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British India and its Dependencies:

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REVIEW OF BOOKS.

History of the Indian Archipelago: containing an Account of the Manners, Arts, Languages, Religions, Institutions, and Commerce of its Inhabitants. By John Crawfurd, F.R.S., late British Resident at the Court of the Sultan of Java. With Maps and Engravings. In three Volumes. Edinburgh: 1820.

The term *history* is here to be understood as comprising all that can be written which relates to the Indian islands. The following is the plan of Mr. Crawfurd's publication:—The three volumes are divided into nine books: the first furnishes a description of the native inhabitants and foreign settlers, and of their respective manners and customs: the second contains an account of the state of the useful arts, and the art of war; the dress of the natives is also classed under this head; the third is devoted to the sciences; and the fourth, which completes the first volume, contains remarks upon the agriculture and general husbandry of the Indian islanders. The various languages of the Archipelago form the subject of book the fifth, together with a copious vocabulary, and observations in reference to a great Polynesian language supposed to have formerly existed. Book the sixth treats upon the subject of religion. The seventh book, which is divided into eleven chapters, contains a *history* of the Archipelago, in the more limited signification of the term. We have first the annals of the natives themselves; secondly, an account of the transactions of the different European settlers; and thirdly, a "chronological table of the principal events in the history of the Archipelago." The "history of the propagation of Mahomedanism in Java" is also the subject of one chapter. Book the eighth, which opens the third volume, dilates upon the "political institutions" of the natives. "Commerce" is the subject of the last book, and is dwelt upon at considerable length.

The author, or rather the compiler of these volumes, would have saved himself a great deal of time and trouble, and, in our opinion, of credit likewise, by simply pursuing his main object of attack upon the East-India Company: a tolerably thick pamphlet, or a moderate octavo volume, would in such case have been sufficiently extensive. The paucity of original matter throughout the two first volumes, and a portion of the third, is the more remarkable, considering that the work is the production of an individual of an active mind, and of one who was long a resident in the countries of which he treats. But this is a trifling delinquency on the part of the author, compared with his want of candor in not *sufficiently* acknowledging the authorities from which his information is derived. The writer's obligations to Mr. Marsden, Sir T. S. Raffles, and several early navigators, are occasionally, but reservedly, mentioned. His matter is then produced in a style by no means explaining whether we are to receive his information as the result of his own researches, or as the discoveries of those active and enlightened individuals to whom we have just alluded. When such is the conduct of an author, his readers are much less disposed to excuse him if his work is not tolerably complete; and, at least, he must be guilty of no great omissions, if he does not avail himself of every source of information which is in any way accessible. Now the instances of discrepancy in Mr. Crawfurd's publication are too important to escape remark.

Java, without a question, demands from the historian of the eastern Archipelago the first and most attentive consideration; but the claims of other islands are not therefore to be disregarded. In this particular, however, Mr. Crawfurd is a great defaulter. To say nothing of the smaller islands, our readers will be surprised to hear that even Sumatra and Celebes are almost despised; and however little may be comparatively known of the immense island of Borneo, he might at least have communicated that little, and not have passed it over with such trifling notice, as unworthy of regard. A time may possibly arrive when Borneo will *command* attention. Its area is sufficiently extensive to comprize the strength of several powerful nations, and it is scarcely behind the most celebrated of all the islands in the natural exuberance of its soil. Mr. Crawfurd is certainly entitled to some credit for patient research, in compiling that portion of his work which is devoted to the ancient history of several of the native states; but his accounts of the transactions of the Europeans in that interesting portion of the world are lamentably deficient. Scarcely, indeed, do they deserve, in any sense of the expression, the name of history with which he has dignified them; but, for the most part, they are a jumble of sieges and massacres, without regard to time, or place, or circumstance. Historical relations of these events, of a far superior character, are already before the public. The chapter which treats upon the domestic and internal commerce of the Indian islanders is particularly barren of information.

Notwithstanding, however, the numerous defects of the work which is before us, there is every reason to expect that it will be popular. There exists at the present time such a general prejudice against all monopolies, without regard to equity or right, that the subject itself will recommend the book, independently of the consideration that it is the production of a servant of one of those very Companies whose awarded rights he questions, and whose conduct he publicly arraigns.

We shall not enter into a controversy with Mr. Crawfurd on the hackneyed subjects of monopoly and free-trade; but it is a duty we owe to our readers to expose the spirit under which these volumes have been penned, by shewing the unfairness of his mode of reasoning, and a few of the mistatements in which they so much abound.

Our readers will hardly believe that the judgment of Mr. Crawfurd can have been warped to such an extreme, by his hostility to commercial companies, as to lead him to attribute the anti-commercial system of the Japanese to the machinations of the Dutch, rather than to the treacherous arts and ambitious aims of the Portuguese Jesuits. He allows, it is true, and he could not deny it, that the Jesuits were the original authors of the evil; but he mainly attributes both its present and its past existence to the monopolizing spirit of the Dutch East-India Company. This is not the fact. Is it not notorious to all the world, that the numerous rebellions which were occasioned in Japan by the infamous intrigues of the Jesuits, produced, as they naturally would, in the government of that empire, such an exasperated feeling against all Christians, that the system which was consequently adopted has been so decidedly and pertinaciously adhered to ever since, that the Dutch themselves, so far from having been exempted from the evils, have been subjected to an excess of insult which no other nation would have borne? Here is an historical fact materially discolored; and for what reason? that the Dutch *East-India Company* might bear the blame. It happened to be their agents who took advantage of the anti-christian system

adopted in Japan, to secure the commerce to be carried on with that country exclusively to their own nation. This they effected by the most insidious arts, and the most unworthy actions, and even assisted the Japanese in effecting the last massacre of Christians remaining in Japan. Now we put it to any candid mind, whether it was not equally likely that the same conduct would have been pursued on the same favourable opportunity by private merchants, as by the agents of a company; and whether, indeed, it is not but too consistent with the general character of the Dutch nation? Thus are facts perverted, and thus are inferences drawn.

Let our readers next peruse the following extract:

> The India voyage, as the greater part of it is performed within the tropics, as it has the advantage of the trade winds, monsoons, and open seas, is, for its extent, with the exception of that across the Great Pacific Ocean, the safest in the world. Insurances are now made in the free trade for the whole voyage out and home, at the rate of two and a half per cent., which is an incontestible proof of it. Notwithstanding this, and that the East-India Company's officers are perhaps the best practical navigators in the world, from the impossibility of combining military and commercial purposes, as attempted in our Indiamen, there have been more losses by shipwreck with them, than perhaps with any other class of merchantmen whatever. In the years 1808 and 1809, there were totally lost 9,000 tons of their shipping, of which between 5,000 and 6,000 foundered off the Cape of Good Hope, when their whole crews perished. None of these ships were lost in the typhoons of the China seas. No American merchantmen were lost at the same time under the same circumstances as our Indiamen, although navigating the same seas, and in greater numbers. The Dutch, as their ships were less skilfully navigated than ours, and as, in point of construction and equipment, they were still more faulty, suffered still more severely. In the year 1723, at the very height of their power, they lost fourteen great vessels by shipwreck.

Was ever any argument more miserable? Mr. Crawfurd admits that the accidents which happened in the years 1808 and 1809 were in spite of the circumstance of "the East-India Company's officers being perhaps the best practical navigators in the world." But the ships unfortunately belonged to a *company* which combined military and commercial purposes, therefore they were lost. This is the only reason, or explanation, Mr. Crawfurd condescends to give. If we are not much mistaken, what we are about to offer will be more satisfactory to our readers. The demand for seamen for the use of his Majesty's navy was at that particular juncture so very pressing, that the Company, not being able to provide a sufficient number of British sailors, were positively reduced to the necessity of employing Lascars to work their own ships: the vessels were in consequence so feebly manned, that the disasters which actually resulted were naturally to be looked for. In proof of the correctness of this statement, we refer to the correspondence which passed about that period between the Chairman of the Court of Directors and the Board of Admiralty.* In regard to the rate of insurance, we are confident, and we appeal to all who possess the slightest information upon these matters, that if Mr. Crawfurd has ever heard of its being so low as two and a half per cent., it can only have been in one solitary instance.

We shall next solicit the attention of our readers to the following extract:

> If the goodness of a government is to be judged of by the attachment of the great body of its subjects, the Spanish administration of the Philippines stands higher than any other which was ever established in the Archipelago, and probably higher than that of the British government of India, though regulated with so much greater care, skill, and moderation.

Never, until the present moment, have we heard so much as a surmise that the great body of the inhabitants of India is not influenced

* A particular account of the losses here referred to will be found in page 15 of our present volume.—See also a statement of "Losses of East-India Shipping," from 1783 to 1811 inclusive, in vol. ii. of our journal, page 38.

by a strong attachment to the parental government of the Company. We can only observe, that if the Spanish administration is really more popular in the Philippines than our's upon the continent of India, the affections of the natives must certainly have been secured by the various massacres of the Chinese settlers, which occurred from time to time in those islands, since it is admitted by Mr. Crawfurd that our system of government is so far more careful, skilful, and moderate, than that which is there pursued. The disposition of the writer is sufficiently manifested by such unguarded observations.

In the following passage there is a positive over-statement of facts, and a striking instance of false reasoning:

> The consequences of these accumulated causes of expense are enormous freights. The East-India Company's regular ships have been seldom freighted, during peace, for many years, under £25 per ton, or 75 per cent. higher than the market rate of freights; and at the present moment are actually at about that rate, and cannot be sailed under it. In time of war, the Company's freights have *very commonly* been as high as £40. It is remarkable that, while in the progress of improvement the charge of the produce of every species of manufacturing industry has fallen, the expenses of the East-India Company's shipping have increased, as if we were relapsing into barbarism. A hundred and eighty years ago, when the interest of money in England was as high as eight per cent. and they were harassed by the hostility of the Dutch, their own shipping cost them but £31 per ton. A private merchant offered them, in 1640, tonnage at the rate of £25, and this vessel, it is singular enough, made the quickest voyage that had hitherto been known, effecting a direct passage and back again in eleven months.

Now we deny that the Company's freights have *very commonly* been as high as £40. The instances we know to have been very rare. Besides it would have been candid in Mr. Crawfurd to have stated that the Company now have ships of a smaller size, which are freighted at as low a rate as those which are employed by the private trader. In regard to the instance of false-reasoning, is it possible that Mr. Crawfurd can have overlooked the national debt, and the consequent advance in the price of labour and of every thing else, when he contrasts the sum of £31, which was paid a *hundred and eighty years ago*, with the £40 so *very commonly* paid at present?

These are but a very few of the instances we could produce; they suffice, however, to evince the character of an enthusiastic theorist, and to cast a veil of doubt over all the writer's statements.

We request Mr. Crawfurd for a moment to lay aside his prejudices, and to peruse the following passage extracted from his own work. It relates to the conduct of those Europeans who first embarked in the India trade.

> The object of the European adventurers of those times was purely mercenary and commercial. The plunder of the east, for it does not deserve the name of commerce, was their object. To give an equitable price for the commodity they purchased, or to demand no more than a reasonable profit, never entered into their minds. They considered the natives of those countries as fair game, and drove a trade, in short, in which the simplicity, ignorance, and weakness of the inhabitants of the country, were but poorly opposed to the superior intelligence, more enlarged experience, and, above all, to the power and violence of the European.

Let Mr. Crawfurd next reflect upon the awful and protracted scenes of blood and desolation which were acted about the same period upon the theatre of the new world; and then let him pronounce, whether the restrictions that were imposed by the respective governments of Europe, upon the general intercourse of private adventurers with the islands of the eastern Archipelago, have not been a blessing instead of curse. As it was, they suffered greatly; but what would have been the condition of those rich and interesting islands, if they had been open to the refuse of European population, to the ambition of restless outlaws, and

the depredations of savage buccaneers? Where massacre had not extended, a slave trade would have spread its horrors.

Had the English possessed that footing in the eastern Archipelago which the Dutch have so long engrossed, we feel persuaded that the general features of these vast and numerous islands would have worn at the present moment a smiling aspect. As it is, we believe with Mr. Crawfurd, that they have actually retrograded in the march of civilization. The spirit of Dutch monopoly is to paralize every effort, and to be utterly indifferent to all improvement which does not strictly tend to the advancement of its immediate interests. We think we are not influenced by a feeling of national vanity when we venture to contrast our own conduct with this illiberal system. The generous and enlightened policy of the Company's civil servants, the highly respectable societies which have been formed, and the efforts of individual exertion, demand the most lively gratitude, not only from India and England, but from the world at large. Our countrymen seldom stoop to those low and sordid measures which would impoverish extensive tracts to enrich a single acre; but we really believe that their bosoms swell with rapture at the wide-spread prospect of luxuriant pastures, and of harvests which are not their own.

We trust that it is chiefly owing to the present commercial distress, that such a tendency now prevails to grasp at the China trade, and to dispute the Company's rights in terms the most unqualified. Surely it is not correct to regard the validity of these rights as simply depending on a parliamentary grant. Ought not the expenses the Company have incurred, and the countless difficulties with which they have continually struggled, to be likewise taken into the account? Is it fair in the private traders, when a most extensive field of commercial enterprise has so lately been opened to them—a field which, on Mr. Crawfurd's own admissions, comprises the fairest portion of the globe, which abounds in almost every variety of useful and luxurious product—is it fair, we repeat, that they should grasp so eagerly at what may be now almost regarded as the only article of commerce exclusively reserved to the Company? At least let them first improve those rich and abundant sources, and not, with a rapacious and relentless avarice, rush into those fields which have been tilled by other hands, and demand, as their own indisputable right, those very markets which others have prepared.

In some respects Mr. Crawfurd's work is interesting and instructive; and it is but justice, after what we have been observing, to allow him to entertain our readers in his own language.

The following extract is illustrative of the absurdity of Javanese superstition:

Some years ago it was discovered, almost by accident, that *the scull of a buffalo* was superstitiously conducted from one part of the island to another! The point insisted upon was never to let it rest, but keep it in constant progressive motion. It was carried in a basket, and one person was no sooner relieved from the load than it was taken up by another; for the understanding was, that some dreadful imprecation was denounced against the man who should let it rest. In this manner the scull was hurried from one province to another, and after a circulation of many hundred miles, at length reached the town of Samarang, the Dutch governor of which seized it and threw it into the sea, and thus the spell was broke. The Javanese expressed no resentment, and nothing further was heard of this unaccountable transaction. With whom, or where it originated, no man could tell.

In the month of May 1814, it was unexpectedly discovered, that in a remote but populous part of the island of Java, a road was constructed, leading to the top of the mountain *Sumbing*, one of the highest in the island. An inquiry being set on foot, it was discovered that the delusion which gave rise to the work had its origin in the province of *Banyumas*, in the territories of the Sunanan, that the infection spread to the territory of the

Sultan, from whence it extended to that of the European power. On examination, a road was found constructed twenty feet broad, and from fifty to sixty miles in extent, wonderfully smooth and well made. One point which appears to have been considered necessary was, that the road should not cross rivers; the consequence of which was, that it winded in a thousand ways, that the principle might not be infringed. Another point as peremptorily insisted upon was, that the straight course of the road should not be interrupted by any regard to private rights; and in consequence, trees and houses were overturned to make way for it. The population of whole districts, occasionally to the amount of five and six thousand labourers, were employed on the road; and among a people disinclined to active exertion, the laborious work was nearly completed in two months: such was the effect of the temporary enthusiasm with which they were inspired. It appeared in the sequel, that a bare report had set the whole work in motion. An old woman had dreamt, or pretended to have dreamt, that a divine personage was about to descend from heaven on the mountain Sumbeng. Piety suggested the propriety of constructing a road to facilitate his descent, and divine vengeance, it was rumoured, would pursue the sacrilegious person who refused to join in the meritorious labour. These reports quickly wrought on the fears and ignorance of the people, and they heartily joined in the enterprize. The old woman distributed slips of palm leaves to the labourers, with magic letters written upon them, which were charms to secure them against wounds and sickness. When this strange affair was discovered by the native authorities, orders were given to desist from the work, and the inhabitants returned without murmur to their wonted occupations.

The following is an interesting description of the Chinese junks:

The state of the arts of ship-building and navigation among nations afford us at once an easy and certain criterion to judge of their comparative civilization and barbarism. This applies as well to the nations of Asia among themselves, as to those of Europe among each other. The vessels and ships of the Chinese are, notwithstanding their imperfection, greatly superior in construction, size, and utility, to those of all other Asiatic people, who have not had the assistance of Europeans, or their example. The common Chinese name for these vessels, which perform foreign voyages, is *Tcheou*. The Portuguese call them *Soma*, the Indian islanders *Wanghang*, and we name them *Junks*, a corruption of the word *Jung*, meaning a *large vessel*, in contradistinction to boats or canoes, in several of the languages of the western portion of the Archipelago. Almost all the junks employed in the commerce between the Indian islands and China are built at *Bangkok*, on the great river of Siam, and the capital of that kingdom. This is chosen for its convenience, and the extraordinary cheapness and abundance of fine timber, especially teak, which it affords. The parts of the vessel under water are constructed of ordinary timber, but the upper works of teak. Iron bolts are used in fixing the frame and planking. The seams are very neatly caulked, with an oakum made from the bamboo, and the bottom is payed with the sort of rosin which the Malays call *damar*, and with quicklime. The bow is flat, like the stern, but much smaller, having no keel, or cutwater. The stern has an immense channel, or chamber, in which the rudder receives protection from the sea. The masts are from two to four in number, and very disproportionate in size, the principal, or main-mast, being greatly larger than any of the rest. They consist but of a single spar each. The sails are but a single square sail on each mast, made of mats of split bamboo, and extended by yards of that cane. They have but one deck, and the whole hold is divided into little cabins, or compartments, to lodge the goods, and afford accommodation to each separate adventurer. Pumps are either unknown, or not made use of. The cables are made of twisted rattans; the anchors of iron-wood, having their flukes occasionally tipped with iron. The standing and running rigging are either of rattan, or *coir* the fibre of the cocoa-nut. The whole appearance of a Chinese junk is remarkably grotesque and singular: the deck presents the figure of a crescent; the extremities of the vessel are disproportionately high and unwieldy, conveying an idea that any sudden gust of wind would not fail to upset her. At each side of the bow there is a large white spot or circle to imitate eyes! These vessels, except before the wind, are bad sailers, and very unmanageable. They require a numerous crew to navigate them. An European merchantman is well navigated with hands in the proportion of four to each hundred tons, but these require near forty, or in the proportion of ten to one. Of one of the largest size, it often takes fifty men to manage the helm alone. The size of the junks usually depends on the nature of the ports to which they are accustomed to sail. As these are shallow or deep, they are small or large, from two hundred to the enormous and unwieldly size of twelve hundred tons. Some of those trading between Batavia and Amoy are of this last size. Imperfect as

the construction of the Chinese vessels is, it appears, at present, impossible to contemplate improvement, for to alter what has existed from time immemorial, is contrary to the manners, or, which is the same thing, to the laws of China, and an infringement of the laws, however venial to appearance, is *treason* in that country. An attempt to improve the form of the Chinese junk is said to have been made, some years ago, on the model of European vessels, but met with such severe reprehension, that it was found discreet to desist from it.

The officers of a Chinese junk consist of the commander, whose business it is to look after the crew; of a pilot, who attends to the navigation, and of quartermasters, who attend to the steerage. Order and subordination are well preserved, but this arises rather from the sober and orderly character of the people, and the principle on which the crew are paid, each person having an interest in the voyage, with a quantity of tonnage proportionate to his services, than from any skilful and organized system of discipline.

The Chinese are utterly ignorant of navigation, as a science, and even of the useful practical parts of it. They keep no reckoning, and take no observation of the heavenly bodies to ascertain their situation, the ideas of the latitude and longitude of places being wholly unknown to them. The mariner's compass used by the Chinese is divided into twenty-four parts, probably the ancient subdivisions of the circumference of the horizon among them, before they became acquainted with the polarity of the magnetic needle, or at least before they applied it to any useful purpose. According to Du Halde, these compasses are all made at Nangazaki, in Japan. If this be true, or was true in the time of those on whose authority he compiled his work, the Chinese *may* have acquired the use of the mariner's compass through the Japanese, in whose country the customs, learning, and religion of Europe had at one time made a deeper impression than they ever did in any other parts of Asia. From whomever acquired, the Chinese compass is a very imperfect instrument, being clumsily fabricated, and the needle of the largest not exceeding three inches in length.*

The eagerness evinced for gaming and savage amusements is described in the following paragraphs:

Of the passion of the Javanese for play, we have another striking illustration in the artifice resorted to by the proprietors of treasure, or other valuable property, to protect it at night from the depredation of thieves, when it is transported from one part of the country to another. The only antidote to the supine carelessness and somnolency of the Javanese is play, and the proprietor of the property, therefore, furnishes the party with a sum to gamble for, which insures a degree of vigilance which no inducement of fear, duty, or reward, could command!

When engaged in play, we imagine the character of the natives appears for the moment thoroughly changed; for their grave, orderly, and calm manners, are changed into impatience, eagerness, and boisterous noise.

Among the Malays and people of Celebes, the influence of play is still more violent. After losing their money, they stake their jewels, their side-arms, their slaves, and it is often alleged, men their wives and children, or, in the last extremity, their own personal freedom. With these tribes, the disputes which arise at the gaming-table are often terminated by the dagger, or generate incurable feuds between families.

Games of *hazard* are the favourites of the Indian islanders. They do not much practice games of sedentary skill, and games of exercise are neither congenial to their habits, nor to the climate they inhabit.

Of games of hazard, the most common and most gambling is a kind of chuck-farthing, acquired from the Chinese, the most debauched of gamesters. From them, too, they have acquired the knowledge of cards, and of a kind of *faro*. From the Portuguese they have acquired the knowledge of dice, as the name (*dadu*) implies. Among the Javanese, the only game of pure hazard of native origin consists in guessing the number of beans, of certain description, which the players hold in their hands. It is called by them *Talagatari*.

Of the sedentary games of skill, the native ones are a variety of descriptions played on checkers resembling our draughts.

Again:

Other diversions, depending on the courage or ferocity of animals, and independent of play, are common. Among the Javanese, the most interesting of these is the combat of the tiger and buffalo. The buffalo of the Indian islands is an animal of great size and strength, and of no contemptible courage; for he is an overmatch for the royal tiger, hardly ever failing to come off victorious in the fight with him. It must be confessed that there is no small satisfaction in seeing this peaceful and docile animal destroy his ferocious and savage enemy. Neither are possessed of much active courage; the tiger, indeed, is a coward, and fights only perfidiously, or through necessity. On

* Barrow, Staunton, and Du Halde.

this account, it is necessary to confine them within very narrow limits, and farther, to goad them by various contrivances. A strong cage, of a circular form, about ten feet in diameter, and fifteen feet high, partly covered at the top, is for this purpose constructed, by driving stakes into the ground, which are secured by being interwoven with bamboo. The buffalo is first introduced, and the tiger let in afterwards from an aperture. The first rencounter is usually tremendous; the buffalo is the assailant, and his attempt is to crush his antagonist to death against the strong walls of the cage, in which he frequently succeeds. The tiger, soon convinced of the superior strength of his antagonist, endeavours to avoid him, and when he cannot do so, springs insidiously upon his head and neck. In the first combat of this nature to which I was witness, the buffalo, at the very first effort, broke his antagonist's ribs against the cage, and he dropped down dead. The buffalo is not always so fortunate. I have seen a powerful tiger hold him down, throw him upon his knees for many seconds; and in a few instances, he is so torn with wounds that he must be withdrawn, and a fresh one introduced. In nineteen cases out of twenty, however, the buffalo is the victor. After the first onset, there is little satisfaction in the combat; for the animals, having experienced each other's strength and ferocity, are reluctant to engage, and the practices used to goad them to a renewal of the fight are abominable. The tiger is roused by firebrands and boiling water, and the buffalo, by pouring upon his hide a potent infusion of capsicums, and by the application of a most poisonous nettle *(kamadu)*, a single touch of which would throw the strongest human frame into a fever.

Wild hogs, which are in vast abundance in Java, are ensnared and fought against rams and goats, a ludicrous, but bloodless combat. The wild boar of Java is an animal of little ferocity, and not much strength.

We shall close our extracts with the following description of a whimsical peculiarity in the Javanese language.

It is, of course, on familiar occasions, that the minute and painful redundance of the language is most commonly displayed. The various postures or modifications of position in which the human body can be placed, not only for ease and convenience, but from whim or caprice, are described in a language so copious, that the anatomist, the painter, or the statuary, might derive assistance from it. There are with the Javanese ten ways of standing, and twenty of sitting, and each has its distinct and specific appellation. To express the different modifications of sound, there are not less than fifty words. In such cases the ramifications of meaning are expressed by distinct words, and the nicer shades by changing the broader vowels for the slenderer ones, the greater intensity being expressed by the first, and the lesser by the second. Thus, *gumrot* means the noise of a door on its hinges, while *gumret* and *gumrit* mean the same thing, each in a less intense degree.

The great source of copiousness in the language, however, is that which springs from the fabric of society, considered in a political view. This peculiarity of the language runs to so great an extent, that speech is in fact divided into two dialects, the ordinary language, and one invented to express deference and respect. This distinction by no means implies a court or polished language, opposed to a vulgar or popular one, for both are equally polite and cultivated, and all depends on the relations in which the speakers stand to each other, as they happen to be inferiors or superiors. A servant addresses his master in the language of deference, a child his parent, a wife her husband, if there be much disparity in their ages, and the courtier his prince. The superior replies in the ordinary dialect, the language still affording modifications and distinctions, according to the rank of the person he addresses, until that rank rises to equality, when, if no intimacy subsists between the parties, the language of deference is adopted by both, or when, if there does, ceremony is thrown aside, and the ordinary language becomes the only medium of conversation. An extensive acquaintance with the language of deference is held a mark of education and good-breeding. With persons who frequent a court, or are in habits of intercourse with the great, the phraseology is refined and copious; but of the ordinary peasant, it may be well believed that the vocabulary is meagre and confined.

The plan of arrangement in Mr. Crawfurd's work is tolerably good, and the style is generally free and expressive; often however it degenerates into carelessness, for instance, whenever there occur such expressions as the following: "originally took its origin;" "from whomever acquired;" "decentest attire;" and "difficulty broken." These however are trifling errors, which would probably be corrected on revisal; and we are sorry that our duty has demanded from our pen animadversions of a severer nature on the general character of the work.