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M D C C C L.

mud and sand being interposed between each layer as well as smeared all over it. One cone is placed under the starboard bulge forward, and another under the same bulge aft, a third and a fourth correspond in position on the larboard side; thus the four solid cones of rope support the ship. She is now gradually lowered by withdrawing from the base of each cone simultaneously a coil or fuke, by which the four cones bodily subside, and the vessel along with them, resting as she does upon them. It might be conjectured that by removing the lower coil the superstructure would tumble down, but this is obviated by the solidity of the mass, each layer consisting of a solid flat coil of rope one circle round within another.

V. *An Essay on Early Relations of Continental India with Sumatra, and Java.* By REV. W. TAYLOR, *Missionary.*

INTRODUCTION.

The originating cause of the ensuing essay may best appear by prefixing copy of a letter, written by me several years ago while engaged in the inquiry: which letter from some motive, not now remembered, was not sent, as was intended. The essay itself, in an unfinished state, has been long by me: if I remember aright since 1836, when I had leisure for such inquiries. It is now elicited by a local, and immediate cause; and, with all its faults, is submitted to the indulgence of the reader. The letter is the following one:

“ DEAR SIR,

“ Allow me to thank you for the Literary Notice of the Madras Journal and Science; and through your means to tender my acknowledgments to DELTA for his queries and suggestions relative to the *Yavanas*, the Padaisi (or Padaioi) of Herodotus, and the term *Saribu* or *Sariba*.

“ As regards the *Yavanas* it would have been an additional favor had the names of learned Brahmans, or something definite, concerning ancient Hindu Manuscripts been given. In case such definite information should be wanting, it is put to

the consideration of DELTA whether the idea of the *Yavanas* having been Greeks is not traceable to a loose suggestion thrown out by Sir W. Jones, with the expression of his disbelief attached; but subsequently much enlarged on by Colonel Wilford, and with great minuteness. However, even if authorities were just and fair, no prudent person would implicitly follow that writer, or his followers, such as Colonel Moor and others, without great hesitation; but, calling to mind the discovered forgeries, and wilful interpolations, of Wilford's Pandit, we must determine that he cannot at any time be trusted; without an investigation of original sources of information. It is an unhappy consequence of the sometimes volatile, and superficial nature of Sir W. Jones' remarks, and of some very loose hypothesis thrown out by him, that he gave occasion to inferior minds to imitate these his faults only, and abundantly to enlarge and caricature them: without their attaining to any portion of his excellencies.

“ It is however believed to be extremely probable that the invasion of Alexander of Macedon influenced Hindustan more powerfully in subsequent times than has been generally supposed; and that even some of his descendants, by the daughter of a Hindu prince, bore the name of *Yavanas*. It is further perhaps more than probable that the Greek kingdom of Bactria possessed extensive domination in India; and that these may have been the *Yavanas* of the Puranas: the original use of the term being possibly of much higher antiquity. In modern times, the Arabs, and the Lebbis, or Jonacas, are so designated. Again it is possible, and an interesting Malay record asserts it as a fact, that a prince, one of the descendants of Alexander, dissatisfied with his paternal portion in India emigrated to Java, and even extended his influence to Sumatra. No credence would be given to this account were not many notable points in it confirmed by Native Hindu M.S.S. not yet published.

“ In the brief notes referred to by DELTA it was intended to

assert, with any positiveness, only that an early interchange of intercourse between Java and India, or between India and Java, must have existed. Subsequent investigations have given a more definite view of the subject; not however adapted for this letter. The inhabitants of Java may have been savage antecedent to the emigrations from continental India (of which several took place;) but as, since that time, their progress, at least in the arts of building, sculpture, and poetry, was very considerable; the position maintained in the notes, it is submitted, is not at all affected by any indefinite suppositions, or conjectures, as to the identity of *Yavanas* and Greeks in earlier ages.

“ And then as to the *Battak* supposed by Dr. Leyden to be the cannibal *Padaisi* described by Herodotus, let us give the supposition all the weight due to a conjecture by such a man of learning and genius as Dr. Leyden; even to the extent of admitting it for the sake of argument; still the question of the origin of the people is in no wise affected thereby. Take from the word the Greek plural termination and we have *Padai*, differing in nothing essential from the word *Battai*, for in loose orthography P. and B., D. and T. are interchangeable, and a final *a* in one language (Sanskrit) is changed dialectically into *ai* in another (Tamil). We English take the liberty of adding our plural termination in writing *Battas*, and the Greek writers were accustomed, as is well known, to take greater liberties with foreign words. Besides the Hindus are a very ancient people; probably more ancient than the Greeks: there are reasons for believing that they held very early intercourse with countries to the eastward, and the fact of Sanscrit words being found among the *Battas*, and letters corresponding with those of ancient and undeciphered* inscriptions in India, remain as curious facts, not yet explained; but which led to an attentive glance, and to a conjecture at least as to their possible Hindu origin which it

* This letter was written before the *lat'h* characters were deciphered by the late J. Prinsep, Esq.

may be practicable further to investigate without meantime assuming any thing positive.

“The corrective hint that the Malays consider the term *Battak* to relate to *districts* rather than to inhabitants is valuable : it differs from the impression produced by authors writing about them ; but as vague modes of expression are too common with all authors, and as they are among the obstacles to real progress in knowledge, obligation would be felt for any further correctives of authors from local knowledge.*

“Finally among the names selected for inferential deduction on being of Hindu origin is the term *Nāga Saribu* ; chiefly because of the first Sanscrit word (meaning *snake* or *serpent*) ; and partly because the other word is very much the same with a Tamil one denoting splendour, or magnificence ; but if this be a purely Malay word meaning *a thousand*, as is very readily conceded, and is now believed to be the case, so much the stronger is the reference : for we immediately recognize the thousand headed snake *Adi-sesha* ; as conspicuous in Hindu record as *Maha Meru* itself with its thousand peaks : respecting which by the way there is a mythological coincidence not necessary to be stated here.

“On the whole therefore it may be safely concluded that an early connexion existed between India and Java, and between India and Sumatra by way of Java. The traces are strong and undeniable ; though forming matter for fuller development. Whether the *Battas* are originally descended from a low tribe of Hindus or otherwise, cannot possibly be determined without local investigation on the island of Sumatra itself ; a matter not very practicable. Thus much however is known : which is that they owed fealty to an imperial family evidently of Hindu origin ; and that they still hold all descendants of that family in superstitious reverence, in common with all other Sumatran.”

* I think however that the remark was made by Dr. Leyden.

Essay, &c.

It is known that a hint, or casual suggestion, may sometimes lead to a train of thought or investigation, calculated to elucidate truth; and, if not finally to adjust any obscure question, yet at least to point towards the appropriate conclusion. Some hope is felt; that this paper may serve in this latter respect. The islands of the eastern Archipelago had never attracted, from me, any portion of special attention till a former Editor of this Journal did me the honor to refer to me a paper concerning the *Battas*, and their language. Just as the subject then struck me I penned a few hasty remarks; after an equally hasty consultation of a few authorities. The coincidence of some *Batta* characters, with some letters in then undeciphered inscriptions in India, was I readily admit the precise circumstance, that awakened my attention; and though, as yet there is every thing to be done in tracing out the clue so afforded, yet I hesitate not to think that it will be followed to the end; and greatly assist inquiries into the more remote, and darker period of Hindu history, and antiquities. Subsequently to the period alluded to, I have read more on the subject, and more attentively, than time would then permit. As the result, I have found that the idea of *Hindu* relations with *Java* and *Sumatra* is not new; though adverted to with differing degrees of distinctness. Marsden, in his history of *Sumatra*, has given some faint indications on the point, as his own opinion; though mingled with errors; and when laboring under the disadvantage of not knowing any thing locally of *India*, or its languages. Leyden, in his paper on the languages and literature of the *Indo-Chinese* nations, in the 10th vol. of the *Asiatic Researches*, has adverted to Marsden, and thrown out a few additional ideas of some value; though yielding indications of superficial knowledge, as to *Indian* languages. As to the *Indo-Chinese* languages, my own ignorance of them forbids remark. Wilford, in a paper preceding this last one, in the same miscellany, has availed himself of Marsden's account, and founded thereon some analogies, derived, as he states, from *Hindu puranas*. Anderson's Mission to the east coast of *Sumatra* gives various unintentional indices; the writer having no intended reference whatever to *India*. Finally, Raffles' history of *Java* is a store-house of information; full of references

and coincidences on this point: intentionally, and laboriously so; and only defective from the able writer's want of personal acquaintance with the ancient *Kawi* language, and of Hindu history, languages, and poetry. I have seldom met with a work so full of interest as this, in various places, was to me. Colonel Mackenzie's essays, on the same topic, as regards Java I have not seen, and know not where to procure them. However, I anticipate nothing material as to loss, in that particular: the substance being, I believe, that the Colonel considered the sculptured antiquities in Java to be chiefly of *Jain*, or *Bauddhist*, origin. The deficiency under which the preceding other authors have labored is a want of full knowledge, on both sides of the comparison; and this deficiency must still, to some degree, exist; unless, an antiquarian from Java could visit, and explore India, or *vice versâ*: or unless two competent persons, well informed on either side of the question, could meet to compare notes. At the same time the materials of comparison, on the more eastern side of the question, are tolerably complete; and those on the Indian side require to be more fully adduced. Hence it will be seen, that the matter in hand is to bring, from the authorities alluded to, various scattered vestiges, into comparison with each other, condensing matter in many bulky volumes into brief compass; and then to compare this abstract with the Indian side of the evidence: bringing forth, from this last comparison, the conclusion, hinted at by various writers, with the greater conclusiveness; and as a guide to further inquiries, where the subject may still remain shrouded with some obscurities.

It appears to me that it will be best to adduce *seriatim* the information which I have met with; and afterwards to adduce, on the testimony of each evidence, what I may have to offer of my own. Marsden's history of Sumatra seems to be appropriately the first in order.

He tells us that *Edrisi* a Mahomedan writer speaks of *Sorboma*, evidently Borneo; Marco Polo of Malabar, supposed to be the Malayan kingdom of *Singapura*; Odoricus a friar mentions *Sumoltra*; the *Itinerarum Portugalentis*,* notices an Island

* In a Portuguese manuscript I met with the word *Sumatra* in the sense of a storm or wester. The word is not found in Vieyra's Dictionary, nor have I seen it in print.

called Sumatra; Antonio Rigafelta adverts to *Zomotra* and *Samatra*; Reland supposes the name to come from the appellation of a high land called *Sumadra*, having some reference to the body of an ant; an etymology which Marsden rejects. He says that the name is probably derived from the Sanscrit, in the same way as other names, such as *Indra-pura*, *Indragiri*, *Singa-pura*, *Suka-pura*, in Sumatra itself; and *mahameru*, as the name of a mountain in Java. He offers no precise etymology; but adverts to *Samudar* (*Dwāra Samudra*), afterwards Bider the capital of a kingdom in the N. W. of India; and notices that the term *Samudra Duta* occurs in the *Hitōpadesa*, signifying "ambassadors of the sea." *Menang Kabau* was anciently the principal sovereignty, once of the whole island,² *Dupati Dusum* is given as the name of a village,³ the mango fruit is *mangga*, and *mampallum*; *jambu* is the name of the rose apple; the pine apple is termed *nanas*; the custard apple *siri raya*; the water melon *samanka*; *blimbing* is the name of the bilimbi fruit; *champakaka* is the name of the flower *Michelia champaka*.⁴ The name of the horse is *kuda*, of the elephant *gaja*⁵; the hippotamus is *Kuda-ayer*, of the whale *gajah-mina*, of the swan *angsa*.⁶ The European factory is called *gadong*; the name of camphor is *kapur-barus*.⁷ Tens of thousands are termed *laksa*,⁸ certain names are thus given:⁹

English.	Malay.	Achin.	Batta.	Regang.	Lamong.
Father,	Bapa	Ba (wife),	Abu,	Bapa,	Rapah.
Mother,	Ma,	Ma,	Ammah,	„	„
Head,	Kapala,	„	„	„	„
Sun,			Mahtah hari.		
God,			Daibattah.		
Rice,			Dahand.		

One mode of marriage in Sumatra is that termed *jujur*; or purchase of a wife, "among the laws of the Sumatrans, two positive rules concerning sureties and interest appear to be taken word for word from Indian legislators. As. Res., vol. 3¹⁰, p. 9, "the *Rejangs* use the word *Deca* to express a superior being¹¹. The na-

(1) Chap. 1. pp. 4, 5, 7, 8, 9, 10, 11. (2) ch. 2, p. 41. (3) ch. 3, p. 58. (4) ch. 5, pp. 99, 100, 102, 104. (5) ch. 6, pp. 115, 122, 126. (7) pp. 137, 149, (8) ch. 9, p. 192. (9) ch. 9, p. 203. (10) ch. 12, p. 258, and note. (11) ch. 13, p. 290.

tives of the Phillipine islands call their chief deity *Batholameicapal*; and also *Devata*,¹² as appears from a passage in Thevenot. The name of a country in Sumatra is *Indra-pura*; the name of a place is *Koto-tuggoh*, signifying the strong fortress. A town is called *Rantan Krāmas*, *Mantris* as king's ministers, are mentioned. *Paku-gajah* is elephant¹³ fern, *Chamaerops palma*. The Malays originally emigrated from Sumatra to Malacca. Two books narrate this emigration, and the subsequent history: each of these books have two titles "the one named *Taju as Salatin*, or *Makuta* and *Segala-raja Raja*, "the crown of all kings;" the other more immediately to the purpose *sulalat assulatin* or *penarun ansegula*

(14) Ch. 16, p. 328. *Raja Raja*, the descent of all (Malayan)¹⁴ kings. Copies were not possessed by Mr. Marsden;

but the contents were derived from two eminent Dutch writers, Pelrus Wanderworm, and Valentyn. Mention is made of the is-

(15) p. 327. land of *Indulas*,¹⁵ now Sumatra, on the river *Malayo*, which flows by the mountain named

Maha Meru. A leader of emigration from Sumatra to Malacca was chosen, named *Sri Turi Buvana*. The first town built by the emigrants was named *Singa-pura*. After *Sri Turi Buvana*, came *Paduka Pekaram veira*, who ruled 15 years; then *Sri Rama Vikaram*; then *Sri Maharaja*. In consequence of disasters which occurred to the first built town, this was elsewhere built, called

(16) p. 327. *Malaka* from the abundance there of the fruit so¹⁶ called (*Myrobolanum*.) Allusion is

made to an account by John de Barros, wherein occurs the word *Sangēsinga*; in Java, of a king named *Pararisev*, his nephew being

(17) p. 328, note. named¹⁷ *Paramisora*. Further on, the name of a general is *Sri Nara diriya*; the name of

a country *Indra-giri*; a princess of celebrity was named *Raden*

(18) p. 329. *Gala Chendra*¹⁸ *Kiran*. Mr. Marsden says the ancient religion of Sumatra was derived

(19) p. 330. from that of Brahma; adducing the names¹⁹

Mahameru; *Indra*, *Dewas*. The low, or strand, countries are called *Pasesir barat*,²⁰

(20) p. 334. A common cooly having been accidentally discovered to be a descendant from the ancient royal family of

(12) ch. 14, p. 302. (13) ch. 15, pp. 304, 315, 316, 317, 324.

- Menang Kabau* was thenceforward not allowed to walk out without some one to hold an umbrella over him.²¹
- (21) p. 337. In a singular list of royal titles occurs the term *Kudarat Kudarati*, "horse than horses," "best of horses." and mention is made of horses of the race *Sorimborani*; also of the blue *champaka* flower; the *Srimenjeri* of ambrosial scent.
- (22) p. 330. The name of a sultan is *Sri maha raja Durja*.²² Mention is made of a *makuta*, or crown.²³ The titles of the king and of his ministers, are
- (23) p. 341.
1. Of the king; *raja*, or *maharaja*.
 2. Of the head minister *perdana mantri mangko bumi*; and sometimes, though anomalously, *maharaja*.
 3. Of the treasurer or high steward, *bandhara*.
 4. Of the commanders in chief by sea and land, *laksa mana* and *tamanggung*.
5. At the head of the trade or customs the *Shabbadara*, the governors of provinces are called *panglima* (of पान्गलिमापण्ण) the subjects *rayek*. Bencoolen is properly *Benkaulu*.²⁴ There is a large stone or rock near the hot springs at Priangan, anciently the seat of Government, 12 feet long by 4 feet high, covered with engraved²⁵ characters. The establishment of *Indra-pura*, as an independent kingdom, was among the first dismemberments of the *Menankabau* empire. Mention is made of the river of *Indra-giri*.²⁶ As regards the *Battas* (properly Batak) they are said to be dissimilar to the other inhabitants.²⁷ The "little kingdom of *Butar*" is spoken²⁸ of, *Kotomorán*, is a village. Chiefs are termed *rajas*.²⁹ The *Battas* have a great veneration (of a superstitious kind) for the Sultan of *Menang Kabau*, and his descendants.* They have an order of persons styled *quru†* (whose office is precisely that of those so named among the *Brahmans*. They have three deities, named *Batura qura sori pada*, and *Mangala bulang*. They say the earth is supported on the end of *Nagapadoha*; that this serpent once let the
- (24) pp. 350, 351.
- (25) p. 352.
- (26) Ch. 17, p. 353, 358.
- (27) Ch. 18, p. 365.
- (28) p. 366.
- (29) p. 373.
- * p. 376.
- † p. 384.

earth fall, which occasioned a deluge; and to his occasional moving, or shaking, the earth, they attribute earthquakes. The minister of *Batara guru*.*

Suraya guru.

Such is the evidence as carefully abstracted by me after a perusal of the whole volume. To any one in but a moderate degree versed in Hindu matters, it is alone sufficient to bear out the decisive conclusion, that the country and people wherein, and among whom, these analogies occur, must either have been peopled from India, or have had early relations, of a most strikingly kindred character. As the conclusion cannot be equally evident to all, and may not to many appear so convincing as to myself, it is requisite, hazarding the possibility of tediousness, where the object is truth, to go over these indications placing them in their proper point of view.

Samudra is the Sanscrit name for sea, adopted into other local languages; and used in Tamil almost as familiarly as its own proper word கடல் *Kadal*. I think its application, in comparatively modern times, to the island must have had its origin in a mistake of early navigators; if the natives gave to them this name, then those natives probably meant the sea girding the island, by a mutual mistake, not uncommon in such cases of rude intercourse. By the way I strongly conjecture that the "*Soborma* evidently Borneo," after making allowance for Arabic orthography, is nothing else than *Subrama* by contraction from *Subrahmanya* the chief deity in the south point of the peninsula; and, if so, it may appear in the sequel that emigration extended also to that island. The words *menangkabau* and *dupati* (2 and 3) I would bring together. In Java I am certain, and in Sumatra I believe, that changes of consonants have occurred as well as of vowels, usually of less consequence. Hence *dupati*, is I think originally *bhupati* a familiar Hindu term for a chief or ruler. If the transposition of B for D be there allowable, it may be made conversely in *Kabau*, and then *Kādu* (காடு) is the very familiar Tamil term for a forest or wilderness; the *ang* is a familiar Tamil increment and as to *men* it may be taken variously in Tamil; I do not hazard conjecture because not certain as to the system of orthography, or genuine pronunciation: however I hesitate not to think it Tamil. The terms

mangga, and *mampallum* applied to the mango, (if not of recent use) are decisive as far as they go, for மரங்காய். *Mangga*, is the unripe mango and மரம்பழம் *mampallum* the fruit fully ripe: both names seem still more exactly expressed in the Telugu. *Jambu* is also the name of the rose-apple in India; from a legend connected with one of these fruits comes the title *Jambukesvara* (vulgarly *Jambu kistna*) in the island of *Srirangham* at Trichinopoly: *nanas* is nearly the common Tamil name of the pine-apple. *Siri Raya*, approaches very closely to the name of the custard-apple (*annona squamosa*) in Tamil. *Blimbing* and the Tamil *bilimbi*, as the name of a sour fruit, are clearly the same. The *champaka* is the flower known by the same name, and highly celebrated all over India. The name of the horse *Kuda* is குதிரை in Tamil; of the elephant *gaja* in Sanscrit, every where understood in India. *Mina* (மின) is a fish; and *gaja mina*, the elephant fish, or whale, is clearly a compound Hindu term. The *angsa* or *amsa*, usually considered to be a kind of swan, is in India a bird of fable and poetry: it is the bird which is supposed to possess the power of separating milk from water, leaving the latter entire. The term *gadong* is the Tamil, கடங்கு *gidangu* corruptly "godown;" the name of camphor in Sanscrit, and I believe, all Hindu languages is *karpura*. The term *lahk* or *lac* for the number of ten thousand is every where become familiar. The terms for father and mother are common to most languages, Indian as well as others; but Mr. Marsden has put *abu* for wife in *Batta*, giving no name for father, while the other term *amma* enables me to say, he must be wrong: this last is one of the Tamil words for mother, denoting also, lady; and I feel assured, from the same analogy, that *abu* is the *Batta* word for father: it is a primitive word common to many languages, among them being *Appa*, Telugu; and *Appen*, Tamil. In the *Batta* word, for the Sun, it may be noted that *Hari* is a name of *Vishnu*; by metonymy, *God*; and to me it seems that the term is rather a compound epithet than the simple name,* *mahtak hari* that which is the great God. *Daibattah*, differs only dialectically from *Devata*. *Dahand*, as the name for rice, appears to me a dialectical variation of *Dāniyam*, a Sanscrit word, running through all other dialects, meaning grain, or corn in general; but very fre-

* The poet Leyden 'Mahtak Hari,' signifies the eye of day.

quently rice in particular, as the best kind of grain. The words *bepa*, and *ba* for father; and *ma* for mother, in the Malay, and other dialects, of Sumatra, will be readily recognized by the Hindustani scholar; and *ma* for mother is also found in Tamil. The term *kepala* for *head* is Sanscrit and also a Tamil word, having the same meaning; though not frequently used in Tamil.

The identifications thus far pursued come down to Marsden's 9th chapter; and for the present, may suffice as a specimen. It will be more convenient to take up the remaining assimilations at a later period. I would now advert to some brief indications contained in Dr. Leyden's paper, on the languages and literature of the Indo-Chinese nations. Near the commencement he remarks concerning the Indo-Chinese natives, 'it is often impossible to determine whether their religious institutions are most connected with the tenets of *Brahma* or *Buddha*; 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 connection with 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.*' He considers the Malay, and the nine original languages of the Eastern *Isles*, to have been polysyllabic like Sanscrit, Pali, and the spoken languages of India; and thinks the modifications which those more Eastern languages have received, from a foreign source, to have been effected rather by Sanscrit than *Pali*; though the influence of the latter is not to be excluded. The Ultra Gangetic continental languages, on the contrary, he thinks were originally purely monosyllabic, and that foreign modification, in every instance, has been immediately

* As. Res. vol. 10, Art. 3.

derived from the Pali. More directly to our present object, he observes ' the *Menang kabom* race, who seem at an early period ' to have ruled the whole Island of Sumatra, whose chief assumes ' the name of *Maha raja* of *rajas*, and derives his origin from *Lanka pura*, speak a dialect of the Malaya, which differs considerably ' from that of the Peninsula; but which seems, as far as I can ' judge, to coincide, in many respects, with the *Java* or *Javanese* ' language.' Further on ' the connection between the Sanscrit ' and Malaya was first remarked by Sir W. Jones; and Mr. Marsden has confirmed the fact by about fifteen examples selected, as ' he says, with a 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 Malaya, 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 Malayan language, and that which is most indispensable to its existence as a distinct tongue, is certainly not derived from the Sanscrit." In passing it may be noted that the influence of Sanscrit on Malayan, is precisely similar to its influence on Tamil and Telugu; the basis in both of which, as in Malaya, is independent of Sanscrit. Dr. Leyden controverts Marsden's opinion, that the polish of Malayu is derived from Sanscrit or *Hindui* by way of Guzerat; as also that it has received nothing from the Telugu or from the Tamil: Coromandel being known to the Malays under the name of *Tanna kelung* the land of *Keling* or *kalinga*, and the Malayu containing many translations professedly from the *Basa-keling* or *kalinga* language, with many words that are Tamil, Malayalam, and Telugu; though neither Sanscrit, *Hindui* nor Guzerat, and a variety that are only to be found in Telugu, the vernacular language of *Kalinga désa*. He concludes that the reverse of Marsden's opinion is true; however, from evidence hereafter to be adduced, it is probable that both Marsden and Leyden may have reason on their side, for some early colonies came to Java from Guzerat,

and some from *Kalinga* or *Telingana*, and Orissa : the relative antiquity of these colonies, is open to investigation. In passing it may be noticed, that the word *Bāsa* for language, is with slight modification, alike Persic, Pali, Telugu and Tamil, Malaya and Javanese. In noticing a similarity between *Bengali* and Malaya, Dr. Leyden adduces some words among which are *punah* or *pun further, again*, (in Sanscrit *punnor*, in Tamil *pin* or *pinnam*,) *Vangsh* or *Vangsee*, (in Tamil *Vangisham* or Sanscrit *Vamsam* which word is found also in Pali.) *Kuhhi* a little ; in Tamil *Koncham*, in Hindostani *Kuch* or *Kootch*. Dr. Leyden adduces reasons for believing very ancient, and intimate relations between the Malays and Javanese ; arising from the whole state of Malay literature, language, and history ; in derivation of mythological fables from the *Javanese* to the Malays ; in translation of Javanese books into Malay ; in retaining the Javanese title even in translations, direct from the *Kaling* language, every Sanscrit term in Malay being found in the *Basa-Dalam-Java*, or court language of Java ; and in the fact, that many Malay states are known to have been founded by Javanese adventurers. He thinks that the greater part of Sanscrit words, found in the Malay, do not come through the *Pali*, as they are often nearer to the pure Sanscrit, than the *Pali* words themselves. Besides many mythological stories exist in Malayu, not found as far as he could learn in *Pali* compositions, nor in any of the Indo-Chinese languages of the continent.

The basis of the language which Marsden thinks to be the original insular language of the South Seas, and which original language Sir W. Jones pronounces to be a derivative from the Sanscrit, Dr. Leyden asserts to be not Sanscrit, as may be evinced by a very slender knowledge of both languages ; and believes, that the supposed original dialect is derived by a process, which he elucidates from different sources, Dr. Leyden speaks of the Malay *Pantun* as a rhyming quatrain, always restricted to four lines, composed with a sort of oracular brevity. This might just as well be premised of some kinds of Tamil verse ; and one of the names for versification in Tamil is *Pan* ; whence, by derivation, a minstrel is termed *pannen*, or one who recites the *pan*. The *cheritra*, or legendary and heroic narrative, the same in name and object as in Telugu and Tamil, is found among the Malays of Sumatra, and the Javanese :

their source being the *Javanese, Keling*; and, more recently, the Arabic language. The various narratives concerning the five *Pandavas*, so famous in Hindu story, are adverted to by Dr. Leyden, as common in *Malaya*, and giving a tolerably correct outline of the story. This remark is of consequence, in comparison hereafter with Raffles' History of Java. Dr. Leyden says, "when characters familiar in Sanscrit mythology are introduced into the Malay legends their adventures are generally transferred, by the Malays, to the interior of Java; and even Arabian characters are often represented as performing their adventures in the Malay countries." They seem to have taken the different chapters of the *Mahabharat*, and to have made a distinct tale of each one: they have also the story of Vicramaditya, and some translated dramas, from the *Kaling* or Telugu language.

Dr. Leyden's brief notice of the Java or Javanese language, need not to be dwelt on; because of the higher, and more specific authority of Sir T. Raffles. The following sentence may nevertheless be quoted: "The literature of the Javanese is similar to that of the Malays to which it seems to have given origin. Their *Kuggawins*, or *Cheritras*, contain their mythology, and the adventures of their ancient heroes, and exhibit them in a style, which has no inconsiderable resemblance to that of the Hindu Purānas.

The *Batta* language Dr. L. considers to be the most ancient one in Sumatra. He notices a coincidence in the account by* Herodotus, B. C. 500, that the *Paday* or *Padaioi* eat raw flesh; and their relations also when old; which it seems from their own confession the *Battas* do. He notices the interchangeability of the letters *b* and *p*; the correspondence indicates identity. He adds '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 *Agōra Panth* in 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.' Again '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.'

* Lib. III. 8—99.

Observing, by the way, that Dr. Leyden always* speaks of the Battas as the name of a people not of a district, and that his mention of four books in the language has already been adverted to in No. 12 of the Journal of Literature and Science ; it only remains to be noticed that Dr. Leyden considers the Batta language to be more like the *Bugis* than any other tongue. The *Rajja* or *Ta-rajja* tribe, in the central parts of Celebes are said still to eat their prisoners of war. The Batta language mingles with and modifies the Rejang and Lampung dialects. The *Karrows* use only a slight variation of the Batta language. The Achinese resemble the Mapillas of Malabar ; they have long been connected with them, and use many of Mapilla terms currently in their language. Further on he adds, ‘ 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,’ he observes, ‘ that both the Indian and 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 probity, and social order. The *Vanaras* of *Hanuman* are reckoned a tribe of mountaineers, even by many of the *Hindus*. The barbarous but brave and active *Idan* of Borneo are termed *Marut*, which is the Sanscrit name of the forty-nine regents of the winds, and companions

* Corrects a previous *memoriae lapsus*.

‘ of *Indra*. The standard of the *Battas* is a horse’s head, with a flowing mane which seems to indicate a connection with the *Hayagrivas* of Sanscrit history.’

In referring to Wilford’s account of Hindu relations, with this part of the globe, I do so with hesitation. That account is found in his *Essays on the Sacred Isles*, part 1, chapter 1, of Essay 6.* He is altogether so indiscreet, hypothetical, and fanciful a writer, that the value of his Sanscrit learning is quite beclouded by his extreme want of judgment, and I fear recklessness as to truth: provided something surprising were only made out. A more complete *ignis fatuus* of literature I never followed. Witness in this portion of his Essay “ *Budd’ha*, *Osiris*, *Dionysius*, or *Adam*,” classed without hesitation as synonymes; or again the tomb of *Budd’ha*, and the tower of *Belus* (or *Babel*) identified on a mere vague, and fanciful, etymology. To me it seems that volumes would be requisite to write back again, and contradict, what this author, to the disparagement of his great acquirements, has erroneously written. As a German by birth, I fear he must have been one of the German *illuminati* of his day; guided by their unhappy principles. It seems to me also possible that he has merely accommodated what he found in Marsden to some things contained in *Hindu puranas*. Be this as it may, he speaks of *Meru* with three peaks though the common native epithet is “ the thousand peaked (*Saha sringa*) *Maha-meru*.” Of these *three* peaks or *Tri-cuta*, he makes one to include the peninsula of *Malacca*, as also *Sumatra* and *Ceylon*. It would appear from him that *Malacca* is only a corruption of *Maha* or *Ma Lanca*. *Sumatra* according to him is the silver-island of the *Hindu puranas*; though in the *Javanese* poetical legends it is *Nusa Kanchana*, or the golden-island. I cannot however feel confidence in abridging his statements; and prefer the brief mention of the simple fact; which is, that he considers *Sumatra* and the neighbourhood, familiarly known to the *Hindus*, when the *Puranas* were written: and for the rest, I must refer the reader to his own details. As I cannot feel much weight due to his statements, so I will not enforce the affirmative of what I have to prove by resting any weight whatever on his authority.

Let us therefore advance to *Raffle’s History of Java*, a work of

high value; and unquestionable authenticity, in all its leading statements. It is full of matter on the subject in question.

There is some probability that the name itself was applied by Hindu colonists from a kind of grain, *Jawa raut* (*Panicum italicum*) growing on it. The strictly native name was *Nusa hara hara*, or *Nusa, Kennang*: meaning "jungle island" or "hilly island."*

* Vol. 1, p. 2.

is as good a claim to be the Taprobane of the ancients, as that possessed by Ceylon. To trace all the analogies afforded by names would perhaps be superfluous, especially where other materials are abundant; nevertheless this source of induction must not be neglected. Thus the mountains called *Arjuna*, and *Kawi*, cannot be mistaken: and the river called *Kali brantas* at its source, and *sura baya* afterwards, gives like indication: the district of *Wira saba*,* being so called, has a pure Sanscrit name.

* P. 18.

A. D. 1187.

It may be expedient here to notice the tradition of a separation of Sumatra from Java in the Java year 1114, and the separation of other lands, or Islands, around in the course of 170 years afterwards.*

* P. 25.

The difference of mineralogical constitution between Java, and Sumatra, which Raffles thinks a valid objection to such separation, is perhaps no objection; seeing that the mineralogical constitution of closely connected districts, of the same country, often greatly varies. Among the names of flowers, there is *Champaka*, and *Naga-Sari*,* Sanscrit terms.

* P. 36.

We find the term *Adipati* used to denote a chief, which word is familiar all over India, in the same sense.* *Mantri*, is also used, for a kind of chiefs: the term in Indian use being restricted to a minister, or counsellor, of state. In the word *Patah*† assistant to the Governor

* P. 79.

† P. 81.

of a Province may be recognized *Patel*, the head of a village in the Mahratta country. The term *Bopati*, Governor of a Province, is the Hindu *Bhupati*, lord of the soil, or Prince, without material alteration. *Mendopo** is used for a hall in the Court of a Prince; being the Sanscrit word *Mantapa*, of very familiar use, throughout India. *Makota*, was the

* P. 84.

name of the golden crown of *Majapahit*, the word is Tamil and Sanscrit, and in the same meaning, and it had a *Garuda* (or sacred kite) with wings, at the back. In a poetical description of a chieftain's daughter, the word *Putri*, which is Sanscrit, occurs, and

* P. 92. she is said to have excelled* *Widadāre-Dewi-Rati*. Now *Vidhyadāar*, is the Sanscrit name

for a class of æriel, superior beings, of which all nations have had some notions, such as Shakspeare personified in his *Ariel*. *Dewi* is Sanscrit, for *Goddess*, or *Princess*, and *Rati* may either be a proper name, familiar to Javanese romance or is more probably an

* P. 93. allusion to *Beti*, the wife of the *Hindu Cāma*; and the word *Mega** for cloud, Sanscrit

Meg'ha, shortly after follows. In the earlier days of the *Majapahit* empire when the *Hindu* faith, and institutions exclusively prevailed, the sovereign was termed* *Ratu*;

* P. 3—2. and this is only a dialectical change from

the Telugu *Raju*, or *Ratzu*. In Tamil the change from the soft enunciation of *ch* into *t* is considered elegant, hence *masam*, and *matham* (a month), *manushan* and *manithan*, (a man), are used indifferently; except that the latter forms are considered the more refined. But, besides these analogies, the king had these epithets applied to him.* *Nara nata*, *Nara di-*

* Ibid. *pa*, *Nara pati*, *Narindra*, *Prabu*, or *Maharajja*

terms perfectly *Hindu*; and the queen had the title of *Pramiswari*, a name of *Parvati*, and when a king became a devotee he was termed* *Bagawan*, that is *B'hagavan*, a God.

* P. 313. In some notices of ancient customs (anterior

to the introduction of Mahomedanism,) there are striking coincidences afforded as "reciting the history of *Rama*," the names of *Dhurga*, and *Jagat-Nata*; the city of *Kuru Setra* (that is *Kuru-cshetriya*, the plain where the famous battle between the *Kurus* and *Pandus* was fought); the use of the invocation *Hong!* (that is, *o'm!*); the words *Kamajaya* and *Kamarati*, (for *Kāma* and *Reti*); the invocation to water; "Hong! *Gangga trigangga*," translated by Raffles* "Hail! holy water, thrice

* P. 325. holy water," wherein probably the word *thrice* is an error, the word *tri*, being most likely in the original *tiru*, (sacred); but, in the main question, the rendering is unim-

portant; and the whole of the invocation or *mantra* (as well as a preceding one) is clearly a dialect of Sanscrit. There is "a feast

* P. 327.

sacred to the earth* *pūja-b'ūmi*," common with the villagers, but particularly observ-

ed by the people termed *Kalung*, who in this, and some other things, recall the idea of customs among the Khoonds or *Codulu* of Goomsoor; but who may have been aborigines of the island.

* P. 329.

They are however held in great contempt by the Javans.* There is another class of people who "still follow the Hindu worship" residing among the

Tenggar mountains; and, by their use of the term* *nama-siva'ha* in their *mantras* or invocations, they must be of *Saiva* descent. It may be noted that they bury, and do not burn their dead. There is also a class of people in Bantam (a district of Java) called *Bedui*, who are also of *Hindu* descent.

* P. 330, 331.

The chapter on language brings us into full comparison with similarities with the *Hindus*. The *Kawi* is the* sacred language.

* P. 357.

Kawi is Sanscrit for *poetry*; so used in all Hindu dialects. From the numerous speci-

mens of *Kawi* given, it may, with confidence, be pronounced to be a *Pracrit*, or dialect of Sanscrit: all things being considered I think it first came by way of Gujerat to Java with *Aji-Saka*, of whom more hereafter. In the island of *Bāli* (obviously Sanscrit) the ancient religion, and literature of Java took refuge; and Raf-

* P. 358.

fles* states "we must there look for illustrations of the ancient state of the Javans."

The word *Madura*, as the name of an island close to Java, on my first reading his work, naturally associated itself with the southern *Madura*, but this latter word is a corruption by Europeans of the proper word; and besides the other term, I find from the poetical portion of the work, should be *Mandara*; being an allusion to the mountain called *Mandara* wherewith, (as fabled by Hindus) the celestials churned the sea of milk. The *Hindu* origin of the

* P. 359.

term is by consequence clear. Letters are termed *aksara** which is also the name in

Sanscrit, borrowed in most other dialects. The letters of the ancient Java alphabets, are calculated, with patience, to assist in de-

ciphering unknown *Hindu* inscriptions : most of them bear a relation to the square *Pali* ; but, in various particulars, they accord with known *Hindu* characters. The mode of supplying the letter, *r*, when not followed by a vowel sound, corresponds with the

* P. 360—3. *Deva-nagari* ;* and there are other similarities to that alphabet. In the numerals a

Tamil vowel is introduced for (4) and another, a little varied, for

* P. 365. (5). The *Dasa Nama*,* is not only Sanscrit in its meaning of ten names ; but, as a dic-

tionary, follows the plan of the *Amrita Cosha*, a Sanscrit dictionary of synonymes, in the same way as that plan is followed in the Tamil *Nigandu*. “ In *Bāli*, the *Kawi* is still the language of religion* and law : in Java it is only that of poetry, and fable.” In *Bāli*, there are still

* P. 367. *Bramāna*,* that is *Brahmans*. A *fac simile*

* Ibid. of an ancient inscription in *Deva-nagari* was

found at *Brambānam*, which corresponds with the kind of old character, recently deciphered in Bengal, of the latest, or least difficult, class : the corresponding modern letters are given by Mr. Wilkins, and read thus :

Cahumāta puram chacāra tasya avsavvi d'hana.

This seems to be Sanscrit. I take it to mean ‘ the mother town *Cahu*, and headman, of his necessity, the gift.’

The account given by Raffles of the literature of Java, of all other sources of comparison, gives the fullest analogies. Titles of *Hindu* popular works are preserved, while the contents are abstracted ; and, in being abridged, are greatly modified, or altered. The scenes of poems strictly *Hindu* are laid either in Java or the

* P. 373. neighbouring islands. The *Kanda** seems to be the *Scanda* or *Kanda purānam* ; and,

with some of its fabulous contents probably borrowed thence, has other things confusedly mingled which relate to the *Ramāyana*, and *Mahab'harata*. The *Wivāha** (or marriage) a poem of three hundred and fifty-five

* P. 383. stanzas, also has things borrowed from the *Mahab'harata*. The

* P. 387. *Rama-Kawi*,* the largest poem possessed by the Javans is simply their version of the *Ra-*

- P. 388. *māyana*. The *Beema-Kalantaka** introduces *Crishna*, and other Hindu personages; and, allowing for a slight orthographical difference, the result of a misprint, or dialectical variation, *Bhumi-Kulantaka*, denotes "the destroyer of the tribes of the earth." The *Brata** *Yud'ha* is the *Mahab'harata*; though the contents (as may be noticed hereafter) vary from the original. The *Parakesit** is a poem founded on the tranquil reign of *Paricshit*, grandson of *Arjuna*, and sovereign of *Hastināpuri*. But the book is further of historical value, as it gives a list of princes in descent from *Paricshit*; the tenth of whom was *Aji-Jaya-Baya*, otherwise named *Aji-Saka*, in whose reign an intercourse with *Java* from Western India, it appears, took place; as will have to be more fully noticed hereafter.
- P. 389. The *Niti Sastra-Kavi*,* is an ethical poem, which exclusive of its *Sanscrit* title, is quite on the model of *Hindu* poems of similar kind. Several works, it seems, had been recently discovered* at *Bali*, the titles of which indicate them to be some of the *Saiva-āgamas*. The book termed by Raffles *Purva Diagama*, gives a specimen of the way in which titles may be disguised by not understanding them. That title contains three words *Purva* (ancient,) *ādi*, (original) elementary, or beginning, and *āgama* (book), and by *Sandhi* or coalition of vowels, the title becomes *Pūrvādi-yāgama*. Among those books the *Sastri-Menava*,* imitates the title of the *Manava-Sastra*, or "institutes of *Menu*," though its provisions are local.
- P. 390. Of more modern* books properly Javanese it is not needful to take special notice; though several of them have *Sanscrit* words in their titles.
- P. 391. An analysis* is given of the *Brata yud'ha*. The *dramatis personæ* are those of the *Mahab'harata*, with a few unimportant differences. The scene is rightly laid in the plain called *Kuruksetra* (*Curucshetra*) near *Astina* (*Hastinopuri*), the place where the great battle was fought. But the popular credence of the Javans fixes the scene in, and around, *Java*. They give to the poem the date* 706 of the Javan era (A. D. 779), while the poem
- P. 392.
- P. 392.
- P. 410, et seq.
- P. 411.

itself indicates the date of A. J. 1079 (A. D. 1152). "Whether the poem was actually written on Java, or brought by the early colonists, may be questionable," says Sir T. Raffles; but to myself there appears no doubt of its having been written on the island itself; not only from the lateness of the date ascribed to it, but also from the contents of the poem, which differ from the original, in being comparatively a crude epitome. Let us suppose that Milton's great poem, had been heard repeatedly read, or discoursed of, by colonists going to Australia, and that *there* it should be spoken of, or familiarly narrated to their children: until, after a few generations, some one of their posterity, with poetical inclinations, should re-produce a Colonial-English poem, never having read the original; we may imagine some such version of it, as the *Brata yud'ha* has retained of the *Mahabharata*. I may note here, only by the way, that the frequent use, in this, and the before mentioned poems, of the word *Bataru* or *Batara-guru* for God, or deity, affords a clue to the reason of those terms being of such frequent use with the same meaning in Sumatra.

In astronomy the Javans have retained, with a slight variation, or corruption, the Sanscrit names of the signs of the zodiac; and their week of seven days (as distinguished from their period of five days) also retains Hindu names for the days.

Advancing to the ninth chapter, with which the second volume commences, we come to the interesting subject of the remaining architectural, and sculptured antiquities of Java. The most striking portion of these are found at *Brambānam*, in the district of Metarem, near the middle of the Island; at *Bōro Bōdo* in *Kēdu*; on *Gūnung Prāh'u*, and its vicinity; in *Kediri*, and at *Singha*

* Vol. 2, p. 6.

Sāri, in the district of Malang, on the eastern part of the island.* Colonel Mackenzie, in 1812, visited and sketched the ruins at Brambānam, and his journal was published in the seventh volume of the Transactions of the Batavian Society.* I regret that I

* P. 7.

have never seen it. The different places were however visited and reported on to Government by Captain G. Baker of the Bengal Establishment; whose report, though not what it might have been, yet offers an idea of the whole, and oc-

casionaly a gleam of light of considerable value. One of these arises from the circumstance of his having been accompanied by a sepoy, who would seem to have been a Brahman* himself, and had resided two years among the Brahmans at Benares ; and who, by his remarks, may contribute something to the elucidation of some matters in hand. Colonel Mackenzie considered these ruins at Brambānam to be decidedly Bauddhistical : the sepoy, on the contrary, considered them to be Brahmanical ; though surpassing in number, and style of execution, any thing of the kind which he had seen in India. Without deciding this difference, for the present, it may be noted that what Colonel Mackenzie considered to be images of *Buddha*, the sepoy considered to be those simply of *tupās warri* (*tapas-vari*) ; and in the temples at *Loro-Jōngrang*, a division of those at *Brambānam*, certain *Jaina* or *Bauddha* images were pointed out to him as contradicting his opinion ; having long extended ears and short curled hair : he still maintained that these were simply devotees in the act of *tapas* ; and that what was supposed to be short curled hair was nothing more than a *tōpi*, or kind of cap, worn by ascetics ; common throughout Hindustan proper, and made for that purpose, by a particular class of people. Now, though I differ from the sepoy, on the main question ; and think I am able to reconcile the two opinions : yet the immediate point of notice is the curled hair, or cap. I was so much struck with this observation, on first reading the passage, that I made it a point of special inquiry ; and find from competent Hindu information, that this kind of skull-cap, actually used to be worn by ascetics performing penance. The mass of plaited hair, or hair allowed to grow without cutting or restraint, is unquestionably one of the indications of the *rishis* performing penance ; but the skull-cap exhibiting the outward appearance of curled hair, it seems, is another mode of head-dress among the severer ascetics. Thus the sepoy, by the simplicity of truth, and Captain Baker by the record of it, have furnished the means of setting aside much apparently learned and irrelevant speculation. The love of learned display was with Sir W. Jones almost a passion, verging sometimes to weakness ; and it led the imitator and caricaturist of his faults, Wilford, into the extravagancies of absurdity ; every just principle of analysis, or deduction, being sacrificed before a

few false, and dazzling, etymological resemblances, or perverted comparisons. Sir W. Jones did not run into such extremes; though, at times, sufficiently desultory and fanciful. Thus with his mind full of the Dionysiacs of the monk Nonnus, he sought for resemblances between the hero, and the *Sacya*, whom his researches had led him to identify with Budd'ha; and then came the curly hair of the images of Budd'ha, with the conclusion that *Sacya* or *Budd'ha*, must have been an African negro; followed by discussions, whether he invaded India from Egypt or Assyria; issuing in the greater probability of the latter hypothesis! A magnificent house of cards, blown down by the breath of a not very learned sepoy. Here I cannot but again acknowledge (as I have variously done heretofore) the service done to inquiries into past Indian ages by the late Honorable G. Turnour in his translation of the *Mahawanso*, (a genuine book of *Pāli* or *Bauddhistical* annals), because of its clear statement of the origin of Bauddhism at Māgadha in Bengal, and the manner of its origination. It has become clear, that the first stages in the process of the great schism, were not perceptible to the Brahmans of that day, because it only assumed the aspect of carrying Brahmanism itself on towards greater refinement, and purity; and *Buddha*, though of royal descent, was at first a close ascetic; so that from the union of royal blood and abstracted devotedness, we may readily perceive how the *Brahmans* were disposed to consider him as an *avatār* of *Vishnu*: a circumstance not easily to be read back again afterwards; though now the *Brahmans* generally execrate the idea, and contrive a double *avatāra* in the family of *Crishna* to supply the chasm. But *Budd'ha*, while simply a devotee, wore the before-mentioned devotee's cap of curly hair; proved by his images, and pictures, every where; and the long ears and flattened nose are not peculiar characteristics of Africans: for they are found in Assam, and provinces contiguous to the ancient Māgadha, and may have been common there also. A very simple explanation thus seems, to me, to be afforded of a knotty point, which it cost Sir W. Jones extraordinary pains, and learning to endeavour to untie; in consequence of too hastily assuming that Budd'ha *Sacya* must have been an African; and without after all succeeding beyond mere hypothesis; crumbling at the simplest touch of the wand of truth.

To return to the antiquities of *Brambānam*, and other places, it appears to me, that though there is apparent a sufficient mingling of relics having evident relation to Brahmanism, such as *Siva's* bull, figures of *Ganēsa*, and possibly of *Dūrḡa*; yet that the prevailing characteristics of the temples and relics seem to me *Bauddhistical*. I write doubtfully about *Dūrḡa*, because I no where discern her lion vehicle; and she seems to me to be rather trampling upon a *cow*, the emblem of Hinduism, than contending *en face*, with the buffalo *Mahisa*; concerning which emblem there has been much fine spun speculation, among some writers, of its emblemizing the abstract power of evil, with which *Dūrḡa* or the abstract typification of virtue! is contending. Such a blending of western, with oriental, ideas has done much disservice to the cause of simple truth. I know no point of comparison whatever in which the sanguinary *Dūrḡa*, can be duly made to represent the ideal personification of virtue incarnate on earth. She is the destroying power, in exertion, of the destroying deity *Siva*; and the bull, or buffalo *Mahisa*, I rather think, typifies the species of schism of the *Bauddhists*; which though it was like Hinduism at the outset, yet soon manifested a nature as diverse, as the buffalo differs from the cow; and whereas *Dūrḡa*, on her lion, contending with the buffalo might aptly typify the inveterate and hostile struggles, (attended with no common destruction of life) of Brahmanism against Bauddhism, even so the reverse, would not be inappropriate in Bauddhism being emblemized by a female, something like *Dūrḡa*; but differently armed, grasping, in one hand, the hair of a wretched *Brahman*, while in other hands weapons of destruction are flourished, and she tramples under foot the prostrate helpless cow, the emblem of the Brahmanical system.* Such seems to me to be the rendering of the hieroglyphical sculptures found in Java: but I may possibly hypothematize, as well as others; and therefore do no more than place opinion in comparison with opinion.

Two or three figures of *Ganēsa*, one of *Nandi*, and some perhaps of *Dūrḡa*, being excepted, all the other relics of sculpture are either indifferent, or are characteristic of Bauddhism. Two fi-

* The preceding description is founded on one of the plates in Raffles' Java.

gures are rather hastily stated to be those of *Brahma*, and *Siva*. I doubt ; because I perceive certain attendant distinctive marks to be wanting ; and counter distinctive marks to exist. The figure thought to be that of *Siva* has some letters evidently *Devanagari*, of the middle age, but they are too imperfect to be read. There is also, in^h the second plate, after p. 54, a seated figure of benign appearance, highly ornamented, and intimating rather a historical than mythological personage, which has also a few *Devanagari* letters near the top of the head. I read the first of the two words *Aji*, but with the exception of *Ki* at the end, there is one compound, and one simple letter, that as yet I cannot, with certainty, decypher. The sentence may be, *Aji Jayaki*, and the meaning *to* (or in commemoration of) *Aji Jaya* ; but I am not certain of this reading at present ; and will ground on it no conclusion. It may be *Aji Sakaki*, to *Aji Saka*.

The temples, sculptures, and emblems at *Sula*, are of different character ; more rude in design ; of less extent, and indicating traces of religion quite ferocious in character. A resemblance is instituted by the author with the antiquities of Egypt. I think it fallacious, and too hasty. A few indications are Hindu. But on the back of one an inscription, better preserved than the rest, was found, of which a fac-simile is given ; and others of the same kind were afterwards discovered at *Kediri*. Now the fac-simile of the inscription cut in relief, on the back of the statue, has in it, the Tamil character for *pa*, with seeming variations of connected vowels, not less than six times recurring. This particular character consisting of three sides of a square (⊏) seems to have been of such extensive usage in different languages, that nothing can be grounded thereon. It occurs in the square Pāli : and is found in some inscriptions in Arabia, supposed, by some* to be Abyssinian, by others Phenician. For the rest some of the other characters are analogous to the square Pāli ; and from that I conjecture it must have been a *Pāli* inscription. Connected with this plate there are others having fac-similes, of which two give indications of similarity to Hindu languages. I can decypher several of the letters without being able to read the whole : another one is (I can unquestionably state), none other than the old

* A number of the Bombay Oriental Spectator for 1836 is my authority for this remark.

form of the Tamil character ; yet the copying is so imperfect that it cannot be read ; but that it might be read off from the original sculpture, if preserved, I am moderately certain. This inscription appears to me to indicate the existence of some colony in Java from the southern part of the Peninsula of India.

Proceeding from the antiquities to the *history* of Java, we have first to do with tradition. This indicates that Java, and the eastern Islands, were first peopled from the vicinity of the Red sea, from which people came in vessels, that coasted the shores : the peninsula of India then forming it is stated “ an unbroken continent with the land in the Indian (that is, I suppose, the eastern) Archipelago, from which it is now so widely separated, and which according to the tradition has since been divided into so many distinct islands, by some convulsions of nature, or revolution of

* Vol. 2, p. 65.

the elements.”* I have made this subject the

matter of a separate inquiry ; and I am satisfied that the Peninsula of India, and Peninsula of Malacca, were anciently different from their present form.

• Ib. p. 65.

Whether these colonists came from Egypt as is stated,* or from Phenicia ; or from the ancient Sabean kingdom in Arabia, as I think very possible, is not of much consequence ; at least as regards our present object.

Javanese history begins, properly speaking, with the commencement of the Javanese era ; that is A. D. 75, at which period the island is said to have been discovered by the minister of *Praba Jaya* Baya a sovereign of *Hastināpuri*, fifth in descent from *Arjuna*. The island before that period bore the name of *Nusa Kendang* ; but from a species of grain called *Java-wut* growing on it, the aforesaid minister gave the island the name of *Nusa-Jawa*. The report of this minister, after his return, seems to have been the occasion of subsequent colonies going thither from India. An account, quoted by *Raffles*, states that in the first year of the Javan era the prince of *Rōm* sent twenty thousand families to Java all of whom perished, except twenty families who returned* to *Rōm*.

* P. 69.

This word *Rom*, in a comparatively modern composition, is loose, and indefinite ; even if the statement itself be accurate. The Greek empire of Constantinople to which the word

Roum is usually applied was not then in existence ; and possibly any part of the neighbourhood of the Red Sea, or Arabia, might be so designated ; in correspondence with the tradition before mentioned. In the 10th year of the Javan era (A. D. 85) the prince of *Kling* is said to have sent twenty thousand families (a number plainly used vaguely

* P. 69.

ly for many persons) who prospered and* multiplied. Now *Kling* is the Javanese term for the eastern coast of the peninsula of India ; and the word is a corruption from *Calinga*, or the *Calinga-desam*, being the province of Orissa, the northern circars, and perhaps the whole of *Telingana* ; especially if connected with the *Andhra-desam*, as perhaps it was. That this kingdom flourished greatly about the commencement of the Christian era, we are certain from native annals, and some classical* notices ; though we know less of it, in detail, than perhaps of any other great Indian monarchy. The above colony is said not to have been civilized until about A. 7, 300, (A. D. 375). After various other domestic events, in A. J. 1002, a coincidence as to date, with a passage hereinafter cited from the *Congu desa rajakal* may be noted. According to this account a foreign prince named *Aji-saka* arrived ; who conquered the native prince, and succeeded him. This *Aji-saka* or *Adi-saka* is a personage of commanding consequence in the Javanese annals ; but who he really was, or whence he came, so far as those annals are concerned, are points involved in much obscurity. The account, whence the preceding matters are extracted, is ascribed to *Aji Jaya Baya*, a prince who reigned A. J. 800 though evidently not correctly ascribed to him ; it is prophetic in character, and after announcing a temporary European ascendancy, (mistaking the date) it declares that “ by the year 2100, there will be

* P. 70.

an end of Java* entirely.” From what source this prediction was acquired it is superfluous to inquire ; but it announces that which the deductions of astronomical science render extremely probable ; for, by that time Java perhaps may slumber beneath the waters of the ocean.

There is another account which states that the religion and arts of India were first introduced into Java by a Brahman named *Tri-tresta*, who with numerous followers landed in Java ; and establish-

* See Campbell's Telugu Grammar, Introduction p. vii.

ed the Javan era, in consequence of which he is considered to be the same with *Aji-saka*.^{*} Raffles notices an inference that the colonists who arrived in the three first centuries are supposed to have been Baudd'hists, and those who came about the close of the fifth century^{*} were of the Brahmanical creed. The real fact may be *vice versâ*.

There is yet another account which more specifically points to Guzerat^{*} as the country whence a large colony proceeded to Java; and this colony is said to have united with a former one from the *Hastinâpuri* kingdom, and to have become one people, under the chief that headed the last expedition: an event fixed^{*} A. J. 525 A. D. 603-4.

It is remarked by Raffles that each one of these three accounts may contain some^{*} true particulars, leaving much still vague and uncertain. He thinks that the building of the great temples at *Brambânam* may be fixed in the sixth or seventh centuries^{*} a medium between different accounts; and notices traditions of a great increase of idol worshippers with idols, hierophants, and others, who arrived in Java, and penetrated to the eastern islands, even to Japan; proved by a quotation from Kempfer's History, and further traces the subject to Mexico, on an indication given by Humboldt. I must note, by the way, that he has at various times thrown in coincidences between Javanese and Mexican subjects, which appear to be more than casual; especially the week of five days, in addition to the usual one of seven. Humboldt asks "where is the source of that cultivation? where is the country from which the Toultecs and Mexicans issued?" I cannot reply; but I expect to throw the light of some probabilities over the general surface of the question, before I have done.

In the Javan year 846 the remarkable circumstance is noted to have occurred of the Dewa Kasuna, the king of Java, sending four sons and a daughter to Kling (India) to be educated and instructed in the Hindu religion; whence they are said to have returned in three large ships, with presents, artists, and a thousand troops. Raffles supposes that this account may veil a foreign successful in-

vasion; and notices as certain, that from the time indicated, the Hindu religion, institutions, literature, and ornaments, were very generally diffused; and at this period he fixes the commencement of certain history; which thenceforward becomes local in its character.

Without following out the more modern period, we have still another account to advert to in the *Sejara Malaya* or Malay annals; as the Malays endeavour to trace their descent from the Macedoni-

• P. 108.

an hero Alexander the Great.* According to those annals, written in 1021, of the *Hejirat*

Raja Seckander (Alexander) the son of *Raja Dara of Roum* (*Dara* or *Darius* of Persia?) wished to see the rising of the sun; and on that account invaded India; where he fought with, and subdued the powerful emperor of that country, and afterwards married his daughter, who within some short time returned to her father, being pregnant, and gave birth to a son who is here called

• P. 108, note.

• P. 108, note. *Aristan-shah*.* Before we proceed it may

be observed, that facts so far are stated, in the general outline; and that Alexander married one of the daughters of *Porus* is probable, at least from analogy. Be this as it may, the Malay annals trace downwards a list of princes descendants of Alexander, by the above marriage, to *Raja Tarsia Burdaras*, who married the daughter of *Raja Sulan* of *Amdam Nagara*. "This raja *Sulan*" it is added "was the mightiest prince of the land of Hind." Let us pause here. If these Malayan annals are entitled to a particle of credit, they may give us assistance in an obscure point of Indian History. With some improbabilities on the particular reigns, the sum of all the reigns from *Aristan-shah* to the Son-in-law of *Raja Sulan* is 475 years. Reckoning from A. C. 320 the date of Alexander's invasion of India; we should thus come down to A. D. 155, but since extreme accuracy is not in question, and some allowance for exaggeration in some reigns and omissions in others must be made, we may perhaps be allowed to conclude, that we are brought sufficiently near to the great era of *Sālivāhana* to consider *Raja Sulan* to be none other than he; and if so, then *Amdum Nagara*, may, and very probably does, designate the town (*Nagar*) of *Mundoo* (*Mandu*), for Arabic orthography is never nice in its treatment of foreign* words, whence *Salivahana* came, and

• Langlois.

who he was, cannot by Hindu records be determined ; but we have here an indication (if the conjecture be accurate) that the hill town and fortress of *Mandu*, was his capital, as Ougein (*ujjaina*) was of his prostrated rival *Vicramaditya*. *Mandu*, beyond its existence, and its magnificent ruins, is otherwise unknown to Europeans ; we know that *it was*, and was evidently the seat of some great power ; and that is all. If that were the capital of *Raja Sulan*, (that is *Sālivāhana*) then a ray of day-light beams on the past, as to this very obscure subject.

According to the Malay annals *Raja Sulan* soon died, after having appointed in his own place *Raja-Suren* the second son of *Raja-Narsa* (before called *Tarsia*) *Raja-Suren* conceived the design of conquering China. In prosecution of this design, he set out, and first encountered the *Gangga Nagara Raja*. This may indicate the *Raja* of *Gaur*, on the Ganges. After cutting off the head of that *Raja* his subjects submitted, and the conqueror married the daughter of the deceased *Raja*. He then went against the *Klang Kins* (that is I presume the *Calinga Cilinges** who had a fort of black† stone : sienitic granite) a word which is not unlike *Urankal* or *Warankal*, the name of a peculiar stone or rock, on which a fortress was built, that gave its name to the *Warankal* kingdom. The name of the *Raja* of this country was *Chulen* : in a desperate engagement *Raja Chulen*‡ was killed, and the country submitted to *Suren*. *Raja Suren* married the daughter of the deceased monarch ; and ultimately returned to *Kling*, where he founded a city of great size, famous under the name of *Bisnagar*,§ and still a greater city in the land of *Kling*. *Raja-Suren* had a daughter (of whom nothing further is mentioned)|| by his marriage with the daughter of *Raja Chulen* ; and, by the sister of the *Gangga Nagara Raja* he had three sons named *Bichitram-shah*, *Palidutani*, and *Nitumanam*.

* Which is said to have been, in former times, a great country.

† Perhaps here is a mistake, *Karangkal* is a blackish stone.

‡ The *Chola* king did conquer the country of *Calinga* and maintain an ascendancy there for some time.

§ There were two towns of the name, and the one designated must be *Vizianagaram*, in *Telingana* ; though confounded in the Malay annals, with *Vijayanagaram* or *Bisnagar*, (on the banks of the *Tumbudra* river).

|| *Suren* is a name, that of an *asura*, extremely familiar to Hindu mythology. Among the *Mackenzie M.S.S.* are found vestiges of a combat between one so named, and an early *Chola* king ; but ending in *Suren's* defeat.

The narrative then proceeds thus—

‘ Palidutani succeeded to the Government of Amden Nagara, and Niluman was appointed to the Government of Chandakani, but on the eldest son Bichitram-shah, was only conferred a territory of small extent, which so displeased the young prince, that he resolved to abandon the country. He accordingly embarked with twenty vessels, fitted out with all the appurtenances of war ; determined to conquer all the maritime countries ; but his fleet was dispersed by a storm, and part of them returned to their country.

‘ Bichitram-shah is then represented as arriving in the country now called Palambang, where Demang Lebar Dadu, great-grandson of Raja Chulen was chief. Here marrying the daughter of the Raja, he assumed the Government under the title of Sang Sapurba Trimurti Tribuana,* and had by her four children ; two daughters named Chandra Dewi, and Putra Sri Dewi, and two sons named Sang Muliaga, and Sang Nila Utama.’

After some other transactions which relate to visits made by Sang Sapurba to Majapāhit, and Bentan, the following is added :

‘ Sang Sapurba then left Bentan, and having sailed for a day and a night arrived at Ruko, whence he proceeded to the point of Balang, and ascended the river Buantan, where it was reported the country was extremely populous. When he had ascended far up the river he arrived at *Menangkabau*, all the Menangkabaus were surprised at his appearance, and the splendour of his diadem, and they all proceeded to inquire whence he came. As soon as they heard of his adventures, and that he was a descendant of Sultan Sekander Zulkarneine, all the chief men of Menangkabau consulted about appointing him *Raja*, since they had none ; and after he had, as a condition, succeeded in destroying an immense snake which did much mischief in the country he was unanimously elected Raja, by the people of Buantan, and from him are descended the Rajas of Pagaruyang.’

That the fabulous mingles in this account there can be no doubt ; but the question is whether any real tradition is preserved ; if so, the connexion of India with Java and Sumatra assumes a very definite form.

* *Tribhuvana*, a common title.

The history of Java subsequent to the introduction of Mahomedanism is irrelevant to the subject of this paper. I have not minutely followed out some indications of Mr. Raffles pointing to Mexico, but they may be worth some tracing, by any other hand. I merely notice in passing the singular history of the first Incas of Peru, the story of Manco Capac representing himself and his wife to be "children of the sun"—and teaching the Peruvians the art of spinning and weaving cotton; with the bringing them into a regular Government as far as I can judge of a Hindu model.* I merely hint at the possibility of an inhabitant of Menangkabau going thither, in consequence of being driven out to sea. The modern peopling of some islands in the South Sea may illustrate the manner: that is to say, a native entering a canoe to go to a certain intended place, and being driven by winds and current, to another place, or island. Instances of the kind are specified in Ellis's *Polynesian Researches*.

As regards the specimens of language given in Raffles' work, it is perfectly evident that the *Kawi*, or sacred language, is a *Prāorit*, or dialect of Sanscrit. It has as evident a relation to that language as any of the languages of India; and if the other evidence heretofore detailed were wanting, the existence of that language—the *Kawi*, in Java, would sufficiently, and incontrovertibly, establish the fact of an intercourse between India and Java, in some early age.

In a paper derived from Malayan annals by (the then Lieut.) T. J. Newbold, published in Madras, there were some references to an intercourse of Malays with the opposite continent. The paper I think was contained in the *Journal of Literature and Science*, but I am not quite certain, not having the number just now at hand for reference: the general subject however I remember was a greatly overcharged, and poetical, statement of conquests and victories; in a style very familiar to me, in continental works. The particular point of reference resting on my memory (perhaps imperfectly) was the conquest of a Raja Chulan, or the subjugation of a person so named; for I do not distinctly remember which of the two. It appeared to me on perusal that, with the customary recklessness, as to exact locality, the existence of the Chola kings was known among the Malays; and that the term which designated a dynasty

* See Robertson's *History of America*, Book 7, also Humboldt's *Researches*, and *Personal Narrative*.

was applied, as a proper name, to one individual king. It is necessary however to be very circumspect in this reference ; unless I may be able to get another sight of the paper ; to which I refer, after an interval of ten years.

The reader of the foregoing portion of this paper will have observed that I stopped short at Marsden's 9th chapter, in the rather tedious process of verifying the references, before generally given. My reason was that they would be thought wearisome ; and perhaps discourage further perusal. I am now of opinion that the further process of verifying would only be readable by linguists ; and that they will not need my aid. The list of references was first succinctly given ; and, after what has been since stated, that will suffice. No one acquainted with Indian languages can hesitate to pronounce that a close identity exists. It follows that the words cannot be indigenous to two localities. One must borrow from the other. There is no probability that India, by commercial intercourse, borrowed *such* terms from Sumatra ; neither are they terms which commercial intercourse would convey to Sumatra. The fact of an intercourse, at all events, is proved thereby. The nature of the words imply that they were imported by a COLONY : the terms having as much relation to mythology and manners, as to any other component of a state considered to be civilized.

Many references, from various sources, bearing on one point, add strong confirmation, and especially if the references are incidental ; without design : and not the chief object in the writer's view. Any one who has perused Archdeacon Paley's *Horæ Paulinæ* will remember the use which an able man made of even a few such undesigned coincidences. It was in a great measure in this point of view that, some years ago, I perused Anderson's *Mission to the east coast of Sumatra in 1823*, published in 1826. The author, a civilian, was deputed to promote, and extend British commerce in Sumatra. This was his great object ; and to the narrative of a successful accomplishment his book is chiefly devoted : references to other subjects are casual, or incidental. In this point his book differs from Marsden's. The latter wrote specifically on matters of history and antiquities among other subjects ; and with his mind evidently leaning towards an impression that Sumatra and India had been in some way intersocial. Anderson apparently thought, or

cared about India, no more than about China; perhaps less, as the latter in a commercial point of view came more in his way. Hence all coincidences, though slight, are void of suspicion in so far as he is concerned.

At page 2, we find mention of the Rajah of Langkat; of Sri Sultan Ahmet; and of the Rajah of Salengore. On the word Rajah, I need make no remark. *Sri* is pure Sanscrit always prefixed to names of kings. The termination to *Salengore* is Indian, corruptly spelt, as Chittore, Vellore, Bangalore, &c.; but, correctly spelt *śr*, it is a native name for a town. The names I have quoted may be rendered, 'little-town, field-town, gold-town.' At p. 9 we meet with *Kota-jawa*, 'little Java,' or 'Fort Java,' which of the two depends on native orthography. *Raja-Graha* also occurs, and at p. 26 *Raja-Graha* is identified with "head warrior." A man may have borne that name; but it means 'king's house' or 'palace.' At p. 28 Anderson states, "At this place are the remains of a large embankment or fortification, which was occupied by a colony of Japanese many centuries ago, and hence it retains the name of *Kota-jawa* to this day." It seemed to have been surrounded by a wide ditch, and the whole bore the appearance of a regular fortification. Evidence of intercourse with Java results: *when* does not appear; nor yet whether intercourse with India came that way, or direct. At p. 74 mention occurs of *Raja Wan Chendra Devi*, wife of a dignitary at Langkat: *Chendra Devi* or 'moon-goddess,' needs no amplification. At p. 86 Dolo, the *Batta* chief, has the prefix of Rajah; and is said to live at Kota Silaturgian. Of *turgian* I can give no explanation; but it is regularly compounded with *Sila*, a stone or rock (Hebrew as well as Sanscrit) and *Kota* as before stated means 'Fort.' Mr. Anderson states that the Raja has 800 ryots under him, and mentions another Raja who is chief of 2,000 ryots. Whether the word *ryot* is indigenous, or used conventionally by Mr. A. cannot be determined. At p. 100 Raja *Bindalara* and Deo Sudan occur. These terms are Indian, though we may take a caution as to orthography from p. 105, where Badar udin saw occurs for Bahader u'din shah. At p. 114 we meet with Sri Maha Raja Lela, unequivocally Indian; although I will not be positive whether the latter is Hindustani, or lila, 'sport, play.' In a following page we find *Datu Pakawa raja*, Datu Sabidiji Wangsa, (*Vamsa*) Datu Maha-rajah Lela.

Though the common meaning of *Datu* be different ; yet the word is used, in a Tamil version of the *Bhagavata*, for benefactor (*Energētes*), and that would appear to be the meaning in Sumatra. At p. 177, there is Tuanko long Putih. *Pute* is often used ; but whether for *putra* a son, or *pati* a Lord, I would not determine ; though probably the latter. At p. 243, among names of *Batta* villages are these, Nembeki, Beca *Raja*, *Lingapora*, *Kota* Tumburu. The first is a Tamil word for *confidence*, *trust* ; the italics sufficiently designate the other words. At p. 251, the disputed term *Naga-saribu* occurs, as the name of a *Karam* chief. It cannot therefore be used as a numeral, in any other sense than "the thousand headed snake." (V. Introduction.) It appears from p. 201 that historical or romantic tales are termed *Cheritra*, as in India.

Passing by some minor references I advert to the Appendix. A defaced *Hindu* image was found near the mosque in the town of *Jambi*, which led to the discovery of several others. One was evidently *Bauddhist* in character ; and one was clearly an image of *Nandi* the bull of *Siva*. The natives have no idea of the origin of those images, but call them chess men of the giants, or genii ; nor could they point out the ruins of the temple to which they belonged, though the former existence of one, of considerable dimensions, is indicated by a number of stone slabs, and carved ornaments converted to various purposes in different parts of the town. The material, a dark coloured fine granite, is not found within a considerable distance of *Jambi* ; probably not nearer than the central chain of mountains.

As I am arguing out a particular point, and have an object to prove, my judgment may be suspected ; yet I cannot persuade myself that any impartial person would form any other conclusion from the above *data* (supposing that they stood alone, and also that Mr. Anderson had first discovered the island of Sumatra in 1823) than this, that at some anterior, and probably very ancient period, the people denominated *Hindus* had been in Sumatra ; and that too in considerable numbers : though whether direct, or *viâ* Java, from Mr. Anderson's book alone, would not be apparent.

Reverting now from the *ultra* to the *intra* Gangetic nations, in this place I may introduce an extract from the preface to Wilson's *Sanscrit Dictionary*, 1st edition, page xx. 'The time thus made out

' for the height of the *Bauddha* persecution' (that is persecution of *Bauddhas* by *Brahmans*, &c.) ' agrees, in a very remarkable manner, with the date of events, recorded in the countries, where the faith of *Buddha* now predominates, and which were intimately connected with the condition of his *Indian* votaries in their native realms. It was early in the sixth century (A. D. 519*) that China received from India the prophet *Dharma*, who gave a new impulse to the worship of *Buddha* then languishing in that country, and fixed it as the national faith. In 530 the religion of *Buddha* was introduced into *Corea* ; in 540-50 into *Japan*, and the year 572 was remarkable for the arrival in that kingdom of an immense number of priests and idols, who came from countries beyond the sea : we may conclude this branch of our inquiry by citing the opinion of the late historian of *Java*, Sir Thomas Raffles, that the *Bauddha* religion was introduced into that island during the sixth and seventh centuries, and that the same period was remarkable for the arrival of numerous *Hindu* emigrants on *Java*, and the eastern islands.†

In a Manuscript‡ of the Mackenzie Collection entitled *Congu-desarajakal*, the following passage occurs. The period is the reign of *Hari vari deva*, a *Chola raja*, conqueror of the *Pandiyā* kingdom ; whence he derived the title of king of kings. The *Saca* year is not given ; but by evidence deduced from the latest preceding date in the M.S. it must have been about the *Saca* year 900, or within the thousandth year of the Christian era.

' Afterwards that king's general being a very near relation, he himself came to the house of the latter, who being greatly delighted thereby, performed the *Kanaka-abishegam* (or pouring gold over the head, &c.) The king being rejoiced commissioned him to go and conquer the adjoining countries. That *Amarbhujangam*, the general, set out, with the four kinds of forces, towards the west, to the mountain named *Saiya*, and thence proceeding to fight against the *Kerala-desa* he heard that its king was performing the

* Kämpfer's *Japan* B. 2, ch. 4.

† Hist. of *Java* II. 86.

‡ The present paper was in the hands of the Editors of the Journal, before my translation of the Manuscript quoted from ; though that translation happened to be printed first in order. See No. 32, Art. 1.

‘ *Chatur-balayanam* and other ritual ceremonies ; in consequence of which he became greatly incensed, and captured *Kolur, Indra-giri, Nila giri* *durga*, and other places. As the entire strength of that king failed, he embarked on board ship, and fled into an island in the midst of the sea.’

This extract does not amount to evidence that he fled either to Java or Sumatra, though it is possible he may have done so. The *Kerala* king at that period probably was a *Bauddhist*. I take occasion to note, by the way, that in the Mackenzie Manuscripts, relating to the Malayalam country, there are apparent fac-similes of characters, of which two Malayalam Brahmans, one of them terming himself* a Pandit, could make nothing : yet those characters possessed a strong resemblance to some of the cruder specimens of inscriptions in Raffles’ Java. The occurrence of *Indra-giri* in the above extract, and its frequent occurrence in Marsden’s book, may be also noted.

Among the Manuscript books in the Mackenzie Collection there was one, which from its number, may have been obtained at an early period. According to that book the present mouth (or *embouchure*) of the *Caveri* river, is not the ancient one. The document states that there was a town at the old *embouchure* named *Caveri-pum-patnam* a place of great commerce ; but subsequently submerged in the sea. From that town fleets of trading vessels used to sail periodically ; setting out with the N. E. monsoon and returning with the South-West one. The voyage occupied five or six weeks. The object could not be Ceylon ; and it does not seem likely that it would be the Malayalam coast ; because there was an inland track, across the country, and through the modern *Palghat* pass, by which the *Pandiya-desa* carried on trade with the West, and with Europe. At the time I read over the Manuscript it seemed to me, that Java, or Sumatra, best agreed with the description ; for the vessels went and returned with a side wind, or in nautical phrase “ a quarter-breeze.” In the aforesaid town there was a merchant specially celebrated on account of the wealth acquired by him, in the said com-

* I have learned from another source that on the Maldive islands there was three classes of characters ; the most ancient, the ancient, and the modern. A like difference may have obtained on the continent.

merce. He was afterwards afflicted with what the natives term "spiritual folly;" allowed the Brahmans to take his wealth and, as stated, build with it the fane of *Tayuman Nalle*, on the rock at Trichinopoly, while he himself became a devotee; was killed, as the narrative says, by the kick of an animal, while absorbed in meditation: and ultimately became united to *Siva*: that is, in the phrase of the country, he died. But the said merchant's wealth was acquired in a singular manner, according to the Manuscript quoted. In early life he adopted an orphan boy, who appeared to be silly; but by the result, was discovered to have been an incarnation of *Siva*, as *Tayumān*. The boy had, by degrees, evinced shrewdness; and, on one occasion, the merchant thought he could place in him sufficient confidence to send him in charge of his venture, with the periodical fleet. He went; sold the cargo advantageously; and then invested the whole proceeds in what natives term *varattis* (or cow-dung cakes). He was laughed at for his pains. The returning fleet met with adverse winds; and was detained much beyond the usual time; so that the whole convoy became greatly distressed for want of fuel to cook their food. It was then remembered that one vessel was loaded with the desired article; and pressing instances were made to the young man to sell them; or at least to barter his cargo against security for an equal number of fuel-cakes on their return. After considerable apparent hesitation he consented, on condition that one cake should be taken from his cargo, sealed and weighed, and like for like duly returned. This was agreed to: all due securities were taken; and the singular cargo was consumed before, by a now favorable wind, they reached home. The deposited cake was handed up before the authorities: it was again weighed and the seal broken; and on being examined inside was found to contain *gold-dust*, the tare being inconsiderable. Nearly the entire weight of so many cakes, as the cargo had contained, was by agreement to be returned in gold-dust. The other merchants were ruined; and, (as we sometimes say), the fortune of the boy's master made for life: though the result was as before stated.

There may be the fictitious, and the apocryphal in the tale. But as, according to Marsden, Sumatra had gold-mines, and in the palmy period of the *Menang Kabau* dynasty a large traffic was carried on,

in that article, there is at least a degree of evidence added, from this source, in favor of a commercial intercourse between the peninsula of India, and Sumatra.

On such a traditionary story I would not found conclusions too weighty. But, from the time of first reading Marsden's Sumatra, it always appeared to me that Sumatra was the true *Ophir* of the east: concerning the precise locality of which, I need not state, much learned discussion has occurred. And it may be possible that Phenician, and other vessels trading in gold-dust procured their commodity, at an intermediate distance: the farther one being made by periodical trips of vessels, trading between Sumatra and Continental India.

Although incidental topics occurred to me by the way, which I did not deem it advisable to pursue, some of them perhaps of sufficient consequence to be taken up distinctly; yet whether this be hereafter done or not, the immediate inquiry before me is now brought to a close. From a faint clue afforded by Marsden's work, I have traced out verbal references to languages, persons, or things, which are sufficient to indicate the general bearing of the subject. Such brief notices as could be gathered from the writings of Leyden, or Wilford, have been stated, and weighed. The vast mass of evidence contained in Raffles' work, chiefly with a reference to Java, has been patiently, and fully adduced. Slighter references, or indications, have not been overlooked. And, from the whole I adduce the general conclusion that an early intercourse between India and Java has been fully, and conclusively, proved; as also that an intercourse between India and Sumatra is distinctly proved; though whether it were by way of Java, or direct, is not so conclusively shown, by the evidence, as in the other instance. A few brief remarks result:

One of them is that our knowledge of general history is yet very imperfect: there being extensive portions of the globe concerning past events in which we know but little. It was fashionable, some centuries since, to call a revived knowledge of the Latin and Greek languages a revival of learning, and a period of light after dark ages. To the present day the term 'learning' is an epithet very much confined to either a school, or a university education, which gives far

too great a proportion of time to Greek and Latin literature. Its value is not denied; but it is only a relative value. Sometimes the astoundingly ignorant, but bold assertion is made that India has no genuine poetry of her own; and at other times, it is, with greater colour of reason, stated that India has no native history. May not the defect be in a *want* of research; or of *due* qualification for effective research? Still much is confessedly deficient. That "history is only a record of crime" may be, for the greater part is, a melancholy truth. Still there is something fascinating in the glance back into past ages; and especially when discoveries may yet be made, and information yet elicited. The introduction of European science and literature into India is a good thing. But the human mind is prone to extremes; and perhaps a disdain of what India, or neighbouring countries, can offer in exchange, may as yet be rather premature.

Another remark is that all has not yet been done that might be done, with the materials that are at disposal. The Mackenzie Manuscripts have sustained a rather common fate, of being far too highly estimated, when the nature of the contents was not fully known; and then hastily, and rashly despised when the contents were but imperfectly developed. The Collector of those papers was so egregiously cheated, and imposed on, by his confidential servants, that after "much cry and little wool," it is not surprising that the mind of the literary public underwent a revulsion; and the whole was voted trash, because a part of it is so. It has fallen to my lot to have a larger measure of acquaintance with the contents of the greater portion of those Manuscripts than has been the case with other Europeans: not excepting even Professor Wilson; for he expressly states that he had (Sanskrit excepted) to do with so termed English translations, as hard to be understood as the originals themselves; and he has given a very plain indication of regret at his want of sufficient acquaintance with the Mahratta Manuscripts; though they are, in reality, less valuable than the titles of some of them indicate; and less than that at which he appears to have estimated them. It was the intention of the lamented Mr. James Prinsep, as he stated to me, by letter, that one or two quarto volumes, exclusively of close translation, in the manner of my two volumes of Oriental Manuscripts, but with little annotation, should be extracted from those materials; and he apparently judged that after a selection, and translation, had

been made, there would be little left to regret, if the remaining Manuscripts were destroyed. In order to select, it was necessary to examine. The intention of the Bengal Asiatic Committee was overruled by the Committee of papers of the Madras Literary Society; and an Analysis was first demanded. The required analysis was somewhat fully given, but it did not exhibit an estimate of contents *generally* favorable, and it was spoken of as showing the worthlessness of the mass of Manuscripts. However I, who examined them very minutely, know better than that, and I consider that a judicious selection for translation might yet be made, and thereby the history of the *Drāvida-dēsa*, or Southern Peninsula, be rendered more complete than it is. But in a mere analysis, a general statement was sufficient, and I could not specify every thing which they contained. I retired from my task, under a feeling of very great thankfulness to my personally unknown patron, the late Mr. James Prinsep; to Lord Auckland, and his Council; and to Lord Elphinstone, then Governor of Madras.

Postscript to the Essay on Eastern Relations, &c.

The foregoing Essay was written several years ago; and I had not then met with Crawford's sketches of the Eastern Archipelago. This work I subsequently perused with attention; and took copious notes. After Raffles' work this one adds but little, except on the subject of philology. The copious vocabularies of the languages, or dialects, in various islands of the Archipelago, not only show the common affinity to the Pali, or *Māgadha-bāsha*; but appeared to me to indicate the existence of the native Tamil (quite distinct from Sanscrit) as pervading many of the islands; and the mountaineers of Sunda, in particular, I judged to have a language as near the Tamil as that of the *Todaver*, or the Khonds. The Essay is already too long and will not bear addition; but after I see it in print, I may be stimulated to take up the philology of Crawford in a supplementary paper.

21st May. 1850.