi
 Tapasilasei andraguru maliiti
 Corripe mil item segnem, castra,
 Itnmo ducem timidum castrato.
 Tillu ritumati balubalu rilleieang
 Ria paserakane lanru tojirru
 Tumera ritiritebu dadi aju ta *Sangala*.

There are three articles exposed to sale
 In the clash of combat—^the temper of the lance
 The form of the bullet—and the gum of the poison tree of *Sangala*.

EJA ripalinrung ajamu marakka silla
 Rikoa biritta poli rialapi sia
 Raja-Tumpa rikapeku mumappa rinnawating—
 — T i l l a returona salina lopalopaku
 Sapahna rikko otako tindria pauwa
 Timmunroa partiparung tindria kampulajangang.

JEJA ! object of my secret affection, be not easily moved to grieve,
 Whateyer news arrive from the battle, till you see
 My kris *Raja Tumpa* taken from my girdle, but then grieve for the dead—
 —There are three prohibitions in my betel-box, with which you must
 conform:

They are wrapt up in the folds of the betel leaf,—talk not in the time of
 action—

Hoiter not idly within your tent—skulk not as you advance on the foe.

The *Mungksar* poetry is characterized by the same features as the *Bugis*, and their national wars with the *Dutch* is said to be a favourite topic among the poets of that race. The following specimen, which is a poetical challenge, alludes to the diversion of cock-fighting, the favourite amusement of the nation.

Kernni jangang riwaya bija jangang sundawa

Niamiunng btingasa tinumbukkeya—

Bukki tonja kontasilla puna innukke nuruntu

Tinumbukkeye baraeyapun nisillung.

Where is that courageous cock, that true game-cock, trained to combat—
 For here is his match, full of youthful spirit, yet unconquered—
 Let him then enter the lists with me, if he would be conquered ;
 Hitherto invincible, if I am ever conquered, it will be now—

IV. BIMA.—The *Bima* language is used in the independent state of *Bima*, which includes the eastern part of *Sumbawa*, and the western part of the island *Endky* which was childishly denominated *Flores*, by the early *Pertitgueze* navigators; and, after them, by succeeding voyagers and geographers. If my information is correct, the *Bima* language extends over the greater part of the island *Ende*. The *Bima* language is related in some respects to *Bugis* and *Javanese*, and on the coast is mixed with *Malayu* ; but nevertheless it has strong pretensions to originality in its pronouns, verbal auxiliaries, and simple names of

objects. In those instances, in which it exhibits a relation to the *Biigis*, it seems to be more closely connected with the *Mungktsar* than the *Bugis* proper, and yet, in sentences, the difference is striking, as in the following example. "Where is the house of the Raiah?" *Bikey kuassi rumata sangngaji. (Bima) Kere tujuna embana Mrayfatg. (Mungk.)* The sun, in *Bima* is termed *Mata-liro*; in *Mungkasar*, *Matulo*; in *Bugis*, *Mataso*. A man, in Malay, *orange* is, in *Mungkasar* and *BtigiSy* *tail*; and in *Bima*, *do*. The dialect of *Sum-bawa*, which prevails in the districts of the island of that name, which are not subject to the Sultan of *Bima*, is of a more mixed character, and though it appears to contain many original vocables, yet the mass of the language seems derived from other sources, as *Bima Javanese* and *Bugis*. Neither the *Bima* nor *Sumbaiva* have any peculiar character, but use, indifferently, the *Bugis* or *Malayu*. I attempted to investigate the relations of both these languages, by forming comparative vocabularies of radical words; but not being able to procure any compositions in either of them, I do not flatter myself with having been able to obtain the purest native terms in every instance.

Specimen of the Bugis, Mungkasar, Bima and Sum-bawa languages.

	<i>Bugis.</i>	<i>Mungk dsar.</i>	<i>Bima*</i>	<i>Sumbaxva.</i>
I		inukke	nahu	uk, kaji
		iyo	larnada	deya
we	Mi	ikate	ita	kita
thou	mu	ikau	angomi	mu
you	iko	ikau-ngasing	go mi	kau
he	ea nea	yenjo	sea	iya
they	eamanung	yangastng	do 6d6	jija taunan
this	iae	ye'iun6	ak6	ta
that	yero, yetu	anjoreng	ede	to

	<i>Bugis.</i>	<i>Mungkasar.</i>	<i>Bima.</i>	<i>Suubawa.</i>
who	iga, niga	inai	choete	sai
what	aga	apa	au	komepo
where	Pegi	kemi	benchi	mepo
when	siana	nngapana	buneei	pidan
which	kega	kerayeng	mabe	sangmepo
is	unka	nia	wara	ad da
will	melo	eroko	ne	roa
can	makuleh	kulegi	vau	bau
sun	mataso	matalo	mataliro	matahari
moon	ulung	bulun	wura	bulun
star	vitoing,	bintoeng	tara	bj'ntang
wind	anging	angi	angi	angin
rain	bosi	bosi	ura	ujin
day	aso	alo	liro	ano
night	wunni	bung*	aimangadi	anopotang
morning	ele	beribasa	aimasidi	anosioop
evening	araweng	karveng	aimumbiyang	anoravi
year	taung	taung	baa	tero
earth	tana	butta	dana	bumi
water	uwa'i	jene"	oi	aik
sea	tasi	tamparang	moti	let
river	saltfk	binanga	nanga	pungburang
wave	bomba	bombang	balumba	omak
sand	kasi	kasi	sarei	garsek
mountain	buluk	monchong	doro	olat
fire^	api	pepe	afi	api
stone	batu	batu	watti	batu
gold	ulawung	bulayeng	mdsanganga	bulayeng
silver	saldka	salaka	salaka	saldka
salt	pSje	chela	siya	sfra
iron	bissi	basi	besi	bosi
lead	tumera	tumbera	tumbinga	tima
brass	tumbaga	tumbaga	romba	tomaga
white	maputi	kebok	lanta	puti

OF THE INDO-CHINESE NATIONS. 201

	<i>Bugis.</i>	<i>Mnngkdsar.</i>	<i>Bima.</i>	<i>Sumbcvoal</i>
black	malotong	leling	mee	pisak
red	machillah	eja	kala	mera
yellow	maiini	kuni	moncha	kuning
green	monchombuloajow		awa	ijow
blue	magaii	gau	koltibu	kolau
fish	bale	juku	londe*	ampa
fowl	manu	jangang	janga	ayam
bird	manu-manu	jangang-jan- gang	nasi	ply*
tiger	inachang	mackang	machan	machan
serpent	ula	ulara	sawa	ula
sheep	bemb£	bembG	bee	badsa

This specimen of a comparative vocabulary, will convey some idea of the actual state of these languages, and of the actual variety which subsists in the language of conversation, especially on the coasts and maritime districts. Many of the words which occur in one language, are also found in others, though generally with some difference of pronunciation, and sometimes in an oblique sense. Frequently too, besides the terms which I have selected, which are only those of current use, several other words of the same signification might be found within the compass of the language. Thus, instead of *anging*, wind, in the high *Bugis*, *salarung* occurs in this signification; and instead of *saldka*, silver, *bulhnata* occurs in the high *Mungkasar* dialect. In the same manner, the personal pronouns in *Bugis* terminate their plurals in *manung*; and in *Mungkasar* in *ngasing*, both of which signify *all*. Thus, (*Bug.*) *idimanung*, (*Mung.*) *ikuttengdsing*, we all. (*Bug.*) *ikomanung*, (*Mung.*) *ikaungasing*, you all. (*Bug.*) *edmanung*, (*Mung.*) *yenjo yang-ngasing*, they all. It is worthy of observation, that the *Udia*-language spoken in *Orissa*, forms the plural of its personal pronouns by the addition of the particle *mane*

or *rmnungj*, like the *Bugis* Thus, in *Udia*, *umbhemane*, *tumbhemani*, *semane* or *tmane* signify *we, ye, they*.

V. BATT A.—The *Hat ta* language, which I regard as the most ancient language of *Sumatra*, is used by the *Batta* tribes, who chiefly occupy the centre of that island. The singularity of tlieir manners, and in par* ticuhir the horrid custom of anthropophagy, practised by a nation in other respects more civilized than the *Malays* by whom-they are surrounded, has attracted the attention of *Europeans* fiom the time of the earliest voyagers to our own times, but no very satisfactory account has ever been given of them, as a nation. The best dcscription of them is certainly given by MARSDEN, in his history of *Sumatra*, but even that is very imperfect and superficial, and at variance, in \$ome respects, with the information I received from individuals of the nation. MARSDEN confines their cannibalism to t\ro cases ; that of persons condemned for crimes, and that of prisoners of war; hut they themselves declare, that they frequently eat their own relations, when aged and infirm, and that, not so much to gratify their appetite, as to perform a pifius ceremony. Thus, when a man becomes infirm and weary of the world, he is said to invite his own children to eat him, in the season when salt and limes are cheapest. He then ascends a tree, round which his, friends aud offspring assemble, and as they shake the tree, join in a funeral dirge, the import of which is, " The season is come, the fruit is ripe, and it must descend." The victim descends, and those that are nearest and dearest to him, deprive him of life, and devour his remains in a solemn banquet. This account is certainly more likely to excite incredulity than the account of MARSDEN, but it is the account of some of the *Battas* themselves, as well as that of the *Malays* in their vicinity. This inhuman custom is pot, however without a precedent in history, for H E -

KODOTUS positively asserts, that the *Paday* or *Padaioi*, about 500 years before our sera, were not only addicted to the eating of raw flesh, but accustomed to kill and eat their relations when they grew old. Now it is curious that *Batta* or *Bat ay*, for the name is written both ways, seems to be the very word which, in Greek, is rendered *Padaioi*, the letter/;being almost always pronounced *b* among several of the *Indo-Chinese* nations, as in the word *Pali*, which is almost always pronounced *Bali*. The following is the account which JHEKODOTUS gives us of the *Paday*, or *Padaioi*. "Another *Indian* nation, who dwell to the eastward of these, (the *Indian Ichthyophagi*) are of nomadic habits, and eat raw flesh. They are called *Paday*, and are said to practise such customs as the following* Whoever of the community, be it man or woman, happens to fall sick, his most familiar friends, if it is a man, kill him : saying, that by his pining in sickness, his flesh will be spoiled for them ; and though he deny that he is sick, they do not attend to him, but put him to death, and feast on him. When a woman falls sick, she is treated in like manner by her most intimate female associates. They also sacrifice and feast on him who arrives at old age, and this is the reason that so few of them ever attain it, for they kill every one who fails sick, before that period." * This account of HERODOTUS certainly corresponds very minutely with the customs attributed to the *Batta* race, and renders it probable that this modern nation derive their origin from the ancient *Paday* or *Batay*. Neither is it more incredible that the *Battas* should eat human flesh as a religious ceremony, than that anthropophagy should be practised by the class of mendicants termed *Agbrah Puntli*, *iti*

Bengal, and other parts of *India*, which is a fact that cannot easily be called in question. It is surprising that this singular custom has received so little investigation.

The names of the different *Batta* tribes, of whom I have been able to hear, are the following—•

1* Batta Sebalungu,	5. Putta Toru,
2, Batta Padembanin,	6. Batta Pila,
3, Batta Kwalu,	7. Batta Kumiang,
4, Batta Pannay,	8. Batta Sipagabu,

In many of the *Batta* customs, considerable similarity to those of the *Nairs of Malabar* may be traced, as in the law of inheritance, according to which it is not the son, but the nephew, that succeeds.

The *Batta* language has considerable claims to originality, though it is not only connected with the *Malayu*, but also with the *Bugis* and *Bima* languages. In point of construction it is equally simple as the *Malayu*, but it is with the *Bugis* that it seems to have the most intimate connection. Indeed, the manners of the aboriginal *Biigis* are supposed to have exhibited no small resemblance to the peculiar customs of the *Batta* nation; for the *Rajja* or *Ta-Rajja* tribe, in the central parts of the island *Celebes*, are said still to eat their prisoners of war. The *Batta* language is the chief source of that diversity of dialect which is discoverable in the languages of *Sumatra*. The *Rajang* or *Rqjang* dialect is formed by the mixture of the *Batta* and *Malayu*; the *Lampung*, by mixing *Malay* and *Batta* with a proportion of *Javanese*. The *Karraws*, who are subject to *Achi* or *Ackin*, use only a slight variation of the *Batta* language, while the language of *Achi* proper consists of a mixture of *Malayu* and *Batta*, with all the jargons used

by the *Moslems* of the east, whether *Hihdostani*, *Arab-Tamul* or *Mdpilla*. The *Achinese* resemble the *Mdpillas* of *Malabar* more than any other tribe of *Malays*: they have long been connected with them as a people, and use many *Mdpilla* terms currently in their language. The dialects of *Nias* and the *Poggy* islands, the inhabitants of the latter of which are termed *Mantaway*, by the *Malays*, have perhaps greater pretensions to originality than any of the dialects of *Sumatra*, but resemble the *Bat ta* more than any other dialect. Hence it may be suspected, that if we were acquainted with the books of the *Battas*, and knew the full extent of their language, in all its variety of expression, elliptic phrases, and obsolete words, the coincidence would be still more striking. There is probably, too, some diversity of expression in these dialects, even in their present state, for in forming a short radical vocabulary of the *N6as* language, I found it differed considerably, in some instances, from the specimen published by MARSDEN, in the sixth volume of the *Archapologia*.

The *Batta* language has been cultivated by writing, from the earliest times, and numerous books are said to exist in it, I have only been able, however, to procure the names of the following—

1. Siva Marangaja,	3. Raja Isiri,
2. Siva-Jarang-Mundopa,	4. Malamdeva,

The *Batta* alphabet is peculiar, both in the form of its characters, and in the order of their arrangement. It consists of nineteen letters, each of which is variable by six vocalic sounds like the *Bugis*. In the power of the letters, it nearly corresponds with the *B&gis* and *Javanese* alphabets, the difference between all these being extremely trifling, consisting solely in

one of them expressing twa cognate sounds by one character, or adding a new character, or the modification of a character to express a double consonant of frequent recurrence. But the *Batta* character has another peculiarity; it is written neither from right to left, nor from left to right, nor from top to bottom, but, in a manner directly opposite to that of (he *Chinese*, from the bottom to the top of the line, as the *Mexicans* are said to have arranged their hieroglyphics. The material for writing is a bamboo, or the branch of a tree, and the instrument for writing, the point of a Am, consequently their native forests always furnish them with materials in abundance, and instead of our pr>ges and volumes, they have their bamboos and literary faggots. MARSDEN has given a tolerably correct *Batta* alphabet, iu his history of *Sumatra*, but instead of placing the characters in a perpendicular line, he has arranged them horizontally, which conveys an erroneous idea of tfeir natural form. The *Battas*, sometimes, read their bamboos horizontally instead of perpendicularly, as the *Chinese* and *Japanese* do their books, but the *Chinese* consider the correct mode of reading to be from the top to the bottom of the page, and the *Battas* from the bottom to the top. The lines at the top of a *Chinese* page are always regular, and if a line terminates in the middle of the page, the blank space is towards the bottom; now the *Battas* sometimes "Write on growing trees ; and in this case, if a blank space occurs, it is towards the top of the division, a circumstance which determines what they consider as the^ natural position of their characters. The *Batta* characters, when arranged in their proper position, have considerable analogy to the *Btigis* and *Taglda*. The *Lampiing* and *Rajang* characters coirj-
dide in power with those of the *Batta*, though the ar-

rangement is different, and so far from being considered as original alphabets, they are only regarded, as far as *I* could learn, by the *Battas*, as different forms of the same character. Indeed, the greater part of the differences they exhibit in form, may be fairly attributed to the different materials on which they write, and the different manner of writing; while the diversity in the number and arrangement of the letters may be referred to the same causes which have produced a similar variety in the *Bugis* alphabet.

VI. TAGALA.—The *Tagala* or rather *Td-Gala* or the *Gala* language is among the *Phillipines*, what the *Malayu* is in the *Malay* islands or the *Hindostani* in *Hindostan* proper, A *Spanish* missionary, who possessed a minute knowledge of this language, has declared, that "The *Tagala* possesses the combined advantages of the four principal languages in the world. It is mysterious as the *Hebrew*; it has articles for nouns, both appellative and proper, like the *Greek*; it is elegant and copious as the *Latin*; and equdl to the *Italian*, as the language of compliment or business." To examine rigorously the justness of this eulogium, is foreign to my purpose; it is necessary only to state, that it is considered by those who have studied it with most attention, as the radical language, from which the greater part, if not all, the dialects of the *Philippines* are derived. A missionary, who had resided eighteen years in these islands, and whose account of them has been translated from the *Spanish*, and printed by THEVENOT HI the second part of his "*Relations de divers Voyages Curieuses. Paris 1664,*" declares, that though every district has its particular dialect, yet that these have all some relation to each other, such as subsists [^]inong the *Lombard*, *Sicilian*, and *Tuscan* dialects. There are six dialects of this kind, in the island of

Manila, and two in *Otan*. Some of these are current in several islands, but the most general are the *Tagala* and *Bisaya*, the last of which is very gross and barbarous; but the other more refined and polished. The opinion of this missionary is confirmed by FRA. GASPAR DE SAN AUGUSTIN, who asserts, that all these particular tongues are dialects of one general language, in the same manner as the *Attic*, *Ionic*, and *JEolic*, are all dialects of *Greek*, or as the *Italian*, *Spanish*, *Portuguese*, and *French*, are all derivatives from the *Latin*.

The *Tagala* language has been cultivated only by the *Spanish* missionaries. The *Tagala* grammar of Fp.A. CASPAR DE SAN AUGUSTIN, which has passed through two editions, was printed in 1703, and again in 1787. In his preface, he requests those who are desirous of more numerous examples in the language, to have recourse to other grammars, especially to that of FRA. FRANCISCO DE SAN JOSEPH, who is elsewhere called the DEMOSTHENES of the *Tagcila* language. A confessional, by the same author, in *Spanish* and *Tagala*, was published in 1713, and republished with the second edition of his grammar. In 1627, FRA. ALPHONSO a ST. ANNA published his "*Euplicacion de la Doctrina Christiana en lingua Tagala*," and, besides these, many other religious compositions, both in prose and verse, have been published by the missionaries.

The *Tagala* alphabet consists of seventeen letters, three of which are vowels, and fourteen consonants. It is of the same class as the *Bugis* and *Bat ta* alphabets, and resembles them much in form; and, it is probably from some idea of this similarity, that FRA. GASPAR DE SAN AUGUSTIN asserts that the *Tigdla* characters were derived from the *Malays*.

The *Tdgdlā* character is as difficult to read as it is ~~easy~~ to write. It is written with an iron style on bamboos and palm leaves, and the *Spanish* missionaries assert, that the ancient mode of writing was from top to bottom, like the *Chinese*. From the circumstance of their writing with an iron style on bamboos, and from the resemblance of the letters to the *Batta* character, I should rather imagine that the ancient *Tdgdlā* mode of writing was from the bottom to the top. The *Tdgdlā* characters are still used in *Cafyintqn*, and in general among the *Tagdlas* who have not embraced Christianity; and even by the *Christian* converts, they are still preferred in epistolary correspondence, though the contrary has been insinuated by some of the missionaries, who alledge that the romah alphabet was eagerly adopted, on account of its being more easily read.

The *Tdgdlā* language, with a considerable number of peculiar vocables, and great singularity of idiom, is nevertheless to be considered as a cognate language with *Malayu*, *Btigis* and *Javanese*. Few languages, on a cursory examination, present a greater appearance of originality than the *Tdgdlā*. Though a multitude of its terms agree precisely with those of the languages just enumerated, though the more simple idioms are precisely the same, and though the nouns have neither, properly speaking, genders, numbers nor cases, nor the verbs, moods, tenses or persons, yet the idioms are rendered so complex, and the simple terms are so much metamorphosed, by a variety of the most simple artifices, that it becomes quite impossible for a person who understands all the original words in a sentence, either to recognize them individually, or comprehend the meaning of the Whole. In illustrating, therefore, the mechanism of

language, few languages are more instructive than the *Tagala*. The artifices which it chiefly employs, are the prefixing or postfixing to simple vocables, certain particles, which are again combined, and coalesce with others; and the complete or partial repetition of terms, in this reduplication, may again be combined with other particles.

The *Tagala* forms the plurals of nouns by the word *manga*, as the *Malays* by *hanyah*, both of which signify *many*, and seem to be the very same word, as the *m* and *b* are often pronounced in such an indistinct manner, in the *Indo-Chinese* languages, that they seem neither to correspond exactly to our *m* nor our *b*, but to an intermediate sound. To proper names, the *Tagala* prefixes the particle *si*, and *ang* to appellative nouns. The first of these corresponds to the *Malayu* *sa*, and the latter to *yang*, both of which are frequently used in *Malayu* in the same manner; but the *Tag&la* combines both these with the particles *nya* and *ka*, the first of which signifies *of it*, and the latter *to*; and thus they form *sina*, *kana*, *nina*, *nang*, which (except the last, which is only a different mode of writing the *Malayu* *nyang*, *of these*, *who*,) scarcely occur in *Malayu*. The plural of nouns, in *Malayu*, is sometimes formed by the repetition of the singular, and sometimes this repetition is not complete, but consists only of the first syllable or syllables. This also occurs in the *Tagala*, in which language *banal*, the *Malayu* *banar*, signifies *just*, *true*, and *tavo* signifies *a man*, corresponding with the *Bugis* *tau*, *A just man*, in *Tagdla*, is therefore, *ang banal na tavo*, or by the addition of another particle, and altering the position of the words, *ang tauong banal*. Now if we substitute the *Malayr* word *orang*, for the *Bugis* and *Tagdla* term *tau* or *tavo*, we may render both these sentences thus; *yang orang yang*

benar, and *yang benarnya orang*. In the plural, to signify, *just men*, the *Tdgla* gives, *ang manga tauong babanal*, to which the corresponding *Malayu* phrase is, *yang banydk orang yang babenar*; or again in *Tagdla*, *ang babanalna manga tavo*, to which the corresponding *Malayu* is, *yang babenarnya banyak orang*.

The simple pronouns, which vary so much in all the dialects of the eastern seas, are nearly the same in *T&gdla* and *Malayu*, though it is not very easy to recognize them in the former language when combined with particles. Thus in the first person *ako*, *ko kita*, *kami* are pure *Malayu*; and in the second person, *mu* corresponds equally with *mo*, while *ikao* and *iyo* seem to be only trivial variations of the *Malayu ungkau* and *ayo*. In the third person *siya* is only a variety of *say 6a* like *siappa* for *sa-appa*, *who*, in *Malayu*; while *niya*, *of him, his*, is pure *Malayu*, as are *itu*, *that*, and *nin* *of this*, while *yan*, *this*, *saidyain*, *that*, correspond to *ini* and *anu*. It is however chiefly in the verb that the peculiar character of the *Tagdla* language displays itself. The substantive verb is generally omitted altogether, and its meaning is denoted by implication, or the position of the words in a sentence. Sometimes, however, it is expressed by the article *ay*, the contraction of the *Malayu adda*, as *Sino ang masipag* ? *Who is diligent* ? or rather, *Who is he who is diligent* ? *Ang masipag ay si JAGULA*, *it is JAGuLA that is diligent*, or literally, *he who is diligent is one JAGULA*.

The *Tagdla* verbs being only names of actions or states of existence, they cannot properly be said to be either active or passive, neither have they any persons, numbers or moods; all these being expressed by particles prefixed or postfixed to the radical word.

The principal particles employed in modifying the *T&gAla* verbs are also common to the *Malayu* language. The *Tagala* particles are *na*, *nag*, *?nag*, *pag*, *ungm*, *y*, *an*, *in*: those which correspond to them in *Malayu* are *m*, *nyang*, *meng* or *mk*, *peng*, *yangmeng*, *yang*, *an*, *ahin*. Their significations are radically the same, nor do they differ essentially in their simple application; but in the variety of modes according to which these particles may be combined with the verb, in its simple form, in its reduplicate form, in its semi-reduplicate form, and the variety of transpositions of letters and the changes of one letter for another, *euphonice gratia*, which all these combinations give occasion to; in all these, the *Tagala* is infinitely superior to the *Malayu*, if there is any merit in a superiority which consists in greater intricacy. The changes which occur in *Malayu* are few and obvious, in *Tagala* they are digested into an extensive and complex system, in which perfect familiarity with every form that the word can assume, not only by the addition of particles, but by the interchange of fetters, is necessary to enable a person to detect the radical, which is often more disguised than in the most complex *Arabic* derivatives. Thus in *TagAla* the root, *tolog* signifies to sleep, *natalvg ako*, I Slept, *natotolog ako*, I am sleeping, *matalog*, sleep, *matotolog ako*, I will sleep, *katolog*, *pagkatolog* and *pagkakatolog*, sleeping, *mtotologpa ako*, I slept or was sleeping, *ang natotolog* the sleeper, *ang matotolog*, the person who is to sleep, *nakatolog ako*, I had slept : *matohgan*, the having been asleep, *natotologan*, the being asleep, *katologan* and *katotologan*, the being asleep, or act of sleeping, or the sleeping place: and for the plural *nangatologan*, *nangatotologan*, *pangatologan*, *pangatotologan*, &c. the particles *na*, *ma* and *pa*, becoming *nanga*, *manga* and *panga*, in the plural.—This is an instance in which the Changes of the radical

Word are very obvious; in the following they are less so, *buhat* to lift; *bungmuhat*, *bungmubuhat*, *bumuhat*, *bubuhat*, *pagbuhat*, *nakabahat*, *nabuhat*, *binuhat*, *binubuhat*, *buhatin*, *babuhatin*, *nagpabuhat*, *nagptipabutot*, *magpabuhat*, *magpapabuhat*, *pagpabuhat*, *pagpapabuhat*, *pinabuhat*, *pinababuhat*, *muhat*, *rmmuhat*, *namumahat*, *mamuhat*, *mamumuhat*, *pinamuhat*, *pinamamuhat*, *pamuhatin*, *pamumuhatin*. The addition of a greater number of particles would still produce a considerable number of additional metamorphoses, in which it would be very difficult to recognize the original radical *buhat*; but these may suffice to shew the genius of the language; and they will also tend to shew the extreme danger that any etymologist or grammarian incurs, who presumes to treat of one of the eastern languages without a radical knowledge of it, and \$ven, in some degree, of its cognate dialects.

The greatest defects of FRA. GASPAR DE S. AUGUSTIN'S *Tgdla* grammar proceed from his not having comprehended sufficiently the original simplicity of the dialect, nor even the simple artifice by which the greater part of these changes have been effected; and from having composed his grammar on *European* principles, without attending uniformly to the peculiar character of the language.

With respect to the original literature of the *T8gdias* the accounts of the Spanish missionaries are rather discordant. Sometimes they represent them as totally devoid of histories, and books of science; and sometimes they represent them as in possession of many historical poems; not considering that almost the whole body of the eastern history must be gleaned from poetical tradition* It however appears, clearly enough, fron> their own accounts, that the aneieitf

religious traditions of the *Tagdla* race, their genealogies, and the feats of their gods and heroes, are carefully preserved in historical poems and songs, which, in their youth, they carefully commit to memory, and are accustomed to recite during labour and long voyages, but particularly .at their festivals and solemn lamentations for the dead. These original memorials of the race, the missionaries have, with pious care, attempted to extirpate, and have employed themselves sedulously in composing religious tracts, both in prose and verse, in the *Tagala*, with the hope of supplanting the remains of national and pagan antiquity. Many psalms and hymns, and even some of the *Greek* dramas composed by DIONYSIUS AREOPAGITAI have in this manner been translated into the *Tagala* language. Among this brood of *Tagdla* poets, the names of FRA« ANTONJO DE S. GREGORIO, of FRA. ALOISTSO DE S. ANA, and of FIIA. PABLO CLAIN, the translator of *Kempis*, into *Tagdla*, are celebrated, but the most illustrious of them all, says the reverend father CASPAR DE S. AUGUSTUS, is FRA. PEDRO DE HERRERA, the very HORACE of the *Tagdla* language, as appears by his book of " *Postrimzrias*" With the original *TagMa* poetry I am unacquainted, and I believe no specimen of it has been hitherto published. S. AUGUSTIN, in his grammar, treats, indeed, of *Tagdla* poetry, but he piously confines his examples to the works of his ghostly brethren. He observes, that the *Tagdla* verse, is regulated by the rhythm of the syllables, and the similarity of the vowels in the close This similarity of the terminating vowels does not amount to regular rhyme, for the consonants may be totally different,, though the vowels are similar, as in the *Spanish* rhymes termed *Asonantes*. Thus *laglag* and, *fallal sut* and *cahuy*, *silip* and *bukkir*, hpwever imperfect as rhymes, are all that is required in the termor

nations of *Tagala* verse. The *Tagala* metres, adds the same author, are rather lyric than heroic, and his adduces specimens of several *Latin* and *Castilian* measures, imitated in that language, besides a legitimate sonnet addressed to himself, on publishing his *Tag&la* grammar by Fu A. JOSEPH DE EL VALLE. The following specimen from the *Tag&la* version of one of the dramas of DIONYSIUS AREOPAGJTA, is an imitation of the comic verse of TEKENCE.

Dito sa dakkilatig kaharian nang *Grecia*
 Ay itong bayannang *Athenas* lalo, at mona
 Sa ibang manga bayang na sasakop бага
 Hangan saona, at magpangjayon pa.

BESIDES the *Ta gala* nation, there are several other races, which inhabit these islands, who differ considerably from each other in features, language, and the various relations of the social state; but concerning them, it is more difficult to speak with any degree of certainty, Such are the *Pampangos*, who reside to the north of *Manilla*; the *BUayas*^ who are generally diffused over the *Philippines*; and the painted race, termed, by the *Spaniards*, *Pintados*, who are, by some, reckoned a branch of the *Bis&ya* nation, and allied to the *Tagala* and *Bugis* races; while, by others, they are supposed to be of the same origin as the *Haraforas*.

Of the *Bis&ya* language, I have seen some lists of words. It appears to be either mixed with *Tag&la*; or derived from the same source; but it is seldom possible to judge of any of the eastern languages from a few straggling specimens, formed in the hurried, inaccurate and incurious manner in which these are generally collected. For this reason, I shall offer no observations on the *Pampango* language, of which I have also seen specimens; on the *Biqju*, *Tirun*, ox

Idan languages of *Bormo* ; nor on the *Itarqford*, the *Phptta* languages of the eastern isles. The *Sulk* tongue is a very mixed dialect, but is derived chiefly from the *Malayu*, *Javanese* and *Tagala*. FORREST, however, is inclined to refer its peculiarities to the *Bisaya*. The language of *Melindenow*, or *Maginflano*, which nearly coincides with the *Lanun* dialect, is stated a compound of *Malayu*, *Bugts* and *Tagala*, with a certain proportion of the ancient *Tarnata* or *Molucca* language, which seems to have been an original tongue. The *Biaju* language is reckoned original, but it has no written character. The *Biajus* are of two races; the one is settled on *Borneo*, and are a rude, but warlike and industrious nation, who reckon themselves the original possessors of the island of *Borneo*. The other is a species of sea-gypsies, of itinerant fishermen, who live in small covered boats, and enjoy a perpetual summer on the eastern coast, shifting to leeward, from island to island, with the variations of the monsoon. In some of their customs; this singular race resemble the natives of the *Maldiv*e islands. The *Maldivians* annually launch a small bark, loaded with perfumes, gums, flowers and odoriferous wood, and turn it adrift at the mercy of the winds and waves, as an offering to the *Spirit of the winds*; and sometimes similar offerings are made to the spirit [lyhom](#) they term *the King of the Sea*. In like manner the *Biajus* perform their offering to the god of evil, launching a small bark, loaded with all the sins and misfortunes of the nation, which are imagined to fall on the unhappy crew that may be so unlucky as first to meet with it.

The *Tirun* or *Tedong* tribes live chiefly on the Tibbath east coast of *Borneo*, and are reckoned a savage and piratical race, addicted to eating

the flesh of their enemies. With their language I am totally unacquainted, but it is reckoned peculiar. It is very probable, however, that they are only a tribt of *Idan*, whom, again, I imagine to be only a race of *tiarqforas* or *Alfoers*, as they are termed by the *Dutch*, who seem to be the most original race of all the eastern islands, excepting perhaps/ the *Papuas*. The *Iddn* are sometimes termed *Marut*; they are certainly the original inhabitants of *Borneo*, and resemble the *Haraforas* equally in stature, agility, colour, and manners. The *Haraforas* are indigenpus in almost all the eastern isles, and are sometimes found on the same island with the *Papuas* or oriental negroes. They are often lighter in colour than the *Muhammedan* races, and generally excel them in strength and activity. They are universally rude and unlettered, and where they have not been reduced to the state of slaves of the soil, their manners have a general resemblance. In their manners, the most singular feature is, the necessity imposed on every person, of some time in his life, embruing his hands in human blood; and in general among all their tribes, as well as the *Idan*, no person is permitted to marry till he can shew the skull of a man whom he has slaughtered. They eat the flesh of their enemies, like the *Battas*, and drink out of their skulls; and the ornaments of their houses are human skulls and teeth, which are, consequently, in great request among "them, as formerly in *Sumatra*, the ancient inhabitants of which are said to have originally had no other money than the skulls of their enemies. The *Haraforas* are found in all the *Moluccas*, in *Celebes*, the *Philippines*, and *Magindano*, where they are termed *Subano* or *Manubo*; and the ferocious race mentioned by MARSDEN, who live inland from *Sa-tianka* in *Sumatra*, and are accustomed to Atone their

own faults by offering the heads of strangers to the chiefs of their villages, are probably of the same description.

The *Papuas*, termed by themselves *Igolott*, but by the *Spaniards* of the *Philippines*, *negritos del rnonntt*, from their colour and woolly hair, are the second race of aborigines, in the eastern isles; in several of which they are still to be found, and in all of which they seem to have originally existed. Some of their divisions have formed small savage states, and made some advances towards civilization; but the greater part of them, even with the example of more civilized races before their eyes, have betrayed no symptoms, either of a taste or capacity for improvement, and continue in their primitive state of nakedness, sleeping on trees, devoid of houses or cloathing, and subsisting on the spontaneous products of the forest, or the precarious success of their hunting and fishing. The natives of the *Andaman* isles seem to be of this race, as also the black mountaineer tribes of the *Malay* peninsula, termed at *Kiddeh*, *Samang*; at *Perak*, and in the *Malay* countries to the N. W. of *Kiddeh*, *Bila*; while to the southward of *Pera'k*, and through the straits of *Malacca*, to the eastward, they are termed *Dayak*. The *Papuas*, or oriental negroes, seem to be all divided into very small states or rather societies, very little connected with each other. Hence their language is broken into a multitude of dialects, which in process of time, by separation, accident, and oral corruption, have nearly lost plj. resemblance. The *Malays* of the peninsula, consider the language of the blacks of the hills as a mere jargon, which can only be compared to the chattering of large birds; and the *Papua* dialects, in many of the pastern isles, are generally viewed \n the same light,

The *Arabs*, in their early voyages, appear to have frequently encountered the *Papuas*, whom they describe in the most frightful colours, and constantly represent as cannibals. They are mentioned by the travellers IBN WAHAB and ABU ZEID, in the *Silsilet-al-Tuarikh*, translated by RENAUDOT, and nearly the same accounts seem to be repeated by MASUDI, YAKUTI, and IBN AL WAJIDI. The following passage, which gives the name of one of the tribes, is adduced from the *Persic* treatise termed *Seir ul Aklim*, the author of which appears to have visited the eastern islands. After mentioning the great island of camphor, probably *Borneo*, he adds, "Beyond this are other islands of different sizes, among which there is one of considerable extent, inhabited by a race of blacks termed *Kahdlut*, who resemble brutes in form, and when they can seize on a person, they kill and eat him. Of this practice, I have had experience, having escaped only by throwing myself into the sea; as the saying is, 'when you are going to be slain, throw yourself into the sea, and perhaps you may survive.' Even so it happened to me, for getting on the trunk of a large tree, I kept my hold for three days, when I was thrown by the force of the winds and waves on a desert shore, and after enduring much hunger and thirst, reached at last an inhabited country."

The tribes of the eastern islands exhibit a variety of singular and interesting appearances, not only in the civil and political, but also in the natural and moral history of man. If some of them appear in a naked and primitive state of barbarism, in others the vestiges of ancient art and science indicate, that they have suffered a relapse from a prior state of civilization, This is particularly obvious among the *Malay*, *Java*-

nese, Batta, and Bugis tribes, among whom the polished style, and elevated sentiments, of many of their compositions, and their dexterity in some of the arts, especially the compounding and working of metals, form a singular contrast with the neglect of personal morality and the relaxation of all the bonds of society; while ancient and wise regulations are in a great measure superseded by the most absurd and barbarous usages. Among the most barbarous of the *Harafora* and *Papua* races, there are some, who whether male or female, use no species of cloathing "Whatsoever, and consequently exhibit few traces of that modesty which is supposed to be innate in the human species. The same phenomenon, whether natural or produced by situation, is exhibited among the *Biajus*, the families of whom live constantly together, on the sea, in small boats. Vestiges of cannibalism appear to exist among the greater part of the rude tribes in the eastern isles, but the *Battas* of *Sumatra*, who are superior to the *Malays* in the knowledge of the arts and letters, have likewise preserved it; as well as the *Tabunka* tribe in *Celebes*. Of many of the most absurd, unnatural, and barbarous of their usages, it is obviously impossible to form a just opinion in the present state of our knowledge, as we are totally ignorant of the spirit of them, and of the system of opinions with which they are connected. Some of them may find a parallel in *India* and *China*; and it may be observed, that both the *Indian* and the *Indo-Chinese* monuments contain many allusions to a state of society and manners on the continent, similar to that which subsists among the most barbarous of the tribes of the eastern isles. Perhaps, too, we shall be disposed to regard, with some degree of complacency, the most absurd and the most illiberal portions of the religious systems of, BRAHMA and.

BUDD'HA, if we consider the dreadful superstitions that they probably supplanted, and the brutal state of savage existence which they exchanged for civil polity and social order. The *Vanaras* of *Hunuman* are reckoned a tribe of mountaineers, even by many of the *Hindus*. The barbarous, but brave and active *Idun* of *Borneo*, are termed *Marut*, which is the *Sanscrit* name of the forty-nine regents of the winds, and companions of *INDRA*. The standard of the *Battas* is a horse's head with a flowing mane, which seems to indicate a connection with the *Hayagrwm* of *Sanscrit* history. In the present state of our knowledge of these tribes, however, it is not conjecture, but rigid and accurate description that is required; and in the present instance, it is not my object to consider their civil, political, or moral relations, unless as far as these affect the philological investigation of their languages and literature. As the chief utility that results from the examination of some of these ruder dialects, is to enable us to ascertain the limits of languages, more interesting and important, perhaps it may be thought that great minuteness would be misapplied on objects of such secondary importance. It must, however, be recollected, that success in important researches, often depends on the accuracy with which inferior investigations have been conducted; that in commencing an investigation *it* is not always easy to predict what will ultimately prove of superior, or inferior importance; and that, at all events, it is safer to bestow too much attention, than too little, on what must be the basis of historical investigation. In all such inquiries, I therefore do not hesitate to adopt the sentiment of the learned *LE LONG*, that "Truth is so interesting and satisfactory, when perceived, that no pains should be spared to discover it, even in the, smallest matters."

\$22 ON THE LANGUAGES AND LITERATURE

VIL RUKHE'NG.—The *Rukhing* is the first of that singular class of *Indo-Chinese* languages, which may be properly termed monosyllabic, from the mass of their radical words consisting of monosyllables, like the spoken dialects of *China*. These monosyllables are subjected to great variety of accent and intonation, in almost every instance : and require an accuracy of pronunciation and a delicacy of ear in speaking and comprehending them, far beyond what is requisite in the languages of *Europe*, or even in the polysyllabic languages of *Asia*. The *Indo-Chinese* languages of the monosyllabic class, borrow a considerable variety of terms from the *Pali* or *Bali*, which exists among them, as the language of learning and science; but in adopting these polysyllables, they accommodate them to their peculiar enunciation, by pronouncing every syllable as a distinct word. The *Rukheng* is the language of the original inhabitants of *Arakan*, who adhere to the tenets of BUDP'HA. Forming in ancient times a part of the empire of *Magadha*, from which they seem to have derived the name of *Mug* or *Mauga*, by which they are generally termed by the inhabitants of *Bengal*; and being from their situation more immediately connected with *Ipdia*; their language is by no means purely monosyllabic, but forms, as it were, the connecting link between the polysyllabic and monosyllabic languages. The *Rukheng* race is admitted to be of the *Sa»ie* radical stock as the *Bar mas* or *JB/r-mans*, and is understood to have greatly preceded that nation in civilization. The *Barmas*, indeed, derive their own origin from the *Rukhtng*, whom they generally denominate *Barmd kyi*, or the great *Bar-mas*, and they consider the *Kukheng* as the most ancient and original dialect of the *Barma* language. This idea is certainly correct, and it may be added,

that the *RakMng* orthography and pronunciation are neither so defective, nor so much corrupted as the *Barma*, and that consequently, in tracing the history of the language, the *Rukhhig* is of much greater utility to the philologist. In another respect the language may be considered as purer; until their late conquest by the *Barmas*, the tribes of *RukhSngseem* for along period to have retained their independence, while the proper *Barma* tribes have suffered various revolutions. Hence the *Rukh&ng* retains more of its aucient form, and is less corrupted by foreign mixtures. The modifications, therefore, which it has received, are chiefly derived from the *Pali* or *BaVi*, which was cultivated in the country as the learned language, and contained all their sacred books. The *Rukhhng* has accordingly adopted *Bali* words and phrases more copiously than the *Barma*, and has also preserved them in a greater state of orthographical purity. The pronunciation of the *Rukhhig* is perhaps broader and grosser, but more articulate than the *Barma*; in particular it strongly affects the use of the letter r, which the *Barmas* generally convert into y, in their pronunciation. Such, however, is the difference of pronunciation between the two nations, that even in sentences, where the words are nearty the same, they are not easily intelligible to each other.

The *Rukhtng* alphabet coincides accurately with the *Deva-nagari* system of characters in its arrangement, and very nearly in the power of the particular letters., The only variation of importance is, the expression of both the acute and grave accent of the vowels, as well as their common sound, incertaifa ©ales. This provision, however, does not extend to

224 ON THE LANGUAGES AND LITERATURE

all the vocalic sounds in the *Rukking* alphabet, but only to those sounds of this species, which are of most general use. A similar contrivance for the expression of accent, occurs in all the alphabets of the monosyllabic languages, but varies, in extent, according to the exigencies of a particular language. Thus, in *Rukheng*, after the simple alphabet, follow the combinations of the simple letters, with *wa*, *ya*, *ra*, and of *k* preceding them. Then follow some triple combinations of the same letters, after which are exhibited the common forms of syllables which terminate in a consonant, as *ak*, *ang*, *aich*, *a't*, *ap*, and others of a similar kind; and finally the varieties of accent, as acute and grave, are presented, in those vowels and nasals which are chiefly subject to be influenced by them.

The *Rukheng* character has considerable similarity to the *Barma*, in the greater part of its letters. The following simple characters, however, *g'ha*, *ja*, *jha*, *nya*, *ta*, *tka*, *da*, *d'ha*, *na*, *d'ha*, *ra*, *lla*, as well as some of the more complex combinations, differ greatly from the respective forms of these characters in the *JSarma* alphabet, and exhibit considerable resemblance to some of the ancient *Canara* characters. The *Rvkhing* simple alphabet is exhibited with considerable correctness by Capt. J. TOWERS, in the fifth volume of the *Asiatic Researches*, though many of his particular observations, as well as general views, are far from being accurate; chiefly, it may be presumed, from the novelty of the investigation.

The *Rukheng* language, in the simplicity of its structure and expression, has great analogy to the *Malayu*. It has properly no numbers,

cases, nor flections, in its nouns; nor conjugation moods, tenses, or persons, in its verbs. Many words have a substantive, adjective, or verbal signification, according to their position in a sentence; but in general, the names of objects, qualities, and actions, are sufficiently distinct from each other. The plurals of nouns are formed by numerals, or words expressive of plurality, as *lu, a man* ; *lu-sung-rawk, three men* ; *lu-akiing, many men*; *lu akung-lung, all men*; *miriima, a woman* ; *minima akung-su, many women*. Comparisons are made by particles expressive of number or quantity, such as *mya, or mret-te, much*; *akri and hlare, very*; *prtt, less, under*; *akung, many*. Cases are expressed by particles equivalent to the prepositions or postpositions of other languages, or by juxtaposition, which has often the force of the genitive in the *Rukheng* language. Thus, *a man's hand*, may be expressed indifferently by *lu-lak, lu-hma-lak, or lu-chwa-lalc*>

The simple pronouns are *nga, I, ko, or mong, thou*, and *yang-su, he*; the plurals of which are formed by the addition of *ro*, as *nga-ro, we* ; *mong-ro, ye* ; *yang-su-ro, they*. But in addition to these simple pronouns, there are various others, which indicate rank and situation, as in *Malayu, Chinese*, and the monosyllabic languages in general, which have all of them paid peculiar attention to the language of ceremony, in addressing superiors, inferiors, and equals. These ceremonial forms in *Rukheng* are sometimes formed by particles added to the simple pronouns, and sometimes they are significant terms, such as servant, lord, highness, majesty, used pronominally, or rather; in an absolute sense, without any expressive pronominal adjuncts; as in addressing a superior, when.

the terms *asyang*, *lord*, *sir*; *sale hang*, *highness*; *khang-p&rd*, *majesty*, are employed,

„The pronouns in common use in *RukhSng*, according to this variety of ceremonial forms, may be thus exhibited.

/, we.	thou, ye,	he, they,
nga.	k<5,	dang,
nga-ro,	mong,	yang-su,
nga-ro-hma,	nang,	yang-su-ro,
kySwgng,	away,	su-ro.
aky£w6ng,	mong-hma,	
aky£weng-hma,	mong-ro,	
aky£w6ng-ro,	mong-rohma,	
akygw£ng-ro-hma,	nang-ro,	
akygw£ng-tza-r&,	nang-hma,	
akyevreng tz'hang-r£-ro	nang-ro-hma,	
	away-ro,	
	away-hma,	
	awcy-ro-hma,	

to explain the particular instances in which each of these pronominal terms is used, is not consistent with my present object, which is only to present a general outline of the structure of the language.

The moods and tenses of the verbs are in like manner expressed by means of particles, or significant words, like our auxiliary verbs. Such are *si*, *hi*, *hi-rS* and *le-bi*, *is*; *bri* and *IS* *yakk*, *is*, *been*; *bri-rS* and *bri-Jcha-ri*, *was*; *miy*, *will*; *ra* and *ra-me* *may*, *can*; *young*, *let permit*; *hi-sua*, *been*. The position of these particles in a sentence* is often, however, a matter of considerable difficulty, and is one of the circumstances in which the elegance of style chiefly consists.. The style chiefly affected in *RukhSng* Composition, is a species of measured prose, regulated by accent and the parallelism of the members of a

sentence. Rhyme, however, is not required, either* in the terminating consonants or vowels, though it frequently occurs from the structure of the language. The general form of this measure seems to be four long syllables, each of which, however, is convertible into two short ones, or may have a short one interpolated before or after it. Thus, the passage adduced by Captain TOWERS, from the *Manti, Saiyigwan*, as a specimen of his system of orthography in his "*Observations on the Alphabetical System of the Language of Awa and Rac'hain*" may be arranged-

Maha samata,
Man gri chak-krawala,
San'khra prain brain,
Tain dain p? ta,

Tain-kha hnaik ch'haun,
Khr6 so tachh6,
Shai'ch pa so T'liam-mS-sat,
Cha ga do go, &c.

Sometimes, however, more complicated measures are employed in *RukhSng* composition, in imitation of those which occur in *Bali*. Many interesting works are represented to exist in the *KukhSng* language, but the greater part of them are translations from the *Bali*. The "*Tillawar Cherita?*" is said to contain the historical traditions of the *RukhSng* nation: the "*Karik*" composed by ANGULI-MALA, and the "*T'hamma-sat* or *Dherma Sastra*, contain their system of religious observances, and code of laws. The following is a list of the most popular *Rukhing* compositions:

1. Raja-buntza,
2. Raja-wongtza,
3. Teni,
- 4; Nemi,
5. Janaka,
6. Suwanna-asyang,
- 7; Bhuridat,
- ft. Twingda-gungm*

9. Sada-shyei'ch-chaung,
10. Maho,
11. Uni-nga-gyaing,
12. So'p-soung'gy^ng,
13. Bhuridat-kapyd,
14. Bo-tht-hmain-d6i,
15. W6-famg-dara,
16. Saing-we-ra,

*28 ON THE LANGUAGES AND LITERATURE

17. Krauk-ch6,	49. Khunei'ch-ra'k,
18. Nara-cho,	50. Khunei'ch-ra'k-parei'p,
19. Athi'k-bala,	51. Patha-wi-j^ya,
20 _f Abhi-dam-ma,	52. Sa-gra-u-ch*howng,
21. K'hunei'ch-kyfog,	53. Le-keweng-u-ch'howng,
22. Para-ma-saing-gou'k-kyeng,	54. Sit-t'ha-da-nu,
23. Maha-Raga-t'ha-kyeag,	55. Sat>powng,
24. Sapa-ky&ng,	56. Sat-y^ng,
25. Tham-ma-sat-kweing-khya,	57. Sat-hnewaing,
46. T'ham-ma-sat-kra'k-ru,	58. ga.hrw^k'he,
27. T'ham-ma-sat-Manii,	59- Moe-to-krang-cha,
\$8. Tham-ma-sat-kmdaing,	60, Gu-waing, podumown£ch&
59. Logasara,	61. Thi-to-pade-sa,
30. Sa-bri-hla,	6?. Noma-ko-ga-tha,
31. Taing-t,hau,	63. Tache-hnei'ch-ra-si,
32. Radana-hrwe-kbri,	64. Khowng-gri,
33. Radana-paing-gung,	65. Khowng-l£p,
34. Rudana-paddaing,	66. Khowng-nge,
35. Radaua-kweing-khya,	67. Ta-hnaung-gra,
36. Radana-powng-kbyowk,	68. Me-t'haung-gra,
37. Ba-na't-sa,	69. Su-mi-t'ha,
38. Kraing-ma-tei'ch-p'hak-powng-wat'hu,	70. Rewatta-cha,
3y. Nga-tzi-sada-pring-do,	71. Aswa-pida,
40. Ga'p-p'ha-kyeng,	72. Prowog-bra,
41. Lakhana-di-ba,	73. Otvng-pa-di-cha,
42. Npijia-kapya,	74. Paing-pru-cha,
43. Nga-chajng-brai'ng,	75. Uga,
44. Rama-wut'hu-cha,	76. Mowng-chwa-eha,
45. Bramasara,	77. Cho-r6;
46. Bud-dho-wa-da,	n Ya't-ri,
47. P&ia-sow'i,	79. Liing-di-clia.
43. Mungala-sow't,	

From this list, it is evident, that the subjects of some of these works are the adventures of characters well known in *Sanscrit* mythology, as the *RamalVufhu* or history of RAMA, the *Budt£ko-wa-du* or **history** of the *Avatar* BUDD'HA ; others of them seem to be

only *Rukhng* versions of well known Sanscrit compositions, as the *T'hi-to-pa-ctfsa*, or *Hitopadesa*, the *T'am^ma-mt-Marm*, or *Dherma-sastra* of MENU* The *Swwanna-Asyang^* is the popular story of SUVURNA SPRINGI, or the golden cow, formed by the Br&hmen SUMBUKARA MJSRA, and presented to Raja MUKUNDA DEVA CAJAPATI. The *BHUIUDAT* is the history of Raja BHURIDATTA of *Magadha*, mentioned in the *Maha Bkarata*, and the *Bhuridat-kapya^* or *Bhuridutta-kavya*, is a poem on the same subject. The *Raja-bunfza* is the *Rukhirtg* edition of the *Raja-Vumsavah*, the *Raja-WontgzaAs* a different work on the same subject, and the *Patlia-wi~jkya* seems to be the *Prifthit-vijeya*. Of the modifications they have received in the process of translation, I have hitherto had little ^opportunity of judging, but as far as I have been able*.to investigate the subject, not only the style, but the incidents and progress of the *Sansait* narration is generally altered, to render themlmore illustrative of the ascetic doctrines of the *Budtfhist* sect; such as the guilt of killing animals, even accidentally; and the perfection acquired by *Rishis* in solitary, retirement, by means of sublime penance and meditation.

The *RukMng* language has never been cultivated by *Europeans*; the observations on its alphabetical system by Captain TOWERS, and the short specimen of its vocables in Dr. FR. BUCHANAN'S " *Comparative Vbcabulary of some of the Languages spoken in the Burma Empire*," both in the 5th vol. of the >Asiatic Researches, being all that has been published concerning it in any *European* language. The specimen giyenby Dr. Fu. BUCHANAN, only varies from the l\$arma in seven words out of fifty, and these are only/ Varieties of pronunciation, excepting "Jooshee"

a child, which is also *Barma*, and *mateinay*, which seems to be an error, as it does not signify *to sit*, either in *Rukheng* or *Barma*, but literally "does not stand" the proper *Rukhing* term being *rdt chorwh*. The words in the vocabulary certainly exist in *Jtukhing* as well as in *Burma*; but in some instances different words are in more general use, in the former; as *ahri*, *long*, instead of *shi*, and *pb-mro-naing-grong*, *beast*, instead of *taraitzan*. The *Rukhing* pronunciation, sometimes too, is modified by the *Burma*, and the letter *r* is almost always omitted in the specimen, though it is a distinguishing characteristic of the *Rukhing* pronunciation. Thus, the *Rukhing* requires *mrz-gri*, *earth*, instead of *myoegyee*, in the specimen; *kri*, *great*, instead of *kyee*; *kripamd*, *foot*, instead of *kicepamo*; *krowfk*, *six*, instead of *kiouk*; *kri*, *a star*, instead of *kyay*, and *ni*, *the sun*, instead of *nay*. These errors, however, are not to be attributed to Dr. FR. BUCHANAN, nor detract, in the least, from the merit of his exertions in commencing the investigation; they evidently proceed from the inaccuracy, hurry, and indistinct pronunciation of his *Barma* assistants, and in his situation were perhaps not to be avoided, unless by attending to the native orthography,

Dr* F. BUCHANAN has also exhibited comparative specimens of two mixed dialects, spoken in *Atakan*; the first termed *Ruinga*, spoken by the *Moslems* of the country, and consisting of a mixture of *Arabic*, *Hindi*, and *Rukhing*; the second, termed *Rus&n*, used by the *Hindus* of *Arakan*, who adhere to the system of *BRAHMA*, and formed by a large proportion of corrupted *Sanscrit* and *Bengali*, united to a comparatively small portion of *Rukhing*. The dialect of the province of *Yo*, as it is pronounced by the *Barmasy* and *R6* as it is termed by the *Rukhing*, is

only a slight variation of the *RukhSng*^ which it approaches much nearer than the *Barma*. The range of mountains to the north and east of *RukhSng* *h* inhabited by a race termed *Kheng*, by the *Rutiheng* and *Barma* tribes, or as it is written, by Dr. Fu. BUCHANAN, *Kiayn*; but who term themselves *Kolun*, and whose language is peculiar, having little or no affinity to either *RukhSng* or *Banna*. From the two names, *R6* and *Kheng*, the name of *RukhSng* is generally derived; but the national name of the *RukhSng* race is *Ma-rum-ma*, which seems to be only a corruption of *Maha-Vurma*; *Vurma* being an epithet generally assumed by the tribes of *Kshatriya* extraction. The inhabitants of the mountains between *RukhSng* and *Chatigan* are termed *Sa-mowngsyang* by the *RukhSng* tribes, and are asserted to speak a different language. They are probably only a division of the *KhSng* or *Kolun*. Whether these are the same with the *Kukis* who inhabit the high ranges of hills to the N. E. of *Chatigan*, I have not been able to determine. In the able and curious description of this singular race, given by J. MACRAE, Esq. in the seventh volume of the *Asiatic Researches*, the languages of the *Kuki* and *Mug*, or *RukhSng* races, are said to be so intimately connected as to be mutually intelligible. That the two adjacent tribes should be mutually able to understand each other, is very probable; but that their respective languages are connected, in this instance, I apprehend to be very dubious; for in a specimen of above 500 radical ternjs of the *Kitki*, which I owe to that gentleman's politeness, I find very few which are similar to the corresponding *Rukheng*, or that were understood by an intelligent native of *Arakan*. The subject, however, requires further investigation, and there seems to be no person better qualified than Mr. MACRAE, for

Prosecuting the inquiry both by his abilities, and his situation-.

VIII. BARMA.—The "*Baryta* language is used by the great powerful nation of the *Barttas*. The name of this Nation has been written differently, by almost as many authors as have mentioned it, while no person seems to have thought it worth his while to inquire how the *Barfnas* wrote their own. UP me. This they confidently write *Barma*, though from reflecting an indelicate pronunciation, they often term themselves *Bt/ahma*, *Bomma*, and *Myamma*, which are only vocal corruptions of the written name. •AMADUTIUS however in his preface to the "*Alphabetum BarmaAuh seu Bomanum*" with equal ignorance and confidence, denies flatly, that any nation, Country, city, or language, exists, which by the natives themselves is denominated *Barma*. This name, he asserts to have been introduced solely by the ignorance and vicious pronunciation of Europeans, since, says he, by the analogy of the language, the nation is denominated *Bomah*, the great nation, from *bo*, the head, a chief, and *mah*, a man. This silly vapouring etymology is, however, entirely averse to the established orthography of the *Barmas* themselves, and only worthy of P. PAULINUS, or a modern Frenchman.

The *Barma* language, like the *Rukhhig*, in its original state appears to be purely monosyllabic, but it has borrowed freely from the *Bali*, and in imitation apparently of that language, it has sometimes formed words of some length, by the coalescing of its original monosyllables. Being completely devoid of every species of flexion, whether in nouns, pronouns, or verbs, its construction is extremely simple, and depends almost solely on the principle of juxtaposition, like its cognate dialect, the

Rukhtng, which it resembles in structure. Its pronouns and particles are peculiar, its idioms few and simple, and its metaphors of the most obvious kind; but it is copious in terms expressive of rank or dignity, and the rank of the speaker is characterized by the language he uses.

The *Barma* alphabet corresponds to the *Bali*, and is regulated by the same principles of accentuation. In point of form, it has considerable resemblance to the *Canara*, *Singala*, and *Telinga* alphabets, but is rather more simple in the formation of the character. CARPANIUS, in his "*Alphabetum Barmanum seu Bomanum*," is inclined to derive the *Barma* character immediately from the square *Bali*, used in *Ava*, and both of them from the *Hebrew*, through the medium of the *Persic*. AMADUTIUS, improving on this idea, or rather adopting that of BAYER, seems to be desirous of deducing both, as well as the *Malabar* or *Malayalam*, from the *Armenian*, a character to which they have scarcely the remotest resemblance, and the origin of which, is itself involved in great obscurity.

The character of the *Barma* language has a very considerable effect on the style of the compositions it contains. Repetitions of the same turn and expression, are rather affected, than shunned; and a kind of naked strength and simplicity of phrase, with short sentences, pregnant with meaning, are the greatest beauties which the language admits of. "The *Bomans*" says CARPANIUS, "in their poetry, are more careful of preserving similar terminations, than an equal number of syllables, and use this style, particularly in treating of religious subjects." The fact, however, is, that the similarity of termination is neither sought, nor shunned; but recurs from the genius of the language, very frequently. The

style of the principal *Barma* compositions is a species of measured prose, regulated almost solely by the accent as in the *Riikhhig*, the different dialects of *Chinese*, and the other monosyllabic languages. The tone of polished conversation requires an approximation to this style of composition. The verb is generally placed in the close of the sentence, and the defect of conjunctive particles, to connect the different members of a sentence, renders a considerable degree of repetition absolutely necessary to prevent confusion.

The *Barma* language has been highly cultivated in composition, and contains numerous works in religion and science. Besides numerous books on astrology, mythology, medicine, and law, in the latter of which the most important is the *Dam ma-Sat kyee*, or great system of justice, with the Constitutions of the *Barma* princes. The *Barmas* are asserted, by Dr. BUCHANAN, to possess numerous historical works, relative to the different dynasties of their princes, the most celebrated of which is the *Maha-raja-JVayngee*. "These people," says he, "have also translated histories of the *Chinese* and *Siamese*, and of the kingdoms of *Kathee*, *Koshan-pyee*, *Pagoo*, *Saymmay* and *Laynzayn*? On the importance of such works, supposing them to be strictly of a historical nature, it is needless to dilate. It appears probable, however, that many of them may resemble the *Hindii Cheritras** The *Barmas* possess numerous smaller poems and songs, and even *natakas*, which may probably be deprived from *Sanscrit* tradition, as the adventures of RAMA in *Lunka*, are favourite topics in their dramas. The following are some of the most popular works in the *Barma* language, and several of them, I find* exist equally in *Rukhing*, *Siamese* and *Malays*

Some of *them* are purely mythological, but other are *Cheritrs* of the historical class.

1, Jica-MaBa,	SI. Kiaara-pyeu, or aocouot of the
2. Nunda-Jina,	celestial Kinara, •
3. Nundaguma,	22. Malinaieng Wut'hu, or history
4- Cbundaguma,	of Rajah MaUn,
5. Narada,	43. Jinaka, or history or Rajah Ji-
(5. Temi,	naka, denominated in Stanese
7. Nemi,	Maha-Chinok,
8. D'hammapada,	24. Yuwaji, termed in Ruk'heng
-9. Namagara,	Ruari,
10, Logasara,	25. Swipri-wef>g-khan,
11. Longanit'hi,	26> To-twek-k'han,
,12. Maho-Sut'ha,	27. Munigungsala,
13. Wesundura, or story of Rajah	28. Anusasana,
Vesundara,	29. Suan-uashan,
14. Paramik'han,	30. Wit'hora,
15. Chudongk'han,	31. Kagileinga,
16. Bungk'han,	32. Sada-syi'cb-cbaung,
17. Kado-k'han,	35. Anaga-atw^ng,
18. Chatu Damasara,	34. Ngare-khan or description of
19. Sangwara, termed in Siamese,	Naraka,
the Sut'hon,	25. AttagatMenga,
20. Bhuridat,	36. Hmat-chew' bon'g.

The *Barma* language has some variety of pronunciation in the different provinces of that empire. The dialect of the *Yd*, situated on the east of the *Arakan* mountains, has been already noticed. The *TanEngsari*> or language of the inhabitants of the *Tanaserim* district, denominated *Tinnaw* by the *Siarnese*, also differs considerably from the common *Barma*. The *Taningsari* certainly have many peculiarities of expression, and many words in common use aiqo|ig

236 ON THE LANGUAGE AND LITERATURE

theiA; are at present obsolete among the *Barman* of Ava, but the majority of them are to be found in the *Barma* writings, and the *TanSngsdri* are therefore reckoned to use an obsolete dialect, rather than a peculiar language. I have already mentioned in what respects the *Barma* and *Rukheng* are related to each other. The following comparative list of terms will show more particularly the extent of their difference in current use.

	<i>SukkSng.</i>	<i>Barma*</i>
Month	khanang	pijdt
back	nau-kung	na6
knee	pa-chhei'ch-tu	du
bone	aro	ayo
heart	alung	na-towng
seeing	mrang-r6 s&	myang~su-ha
smell	kaing-re	chan-jan
touch	pait-t6	seing-su-ha, thi
trouble	ma-re	kh6k
Strength	akri	akyan
marriage	maya-ni-cha'p-td	tek-t'hat-gya,
life	ahrang	asyang
circle	apaw&k	akw&ng
storm	mukri	moseik
hail	mu-gyow&k	m6-si
morning	ma-sow&k-tha, nyi-ga	ma-neik,
evening	nya-ja	nya-ne, ne-6
sea	mreik	peng-le
dust	mre-moh	among, mye-mong
mud	ta-mai	su in
fire	ming	mi
length	hre	shi
ditch	mroung	kewng
gold	hrui	sue
silver	mue	ngoe*
fowl	mroung	miyin
cock	krak	kyiuk*
hear	krak-p'ha	kyiuk-t'hi
snake	krak-ina	kyiuk-ma
mil	mrui	myewe
	rowak	yew&k

	<i>JlukhSng.</i>	<i>Barma,</i>
bed	saloeng	kadeng
taylor	ang-gt-dap	khyowk-sama
white	apru	pyu
hard	kyang	mi
vegetable	haung sei'ch ruakk	heing-ewek:
first	ajenga akha	f ayeng-su-ha
second	hnet'th-khu-chowng	{ayeng-da-ha
i	akyeweng-hma	hnei'ch-khu-su-ha
we	akyeweng-ro-hma	kyewen-nou'p
thou	mong	kyetfen-do
you	mong-ro	mɛng
he	yang-su	mɛng-do
they	yang-siirro	su
this	d6-ga	su-do
that	t'ho-ga	di-ha
who	au	ho-ha
what	jama	Ulu
which	asu	balia
if	t'ho-shyang	besu, beha
though	la-la't-hteukk	hleang
about	le'kht-gra't-me	phye'ch-hleang
many	akung,.	pat
perhaps	kauig-ra-bya	ap6ng
yes	hou't-payak	kan-hn6
no	ma-hi	hou't-kg
is	hi	ma-si
was	bri	si
has been	hi-yak	pyi
I ought to do it	akyeweng-louk-kowng-yak	si-bi
		kewen-noti'p-louk-gowng-<16
i wilid6it	akyeweng-ro-hma louk-ra-r6	kewen-nou'p louk-ya-de*

The *Burma* affects a more delicate, but at the same time inarticulate pronunciation than the *Rukhing*, and less conformable to the actual orthography of the language. This is particularly obvious in the conversion of *ra* into *ya* in *Barma*; but the *Rukfiinr* if self is not devoid of its peculiarities, among which may be mentioned the conversion of *ska* into *ha*.

Thus the word which, is Written *shre*, in both languages, is in *Burma* pronounced *syi*, and in *Rukhtng*

The specimens which Dr. BUCHANAN has exhibited of the languages of the *Karibig* or *Karayn*, as he writes it, and of the *Kiayn* (which seems to be the same word softened in the pronunciation,) the rude tribe which denominates itself *KolAn*, certainly show considerable analogy to exist between these dialects and the *Barma* proper. Some *Barma* words seem, likewise, to be discoverable, in the specimen he has given of the language of the *Moitay*, or inhabitants of *Kassay*, as *meeyjire^ga^jish*; and more copious and correct vocabularies, with a more exact orthography, would probably exhibit a more intimate connection; but a certain degree of acquaintance with the grammatical principles of every language, and with its alphabet and orthography, if a written one, is absolutely necessary to give any philological value to a specimen of its words. The inhabitants of the *Nikobar* islands are sometimes represented by those who have visited them, as speaking a language which is radically *Barma*, while, by others, it is reckoned *Malayu*. If FONTANA'S short vocabulary (*Asiatick Researches*, Vol. III.) can be depended on, the *Nikobar* language seems to have very little connection with either the one or the other; as it does not appear to contain above two or three words which can with certainty be referred to either of them.

The *Barma* language has been little cultivated by Europeans, excepting the Catholic Missionaries. The * *Alphabet urn Barmanum*" digest^ by CARPANIUS, was published at Rome in 1776. CARPANIUS mentions, in his preliminary dissertation, that, at that

period, a grammar and vocabulary of the *Barma* language had been prepared by P. JOH. MARIA PERCOTO, Bishop of *MSsola*, which seems never to have been published. In the preface to the same work, AMADUTIUS mentions, that the gospel of ST. MATHWJ and the epistles of ST. PAUL, had been rendered into the *Barma* language, together with the "*Evangelia dierumomnium Dominicalium*" "*Epistola Dogmatica, et Dialogus inter Missionarium et Talapoinum*" T. PAULINUS, also mentions among the *Borgian* MSS. a dialogue between a savage *Khien* and an *Ex-Talapoin*, written in the *Italian* language by, D. CAJETANUS MANTEGATIUS, the object of which is to expose the doctrine of the *Talapoins*, as contained in the books of the *Bar mas*. *Khien* seems to be the name of the rude tribe termed *Khig* by Moslem writers, and *Kiayn* by Dr. BUCHANAN; and the work itself, the translation of a composition circulated among the converted *Barmas* by the catholic missionaries. The *Talapoins* seem, however, to have retaliated on the missionaries; and Dr. FR. BUCHANAN has printed VINCENTJUS SANGERMANO'S translation of "*A view of the Religion of GODAMA*," composed by ATULI ZARADO, for the express purpose of converting the Christians, in which the *English*, *Dutch*, *Armenians*, and other nations are exhorted to adore GODAMA, the true GOD; to adore, also, his law and his priests, to be solicitous in the giving of alms and in the observance of *Sila*, and in performing *Banana**

I X . M 6 N . — The *M6n* language is still used by the original inhabitants of *Pegu*, who denominate themselves *M&n*, though by the *Barmas* they are termed *Taking*, and, by the *Siamese*, *Ming-mdn*. This language has never been cultivated by *Europeans*, and the only specimen of it, known to me, is that printed by Dr. FR. BUCHANAN, (*Asiatic Researches*, vol. V.)

It seems to be quite original, and is said by the *Bar***mas* and *Siamese* to have no affinity with either of their languages. I have met no learned man of the race, nor have[^]had any opportunity of cultivating the language, but I have been informed by a *Talapoin* that they possess many ancient histories in this language; which is not impossible, as they seem to have attained civilization, at a more early period than the *Barmas*; and, though now reduced, to have been formerly a great and potent nation. In the early *Portuguese* histories they are denominated the *Pandalus* of *Man*; and they are supposed to have founded the ancient *Kalaminham* empire, at a very early period. The name *Kalaminham*, mentioned by the *Portuguese*, is probably connected with th§ *Siamese* name of the nation, *Ming-m6n*. The *M6n* alphabet, if I can depend on the specimens of the character shown me by a *Barman* of some learning, is only a slight variety of the *Barma-Bali*, with which it corresponds, in the power and arrangement, as well as the form of the characters. I have, however, had little opportunity of investigating this subject; and, expecting to have visited *Pegu*, did not avail myself of that opportunity to the fullest extent. The examination of the *Man* character and language, has no peculiar difficulty, and may be easily accomplished by the first literary inquirer who may visit *Pegu*; and I still indulge the hope that my future inquiries may be attended with success in investigating their relations.

X, THAY. — The *Thay* language is' that which is used by the *Siamese*, who, in their own tongue, assume this name as their national appellation. By the *Barmas*, they are denomi* nated *Syan*, from whence the *Portuguese* seem to have borrowed their *Siam* and *Siaom*, from whom

the other nations of *Europe* have adopted the term. LA LOUBERE, who visited *Siam* in 1687-8, as Envoy Extraordinary from the *French* monarch, has given incomparably the most accurate account, that has ever been exhibited, of this nation, formerly reckoned the most polished of eastern *India*. He divides them into two races, the *Tai* and the *Tai Yai*. The latter nation, he adds, are reckoned savages, though the most ancient. Their name signifies literally *the great Tai*, and in order to distinguish themselves from this nation, the ruling race, in modern *Siam*, assume the name of *Tai-noe*, *the little Tai*. Dr. FR. BUCHANAN, however, on the authority of the information he received in the *Barma* dominions, divides the *Siamese* race into many states; and gives a specimen of the vocables of three dialects. This brief vocabulary, with LA LOUBERE'S observations on the *Siamese* language, and "*The maxims of the Talapoins*" translated out of *Siamese* by the catholic missionaries, which he has published in his "*Historical Relation of the Kingdom of Siam*" constitute all that has been published, respecting the language or literature of this nation, in any *European* tongue. The result of my own inquiries certainly coincides more directly with LA LOUBERE'S information, than with that received, by Dr. FR. BUCHANAN. All the intelligent *Siamese*, whom I have met, and among these, there were *Talapoins*, both of the *Tai* and the *Tai-yai* race, agree in asserting, that the *Siamese* nation, properly so called, consists of two tribes, the *T'hay* and the *Tliay-hay*, for so the names are properly written. Of these the most ancient are the *T'hay-Jhuy*, formerly famous for their learning, and the power of their empire. It is added, that many monuments of this ancient race exist in the kingdom of *Siam*; and I was informed, in particular, that "in the vicinity of *Ligor*,

about five days journey from *Trang*, there are various ancient inscriptions, on stone, among the ruins of a very ancient temple, which are attributed to the *T*hay-fhay*, but which no person among the modern *T'hay* is able to decypher. The *Thay* language, or *Siamese* as it is written by these two races, does not differ essentially; but the spoken dialect among the *T"hay J'hay*, is much more strongly accented, than among the *T'hay* proper, or the present ruling race of *Siam*. The *T'hay jhay* inhabit the country between the *Me-nam* and the *Me-kon*, or river of *Cambodia*; but the *T'hay*, for the most part, inhabit on the west of the *Me-nam*, or between that river and the frontiers of the *Tinnaw*, *Mon*, and *Barma* nations. As to the *Tai-loong*, of whose vocabulary Dr. BUCHANAN has given a specimen, all the *Siamese* that I have met, though they admit that a district is denominated by this appellation, unanimously deny, that there is either a race of men, or a dialect of the language, which bears this name. The words themselves, which Dr. FR. BUCHANAN adduces, as specimens either of the *Tai hong* or the *Tai-yay*, are pure *T'hay*, whenever they are not auricular corruptions of pronunciation, or words of different meaning, introduced, apparently, by the interpreter's misapprehension of the sense required to be expressed. Having myself been frequently exposed to similar misapprehensions, and knowing, from experience, the difficulty of avoiding it, especially in languages, in which not only the signification varies, with such delicate shades of pronunciation, as are almost undistinguishable to an *European* ear, but the train of ideas themselves, is regulated by such a subtle, and as it were hieroglyphical set of principles, I am far from insinuating any carelessness in Dr. FR. BUCHANAN, whose comparative vocabulary is the first at >

tempt to classify these languages; but I am attempting to account for the mistakes, into which he seems to have been inevitably led, by the misapprehension of his interpreters. Thus, *moo* signifies *the hand*, in *T'hay*, and *paw-moo*, which he exhibits as the *Tailoong* variation, is only *Fa-mu*, *the palm of the hand*, in the proper language: *Ken*, which he writes *kayn*, signifies *the arm*, in *T'hay* or *Siamese* proper, and in the same language, *komooee*, which he gives as the *Tai-yay* synonyme, signifies *the lower part of the arm*, from the elbow to the wrist, and *moo*, the *Tailoong* synonyme, signifies *the hand*; *Tin*, signifies *the leg*, in *Siamese*; but *naung*, which he gives as the *Tai-nay*, signifies *the skin*; and *kotecn*, the *Tai-yay* synonyme, *the joints of the leg*; in the same manner *langteen*, which he gives as the *Tai-nay*, or common *Siamese*, *fox foot*, signifies literally *the upper part of the foot*; and *Sxvateen*, the *Tai-nay* synonyme, appears to be a mispronunciation of *Fat in*, *the under part of the foot*. *Sdtt* signifies a *beast*, or animal, and *nook*, the *Tai-yay* synonyme, is only a mispronunciation of *nok*, a *bird*, as are *noup* and *naut*, the *Tai-nay* and *Tai yay* words, which are given to signify a *bird*; *Pawk* signifies *the mouth*, but *tsop*, given as the *Tai-yay* synonyme, is a mispronunciation of *tsot*, *to drink*; *San* signifies *short*, but *lot*, the *Tai-yay* synonyme, signifies *child*, and *unlot*, the *Tailoong* synonyme, *one child*; *yoön* signifies *to stand*, but *loot-sook*, the *Tai-yay* synonyme mispronounced, signifies *to rise up*; and *Peinung*, the *Tailoong* synonyme, *go sit*; *seeza*, *the head*, is not *Siamese*, but *Bali*, and the *Tay-yay* synonyme *ho* and the *Tailoong*, *hoo*, are only mispronunciations of the proper *T'nfyterm hud*. It may be proper also to observe here, that Dr. Fu. BUCHANAN has printed *Tay-nay* instead of the *Tai-noe* of LA LOUBERE, which signifies *little Siamese*; whereas *Tay-nay* cannot, possibly

signify *little Siamese*, but only *chief Siamese* ; the true meaning of *nay*, being-*chief* or *head*. It is a term of similar import with *nayen*, *nayer* and *nayenmar*, used in *Malabar*, as the appellation of the military cast, or *naya-ka*, in *Sanscrit*.

The *T'hay* or *Siamese* language appears to be in a great measure original; and is more purely monosyllabic, and more powerfully accented, than any of the *Indo-Chinese* languages, already mentioned. It certainly is connected, in some degree, with some of the *Chinese* dialects; especially the *Mandarin* or *Court language*, with which its numerals, as well as some other terms, coincide, but these are not very numerous. It borrows words freely from the *Bali*, but contracts and disguises more, the terms which it adopts, than either the *Rushing* or the *Banna*. In its finely modulated intonations of sound, in its expression of the rank of the speaker, by the simple pronouns, which he uses, in the copiousness of the language of civility, and the mode of expressing esteem and adulation, this language resembles the *Chinese* dialects, with which also, it coincides more nearly in construction than either *Burma* or *Rukhing*. Its construction is simple and inartificial, depending almost solely on the principle of juxta-position. Relative pronouns are not in the language; the nominative regularly precedes the verb, and the verb precedes the case which it governs. When two substantives come together, the last of them is for the most part supposed to be in the genitive. This idiom is consonant to the *Malayu*, though not to the *Burma* or *Rukhing*, in which, as in *English*, the first substantive has a possessive signification. Thus, the phrase, "*a man's head*" is expressed in *Barma* and *Rukheng*, by *Ik-k'haung* which is literally *man-*

head; but, in *Siamese*, it is *kua-khon*, and, in *Malayu*, *kapala orange* both of which are literally *head-man*. A similar difference occurs in the position of the accusative with an active verb, which case, in *Barma* and *Malayu*, generally precedes the verb, as *tummaing chd*, literally *rice eat*; but in *Siamese* follows it, as *kSn kaw*, literally *eat rice*, which corresponds to the *Malayu*, *makan-nasi*. The adjective generally follows the substantive, and the adverb the word- which it modifies, whether adjective or verb. Whenever the name of an animal, and in general, when that of a species or class, is mentioned, the generic, or more general name of the genus to which it belongs, is repeated with it, as often happens in the other monosyllabic languages, as well as in *Malayu*. In the position of the adverbial particle, the *Malayu*, often differs from the *Siamese*; as *Maria pargi*, literally *where go*, but, in *Siamese*, *pai hnei*, *go where*. The *Siamese* composition is also, like, that of the *Barma*, a species of measured prose, regulated solely by the accent, and the parallelism of the members of the sentence; but, in the recitative, the *Siamese* approaches more nearly to the *Chinese* mode of recitation, and becomes a kind of chaunt, which different *Brahmins* have assured me is very similar to the mode of chauntins: the *Samaveda*.

The *T'hay* coincides occasionally, even in simple terms; both with the *Barma* and *Malayu*; but these terms bear so small a proportion to the mass of the language, that they seem rather the effect of accident or mixture, than of original connection. The following are some of these coincidences which present themselves spontaneously.

	<i>T'hay</i>	<i>Barma</i>		<i>T'hay</i>	<i>Malayu</i>
river	klong,	kydng or kronng,	l,	ku,	aku, and ku,
elephant,	chang,	ch'heng,	this,	ni,	inj,,
saw,	liiei,	lua,	that,	nunn,	inim,
finger, t	nyew,	nyo,	lock,	kache,	kunchi,
to,	ka,	<i>g*></i>	dagger,	krit,	Kr is,
self,	eng,	eng,	open,	buk,	buka,
			to,	ka,	ka,
			come,	ma,	man.

The *T'hay* or *Siamese* alphabet, differs considerably in the power of its characters from the *Bali*; though it not only has a general resemblance to it, in point of form, but also in the arrangement of the character. The vowels, which are twenty in number, are not represented by separate characters, but by the character corresponding to the short *akar*. variously accented; excepting the vocalic *ru* and *lu*, which are only variations of the *r* and *l* consonants. The consonants are thirty-seven in number, and are not arranged by the series of five, like the *Dtva-nagari* and *Bali*, but the first series *ka*, consists of seven letters; the second series, *cha*, of six; the third series, *ta* or *da*, of six; the fourth series, *ba* or *pa*, of eight; the fifth series, *ja*, of four; and the last series, *sa*, of six, including the vocalic *akar*, though two of them are not in common use. Each of these letters is varied by sixteen simple accentuations, and by thirty-six complex ones. The letters *ka*, *nga*, *ta* or *da*, *na*, *nur*, *ba* or *pa*, are also final consonants. Hence it is easy to perceive the near approximation of the *Siamese* to the delicacy of the *Chinese* accentuation; while in other respects, the alphabet is considerably more perfect, than in the *Mandarin* or *Court language* of the *Chinese*, which has neither the same variety of consonants, nor admits so many, in the close of a syllable. The *Siamese* pronunciation, even of consonants, corresponds very imperfectly to

the *European* mode: *r* and */* are generally pronounced *n*, in the close of a syllable; *h* is often prefixed to a consonant, but from the total suspension of voice, in pronouncing syllables which terminate in a consonant, no aspiration can be pronounced after them; *ma*, and *ba*, *tya*, and *chya*, are often difficult to be distinguished in pronunciation, as are *ya*, and *ja*, *kyS* and *chy6* with other combinations. From this circumstance, many combinations of letters are pronounced in a manner somewhat different from that in which they are written.

The first *European* who attempted the study of *Siamese* literature, was the learned GERVAISE, but his lucubrations have never been published. The learned and indefatigable HYDE procured from the *Siamese* ambassador at *London*, an imperfect copy of the *Siamese* alphabet, which has been published by GREG. SHARPE, in the "*Syntagma Dissertationum*" 1767* It is inferior to LA LOUBERE'S alphabet in accuracy, though it contains a greater number of compound characters. LA LOUBERE'S alphabet contains three forms of the *sa*, corresponding to the *Nagari*; but the *sha* and *sKha* being disused in common pronunciation, are commonly omitted both in the alphabet and in modern MSS.

The *Siamese* or *Tliay* language contains a great variety of compositions of every species. Their poems and songs are very numerous, as are their *Cheritras*, or historical and mythological fables. Many of the *Siamese* princes have been celebrated for their poetical powers, and several of their historical and moral compositions, are still preserved. In all their compositions, they either affect a plain, simple narrative, or an unconnected and abrupt style

of short, pithy sentences, of much meaning. Their books of medicine are reckoned of considerable antiquity. Both in science and poetry, those who affect learning and elegance of composition, sprinkle their style copiously with *Bali*.' The laws of *Siam* are celebrated all over the east, and LA LOUBERE has mentioned three works of superior reputation, the *Pra-Tam-hon*, the *Pra-Tam-lia*, and the *Pra-Raja-Kam-manot*. Of these, the first is a collection of the institutions of the ancient kings of *Siam*; the second is the constitutional code of the kingdom, and contains the names, functions, and prerogatives of all the officers; the third, which is about 150 years old, contains additional regulations. Of these, the first is the most celebrated and the most deserving the attention of *Europeans*.

The *Siamese* histories of the *Tliay* dynasty, detail with much minuteness, and great exaggeration, the events which have occurred in *Siam*, and the adjacent states and countries, during the last 1000 years. It also details the events of 400 years, previous to that period, with less precision, from the building of the city *Maha Nakhon*. The records, however, of the *T hay J'hay* dynasty are supposed still to exist; and, perhaps, it may yet be possible to glean a few grains of pure historic gold from the sands which glitter in the long vallies of the *Mb-nam* and *M6-kon*.

The *Cheritds*, or romantic fictions of the *Siamese*, are very numerous, and the personages introduced, with the exception of *RAMA* and the characters of the *Ramayan*, have seldom much similarity to those of the *Brahmins*. The following are some of the most popular airiong the *T'hdy*, several of which

containti the same stories and incidents as those which are current among the *Rukheng*, *Barma*, and *Malayu* nations.

1. Rama-kien,	22. Prang-t'hong,
2. Radin,	23. Nang-sip-song,
3. Sum-mut-ta-k<5-d6m,	24. Rama,
4. Wet-jasundon,	25. Chumpa-t'hong,
5. Worawong,	26. Luk-siia-ko,
6. JJn-narut,	27. P'him-swan,
7. Mahti-sot,	23. Paja-p'hali,
8. Melay,	29. T'haw-krung-sda,
9. Chalri,	30. Khun-p'hen,
10. Chalawan,	31. Trei-w6ng,
11. Phum-hom,	32. Chin-narat,
12. Pra-thom,	33. P'howLt'hat,
13. Su-t'hon,	34. Su-t'hin,
14. Pok'ha-wad-di,	35. Hoi-bang,
15. Teng-on,	36. Sang-sin-chay,
16. Lm-t'hong,	37. Woranut,
17. Nok-k'hum,	33. Chitra-k&n,
18. P'ha-non-son-paja,	39. Nang-ut'hay,
19. Mak-kali-p'hon,	40. ftfaha-Chinok,
20. Sum-p'han-sit,	41. Mlek-t'hong.
21. Suan-na-hong,	

In the general characteristics of style and manner, these *Cheritras* resemble those of the *Rukhing*, *Barma*, and *Malayu* tribes, and exhibit the peculiar manners of the *Indo-Chinese* nations, as well as the peculiar features of their mythology. The *Rama-kien* seems tt) be a *Siamese* version ot the *Ramayan*, and relates the adventures of PRAM or PRA RAM, and his brother PRA-LA'K or LAKSHMANA, and their wars with TOTSA-KAN or DUSJIA-KANTHA, (which is one of the names of HAVANA,) who carried off NANO

SE'DA or SI'TA. This narrative corresponds as far as I have been able, to learn, with th6 *Sanscrit* poem, and almost all its incidents have been converted into *Natakas* for representation by the *Siamese*, in the same manner as the *Barmas* have employed the incidents of the *Yama~m6ng* or *Barma-Ramayan*. *Rddin* is the *Siamese* translation of a *Javanese* story, *Sum-mut-ta-ko-dom* is the history of SOMONAKODOM, abridged from the *Bali* The *lYet-ja-sun-d6n* is the history of a *Rajah* who becomes an ascetic of the forest, being struck with a fit of devotion at the sight of a withered mango-tree, as he was walking in his garden. *JVorazvdng* is the history of an unfortunate, *Rajah*, who fell in love with a lady, and was slain by an enchanted spear which guarded her, one night as he was escalating the window of his mistress. This is also a subject of dramatic representation. *Maho-s6t* contains the wars of MAHA-SOT with CHOR-NI, and is the same as the *Barma Maho-Sufha*. *Un-naraty* narrates the story of ANI'RUD'HA, the grand-son of KRISHNA. *Malay* relates the benefits of MALAY, the being whose office is to relieve the torments of *Naraka*. *Chaldivan* contains the history of a destructive alligator, who falls in love with a princess, whom he carries off* to his recess in the ocean, and the account of her rescue. *P'hum-h6m* is the history of another princess of whom an elephant was enamoured, and her rescue. *Prafhom* is a mythological account of the origin of the universe, according to the principles of the *Buddhist* sect. *ISlofakhim* is the mythological account of the celebrated HAMSA. *Pokha-wad-di* is the history of BHAGAVATI. *P*ha-?ion-s6n-paja*> contains the instructions of the sagacious ape *P'ha-non*. The *Mak-kali-plion*, the adventures of the son of a chief, who possessed a wonderful cow, resembling the *Sanscrit Kamadliemi*,

Stim-phan-sit > a book of moral instructions. *Prang*fhong* relates the adventures of the persons who went to the land of the *Rakshasas* in search of the fruit *Prang fhong*, for which a certain princess had longed when pregnant, the obtaining of the fruit on condition that the child of which the princess was pregnant should be presented to the *Rakshasa*, the carrying off of the child by the *Rakshasa*, and her return to her parents when grown up. The *IAk-sua-ko* relates the friendship between the tyger and the bull, and their being afterwards metamorphosed into men by a certain *Rishi*. *Paja-p'hali* relates the adventures of *VALI*, the brother of *SUGRIVA*'. The *Hoi Sang* relates the adventures of the prince who was born in a chank shell, and remained in it till he arrived at maturity. The *Sangsin-chay* is the account of a hero who was born with a chank and an arrow; in his hand, with which, and mounted on a lion, he accomplished many adventures among the *Rakshasas* and *Girgasis*, *Yakshas* or *Yak*, as they are termed by the *Siamese*. The *JVoranut* relates the adventures of the twin brothers *Won A NUT* and *WOUANE'T*. *Nang-tthay* relates the adventures of a *Naga* princess, who was carried off by a *Rajah*. Some of these fictions exhibit a wild and singular style of fabling, with which we are little acquainted, but the greater part are obviously derived from the *Sanscrit*, through the *Ball*.

The *Tlxay* exhibits considerable variety of measures, in composition, and frequently introduces several of them in the same work, in the same manner as is frequently clone in *Brijh*, *Punjabi*, and *Sik'h* compositions. The most frequent measure, however, among the *Thay*, as among the *Ruklitng* and *Barma*, seems to be that denominated *rap*, which consists of

four long syllables, but admits occasionally of one or more intercalary short ones: the *Jd-ni* which consists of five syllables, the *Chd-bang* of six, the *Pafhamang* of seven, the *Jesunta* of eight, are also frequently employed.

The following specimen of *T'hay*[^] is taken from the beginning of the *Maha Chin6k*[>] a work in which the greater part of these are introduced.

DESCRIPTION OF MAIT'HILA.

Jang mi muung nung	Lok'ha-ma k'hai
Jay kwang trahung	Wanit t'hang lai
Chu Mit t'hin la	Chai rua pai ma
Thaw p'hu suwoi rat	Bo mi satru
Krop krong para	Bibim pracha
Song nam maha	Prat'het nana"
Chinok p'homi	Jom ma thuk muting
Som det p'homi	Chin, Cham, Pram, Law
Krong se liarSt	Ming-mon, Tin-naw
Pin cha" nan ma	Map mai nong ndung
Bo mi an arai	P'barang phang-ka
Ke rat pracha	Ma kha t'huk muung
Thaw krong para	Kkek mon nong nuung
Pin chaw p'hen din	Ma muung ka kai
K'haw mak pla-t'hok	Kula P'hrang-set
Bomi p'hai rok	Chin Cham Pram-T'het
Bibiin p'ho min	Chong sakk Nalay
Pinsuk ka priam pri	Jipun Chinho
Muong Pra Narin	Aw sin ma k'hai
Thaw krong p'hen din	Ni nun lua lay
Suka" sem pra cha	

" There was a certain country, powerful and of great extent, termed *Jtfithinla* (*MaiVhila*). In this country a certain Rajah exercised the sovereign authority, named MAHA CHINOK, (JANAKA), overshadowing his people like the spreading banian tree. For a long series of years, he ruled this country, while none was able to injure it, or subject it to foreign authority. Rice was abundant, and of a cheap price : no disease prevailed, and no discontent against the sovereign, and the inhabitants* enjoyed every pleasure, as in the region of *Pra-Nxirayen*. The sovereign of the country diffused joy over the face of the land, among

the natives, while merchants resorted thither in fleets of ships, constantly going and coming; and as there was no disturbance in the land, the inhabitants of every country frequented it; the *Chin*, (*Chinese*) the *ChSm*, (*the Chinese Tartars*) the *Pram*, (*Brahmsns*) the *Ming-M6n*, (*Mons of Pegu*) the *Tznnaw*, (*Barmas of Tenaserim*) nil of them in innumerable multitudes: also the *Franks of Europe* came thither to traffic; the *Khek*, (*Malays*) the *Kula*, (*Chulias*) the *Phrangstt*, (*French*) the *Pram-t'hk*, (*Kelings or Hindis of Kalinga*) the *Chong-sakk* and *Na-Lay*, (*Cafree tribes, with stained skins and tattooed faces*), the *Jipun*, (*Japanese*) and the *Chinho*, (*Tonkinese*) resorted thither with goods, to buy and sell, constantly in great multitudes."

The MAHA CIINOK of the *Siamese*, seems to be a popular 'account of Raja JANAKA, of *Maifhila*, derived from the *Ramayan*; but it is evident, if the text can be considered as correct, that the work has been either interpolated or modernized, from the mention of the *Franks* and the *French*.

The following specimens of *Ruklieng* and *Barma*, will indicate the similarity of style and measure which prevails in all the monosyllabic languages.

The specimen of the *Ruk'hing* is taken from the *Nga-chaing-braing*:

THE BIRTH OF GAUTAMA.

0-16 16 sangkhye hna
Kaing b'ha ta saing
Two'k kylng thung bowng
Pri bri syowng-hma
Para tzu go
Lo rui towng thi
Alung sd mr6'p
Syang Theik-d'hat ga
N6 hmdt pro ra
Dowk thi da hnei'ch
Khyaing sa sukha
Tzaing 16 sa d6

O tzeng 16 bri sd
Dewa nft-tzePch
Ahnei'ch mroung kra
Tzaing bri chwa hma
Sei'ch-tza 16 ba
Tarfi tzu si
Pri kha-ni-w6
Pri gri sa hla
Ka pila hnei'ch
Khrei'ch pha Thowk t6
M6d6 boting hi
Siri maha

Maya waing t'h6.	U yeng t'he" doang
Amrt thaing d'h6	Ko wat krang rue
Ts&we le ti	Prajang ron mra
O thaing de tsuwe bri	Ni ma hla ni
Mre gri kreit krak	Gotami hna
Aup t'hak akowng	Ma pri rat leat
Lat lat towng e	Le krang sheat ruwe
O thaing de tsuwe t'ha	Prang thak hnan moang
Tse la waing hneik	Ahlueng tu pro
Paik towng bri tho	Angarang to hneik
Piang e nan hmon	Mi tso maya
Ahlueng tu pro	Thaing kha ngeweh khak
Angarang to hneik	Kaing hleak lek tsuwe
Mi tso may a	Amre rat ne
Uyein sa go	Thowng lu chwa go
Le la tan di	Phwa hleang le i
O 16 lit bri so	

When one hundred thousand revolutions of the world were completed, each occupying four *Sankhyas*, then the devout worshipper obtained the object of earnest desire; and the sublime THIK D'HAT, (SIDD'HAR-T'HA) who is acquainted with the secrets* of futurity, obtained supreme felicity, tranquillity devoid of care, and self absorption. After the pure DEVA NAT'HA had passed numerous ages in the possession of supreme felicity, meditating on the four laws of truth, when the period of the divine favour was nearly completed; in the excellent and populous region of *Kapila*, SUK-T6 (SUDD'H<SDANA) became his beloved father, and SRI MAHA MAYA, his venerable mother, became pregnant of a perfect conception. When this conception took place, the strong earth was agitated upwards and downwards, trembling and shaking. After ten months pregnancy, supporting her swelling womb with her * hand, his mother MAYA was walking for recreation in a deep forest of *Angarang* trees, diffusing around an exquisite odour. Walking up and down in a pleasant garden, reciting the divine names on her rosary, atid radiating in brilliant beauty, and accompanied by two younger sisters of the same complexion, unable any longer to support the burden of GOTAMA, (GAUTAMA) she leaned on the shoulders of her two jjDunger sisters. Within a deep forest, in a grove of *Angarang* tree^ which diffused around an exquisite odour; his mother MAYA, firmly grasping the branches with her hands, and aUmdifg erect on bet feet, brought forth the deity GOTAMA.

THEIK-DHAT OR THIK-DHAT, is the *Banna mode* of pronouncing SID'HATA, as it is written, which is the *Bali* corruption of SIDD-HAR-T'HA. According to this analogy, BUDD'HA is pronounced BU'GDA, and SUDD'HO, the contraction of S^ADD'HODANA, SUK-TO, and sometimes SUG-DO.

The following specimen of *Banna* verse is **taken** from the *Chatu-Damasara*, as it is termed in *Pali*%, which is denominated the *Ko-Khan* in *Burma*.

DESCRIPTION	OF VARANASL
Baranasi	Ti di s ⁵ ng ew£
Pyi gyi pyi hw	Hn6 I6ng makyan
Ky6-niy lu-bo	Kyeng dan mwe nyek
We-niy kosi	Myek sek niba
Nago k'haing-gaing	Peng ga neng t'hek
Hwun hwun di	Hni'ch chek mushih
Baranasi	Khan khi si nyin
Chdng ji pyo' wa	P'hyeang be pyo t'hu.
T'ho pyi ma hneik	Lu ahwon hne
Dana-ma-me	Machaa kyeang hmu
Chawng le sadeng	Leik hlgo pyew sa
Meng itang khum	Che khu hneik chin
Chum gye han II	Raja t'han dueng
Khyiuk suin pyo byo	Ta 6ng makhyo
Hna myo me hlyeang	Ky6 ja do gyowng
Ilmya hne cheng ewe	S8po py6ngg}g.viu
Wan du£ng p'hyong tan	Myet 16 thulu s6
Makouk yum di	Ku-san h\6 deik
Ta khuin ha ga	Pyiuk la so kha
Hnei'ch kwa maswe	Ko gw6 ya hlien
Myew chwe khye'ch to	Hmah chua ch6ug chei'ck
Hulfing kacha	Phyeit pi so la
Hloup shy a maneyng	Neng ngan sa do

Kyan k'heng mye ch6ng
 Cheng ye hu-sa
 Yg tu khyan p'hyeng
 Tong 16 khylnghma
 Pyowk keng che khyngng
 Bowng *mi k6ng* ew6
 Mwoi sheang lan-owng
 Sin myan chong si
 Sw6 tawng nan piling
 Cho yan hlueng ga
 Meik myiangko yo
 Stv£ khyi ko sa

Myo ba che yu
 Mito ketu
 Hmat takhu phyngng
 Esukari
 Kyo hlueng nyi hligg
 B'hdng cheit ta hmu
 Khat sin lu-do
 Up'hyu u nek
 Sowng telk tweek si
 Hwan teik pyi byi
 Hly£an hlyean di

BARANASI (*Benares*) was a beautiful and extensive region, inhabited by a race superior to every other, whether far or near, living fortunate and happy. *Baranasi* was, in every respect, an admirable country, possessing every thing desirable ; for in that kingdom, prevailed the practice of charitable donation, and the performance of ascetic duties. So generous was the heart of the Rajah, that he gave, in charitable donations, the whole of his revenue. Devoid of every selfish desire, his mind was onefold, like the point of an arrow. Free from evil inclination, onefold and not double in his speech. Affectionate to all his ^relations, and beloved of them, remaining firm as a massy roof-beam, no one could prevent or shake his purpose; never deviating from veracity, undivided in heart, excellent in his whole conduct, and his heart devoid of angry passion. Under his sway existed no violence, restraining the desire of his own eyes. Such was his universal character.

Performing no wicked action, and rendering all his people happy, he neglected none of *the ten commandments* in the practice of general benevolence. Like a bank of sand, which rises up into an island far at sea, and when the passing ships are wrecked, affording a sure and safe refuge to the mariner. Thus it was that he aided his subjects, who were sinking overwhelmed in misfortune; and thus those who were shivering under the chilling cold, (of distress) were revived by approaching the genial flame of authority. Like the motion of a serpent, cautious in his conduct. His palace was splendid as a mountain of gold : in his presence no enemy durst present himself. SIVAKARA KASA MITRA KE'TU, with his mind fixed on one object, YESUKARI far celebrated"; such was his regal state, that the whole human race^ whether white or black, in ten thousand regions, lived in joy and happiness under his sway.

It is difficult to determine, from the *Barma* text, the true name of this sovereign of *Benares*; but several names, in some degree similar, as

MITRE'YA and KETUMAT, occur in a *Pauranlc* list of the Rajas of *Benares*, descended frbni DIVODASA, which was pointed out to me by Mr. COLEBROOKK, of whose notices I have frequently had occasion to avail myself.

XL K'H6HME'N.—The *IChdhm6n* language is used by a nation of that name, who reside on the *Me-k6n*, or river of *Kam-bhchat* or *Camboja*. It has never been cultivated by *Europeans*, and I have had no opportunity of examining it. The *Siamese*, froiji whom I received my information, assured me that it was entirely different from either the *T'hay* or the *Juan*, or language of *Cochin China*. The *It'hdhmen* are reckoned an ancient and learned people; and were formerly subdued by the *T'hay-Jhay*, or ancient *Siamese* race. The modern *T'hay*, or *Siamese*, still denominate the *Bali* character, *Nangsu Kh6m*, or the *ICfidhmSn* letter, from this nation. They are not, however, supposed to have existed as a polished nation so early as the *Law*, but are, believed to derive their origin from the warlike race of mountaineers named *Khd*, the *Gueos* of the early *Portugueze* historians, who are still represented as practising their^ ancient customs, of eating human flesh, and painting and tattooing their bodies. DE BARROS, however, seems to lepresent the language of the *Khohmhi* as different from that of *Camboja*, though the *Siamese* do not distinguish them. "There are two kingdoms," says he, "adjacent to each other, and both of then* maritime, which have each a peculiar language; the first is termed *Como*, and the second *Camboja*." (*Decad. Wu lib. Sf. c. 5.*)

X I L L A W.—The *L&w* language is used by this inland nation of that name, who aresgetieraHy termed,

1M8 ON THE tAtiGOAGES AttD LITERATURE

after the *Portuguese* writers, *L&o*, ana in the plural, *LAos*, from their cohisting of different races. Their language, DE BARROS observes, is peculiar, atid the *Siamese* assert that it is different from the *T'hay*. It has never been cultivated by *Europeans*, very few of whom, besides ALEXANDER DE RHODES, have ever visited the . country. According to KCEMPFER, (*History of Japan*, p. 26,) the *Law* nation do not differ much from the *Siatnese*, either in language or waiting, except that they are unable to pronounce the letters / and r: and this opinion I am much inclined to adopt, though I have had tio favourable opportunity of investigating the subject. If, however, I may be allowed to judge from the specimens of the *Ldw* language, which I have been able to procure from *Siamese* and *Barmas*, it appears to beat the same relation to the *Tlxay* or *Siamese*, that thfc *Ruk'h&ig* does to the *Barma*. With the *Thay+fhay* it accbrds more fully than* with the *T'hay* proper; and, in adopting *Pali* terms, it adheres more accurately to the *Pali* orthography than either of them. The following short list of words and phrases will gottvey some idea of the difference which subsists between the *Tliay* and the *Law*. As the *Thajtfrjkay* approaches the *Law* more nearly than the *thay*, wnen that dialect uses peculiar terms, I have preferred adducim* them, for the sake of comparison. Where the *Law* and the *Thay* agree in the radical, kn apparent diversity is often* produced by the conversion of the / and r into h or d.

	<i>LAot.</i>		<i>Thay.</i>	
call,			hong	riukk,
talk,				phut,
Warm,	fu,			ron,
very Warm,	hon,			uk,
	hon	ala	ron	

	<i>Mvj.</i>	<i>t*hay.</i>
not know,	bo-hu,	mai ru,
Do you see \	chɛw han ka,	nai hen ru,
many,	meng,	mfik,
sea,	*n&Xmut,	thai*,
wave,	fdng,	klun>
river,	khdng,	kttnng,
number,	fin,	rap,
gold,	kh&m,	thdug-kham, thong
lead,	tdng,	t&Ma,
do,	peng, jia,	t*ham, jia,
book,	p*p>	sabut,
matchlock,	sgnat,	pun,
far off,	kSi,	kldi,
fcandsdme,	lau,	ngarn,
weary,	%<	nuSy,
hated,	chà,	kl&t,
sing,	so,	khap,
grieve,	hdi,	Tong,
give,	nun,	h&i,
approach,	hdt,	th&ng,
market.	kat,	talat,
shut,	tut,	pit,-
flesh,	chin,	nfia,
blood,	huit,	luit,
fight,	hop,	rop,
craft,;	khilai,	luang,
stand,	hfin,	jAn,
lamp,	katliip,	ta-kiang,
bow is it done?	<pengjanghudɛ,	t'ham jang arai;
how many)	taw dai,	taw rai,
moon,	p'ha chan,	pra-chan,
woman,	mɛ Jing,	pu-jing,
man,	pho-chiy,	,phu»chay,
country,	wiyung,	mu&ng,
house,	hj&in.	ruin,
who.,	phai,	krai, or kai,
* h &	basandg*	ami,
fcf there,	pai*pun,	pai-nun,
come here,	ma-phi,	ma*ni,
fort,	tapp,	k'hai,
ttcfer brother,		pi-pach-ay,

	<i>Law.</i>	<i>T'hay.</i>
elder sister,	uei,	pi-pu-juig,
mother,	ime,	me,
I ,	ku,	k'ha,
I (honorific)	kha,	di chan,
we,	how,	rau.

It is from this nation that both *Siamese* and *Barma* allege that they derive their religion, laws, and institutions. It is in the country of *Law* that all the celebrated founders of the religion of BUDD'HA are represented to have left their most remarkable vestiges. *Ceylon* boasts the sacred traces of the left foot of BUDD'HA on the top of the mountain *AtnAla-Sri-padi*, or *Adams Peak*. *Siam* exhibits the traces of the right foot, on the top of the golden mountain *Swa-na-bapato*. Other traces of the sacred steps are sparingly scattered over *Pegu*, *Ava*, and *Arakan*; but it is among the *Ldos* that all the vestiges of the founders of this religion seem to be concentrated, and whither devotees repair to worship at the traces of the sacred steps of *Pra-Ku-ku-s6n*, *Pra-Kon-na-kon*, *Pra-Put-tlia - Kat-sop* and *Pra -Sa- mut-ta-ko-dom*. These *Siamese* names of the four BUDD'HAS seem to correspond to the *Parma* KAUKASAN, GONAGOM, KASYAPA, and GOTAMA, the *Singhald*, KAKUSA'^DA, KONAGAM, KASYAPA, and GAUTAMA. There can be no doubt, however, from the order of the names, but that they are the four last BODD'HAS in the list given by HE'MACHANDUA ACHA'RYA in the *Abhidhana Chinttmeniy* under the following Sanscrit appellations, from which all these *Siamese*, *Barma* and *Sing'hala* names, seem to be tally *Bali* corruptions. The Sanscrit names are *Krukructihunda*, *Kanchana*,

Kdsyapa, and *S&kyasinha*. The language of *Lfav fa* represented as abounding in books, especially translations from the *Bali*; and if the antiquity of the nation can be depended on, they must be extremely interesting, from the situation of the country between *China* and the other *Indo-Chinese* nations. The *L&w* nation consists, like the *Siatnese*, of two different races of people, denominated in *Siamese*, *Chdng-m&i* and *Lan-chang*, which are said by KCEMP-EER, to be the names of their chief cities. The first of these are termed, by the *Barmas*, *Yim*, and the second, *Lain-sain*. DE BARROS adds a third tribe, which he denominates *Chan-cray*. In their general appearance the *L&w* resemble the *M6n*.

G&IIL ANAM.—The *Anam* language is that of *Cochin-China* and *Tonkin*. It is represented by the catholic missionaries to be likewise generally used in *Champa* and *Kau-bang*; but their assertions must be taken with some limitation when they add, *Law Camboja*, and *Siam*. The *Anam* language, as well as the nation, is often denominated the *Juan*, by the *Malays* and *Siamese*. It has always been more cultivated by the catholic missionaries, than any other of the *Indo-Chinese* languages, though these fathers may, with some degree of propriety, affect the title of "*multiplicis idiomatis propagatores*" So early as 1651, the *Propaganda Society* published at Rome; the "*Dictionarium Annamiticum Lusitanum et Latinum*" compiled by the Jesuit ALEXANDER DE RHODES, after twelve years residence in *Cochin-China* and *lhnkin*, where, he had studied under P. FRANCISCO PE PINA, the first who acquired skill and facility in that language. In composing his dictionary, he had also the advantage, of employing the materials col*

Q\$9 ON TUB LANGUAGE AND LITERATURE

lsctse4by P. GASPAE DE AMARAE and P. ANTONIO, BAABOSA, the first of whom had made some progress ill preparing an *Anam* and *Portuguese* dictionary, audj the second m compiling one in *Portugueze* and jLnam* This dictionary ia printed wholly ia the Latincharacter, as the author considered the *Anam* character as too difficult to be useful. It is accom- }>med by a- short grammatical sketch of the *Anam* }aoguage, entitled " *Lingua Annamiticm seu Tunckin- nfyfte brevis Declaration*" Though I have never met with a learned *Cochin-Chinese*., I have seen several persons who could speak the vulgar language by r4>te, ami have paid sufficient attention to it to per- ceive, that the dictionary of DE RHODES is a work of very great merit, though certainly susceptible both of additions and emendations. A new edition of it, would be a work of great utility, if our relations wiCh. *Cochin-China* should ever become more intimate or important: a circumstance by no means unlikely, from the formidable aspect which that kingdom has. lately* assumed among the more easterly nations; The principal defect of the work is, its representing, verjs imperfectly, the *Anam* pronunciation; a defect importunately very difficult to be remedied, as the *Amm* language contains many sounds which carrea- pond very little to those of any *European* language, aiad respecting which a grammarian might be tempi thd to say, with the devout missionary DiDAcyA COJUADO, when treating of the pronunciation of a *Japanese* letter, " *quando in aliquo vocatmh fuerit. (quod' tslvalde frequens) orare debet discipulus, Demi, nt ei venas prontmtiations aperiat?*—(Prolog. in arte Qrammat. Japonic, ling. p. 4) DE RHQDBS also published: at Rome, in 166%, a catechism, for the use of his *Amm* converts, in *Anam* and *itatin*.

From the vicinity of the *Chinese* to the *Anam* nation, and the intimate connection that has at different periods subsisted between their countries, the *Chinese* character, as well as literature, has been introduced into both *Tonkin* and *Cochin-China*. *Chinese* literature is greatly affected by all who pretend to distinction in learning, in these countries; and in the language of *Anam*, the *Chinese* characters are denominated *Ch&w*. But besides this, another species of character is in general use, and commonly employed in matters of business and private affairs, which is constructed on a principle entirely different; and though its letters are numerous, they bear no proportion to the *Chinese* signs, and, according to DE RYJODKS, they are unintelligible to the *Chinese* and those who are unacquainted with the *Anam* language*. These characters, in the *Anam* language, are termed *N&m*. What relation they bear to the *Bali* characters I have not been able to determine accurately, though I suspect they will be found to be connected with that or the *Thai* alphabet. It is perfectly certain, however, that they have no connection with the proper *Chinese* character. I have been informed, by an intelligent *Chinese*?, who had resided some time in both *Siam* and *Cochin-China*, that the proper *Anam* character greatly resembles that of the *Siamese*. The missionary BOKHI says, that the *Cochin-Chinese*, in harangues, letters, memorials, petitions, "and such things as do not belong to printed books, for these of necessity, must be in *Chinese* characters," generally employ about three thousand characters, which they find sufficient to express their meaning. If the compound characters, and contractions of the *Siamese*, be included in their alphabet, they would nearly amount to this number*.

The *Qhinese* character firfms; in reality, ail abstract, philosophical language, such as has long teen the therfie of speculation in *Europe*, though it is generally regarded as an absurd and impossible reverie. It is not indicative of sounds, but of real objects' Sand ideas and Consequently it is read and understood by at least twenty different nations, who Would Scarcely tmderstand a word of one another's oral language, and would all Use different words to exprEsE th^ same meaning. The only *European* characterise analogous to the *Chinese* symbolical written' language, are our numeral; algebraical, astronomical, anil chemical sighs, which are constructed on the same abstract principles. The *Chinese*, however, sometimes contrive to make these singular characters perform a double oflice, and express sounds, as wdl as Ideas; as'when they write down *English* names, Which another person can pronounce with great acciir^tCy. As far as I have been able to learn, how-tWfer, this can only be accomplished by persons who itse the same spoken language.

The *Anam* language is simple, original, and monosyllabic. What relations it may possibly bear to some of the spoken monosyllabic languages of *China* to the *Man-chhv Tartar*, to the *Korean*, *Formosan*, *Likly*, or rather *Riu-kiu* languages, I cannot possibly prtWfrd to, determine; but it certainly has very little¹ affinity to the *Mandarin* or court language of *China*, which is properly termed *Khunn*; to the *K6ng±t6ng*, or language of *Canton*; to the copious polysyllabic and inflected *Japanese*; or to any of the othe> *Indo-Chinese* languages.

It is certainly possible to find several *Anam* vocables which coincide both in sound and signiticatioa

with words in the *Khann* or *Mandarin-Chinese*, and also in the *Kdng*/*tdng*, as well as others, which closely resemble *T'hay* or *Siamese* vocables; but nevertheless, all the essential parts of the *Anam* language are original and unconnected with any of the other monosyllabic languages, of which I have any knowledge. BARROW, an authority of some weight, in his "*Voyage to Cochin-China*" seems to consider the *Anam* as a derivative from the *Chinese*, "because it is constructed on the same principle." (p. 301.) "The spoken language," he observes, "has undergone a very considerable change, which is the less surprising, as the inhabitants of the northern and southern provinces of *China*, are unintelligible to each other; but though it has been altered, it does not appear to have received any improvement, neither from additions of their own, nor from the introduction of foreign words," (p. 322.) The precise meaning of this sentence, I confess I do not understand! The mass of the *Anam* language, whether nouns, verbs, or significant particles, is totally different from that spoken *Chinese* language with which he has compared it; and he himself admits, "That it is so much changed from the original, as to be nearly, if not wholly, unintelligible to a *Chinese*." The *Anam* nation employ several sounds and letters which are incapable of being pronounced by a *Chinese*, such as *b*, *d*, and *r*. The particles which form the cement, or construction of the language, are also different; and in addition to all these, the *Anam* language has a peculiar character of its own, which is not understood by the *Chinese*. It is difficult,* after this, to conceive what similarity exists between the *Chinese* and *Anam*, unless that they are both monosyllabic languages, and that the signification of *tenuis* is regulated, in a great measure, by

tbsir accentuation. But though the same monosyllables occur, and though they are also accented frequently in a similar manner, yet even in this case, the signification of these monosyllables is, for the most part, totally different. In the syntax or construction of the two languages, there is also a very great difference, for in almost all the instances in which the *Barma* language differs in construction from the *Malays* *Thay*, and *Anam*, the *Chinese* agrees with the *Banna*, and differs from the three others. Thus, when two substantives follow each other in *Chinese*, and *Barma*, the first is in the genitive or oblique case; whereas, in *Malayu*, *Thay*, and *Awwh* the second is in the oblique case. Sometimes too, the *Chinese* order of arrangement differs equally from them all. Thus, in *Chinese*, the adjective generally precedes the substantive, whereas it follows it in *Malayu*, *Barma*, *Thay*, and *Anaqi*. It must be observed, however, that when the term *Chinese* is applied to the spoken languages of *Chim*, it is used in a very wide signification, unless some particular province be specified. The *Chinese* colloquial languages appear to be more numerous than the India-chinese tongues, and equally unconnected with each other. BARROW; however declares, that scarcely two provinces in *China* have the same oral language* (*Travels in China* p. 344.) While the nature of the Chinese character is still so imperfectly understood, it is not surprising; that the investigation of the spoken languages of *China* has been totally neglected. In the course of some enquiries that I made among the *Chinese* of *penang*, I found that four or five languages, were current among them, which were totally distinct from each other, at the names, of several others were mentioned. I was informed that the principal Chinese languages were ten, in number; but

I have found that considerable variety occurred in the enumeration of their names, and aspect that they are considerably more numerous, in reality. The following is one of the lists I received of these ten languages; but I have since been informed that it relates only to those which are spoken in the southern and western provinces.

1. Kdng,	6. Lui,
2. W4y,	7. Limm,
3. N&IJI,	8. Khunn,
4. Chew,	9. Siw,
5. Sew,	10. Kuang.

Of these, as has been stated, the first is represented; as the language of *Canton*, and the eighth as the *Mandarin* language, or that which prevails in *Pekin*. To this list may be added the following :

lit. Hyong-san,	14. Pun-ngi,
√fl. Suu-tuk,	15* Tong-khun,
J3. Nani'h0i,	X6. Fo-khin.

The last of these is denominated *Chin-chew* by the Chinese of *Macho*; but the language spoken in *Macaq* itself, is the *Hyong-San*. Tbjs enumeration, however, is extremely imperfect; nor have *T* been able to determine which of them are to be accounted original languages, and which dialects* , Neither, without particular investigation, is it possible to* ascertain, whether the *Afiam* language may not be included in this enumeration, though I am rather inclined to the contrary opinion.

The *Anam* language has neither genders, numbers nor cases; moods, tenses, nor conjugations; alt these are supplied by the use of particles and the juxtaposition of words, as in the other monosyllabic languages* The same word has often the signification

of *SotTi* a noun and a verb, and its particular use, in such a case, is to be determined by the context[^] and the collocaticin of words in the sentence. The principles of collocation in sentences are equally simple as in the other monosyllabic languages. The adjective generally follows the substantive, as in *Malayu*, *Barma*, and *T'hay*; but when two substantives come together, the last of them is in the oblique case, as in *Malayu* and *Tliay*, but contrary to the *'Barma* order of arrangement. Thus, the phrase "the master of the house" is, in the *Anam* language *Chua nyh*; but *nyh chua* signifies *the house of the mqster** In *Malayu*, these two phrases are rendered by *tuan rUma*, and *ruma tuan*; and in *T'hay*, by *chun riin% rim chart*;, but the *Barma* follows a different order, and renders them by *in-saKhhig*, *saJching-tn^* where *in* signifies *house*, and *sa/fheng*, master. The substantive verb is often omitted, as being reckoned inherent in adjectives, especially when preceded by the demonstrative pr6nouns. Thus, *nui nhy Haw*, *this fountain high*, i.e. *is high*, the assertion beipg implied. The nominative precedes the verb, the preposition the word which it presides ovqr, the adf verb;atjhe>res to the word which it modifies, the (relative ift^ftgjtigg altogether, copulative conjunctions are generally omitted, and the peculiar modes of explosion In the *Anam* idiom are chiefly such as result From \$h\$ *manners and habits of the people. The ipoods and tenses of verbs are formed by srgnificaijtt particles as in the other monosyllabic *languages. As the *Anam* nation are equally formal and ceremoniowi sas the *Chinese*, in their phrases of urbanity, and equally accurate, in marking, with a «iinute and tetlioas precision, tl*e degrees of fespeOt and .honour due to every person, in the several relations of stranger, acquaintance,*neighbour, relation, parent, magistrate, and all the several degrees of magistracy

and office j a great deal of the idiom of the language consists in thd different modes of expressing the respective relations subsisting between the speaker and the person addressed: hence originates the number of personal pronouns, expressive of these relations, as well as numerous circumlocutory forms of expression; the genius of both the *Anam* and the *Chinese* language requiring, that as often as possible, appellative nouns, and names of office, dignity, relationship, or consanguinity, should be substituted instead of the simple personal pronouns. Thus, a husband addressing his wife,⁵ and using the pronoun *I*, instead of saying *taxt\ ta*, or *gua*, any of which has the signification of the Simple pronoun *I*, ought to say *ank>* which signifies *elder brother*; and his wife, on the other hand, ought cither to denominate herself *tdi*, *handmaid*, or *hig*, *younger sister*; a woman, in like manner, addressing herself kindly to another; who is either younger in years, or inferior in rank, ought always to denominate herself *elder sister*; a husband addressing his wife, in polite terms, ought always to term her *younger sister*; and, in general, speaking to a young woman, she should use the same expression, but an old woman he ought to tehn *bau* or *aunt*. A lover, addressing his mistress, terms her *younger sister*, while she, in return, terms him *elder brother*. A son, addressing his father, ought not even to term him *cha*, *father*; but *anh*, *father's elder brother*; *ehu*, *father's younger brother*, or *cau*, *mothers brother*: in a similar manner, addressing his mother, he ought not to term her *me*, *mother*; but either *ed*, *father's sister*, or *di*, *mother's sister*. It is easy to perceive that this minute accuracy of phrar seclogy must have occasioned great trouble to the catholic .missionaries in rendering portions of scripture into the -*Anam* language; accordingly we find,

that they were extremely distressed about the propriety of the terms to be used, whenever GOD the FATKER, JE&VG CIHIIST, THE HOLY GHOST, or the VEKGIN MART, wene to be introduced as interlocutors, and dismally puzzled whether the VIRGIN ought to denominate nerself, *Hi*, *handmaid*, or *me mother*, in addressing her son JESUS CHRIST; as a vËry trivial change of phraseology, in a language so delicate in its shades and distinctions, might have given origin to the most dangerous heresy.

The accents in the *Anttm* tongue, are of feuch indispensable utility, that they have been very properly termed the soul of the language, "while the primary monosyllables, varied by accent, have been made to represent its body. Conversation is a species of chaunt, or recitative, as in the *Chinese* dialects, and the other mbnosyllabic languages, which has, at first, a very ludicrous effect to an ear unaccustomed to it. The intonation or accent of the *Anam*, struck tne as entirely similar to *Chinese*, though BORHI, the Catholic missionary, to whom it was familiar, pronounces it softer and sweeter, more harmonious and copious in both its tones and accents. He adds, that every word expresses a variety of significations^ according to the diversity of accents with which i% is pronounced; so that, to converse in it correftcjy, a person ought to understand the grounds of iriusic* That he ought to have an ear of the most dfelicate sensibility is indisputable; and as this fcan never prevail very equally in a numerous nation, this variety of accent gives rise to such diversity of dialect, that through the whole *Anam* region, every considerable village or district has, as it were, a different language, and are often obliged to have recourse to the written character, for communication with the districts in their vicinity.

Boftfci affirms* that the sacred books of the *Andm* nation, are termed *Sik King*, while those relative to civil subjects are denominated *SSk Chum*. He adds, that the first treat of the creation of the world, thfc nature of mind, the different classes of intelligent beings, moral and metaphysical theology; but both these classes of books seem rather to refer to *Chinese* literature, than to that which is peculiarly *Anam*; for *Sek* signifies only *book*, *Chaw* is the name applied to the *Chinese* character, and *King* is the name of thfc books first put into the hands of the students of *Chinese* literature. Numerous *Tru-yhi* or *CheritYas** however, are known to exist in the *J nam* language, and form the subject of their dramatic representa-* tibns, in which the *A nam* nation are not inferior to the *Chinese*.

The ancient code of *Tonkin* laws, possessed great celebrity, and was highly venerated previous to the late conquest of that country by the *Cochin+Chinese*. It is represented, by the missionary LE ROT, as composed in the most elevated style of *Chinese* and full of uncommon modes of expression. He also mentions, that it was printed with an *Anam* translation, composed by an ancient *Tonkin Mandarin*.

The *Anam* style is sometimes highly bold and figurative, and attains a degree of animation which is not very common among the *Indo-Chinese* nations of the continent*. If the *French* version can be depended on, we need only refer, in proof of this, to the manifesto issued by the usurper QUANG-TRU'^G, in 1790, to quiet the minds of his subjects, alarmed at the reports of the prowess of the *French* auxiliari^, who aided the first efforts of the present monarch for the recovery of his throne, "Be not so creditltnfe

as to listen to what they say of the *Europeans*. What superior ability should that race be possessed of? They have all the eyes of green serpents, and we ought only to regard them as floating corpses, cast on, our shores by the seas of the north." (*Nouvelles des missions Orientales*—p. 144.) .

The religion of the *Anam* nation is a modification of the *Buddhist* system, nearly resembling that which prevails in *China*. Many local and peculiar superstitions, however, are blended with it; such as the worship of the dog and tyger, to the first of which human excrement, and to the second, human flesh is offered. Traces of this worship are found among the mountaineers on the borders of *India*, as well as in the proper *Indo-Chinese* countries. Thus the tyger is worshipped by the *Hajin* tribe, in the vicinity of the *Garrovs* or *Garudas*.

The *Q?tan-ti*, an ancient race, as the name signifies, who inhabit *Kaubang* or the mountainous range which divides the *Anam* countries from *China*, regard themselves as the original inhabitants of *Tonkin* and *Cochin-China*; and consider the *Anam* as a *Chinese* colony. The *Quan-to* have a peculiar language, and write with a style, on the leaves of a plant, termed in *Amm*, *jiwa** The *Moi* and *Mudng* are also mountaineer tribes, who speak languages different from the *Anam*, but it is hitherto unknown whether they are original races, or only branches of the *Quan-ti*.

The following comparative vocabulary of the *Bdrma*, *T'hay*, and *Anam* languages, with the *Kong* dialect of the *Chinese*^ will convey some idea of their mutual relations and differences— A few *RufzMng*

variation! are also exhibited in the *Barma* column with the initial *R.* prefixed.

	<i>Barma.</i>	<i>T'hay.</i>	<i>Anam.</i>	<i>Kong-Chinese.</i>
God	pra yieng	pra-chaw	chua	sunh, t'hien-cht
heaven	nip-ban	Sdwan	t'hien	t'hien
the earth	kam-ba	pi-p'hop	'dia	t'hien-ha
earth	my€ R. mr€	din	Mat	ti
air	le	loin	phu-jyo	hung
water	y 6 R. rft	nam	nak, 'mrwok,	soi
			thuy	
fre	mi R. meing	fai	Kiwa, hoa	ft6o
sun	ne	tawan	nyit, mat-bloei	thai-yong, ngut
moon	la	duin	nguyit, mat-blanc	nguit
Star	kyi R. kri	daw	saw, tinh	tin-sung
sky	ni6	sa	bloei	mun-t'hien
sea	peng-le	ta-le	bC, bitfn, h&i	hoe
river	k'byong R. kh'ron	klong	sii	h6
animal	tareich-chan	sat	thu	chhok-ldi
bird	hnglk	n6k	ching	chhfok-chay
fish	nga	pla	ka	ngu
plant	apeng	ton	thuw	ch'haw
tree	apeng gyi	ton-mai	sang	*u, but
leaf	ayewek	bSi	Id	hyep
hill	towng	p'hu-khaw	mil	san
plain	1^=bieng	fining	Mow, nu	ph^ng
stone	kyiowk	hin	'da	syuk, li«
gold	awe"	fhcmg	wang	kumm
silver	ngw6	ngvin	bak	ngunn
brass	kye	fhding-k'ham	fhaw	t>h6ng
iron	san	lek	thiet, s8t	thit
tin	kh6	ta koa	thiek	syak
rice	ch'han	ka-s&n	gaw, lua, koem	may
egg	u	khai	tluong	ch'hdnn
day	nS	wan	ngty	yat
night	nya	kMiim	'dem.	man
evening	riya-ne	Kham	ban-hom	ya
morning	manek	chaw	sang-nyay	chew
mouth	la	duin	thang	yuS, Jiguit

	<i>Bariia.</i>	<i>T'hay.</i>	<i>Anam.</i>	<i>Kong-Cldntsc.</i>
y«ar	neit	p*	nien, nam, tue'; tudi	nin
man	Iu	khon	ngiiwbi	» yun
man	yowk-kya	pach^r	nam	nan-yun
woman	mim-ma	paning	ntiw	nyu-ytm
father	p'hae	p'h6	cha	hu, fu
mother	mæ"	1116	mæ"	mu
husband	l^ng	p'htiwa	chaw, plm	law k'hung
wife	may a	miya	vw6, t'he	lziw-p'ho
son	sa	lok pachay	kon-blai	chi
daughter	sa-mi	lok paning	kon-gai	ngue
eleler bro-	ako	p'hi-pachay	anh	akko
younger ther'	nyi	nong pachay	6ng	ti
elder -% sis-	umma	pi pajing	chi	amui
younger 5 ter	nyi-ma	nong-paning	^ng	raoci
friend	sang-e-gyicn	klfi	nghia	ping-y&w
enemy	yan-su	satrfi	ngh&ch, thu	tzow-yun
head	gowng	hua	thu 'd&u	thow
face	hmiek-na	na	mat, may mat	mien
eye	hmiek-chei'ch	tt	nyan, mok, mat kon-mal'	ngan
nose	nakhaung	tamuk	lnui	p ^l
ear	na	hu	tai	ngi
mouth	pajat	pak	khau, mieng, lomieng	>how
tooth	swa	fan	rang	nga
tongue	sha	lin	luwoi	li
hand	ldk	mil	tay	sbw
foot	khye"	tin	chen	khuok
belly	wfcn	p'hung, thong	dea, baw	t'hu
back	ky6	lang	kat	pui-how
skin	ayd, saye\ R.	nang	dea	phi
	are, sare			
bone	ayo. R. aro	kaduk	kot,shwang-kot	ka
flesh	asa	ni'a	thit	hewfcik
blood	swfc	luit	mdu tiet	hit
milk	no-ye"	ndm-n6m	suwa	nin
fat	cha	kin	an	kiS
dbriak	s6k	kin-nam	uong	yum

OF THE INDO-CHINESE NATIONS.

«7*

	<i>Banna*</i>	<i>Thay.</i>	<i>junctn.</i>	<i>ICong-Chineae.</i>
stand	mat-tat	jty*	'duSng	khi
sit	t'haing	n*ng	ngdi	cho
sleep	it	n6n	ngd	mi
strike	yeik	ti	'dam, 'danh	wat
kill	sat-pi*ch	k'ha	jiet, sat	sat
red	ani	deng	•do, thank	hung
grcea	acheing	k'h£ow	shanh	lok
yellow	awa	luang	hoa ka, vang	w6ng
white	ap'hyu.	khaw	tlang, bak	pak
black	anek	dam	tham, ak	hukk
one	tit	nung	mot	yutt
two	hhit	sdng	hui	ni
three	s6ng	sam '	teng	sam
four	16	si	bon	si
five	nga	ha	lang	nng
six	khyowk	hok	Uk	lok
seven	khuhnich	chet	bai	chhat
eight	shyit	pet	tang	pat
nine	ko	kaw	chin	kotf
ten	tache	sip	tap	sap
hundred	tara	roi	kiang	pak
thousand	ta t'hawng	p'han	kin	chin
I .	kyewin nou'p	k'ha	toi, tau, ta, kwa ngo, nga	
we	khewin-nou'p -do rau		chung-toi, moi- nga-te	
			toi	
thou	m£ng	mung	bai,mai,nguwoii ni	
7 ^e	maung,meng-	do su	chung-bai, moi-• ni-te	
			bai	
he	den	man	n6	k'hi, t'ha
they	den^do	m&n arai	chung-no	k'ni-te,ha-to
who	bedu, beIu	kai	ai	nako
what	band	arai	nao	meya
which	b£d£ng	anei	nao (placed af- ter a word)	uako
all	alung	t.'hang-phe	kak	tutu
		thang-m6t		
jnany	apowng	mak	deu, nyeu	ta

	<i>Barma,</i>	<i>T'hay.</i>	<i>Anam.</i>	<i>Keng-Chintse.</i>
few	cheich-cha-gule	hit, nit	be, do, nyo	tuk, shaw
any, some	takhyo	kai kai	ko-ai	y6w
above	at'hek	b&n	tlen	shyan^
under	awk	tai, lang	chueng	ha
in	at'hS	nay	oei, tlaw	li, tn
without	pyieng	nok	vo, chang-ko, ngoi wai ngoai	
to	ko, go	ke	cho	ni, u
from	ka, ga	te	boei	tzong
this	di-hu	ni	nay	teko
that	ho-hu	nun	ey, no	koko
there	ho hma	tino	ben-no	nun6
here	di hma	tini	ben-nay	kone
before	shye	na	tluwok	sin
behind	nawk	t'hi lang	fau	how

XIV. PALI'.—The *Pali* language among the *Indo-Chinese* nations, occupies the same place which *Sanscrit* holds among the *Hindus*, or *Arabic* among the followers of ISLAM. Throughout the greater part of the maritime countries which lie between *India* and *China*, it is the language of religion, law, literature, and science, and has had an extensive influence in modifying the vernacular languages or these regions. The name of this language, though commonly pronounced *Bali*, is more generally written *Pali*; but both forms are occasionally used. As the origin of the word is still very obscure, it is difficult to determine which is the more correct orthography. If, however, we could venture to identify the term with the *Bahlika b'hasha*, which, in the SAHI'TYA DE'RPANA of *Viswanatha*, is enumerated as one of the languages proper to be used by certain characters, in dramatic works, the latter ought to be considered as the more correct. LA LOUBERE, on the authority of D'HEHBELOT, has stated (Tom. I. p. 422) that the ancient *Persic* language was termed *Pahalevi*, (*Pahlavi*) and that the *Persians* do not

distinguish in writing between *Pahali* and *Bahali*. This conjecture would be confirmed by the identity of the terms *Bali* and *Badlika b'hasha*, were it to be established; for no doubt can be entertained that in Sanscrit geography, the epithet *Bahlika* is applied to a northerly *Indo-Persic* region, probably corresponding to *Balkh Bamiyan*. Among the *Indo-Chinese* 'nations, the *Bali* is frequently denominated *Lanka-basa*, or the language of *Lanka*, and *Magata*, or, as it is often pronounced *Mungata*, a term which seems to correspond with the Sanscrit *Magddlxī*, which, in many of the *Vyakaranas*, is enumerated as one of the dialects proper to be used by certain characters introduced in *Natakas*, or *Hindu* dramas. According to KCEMPFER, the *Bali* in the *Kliom* language, and by the inhabitants of *Pegu*, was termed "*Mac-cata-pasa*" or *Magad'hi Vhasha*, as we may safely venture to render it. P. PAULIXUS however applies this term inaccurately to the square *Bali* character, instead of the language (Mus. Borg. p. 1).

This language, notwithstanding its extensive use among so many nations, and the degree of cultivation which it has received from the different tribes by whom it is employed, has hitherto attracted little attention among *Europeans*. The indefatigable KOEMPFER, in his *Amcenitates Exoticce*, "has very imperfectly exhibited the *Ball* alphabet. LA LOUBERE had previously published it more correctly, according to the form employed among the *Siamese*; his *Bali* alphabet is repeated in the *French Encyclopaedia*, and CARPANIUS, in his "*Alphabetum Barrnanum*" has exhibited the simple letters, according to the square form, employed by the *Barmas*. LA LOUBERE, in his "*Historical Relation of Siam*" has published "*The Life of THEVE-TAT*," said to be translated from the *Bali*, with a fragment termed "*An Explanation of the Patimout*;

or *Text of the Vinac*" P. PAULINUS A S. BARTHOLOMXEO, in his "*Museum Borgium*," has, in his usual petulant, inaccurate, and desultory manner, exhibited some confused notices concerning the *Bidagat*, the *Padi-mauka*, the *Kammuva*, and a "*Compendium of the Barma Laws*," composed in the *Pali* language. Dr. R BUCHANAN, in his "*Essay on the Religion and Literature of the Barmas*," (*Asiat. Research*, vol vi) has published a translation of the "*Kammua*," executed from the *Latin* version of VINCENTIO SANGERMANO, which differs considerably from the notices concerning that work published by P. PAULINUS, according to whom, in 1776, an *Italian* translation of it was made in *Pegu*, at the instance of cardinal BORGIA. Whether any of these versions have been made directly from the *Pallor* only through the medium of a *Barma* or *Siamese* version, is, at least, very dubious; but the enumeration may suffice to show how far the attention of *Europeans* has been turned to this language. It would appear, that the learned LA CROZE, in his epistolary correspondence, has also treated concerning the relations and affinities of the *Pali*, but I have had no opportunity of consulting the collection of his letters. P. PAUJUNUS, in his coarse, acrimonious, and offensive way has also obtruded on the public, some conjectures concerning it, but the publication of his "*VYACARANA, seu locupletissima Samscrdamteae linguae Institution Romae* 1804, has given a death-blow to his vaunted pretensions to profound oriental learning; and shown, as was previously suspected, that he was incapable of accurately distinguishing *Sanscrit* from the vernacular languages of *India*"*

* The philological merits or demerits of P. PAULINUS form no part of the proper subject of this essay; he is only mentioned here for the purpose of disclaiming his critical authority, when placed, as it has frequently

The *Bali* alphabet seems, in its origin, to be a derivative from the *Deva-nagari*, though it has not only acquired considerable difference of form, but has also been, modified to a certain degree, in the power of the letters, by the monosyllabic pronunciation of the *Indo-Chinese* nations. It has dropped, in

been, by *European* writers, in competition with such authorities in *Hindtt* literature,' as Sir W. JONES, or Mr. COLEBEOOKE. In his *Museum Borgianum* he has mistaken a specimen of *Mtilayu* for *Bengali*; but this is nothing to what occurs in his *Sanscrit* Grammar. The same blunder had been made beK-e him, by the Editors of the polyglott *' *Oratis Dominica*;" but the following are his own. A numerous class of *Sanscrit* nouns form the fifth case in AT; in *Tamul* and *Malayalam*, however, a case of similar import terminates in AL; and tins case, which, belongs to these vernacular languages, but never to *Sanscrit*, has P. PAU-UNtrs uniformly substituted, in his *Sanscrit* Grammar, in, the place of the regular *Sanscrit* flection in AT. 1 his substitution of the letter l for t 5s not confined to those instances only, in which the analogous flections of a vernacular language may be supposed to have led to the error; it occurs in numerous instances, in which the *Sanscrit* and popular dialects coincide in using the letter f, and which must therefore be considered as the blunders of absolute ignorance. Thus, in the names of the tenses of the *Sanscrit* verb, he gives *lat* for *lat*, *lol* for *lot*, *IU* for *lid*, and *lulfovl&d*. A blunder similar to that which occurs in the fifth case of nouns, runs through a variety of the flections of the *Sanscrit* verb. Thus, he gives *abhaval* for *ab'havat*, *bkavadal* for *b'havatat*, *bhqvel* for *b'havut*, *bhuyal* for *b'huyat*, *abkul* for *ab'hut*, *abhaviszyl* for *ttb'havishyat*: but the whole work swarms with similar errors. What should we thipk of a *Latin* grammarian who should falsify the ablative case in nouns, and misrepresent the third person singular in verbs? Yet this is nothing more than what has been done by the redoubted P. PAULTNUS, whom the learned SYLVSTRE DE SACY terms "un des ecrivains les plus tranchans et les phis dedaigneux;" and he has not only erred in the particular instances which he has adduced in his Grammar, but he has also laid down rules to justify his errors, as, in his rules for the permutation of the letter *I* into *t*, *d*, *dh*, &c. All his other works, that have fallen into my hands, equally abound in error, arrogance and ignorance. Equally superficial, inaccurate, and virulent in his invective, a critic of his own stamp would be tempted to retort on him his own quotation from ENNIVS.

Simla quam similis turpissima bestia vobis.

common use, some letters entirely, and accented others in a manner similar to the *Udbhata*, *Anudhata* and *Swarita* tones, in the system of accentuation used in chaunting *Mantras*, and in reciting the *Fedas* themselves. Thus, it has dropped both the palatal and the cerebral *sh* of the *Deva-nagari*, as well as the double consonant *ksh*, though the two first are still retained in the piore correct alphabets. Instead of pronouncing the first series of letters *ka k'ha, ga gha, nga*, it recites them *ka k'ha ka gaha, nga* pronouncing *ka* thrice; first, in its natural tone; secondly, softly accented in treble, as if with the tone *tidhata*; and thirdly, in a deep base tone, like the, *anudhata* of the *Samavedd* Brahmins; *gaha* or *ga* is only recited once and that slightly accented, while *nga* suffers no alteration. A similar alteration occitrs in the second series, *cka*, and the fifth series, *pa*. The vowels are generally presented in the same order as the *Deva-nagari*, but by a similar mode of accentuation, eighteen are sometimes employed, The peculiarities of this pronunciation are, however, more closely adhered to by the *Tliay* or *Siamese*[^] than by the *Barma* and *Rukhhig* nations, whose languages are neither so powerfully accented, nor so monosyllabic as the *Tliay*.

The form of the *Bali* character varies essentially among the different nations by whom it is used. The square *Bali* character, employed by the *Barmat*, differs much froih that which is used among the *Siamese*, and approaches nearer the form of the *Barma* character. The *Siamese Bali* character is termed, by the *Siamese*, *Nangsu Khom*, the *Khdm*, or *Khohmin*. character, having, according to their own tradition, derived it from that nation. The square *Barma* character seems to coincide with the *Bali* character of

£anka or *Ctylon*; though in that island, *Bali* compositions are frequently written in the proper *Sing'hala*⁴ character. Of the character used in *Ldw*, *Champa*, and *Anam*, I have had no opportunity of judging. CARPANIUS, in his "*Alphabetum Barmanum*" p. 37, asserts, that LA LOUBEUE, in his "*Historical Relation of Siam*" has mistaken the *Barma* and *Law* characters for the *Bali*; and Sir W. JONES, in his 8th anniversary discourse, if I understand him, affirms the same thing, on the authority of a native of *Arakan*. The fact, however, is, that LA LOUBERE'S alphabet, though imperfect, as the vowels are omitted, and the powers of several letters inaccurately expressed, is the real *Bali* alphabet of the *Siamese*, and that which I have found in use among the *Talapoins*, both of the *T'hay* and the *Tlxay-fhay* race, however it may differ from the *Bali*, in use among the *Barma* and *Rukheng* nations. This character, however, when correctly written, is not round like the proper *Barma* character, but formed by a number of minute strokes, placed in an angular position, like the *Singhala Pushpakshara*, or flower-character. , Indeed, on comparing the two characters, the square *Barma-Bali* character will be found to approach nearer the proper *Barma* character, than the *Bali* of *Siam*.

The *Bali* is an ancient dialect of *Sanskrit*, which sometimes approaches very near the original. When allowance is made for the regular interchange of certain letters, the elision of harsh consonants, and the contraction of similar syllables, all the vocables which occur in its ancient books, seem to be purely *Sanskrit*. In *Cheritas* and latter compositions, however; some words of the popular languages of the country sometimes insinuate themselves, in, the same manner

as *Tamul*, *Telinga*, and *Canara* vocables occasionally occur, in the later *Sanscrit* compositions of the *Dekhin** The *Bali*, while it retains almost the whole extent of *Sanscrit* flections, both in nouns and verbs, nevertheless employs this Variety rather sparingly in composition, and affects the frequent introduction of the preterite participle, and the use of impersonal verbs. It also uses the cases of nouns in a more indeterminate manner than the *Sanscrit*, and often confounds the active, neuter, and passive tenses of verbs. Like other derivative dialects, it occasionally uses *Sanscrit* nouns and particles in an oblique sense; but notwithstanding all these circumstances, it approaches much nearer the pure *Sanscrit*, than any other dialect, and exhibits a close affinity to the *Prakrit*, and the *Zend*.

These three dialects, the *Prakrit*, the *Bali*, and the *Zend*, are probably the most ancient derivatives from the *Sanscrit*. The great mass of vocables in aft the three, and even the forms of flection, both in verbs and nouns, are derived from the *Sanscrit*, according to regular laws of elision, contraction, and permutation of letters. Sometimes,, in pursuing these analogies, they nearly coincide, sometimes they differ considerably, sometimes one, and sometimes another of them approaches nearest to the original *Sanscrit*. Their connection with this parent language was perceived, and pointed out by Sir W. JONES, and has also been alluded to by P. PAULINUS, who derives his information, concerning the *Bali*, from CARPANIUS and MANTEGATIUS. The fate of these three languages is also, in some degree, similar. The *Prakrit* is the language which contains the greater part of the sacred books of the" *Jainas*; the *Bali* is equally revered among the followers of BUDD'HA;

while the *Zend*, or sacred language of ancient *Iran*, has long enjoyed a similar rank among the *Parsis* or worshippers of fire, and been the depository of the sacred books of Zoroaster. It is perhaps, however, more accurate to consider all the three, rather as different dialects of the same derivative language, than as different languages; and conformably to this idea, the *Bali* itself may be reckoned a dialect of *Prakrit*. The term *Prakrit*, both in books, and in common use among the Brahmins, is employed with some degree of latitude. Sometimes the term is confined to a particular dialect, employed by the *Jainas*, as the language of religion and science, and appropriated to females, and respectable characters of an inferior class of dramas. Sometimes it includes all the dialects derived immediately from the *Sanskrit*, whether denominated *Prakrit*, *Mahadlii*, *Suraseni*, *Pais'achi*, or *Apabhrasja*; and sometimes it is even extended to the *Dialects*, or popular tongues of *India*, as *Mahrashtri* or *Mahratta*, *Canara*, *Telinga*, *Udia* and *Bengali*. According to the extended use of the term *Prakrit*, it may certainly include both *Bali* and *Zend*; and if more extensive research should justify the idea derived from an imperfect investigation, I apprehend that the *Bali* may be identified with the *Magadhi*, and the *Zend* with the *Suraseni*, of *Sanskrit* authors.

These three dialects, the *Prakrit*, *Bali*, and *Zend*, have been regularly cultivated and fixed by composition. The same laws of derivation are applicable to the formation of all the three; but yet there is often considerable diversity in the forms which particular words assume, as appears from the following comparative specimen.

	<i>Sanscrit,</i>	<i>Prakrit</i>	<i>Bali.</i>	<i>Zend.</i>
man	purushah	puriso	burutsa	pedoroscho
wpmfen, daughter	stri putri	tri pui	it'hi butri	stree pothre
wife	b'harya	bharid bhaja \	p'hiriya	peere perena *
father	pita	pid piaro } mad	pita	fedre
mother	mata	maaro }	matta	mate
wind	vayuh	bau	vayo	vato
fire	agnih	aggih	ak hi	atere
horse	as'wah	aso	atsa } acha }	aspo aspahe
hog ,	s'ukarah	suaro	sukaro	soubare
dog	s'wli, s'wanum	sunau	sunak'ha	sunish sepa }
buffalo	mahishah	mahiso	mahingsa	mesha
hand	hastah	hatt6	hasti	zeste
	suryah	surd	suriya	houere
sun	ravii 3	rai 3	rave	reeoue
tiger	vyagrah	bag'ho	p'hayagho	azra vuzra }
tree	vrukshah	rukho vuch'hah	rukha	orot'he
village	grSmam	gamam gau	khaman	gueoue
the <i>lingum</i>	lingam	linkam	lankan	henghftmS
mountain	parvatah	pabbau pauta	bapato	burezoetS
world	prit'hivi	pahavi	pattwe	peet6
forest	aranyam	rannam	aranja	heramn
he enters	pravishati	pavishai	pawisi	freeschetfi

	<i>Sanscrit</i>	<i>Prdkrit</i>	<i>Batu</i>	<i>Zend.</i>
they will come	Sgamishwanti	agamihī'i	akamisunti	aontiao
he makes	karoti	karoi atti	karoti	keretfi
he is	asti	achi asai	hathi	asti*
seven	saptah	satto	, sapta	haptfr
heaven	swargah	saggu	saggo	sper6z£

In this specimen, the *Prdkrit* words are selected from the *Manorama Vritti* of B'HAMAHĀ, and the *Prakritalankefswarah* of VIDYĀ' VIN6D'HA;> the *Bali* are taken at random from the *Kumard-Bap*, *Chitam-ndn^* and *Hatamnan*; and the *Zend*, from the vocabularies of ANQUETIL DU PERRON, whose orthography, since I have not been able to procure the original *Zend*, has been preserved, however inaccurate, in preference to conjectural emendation; though I am convinced that an orthography, more conformable to the original, would render the connection of *Zend*, with its cognate dialects, more apparent.

Specimen of Bali from the Hatamnan.

Sagge kamecharupe giri-s'ik'hara-gate ch£ntalikk'he vimane dipe rat'he-cha game taruvanagahane gehavat'hambi k'hette.

.B'humma chayantu deva: jala-t'liala-visame^ yakha-gandabba-naga tit'hantam-antikeyam munivara-vachanam sadavo me sunantu.-

D'hammassa-vanakahS-ayum bhaddanta namotassa-B'hagavato Arhatto s'amma sambuddassa.

Ye^anta-santachitta-tisarano-sarana6ta-16kantare\ a bhumma>bhumma~ cha-d^va guna-gana-gahanad'hayatasabbakalam eteayantu deva>arakana-kama6m£ru-raje vasantff.

Sant6sahetam munivaravachapam sotam maggam sammaggam sabbesu chakka-valesu yakha deva-cha bramhano.

Which may be thus restored into Sanscrit, without the radical change of a single word.

Swarge' kam^charupe giris'ikharagate' chantarikshS vimane* dipe* rashtre6 ggame taruvanagahane grihavatihi kshetre

Bhumau chayantu deva jalast'hala-vishame* yaksha-gandharva-nagta tis'hantam antikepam munivarachanam sad'havo me s'rinantu.

, Dhermas'ravanakaloyum b'hanyantam; namastasyaB'hagarato Arhato-samyak sambudd'hasma.

Y&antahV&nta-chitta trisarana s'aran& (hal6k6ttarGv4 Vhumau ab'hu-
fnaucha, d^v& gunaganagrahana d'hayantah servakfclam: £t£ ay^ntu <16v*
varakanakamae m^ruraje" vasantah.

Santoshahetum munivaravachanam s'rotum agr6 samagrani servdshu
cnakravateshu yaksh& devdscha br&mfcana.

The *jOevas* frequent *Szvitrga*, *Kamarupa*, the mountain tops, and at*
niosphere, in their cars, and on earth, they visit the *Dwipas*, the fields,
cities, recesses of forests, habitations, and sacred places. In inaccessible
places, by land or water, the *Yakshas*; *Gand-hervas* and *Nagtis* re-
side, in the vicinity of waters. Listen to me, ye devotees, while I recite
the wqrd's of the *Munivara's*: this is the time for hearing sacred things—
(the devotees reply) Say on. (the speaker proceeds) Reverence to BHA-
fcAVAtfA ARHATA, the all-comprehending. Those who hear, shall b«-
contepureof mind, and TRISARA' shall protect them both in this and
other worlds: the *Dcvas*, earthly and unearthly, possessed of various
qualities, constantly present themselves to their thoughts, and the *Devas*
who reside on *Meru*, the chief of mountains, of pure gold, frequent
them. In the full and perfect hearing of the words of the *Munivara's*,
the *Yakshas*, *Devas*,. and *Bramhanas* delight above all else.

This specimen may s^rve, in some degree, to ilus-
trate the relation which the *Bali* bears to its parent
Sanscrit. The passage is chosen at random, but con-
siderable portions of *Bali* have been subjected to the
same process with a similar result; and I am satis-
fied "that it applies equally to *Prakrit* and *Zend*,
though words of an origin foreign to *Sanscrit*, may
occasionally be expected to occur in all the three
dialects.

After having thus briefly stated the origin of both
the *Bali* language and written character, I should,
in conformity to the plan which has been followed
in this rapid sketch, proceed to the illustration of its
characteristic structure and grammatical peculiarities,
with the relations which it bears to *Prakrit* and
Zend; but these, with a view of *Bali* literature, and
its influence, as a learned language, oft the vernacu-
lar *Indo-Chinese* tongues, I reserve for the subject of
another essay. The politeness and literary zeal of
Mr. COLEBUOKE, have furnished me with ample fa*
cijities of investigating the *Prakrit*, in all its variety

of dialects; but the paucity of my original materials, in *Bali*, and the total want of Mss. in *Zend*, have hitherto prevented me from giving the subject so full an investigation as its importance requires; but if the necessary materials, can be procured, I hope to be soon able to submit to the Asiatic Society the result of my enquiries. Of the *Bali* language, different *Koshas* and *Vyakaranas* are known to exist; and several of them are to be procured in *Ceylon*, as the *Bait 'Subdamala, Balavatara, Nigandu and Nigandu Sana*. Of the *Zend*, various alphabets and vocabularies, as well as original compositions, are extant; but no set of grammatical forms, with which we are acquainted. The learned TYCHSEN, in his dissertation ^{Sc} *De CuneMis Inscriptionibus Persepolitaniis*" 1798, recommends, earnestly, to the Asiatic Society, to form grammars and lexicons of the *Zend* and *Pahlavi*; and this must undoubtedly be performed if ever the subject be accurately investigated; for as yet we are imperfectly acquainted even with the true arrangement of the *Zend* alphabet, though it is probably the origin of the ancient *Kujic* character, if not the actual *Hirnyaric* character itself. I have at present little doubt that the character of the ancient *Zend*, or as it is termed, according to ANQUETIL BU PERRON'S orthography, *Azieant6*, is derived from the *Deva-nagari*; for that author himself admits that the vowels coincide with the *Guzeratti*, and hints that in some alphabets the consonants also have a similar arrangement. Numerous circumstances likewise lead us to conjecture, that if ever the *Persepolitan* inscriptions in the *Arrow* character are decyphered, it will be on the principles of this alphabet. NieBHuahas stated, from actual observation, that the characters of these inscriptions are certainly written from left to right, like the *Deva-nagari*, and the alphabets derived from it. If this authority can be depended on, it completely sets aside every attempt to explain

them by any alphabet written from the right hand to the left. A subject, however, like the *Arrow character*, concerning which there are almost as many opinions, as authors who have engaged in the discussion, can never be illustrated by mere conjectures, however ingenious or plausible.*

* In revising the sheets of this essay, I perceive that several omissions have occurred from the number and nature of the various materials employed, and the difficulty of classing them in the proper order of arrangement. The following additions are therefore subjoined.

To the notices concerning Malay compositions, the following may be added.

1. *Asal agdma Islam*, or the principles of the *Istum* faith.
2. *Idlat agdma Islam*, explanation of the *Ismalic* worship.
3. *Idlalu'lfikeh*, explanation of the law of *Islam*.
4. *Makota segla Raja*.
5. *FasiruU Koran*.
6. *Jiafid Imam*, ul *Mumeivirt*.
7. *Hikaiat Miaraj Nabi Mahummed*.
8. *Hikaiat Nabi Mahummed*.
9. *Hikaiat Nabi Musa*.
10. *Hikaiat Nabi Yusuf*.
11. *Hikaiat deripada kajadiaun Mahummed*.
12. *Hukam Islam*.
13. *Hukam Khaj*.
14. *Hukam Kanun*.
15. *Elmu Fikeh*.
16. *ElmuFalak*.
17. *Kitabu'l Faraid*.
18. *Kitab uj Allah*.
19. *Sijihu'l Huseinu'l Kashefi*.
20. *Samar adainu'l Islam*.
21. *Mirat al Muminim*.
22. *Mirifat ul Islam*, or *Pungapjalvagima Islam*.
23. *Perniata marifat Allah*.
24. *Reazu'l lehafi*.
25. *Ruetn parungail*.
26. *Nur Mahummed*.
27. *Centra deripada Suliman*.
28. *Cheritra dennada al Omar*,
29. *Cheritra Raja Dewa Ahmud*.
30. *Cheritra Kobat Leila Indara*.
31. *Humsah penchurl*.
32. *IIikaiat segala susuhtinan*.
33. *Hikaiat Misa Tfrmon panji Wila Kasinna*.
34. *Hikaiat Misa Gomitar*.
35. *Hikaiat Jarau Kolina*.
36. *Hikaiat Chahaju Langarei*.
37. *Sikilitu'l Salatin*, or, *Penury nan segala Raja*.
38. *Hikaiat Ambon*.
39. *Hikaiat Achi*.
40. *Hikaiat Bayan*,
41. *Hikaiat Baktiyan*.
42. *Hikaiat Tana Hitum*.
43. *Hikaiat Jowhar Manikam*.
44. *Hikaiat Datu perjanga*.
45. *Hikaiat Delya Raja*.
46. *Hikaiat Raja Bosman dan Lokman*.
47. *Htkaiat Raja Tambik baja*.
48. *Hikaiat Raja Suliman*.
49. *Hikaiat Rajah ul Ajam o Azbah*.
50. *Hikaiat Raja Kirripun*.
51. *Hikaiat Raja Kambayu*.
52. *Hikaiat Raja Nila Dat* Kawaja*.
53. *Hikaiat Runga Rati*.
54. *Hikaiat Isma Jatim*.
55. *Hikaiat Abdullah ityi ul Omar*,

In addition to the list of *Barma* compositions, the following names of twelve popular works may be mentioned:

1. Wibado,	5. Ny&wa,	9. Namosara Lenga,
fi. Wi beng,	6. Seug-gye,	10. Yadana sui-gyaing,
3. Padi muk,	7. Wi-miy,	11. Tong-6ch6,
4. Newa,	8. Siho namakara,	12. Yedana Rasi.

The following additional notices and corrections of names refer to the list of *Barma* compositions given under the article BARMA, according to the respective numbers.

1. *Jainda Mana Bikhu*, an account of the female ascetic JAINDA MANA.

2. *Nunia Jainu*, the history of a *Deva*, also named ANUNDA.

4. *Temi*, the religious institutes of TEMI.

7. *Ncrni*, Another of the ten great religious books of the *Budd*hist*_B which are recited in the following order: 1. *Temi*; 2. *Nemi*; 3. *Janaka*; 4. *Sawan Nasyan*; 5. *B'huridat*; 6. *Maho sot'ha*; 7. *Samata*; 8. *Wifhora*; 9. *Chanda Gungma*; 10. *Wemndara*. Besides these, the two following works are of great authority.

The *Pariik-gyi*, which is the *Barma Hatamndn*.

Pat'ham, which is the book of their mythology, revealed by MYA CHEWA-PARA.

8. *Dherma pat'hd*, a book on Justice.

9. *Namagara*, a ritual of prayers.

10. *Logasara* and *Loganitki*, Moral treatises.

14. *Paremikhan*, account of *Samata* and *T'hik D'hat*.

16. *Bongkhan*, the adventures of NEMI.

17. *Kado-khan*, a religious work on the expiation of crimes*

26. *To-twek-khdn*, the same work as the *Rukheng Nga-chang bring*,

28. *Anusasana*, a small book for children, like the *Tamul Atisudi* and other compositions of *Avyar*

30. *Attogat-Lenga*, the *Bidagat*.

3& *HmaUchtw-Bong*, A System of morality.

IV.

*An ACCOUNT of the TRIGONOMETRICAL OPERATIONS
in crossing the PENINSULA of INDIA, and connecting
FORT ST. GEORGE with MANGALORE.*

BT CAPT. WILLIAM LAMBTON.

Communicated by THE HONORABLE WILLIAM PETRIE,
ESQ. *Governor of FORT ST. GEORGE.*"

VENERAL ACCOUNT.

IN the year 1801 I had the honor of communicating to the Asiatic Society my intention of extending a geographical survey across the peninsula of *India*, with a view to ascertain certain positions on the *Coro-unandel* and *Malabar* coasts, and to fix the latitudes and longitudes of all the principal places, in the interior country, within the extent of the operations for connecting the *Wo* seas. My labours commenced in the *Carnatic*, in 1803, in measuring a small arc on the meridian and on its perpendicular, an account of which has been published in the 8th Vol. of the *Asiatic Researches*. The triangles, from which those arcs were deduced, constitute a part of the general survey under my superintendance, now extended from sea to sea, taking in upwards of two degrees of latitude. A series of principal triangles has also[^] been carried down in a meridional direction, from which has been deduced an arc of three degrees and upwards in amplitude, giving the length of the degree, on the meridian, in lat. $11^{\circ} 59' 55''$ equal 60494 fathoms, and that from a great number of observations of different fixed stars. As I expect that the detailed par-

ticalars of that arc will appear before the public in another place, it will be sufficient barely to mention it here, as being the scale from which the latitudes of places are computed,*

A full account of this survey being intended for a separate publication at some future period, when more materials will be collected, I have chosen for the subject of the present paper, that part of it which I think will be the most interesting; viz. the triangular operations in connecting the two seas, and the method by which the difference of longitude has been determined in my progress from east to west: and that it may be better adapted to the general reader, who, perhaps, may have neither time nor inclination to enter into minute detail, I shall previously state, in a concise form, the manner in which these extensive operations have been carried over the great mountains, forming the eastern and western

* It may not be amiss to mention here, that some little irregularity had occurred at some of the stations of observation, occasioned no doubt by the plumb-line's being drawn out of its vertical position; but it is impossible to say at which of the stations this has happened, as at the three where the zenith distances were deemed the most unexceptionable, there is nothing, to appearance, which can be considered competent to produce the effect in question. One of these three is in the ceded districts, in latitude 14° and upwards. Another one is on the table land, near *Bangalore*, in lat. 18° , and the most southerly one is in the *Coimbetoor* country, in lat. 11° . The arc, comprised between, the stations in 11° and 13° , gives the measure of the degree 60530 fathoms; and that, comprehended between 11° and 14° , gives only 60461 fathoms; so that there evidently has existed some cause, for deflecting the plumb-line, at one or both of the northern stations, I have, for the present, taken the mean result of the two cases, reducing them to the same latitude, $11^{\circ} 59'55''$, which is 60494 fathoms. This measure, used with all the recent measurements made in *England*, *France*, and at the polar circle, will give the mean ellipticity of the earth $\frac{1}{321}$ nearly, and therefore the polar, to the equatorial diameter, will be in the ratio of 1 to 1.003125 nearly,

ghauts, and through the whole extent from *Fort St George* to *Mangalore*, being a distance of three hundred and sixty two miles and upwards, on the parallel of the mean latitude between these two places.

In the triangles of 1803, a great distance was determined between *Carangooly* and *Carnatighur*, at which stations pole-star observations were made for determining the difference of longitude of those two places, and it was then thought probable that others might be found in succession, nearly west from *Carnatighur*, so as to afford great distances for connecting the meridian lines; but it was afterwards discovered that *Kylasghur* was preferable, and it was accordingly chosen for continuing those distances to the westward, that between *Carangooly* and *Carnatighur*, as, already determined in 1803, remaining the first

Kylasghur was laid down from the side *Carnatighur* and *Hanandamulla*, being given in the 39th triangle, and the side *Hanandamulla* and *Poonauk* of the 21st triangle, was the base for finding the distance of *Poonauk* from *Pilloor* hill. From this last, and from the side *Kylasghur* and *Hanandamulla*, each as a base, the side *Kylasghur* and *Pilloor* hill has been obtained as a mean of the two results. From this, as a base, the series has been carried on to *Yerracondah* and *Kylasghur*, depending on the measured line near *St. Thomas's Mount*; the particulars of which have already been given in the 8th Vol. of the *Researches*.

The base near *Bangalore* (an account of which is given in Art. 2) is then had recourse to, for bringing out the same distance, and it will appear, in the arrangement of the triangles depending on that base,

tha^ all the errors are intended to be combined in the distance between *Rymandroog* and *Yerracondak*. From that the triangles are carried eastward, and the side *Yerracoridah* and *Kylasghur* again brought out, differing from the former two feet, which will show, by proportioning the said side to the length of the new base, that had the triangles been carried on, and that base computed therefrom, it would have differed from the measurement $3\frac{7}{10}$ inches. The distance, theiefore, between *Kylasghur* and *Yerracoridah*, is the second great distance for connecting the meridian lines.

The third of these distances is that between *Yerracondah* and *Savendroog*, which is had from the base *Savndroog* and *Nundydroog* to the northward, and *Savendroog* *Deorabetta* to the southward, differing 11 feet, the mean of which is made use of.

The same two sides are used as bg,ses to proceed to the westward: the stations to the northward are *Devaroydroog*, *Bomanelly*, and *Mullapunnahetta*; those to the southward are *Bundhulydroog*, *Mysoor* hill, and *Mullapunnahetta*; and, from the mean of these, (the difference being 5 feet) the fourth great distance is had between *Savendroog* and *Mullapunnahetta*.

Finding the three stations, comprehending the two last distances, fall very favourably with respect to each other, the positions of their meridians have been fixed, with more than ordinary care, in moving to the westward. But, as this will be more particularly treated of in giving an account of the perpendicular arcs deduced therefrom, I shall proceed to state the manner in which the triangles have been continued across the great mountains that form the western ghauts,

After the observations were completed at *Muttapunnabetta* in Nov. 1804, the western monsoon being then over, and the favourable season on the *Malabar* coast approaching, it became necessary that some previous knowledge of the country should be had, as I found that my intended direction would take me across the *Bullum* district, which is a part of the ghauts forming a curve convex to the eastward, and, in consequence, is at too great a distance to discover any object on the sea coast; for I had all along entertained a hope of finding two or three stations, on the tops of these high mountains, from which to intersect the flag staves at *Cannanore*, *Tellicherry*, and *Mangalore*. For the purpose of selecting stations I had detached Lieut. KATER, one of my assistants, who after encountering many difficulties, succeeded in the choice of two, one on the top of *Balroyndroog*, in the *Bednore* province, and the other on *Koondhutly*, a mountain in the *Koorg*. The distance between them has been derived from the base, *Mullapunnabetta* and *Daesauneegooda*; as is also the fifth great distance connecting the meridians of *Mullapunnabetta* and *Balroyndroog*. These stations, however, being too remote from the sea, I decided on descending the ghauts, and on the distance between them as a base, a series of triangles was carried through to *Mangalore*, and thence down the coast to *Mount Delli* and *Cannanore*.

It will no doubt be noticed, that the great extent from *Bangalore* to the sea coast required that another base should have been measured to verify the truth of the triangular operations, and it was my intention that it should have been done, but circumstances and various avocations prevented it, till the season became so far advanced that every other object would have been lost. I had to fix the meridian at *Balroyndroog*,

and to observe zenith distances at *paughur*, the intended northern extremity of my meridian are; and, by the time I arrived at the *lattef* place, it was the end of April, and very shortly after that the monsoon set in. I had, however, laid the foundation for a southern series of triangles, to be carried through the *Koorg* to *Mount Belli*, which was rendered practicable by the assistance afforded me by the *Koorg* Rajah, to; whose liberal aid I am indebted for: the successful means I had in carrying the triangles over the stupendous mountains. Several beacons had been greeted on commanding situations pointed out by me, previous to my descending the ghauts, some of which were distinctly seen from every part of the coast, and one of them (*Taddiandamole*) being visited as a station, the season following, I was enabled thereby to intersect the flag staves at *Cannanore* and *Tellicherry*, and also a signal flag on my former station on *Mount Delli*. This branch of triangles was carried on in the beginning of 1806, and commenced from *Mullapunnahetta* and *Mysoor* hill, and thence to *Bettatipoor*, *Soobramanee* hill, *Taddiandamole*, *Kunduddakamully*, *Mount Delli*, and *JBaekul*. From the distance between *Taddiandamole* and *Mount Delli*, *Cannanore*, and *Tellicherry*, have been laid down; and upon the distance* between *Baekul* and *Kunduddakamully*, a branch of triangles has been carried up for finding the distance from *Bullamully* to *Kunnoor* hill, which was also determined by the northern series, and there is a difference of $3\frac{7}{10}$ feet, I have been more particular in giving an account of this southern series, because the object was to do away any doubt that might exist, as to the accuracy of the northern one, from the want of a base on the *Malabar* coast; and I think, so far as regards nautical purposes, no error, of any importance, can exist. It will, however, be necessary that a base.

line be measured near *Mangalore*, from which all these distances, near the sea, should be derived anew, when a more minute survey of the coast is made. *

As the situation of the places' on the *Malabar* coast, and their relative positions, with respect to the observatory at *Madras*, and other places on the coast of *Coromandel*, constitute a most important part of this survey, I have left nothing undone, in that respect, to give full and entire satisfaction. But the great accuracy required, in these low latitudes, to ascertain the length of a degree of longitude, has called forth more than ordinary attention; and I justly reason to hope, from the many favourable and concurring circumstances, that my endeavours have been rewarded with success. The three stations best situated for determining the length of an arc, perpendicular to the meridian, are *Yerracontah*, *Savendroog*, and *Mullapunnabetta*; their respective distances from each other being nearly 67 miles¹; and lying in a direction very nearly east and west, the spheroidal Corrections for the angles are trifling. All the other great stations have therefore been used for connecting the meridian lines, their latitudes and longitudes being computed spherically by using the oblique arcs, as obtained on the elliptical hypothesis, the perpendicular degrees having been round equal to 60748 fathoms, and the meridional degree 60498 fathoms, in latitude $12^{\circ} 55' 10''$, which is the latitude of *Savendroog*, as had by referring to the latitude of *Dodagootah*, the great station of observation, (Art. 8) for fixing the point of departure.

The scale of 60748 fathoms, for the length of the degree perpendicular to the meridian, in lat. $12^{\circ} 55' 10''$, is considerably different from what was formerly obtained from the observations made at *Carangooty*

And *Carnatighur*, and reduced to the same latitude[^] but this is not to be wondered at, considering under what great disadvantages they were made, and the extreme accuracy required in making them: and it may be further remarked, that *Carnatighur* is by no means an eligible station, on account of the great mass of mountains on the west, and the low sandy plain to the east, which comes to the foot* of the mountain. Such an inequality of matter must doubtless produce a great lateral attraction, and sensibly affect the instrument. The station on *Balroyndroog*[^] at the top of the western ghats, has been laid aside for a similar account.

The relative positions of *Savmdroog*, *Mullapunnabet*^{*} *ta*, and *Yerracortdah*, having been fixed with great accuracy, the connection with the observatory at *Madras* is effected, by working back to *Carangooly*, by means of the oblique arcs, (Art. 15) and then using the northing and easting, and computing spherically, by converting the easting into an arc at right-angles to the meridian of *Carangooly* and passing through the observatory;— and also using the co-latitude of the point of intersection of the said arc and meridian. From this computation, the latitude of the stone pedestal in the centre of the observatory is had equal $13^{\circ} 48' 7''$. The position of the flag-staff at *Mangalore*, is deduced from the meridian of *Balroyndroog*, by using the southing and westing, in a similar manner as at *Carangooly*, with respect to the observatory. It is thence found to be in lat, $12^{\circ} 53' 38''$ N. and $34' 50''$ W. from the meridian of *Balroyndroog*. By summing up the respective differences of longitude, we shall have $5^{\circ} 15' 23''$ for the longitude of *Mangalore* west from the observatory; to which add $2' 22''$, the easting of the church steeple in

Fort St George, we get $5^{\circ} 27' 45''$ for the difference of longitude between the steeple in *Fort St. Geore* and the flag-staff at *Mangalore*.

The meridians of *Carangooly* and *Bulroyndroog* are also used for fixing the latitudes and longitudes of other places on the two coasts, as will be seen in the detailed account (Art, 15); so that by having the positions of a few places accurately laid, the general Form of the peninsula may be determined, and a foundation laid for carrying on more minute surveys both along the coasts, and in the interior. I have given here the mode of computing the positions of the most remarkable places on the coasts, and of the great stations connecting the meridian, lines. But From these different meridians the latitudes and longitudes of other places are fixed by using the eastings and westings, and the northing and southing from the great stations, and computing spherically; so that the whole together amount to near six hundred. I have subjoined to this paper an alphabetical list, which includes the most remarkable places within the extent of the survey; and I have also added a table, giving the perpendicular height of all the great stations above the level of the sea, and the ultimate comparisons of the height of a station on the beach, near *Mangalore*, as had by computing from *this* coast, and by measuring from the low water mark on the *other*, where there appears an error only of $8\frac{5}{10}$ feet. This table also contains the terrestrial refractions.

It will be unnecessary to say more here, there being sufficient, by referring to the plan of the triangles, to convey a general idea, and the adjoining detail will all the materials for a more critical ex-

amination of the subject. The work is now grown to a magnitude far exceeding what was first proposed, and win, I hope, be adopted, as a foundation for a more finished superstructure, in times to come. The task has been an interesting one, and by no means arduous.* Freed from restriction of every kind, and permitted to act under the most liberal conditions, I have been enabled to obviate every difficulty; which otherwise must have embarrassed my exertions, and defeated the ultimate objects of my labours.

SECTION. I.

Series of triangles taken up at *Hanandamulla* and *Pillow Hill* and parried to the base near *Dangaiore*.

I. ANGLES.

*At Tlanandamidla**

Between
K\lasgl»ur

And
 .Piilooi Hill . . . 98° 13' 94".6 33'.
 .6'
 34.55)

At Pilloor Hill.

Kylasghur

• Hanandamulla • 42 59 9 25 }
5.8 V

Pallicondah. . . . -50 13 25.7

FjodeeinulU. . . .	50	36	20.75	21.07
			21.4	

At Kylasghur.

Referring Bag,

• Patticondah, ...	53	2				
			33.52	5	33.81	
Yerracondah	86	17	57.16			
			AG.	V	57.61	
			59	66		

At Kylasghur, continued.

<i>Between</i>		<i>And</i>			
Referring flag, *		Bodeemulla		2° 15' 44"	"
				44.25	} . p
				4 4 4	
				42.25	
				40	
		Pilloor Hill		.33 9 56.5	} 54, AS
				54	
				53* 12	
				53.75	
		Patticondah.		.53 2 33.81	}
		Yerracondah.		.89 17 57St	

Patticondah. Yerracondah. 36 15 23.80

Referring flag. Palticondah. 53 2 33.S1

Bodeemulla. 2 15 42.9

Patticondah. Bodeemulla. 50 46* 50.91

Referring flag. Bodeemulla. 2 15 42.9

Pilloor Hill 33 9 54.15.

Bodeemulla. Pilloor Hill 35 25 37-05

Referring flag. Pilloor Hill. 33 9 54.15

Patticondah. 53 2 33.81

Pilloor Hill Patticondah. 86 12 27-96

Referring Lamp* • Pole-star's W. elongation, 3 28 57

52.4
55.25
53.5

At Bodeemulla.

Jtylasghur.	Patticondah., ...	.85 23	41.5	} 6.45
			8.3	
			5.15	
			7.15	
			7-4	
			4.25	

At Patticondah.

Rymandroog Yerracondah. 56 22 !#75 } 20.37

At Patticondah, continued.

<i>Between</i>	<i>And</i>			
Yerracondah	Kylasghur, ...	101° 2 1'	48".45	48"77
			49.1	48"77
Kylasgliur»»	Bodeemulla .-••	43 49	34.8 ^	
			37".15 j	
			34 .95 }	36,2
			37.3 l	
			36* .3 "	

At Yerracondah*

Referring flag •••••	Rynrandroog ••••	35 51	24 .S5"	
			28 .6 l	
			24 .85 }	2G.57
			28 .55 l	
			26 .	
	Tiitapully Hill »-	73 22	43 .25	
			42 .75	
			46 .25	
			46* .5	
			47 .25	
			45.5	45.9
			46 .	
			46.75	
			47 .25	
			46 .5	
Itymandroog	Patticonduh ••-	7 25	51 .85	
			50 .20	
			52 .95 }	51.06
			49 .85	
			50 .45	
Befening flag ,.	Kylasghur.	81 57	10 .	
			14 .35	
			12 .45	
			IO .5	
			14 .j	
			12 .	
			12 .25	
			14 .5	
			IO .75	
	Patticondafi ••••	42 34	24 .5 "	
			22 .	
			23 .4	3.51
			24 .4	
			23 .25	
Savendroog «••	Nundydroog ...»	37 46	58 .22	
			58 .47	«„ R«
			58 .47	

At Yei[^]racondah, Acontinued.

<i>Between</i>		<i>And</i>			
Ry mandroog*	«			- .82° 19' is".5	7
				15.5	V 15
				16.62	j
Referring flag				13.	
				16.5	
				16.5	
				14.5	V 14
				14.75	
				14.5	
				15.75	
				15.5	
				13.75	
		Ankissgherry ••• . 143	13	51 . }	
				23.5	
				18.5	21
				20.	
				23.75	
		Rymandroog •«••35	51	26.57	
		Tirtapully Hill- .	• -73 22	45 .90	
Rymandroog				• - -37 31	19.33
Referring flag					
Referring flag				• 73 22 45 .90	
		Ankissgherry • - «	• 143 13 21	.35	
				*. 69 50 35 .15	
Jtymandroog					
		Tirtapully Hill- ••	-37 31	19.33	
				...44 47	55.88
Referring flag				••-35 51	26 .57
Rymandroog					
Referring flag					
Referring flag	•••	Pote-star's W. elongs	Uion,9	3	6.5
					3 .85
					n_m
					3 .5

At Yerracondah[^] continued.

<i>Between</i>	<i>And</i>	
Referring flag	Pole-star's W. elongation- • «T 3'	5".5
		3.75
		4.
		5.
		4.25

At Rymandroog.

<i>Between</i>	<i>And</i>		
Yerracondah	Patticondah	45° 11' 52".15	7
		51.25	\$ 5i".7
	Tirtapully Hill ———	49 22 56 -8	
		53	
		55	54 5£
		52 9	
	Nundydroog	121 27 28	
		33	
		28	30.05
		28	
		150	
Yerracondah	Tirtapully Hill ••	49 22 54.58	
	Nundydroog	121 27 30.05	
Tirtapully Hill	Nundydroog	72 4 35 .47	

At Tirtapully Hill.

Nundydroog*	..Rymandroog *	•••• 51 31 46 .65	^1
		44.25	/
		44.5	V 44.03
		42.75	i
		42.	
Rymandroog	Yerracondah	93 5 56 .	
		50.75	
		50.	51.J
		49 .75	
		50.	
J>eorabetta	Yerracondah	97 51 18.75	1
		18.37	> 18.04
		17.	S
Yerracondah	Ankissgherry	38 16 9.9	} 9.25
		8.6*	
Nundydroog	Bonnairgottah	-95 53 43 .	} 46.24
		49.17	
Muntapum Station •	Bonnairgottah • • •	-31 25 15 .03	7 16.15
		17 .27	5
Muntapum Centre ..	Bonnairgottah	3125 7 -97	7 8.95
		9 95	

At *Tirtapullxj Hilly* continued.

<i>Between</i>	<i>And</i>		
Savendroog	Allasoor Hill	36° 33' 33".02 \	30^37
		27.75	
Deorabetta • • -	• Savendroog	• 46 42 26.25")	24.5
		22.75	
Deorabetta * •	Yerracondah •	97 51 18.04	
Ankissgherry •	Yerracondah	• 38 16 9.25	
Ankissgherry	» Deorabetta	-5.9 35 8.79	

At *Nundydroog**

Rymandroog	• Tirtapully Hill-•••-56 23	42.73 } 43.75 } 42.75 } 46.75 }	44.
Savendroog •	• Tirtapully Hill ... 71 26	37.25 } 38. } 40.75 } 38.5 } 38.25 }	38.55
Savendroog	-Yerracondah 89 55	29.25 } 28.5 } 28. } 30.34 }	29-02
Savendroog•••	-Devaroydroog 49 53	51.42 } 52.92 } 54.17 } 55.42 }	53.48

At *JBonnairgottah.*

S. end of the Base • .	Muntapum Station .38 46 30.02	31.15
Muntapum Station • .	Tirtapully Hill—51 7 53.25	54.62
	53.6	
	57. •	
Tirtapully HUI	Muntapum Centre .51 5 56.65"	56.91
	H' 54.9	
Muntapum Centre • •	Savendroog 70 52 25.06 7	
	22.77 S	
Savendroog	- Allasoor Hill • • -75 50 27.25 }	27-92
	28.5	
	28	

//£ Bonnairgottah^ continued.

<i>Between</i>	<i>And</i>						
Doda ;oontah Station	Savendruo?	• • •	S3*20	14".75	}	•	16"A7
				17 5			
				1<> .25			
Savendroog.	Tirtapully Hill	••121	58	22 70	}	0017	.59
				21			

At the AZuntapum Centre.

Bonnairgottah.	TirUpuilly Hill, • •	97	28	55.75	}		
				55 .			
				55 .5			
	Savcii<!roog "	• • • •	6Q	50 45	}		
				A7 75			
Tiituputly lidl	Savendroog •••-	167	19	40 52	}	At the	untapum Station.

N. end of the Ba«c, • -S. end of the Baae	56*	5(>	40	.67	}	1 . 4 2	
			-li	. 4			
			42	.25			
5. end of the Base, • * Bonnuirgottah	• •	35	3	50".05	}	56 05	
				5 t 75			
				54 .25			
				57 75			
				57 5			
Bonnairgottah.	Tirtapully Hill	• •	97	26 51	}		
				.53			

55 .2! \ *£e & End of the Bo

S. end of the Base • •Muntapum Station	33	43	60.4	}			
			60 .43				
			Dodagoontah Station	17	38	47 .85	
				45	• .	}	17.51
				48	.72		
				47	.88		
Muntapum Station ••Bonnairgottah	**10<S	9	36	25	}	37 7?	
				39 -7°			
				36 .5			

*At the JV. End of the Base.**JRetween**And*

S. end of the Base M untapum Station 89° 19' 21 ".5

		SO	..	} 20.75
		21	.5	
		24	.5 "	} 22.55
Dodagoontah Station 67	41	.	20 .75	
			20 .75	
			21 .2>	
			25 .5	

At Deorabetta.

Savendroog	Tirlapully Hill ..	79	40	54	} . 9
				52	
				5 3 5	
				52 .75	
				52 .75	} 2 0
Bonnaigottah	Ankissgherry	9S	54	18	
				21 .	
				20 .5	
Savendroog	Bonnaigottah ..	32	56	38.25	} 37.17
				36 .25	
				37	
Savendroog	Bonnaigottah ..	32	56	37-17	
	Tirlapully Hill ..	79	40	52 .p	
Bonnaigottah	Tirlapully Hill ..	46	44	15.73	
	Ankissgherry	98	54	20	
Tirtaputly Hili	Ankissg! erry—	52	10	04 .27	

II- MEASUREMENT of the Base Line near Bangalore.

This base was executed by Lieut. WARREN, of H. M. 33d Regt. then one of my assistants ; and was intended as a datum for extending the triangles to the *Malabar* coast: and also as a base of verification to the triangular measurement brought from the base neat *Madras*; and it appeared that, by continuing the computations the whole distance, and making this base one of the sides of the last triangle, the computation exceeded the measurement only 3^ inches.

No further account need therefore be given of the manner of performing this very important and delicate part of the work, than that in addition to the apparatus used in the former measurement near *St. Thomass Mount*, there was a transit telescope, in all respects similar to that mentioned in the account of the trigonometrical survey of *England* for fixing objects in the *alignement*, and taking the elevations and depressions at the same time. The manner of using it was as follows :

When the instrument was placed at a sufficient distance behind the commencement of an hypotenuse, so as to see distinctly the mark placed on the head of the drawing post, and the elevation or depression of the hypotenuse finally determined, the instrument being covered from the sun by a small cloth pandal, remained in that position, til four or sometimes five chains were measured. Previous to removing it, a small hooped picket was placed, by signal from the person at the transit, at a proper distance behind the termination of the last chain. In fixing the spot for this little picket, a common rod, with a sharp point was used, and the telescope of the transit depressed to the place on the ground intended to be marked. After the spot was fixed on, and the picket driven down, the instrument was removed, and placed in the *alignement*, with the plummet hanging-over the centre of the little picket, and then a new hypotenuse was laid out, or the former one continued.

When the hypotenuse was terminated, a register picket was driven into the ground, opposite to the arrow of tile chain, and in such a manner, that when the brass head was fixed thereon, the slide might

be parallel to the chain, and very near it a piece of wood was contrived to be placed upon the bar and fixed by a screw, which pressed against the slider, so that when that slider was moved by its own screw, the Wood, thus attached, moved with it, in the direction of the alignment, as nearly as the eye could judge. On the top of this wood was placed a T, having also a motion in the same direction with the brass slider, to expedite the operation and on the top of this T, a brass ruler, in length about six inches, was placed, having a sliding motion at right angles to the other; and in the middle of the projecting end, was a mark from which the plummet was suspended, and by the two motions, kept right angles to each other, the plumb line was easily brought to coincide with the arrow terminating the hypothenuse, A like operation was gone through with the commencement of the next hypothenuse, and the arrow brought to coincide with the same plumb line. Here the distance of each arrow above or below the brass rule was noticed as in the former measurement.

If, after the removal of the transit, the same hypothenuse was continued, the register picket, at the end of the chain, was left standing; and when the instrument was brought into the alignment with the plummet over the mark, nothing was required but to place the telescope at the former elevation or depression, and move the cross vane which is applied to the heads of the pickets and stands, till the appropriate mark coincided with the horizontal wire in the focus of the eye glass.

