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ART. VII. *A Dictionary of the Malayan Language; in two Parts, Malayan and English, and English and Malayan.* By WM. MARSDEN, F. R. S. Author of the History of Sumatra. Quarto. 1812.

A Grammar of the Malayan Language; with an Introduction and Praxis. By WM. MARSDEN, F. R. S. Author of the Malayan Dictionary, and the History of Sumatra. Quarto. 1812.

IT is remarkable, that though European influence was earlier established in the Islands than on the Continent of India, and though this influence has now endured more than three centuries, little or no progress has been made in the knowledge of this interesting region. The language, manners, and government of the petty and savage nations of America, and of the islanders of the South Sea, are, in fact, much better known to us, than those of the comparatively polished millions who inhabit the islands of the East; and it may be averred, that there is no part of the world, of equal interest and value, with which we are so imperfectly acquainted.

The blame of such gross and unpardonable ignorance lies chiefly with the Dutch, who, though so long the unmolested sovereigns of this part of the world, have hardly contributed, in any manner, to the elucidation of its history, literature, or manners. It was in *their* Indian dominions that the incompatible characters of merchant and sovereign were first united, and where the impolicy of this union was most fully displayed. In the true spirit of traders, commercial, political, and judicial duties were alike carried on through the medium of a miserable lingua Franca. Every thing was made the subject of monopoly. With a gross ignorance of human nature, and even of the interest of the taskmaster, the very husbandmen were compelled to produce, at forced rates, almost every article of subsistence; and, while the resources of their policy were exhausted in suppressing the spirit of industry, and lessening its produce, the administration of justice was delegated entirely to the native servants, those very individuals who had already bargained with the government for the forced produce, and into whose hands the people and country were consigned, to enable them to fulfil their bargain! The fruit of these measures was, that when a district was ceded to the Dutch, and they commenced their *forced cultivation*, and *forced deliveries*, it was not unusual, to the disgrace of the European character, to see at once five or six thousand families take refuge in the territories of the native princes.

That literature and science should not have been much encouraged by such a government, will not excite surprise. Yet

the extent of the indifference which it produced may well be regarded as incredible. At the moment of the dissolution of their empire, we are persuaded there was not a single European living acquainted with the Javanese language—the language of at least four millions of people, between whom and the Dutch there had existed a connexion of 200 years, which had given rise to transactions of no mean importance in the history of the republic itself. An equal ignorance prevailed respecting the languages of the populous and commercial nations of the Celebes. The Malay itself hardly fared better. At the period when the dominion of the English was finally established over the Dutch possessions, they could not find one Hollander able to speak and write the language; and still less any acquainted with its literature. At an earlier period of their history, something more of literary curiosity may indeed be descried—though nothing was achieved, even then, which any of the literary nations of Europe would have been very proud to acknowledge.

By the works of the intelligent and philosophical writer which are now before us, we are, indeed, almost compensated for the ignorance and supineness of his predecessors. His History of Sumatra presents a philosophical, interesting, and (we speak from experience) a faithful and accurate picture of the state of society among the natives of the Eastern islands; and we are now presented with a Grammar and Dictionary of the Malay language,—the language of perhaps four or five millions of people, and the medium of connexion between many more. These works are executed in such a style of excellence, as leaves us little room to regret that we possess no other guides to the acquirement of the language. That the task of composing them should have fallen into such hands as Mr Marsden's, we consider as a circumstance equally fortunate for the student and the literary reputation of our country; and one, in which we do not think it extravagant to say, that the natives of these remote islands, if they are to remain under our sway, have a far more important interest than in any of the political revolutions of which they have recently been the objects.

The Malay language, independent of those extensive countries of which it is the mother tongue, is the language of commerce on all the shores of Eastern India; and is very extensively used as that of literature and of correspondence. * From the utter want of this language, however, we found ourselves, when the Dutch colonies came into our possession, nearly in a similar situation as when we made our first conquests on the Con-

* The Javanese is so distinct from the Malay, that these people are not intelligible in the least degree to each other. In the interior of Java, not one native out of 10,000 can speak Malay.

tinent of India, when our ignorance of the native tongues subjected us to constant error and vexation, and oftentimes to serious imposition. But in whatever relations we may stand to the natives of these regions, the acquisition of their language must obviously be of the very first importance; and Mr Marsden's works put it in the power of every individual to acquire a ready and thorough acquaintance with that which is of most general utility, and which is besides the key to all the rest.

Such is the execution of the elementary part of Mr Marsden's Grammar and Dictionary, that he has left little room for criticism. In his grammatical inquiries, he has judiciously thrown off the trammels of European method; and, pursuing the natural order of things, laid down a system of rules as perfect and complete as the nature of the subject will admit. In the Dictionary he has, with great propriety, adhered to the system of orthography prevalent with the best native writers. To the orthography and to the type, perhaps, the best compliment that can be paid is to say, that, upon being shown to natives of the country, they admired the execution, and perused the printed letter with the same facility as their own best manuscripts. The selection of words is copious; and it was not often we met with disappointment in turning up the Dictionary for reference. In the instances where we did, the words were such as belong more to the familiar style of conversation than to the written language; a circumstance which we are inclined to ascribe to the want, on Mr Marsden's part, of a living guide, a want which it is no easy matter to conceive how he supplied. That he should have attained accuracy, precision and copiousness without such assistance, and with scarcely any aid from his predecessors, is a singular proof of the talents and industry which he has brought to the execution of his arduous undertaking.

In the introduction to his Grammar, Mr Marsden has discussed some interesting points respecting the history, religion and antiquities of the countries on whose language he was employed. The recent date of our acquaintance with these subjects, and in a great degree the nature of the subjects themselves, render Mr Marsden much more open to criticism here than in the technical part of his work. The early history and antiquities of all nations are, indeed, the natural province of hypothesis and conjecture; and it is only by a full and free discussion that we can hope to throw some glimmerings of light upon subjects inevitably involved in so much obscurity. The ingenious author whose opinions we are about to canvass, will be among the first, we are convinced, to approve of these sentiments; and we shall not, therefore, hesitate to submit some of his leading doctrines to the test of strict inquiry.

'As a written language,' observes Mr Marsden, 'the Malayan has been cultivated with no inconsiderable degree of care; and, however the dialects, as spoken, may vary from each other in the sound of certain vowels (as will be noticed particularly in the Grammar), or by the adoption of local and barbarous terms from the inland people, or from Europeans, there is a striking consistency in the style of writing, not only of books in prose and verse, but also of epistolary correspondence; and my own experience has proved to me, that no greater difficulty attends the translation of letters from the Princes of the Molucca Islands, than from those of Kedah or Tranggān in the Peninsula, or of Menangkābau in Sumatra. Nor is this uniformity surprising, when we consider that none of the compositions in their present form, can be presumed more ancient than the introduction of the Mahometan religion in the fourteenth, or at soonest the thirteenth century, at which period, the Arabic mode of writing must likewise have been adopted; for although it cannot be doubted that the Malays, as well as the other natives of these countries, made use of a written character previously to that great innovation, yet the general style of composition, must have received a strong tincture from its new dress; and this Arabian garb being similar throughout the different islands, we are naturally led to expect a more marked resemblance in the language so clothed, than in the original nakedness of the oral dialects.

'The antiquity of these dialects, we are entirely without the means of ascertaining, so modern is the acquaintance of Europeans with that part of the East. The earliest specimen we possess, is that furnished by the circumnavigator Pigasetta, the companion of Magellhan, who visited the Island of Tedon in the year 1521; and whose vocabulary, in spite of the unavoidable errors of transcription and printing, accords as exactly with the Malayan of the present day, as those formed by any of our modern travellers; and proves, that no material alteration in the tongue has taken place in the course of three centuries. In the vocabulary collected by the Dutch navigators at Ternāti in 1599, ('servant de promptuaire à ceux qui y désirent navigeur, car la langue Malayte s'use par toutes les Indes Orientales principalment ez Molucques'), we equally find an entire identity with the modern dialect.

'Having described the language as confined in general to the sea-coasts of those countries where it is spoken, and consequently as that of settlers or traders, we are naturally led to inquire in what particular country it is indigenous, and from whence it has extended itself throughout the Archipelago. Many difficulties will be found to attend the solution of this question;—partly occasioned by the bias of received opinions, grounded on the plausible assertions of those who have written on the subject; and partly from the want of discriminating between the country from whence the language may be presumed to have originally proceeded, and that country, from whence, at a subsequent period, numerous colonies and commercial adventurers issuing, widely diffused it amongst the islands, whose rich produce

in spices, gold, and other articles, attracted their cupidity. From the Peninsula, especially, where trade is known to have flourished for several centuries with extraordinary vigour, and to have occasioned a correspondent population, these migrations took place; and it was natural for those travellers, who, in early times, visited Johor, Malacca, and other populous towns in that quarter, to bestow on it the appellation of the Malayan Peninsula, or (with much less propriety) the Peninsula of Malacca, and to consider it as the mother country of the Malays; which in fact it is with respect to the colonies it has so abundantly sent forth. But subsequent investigation has taught us, that in the Peninsula itself, the Malays were only settlers; and that the interior districts, like those of the islands in general, are inhabited by distinct races of men. Among these, are the *Orang benua*, or *Aborigines*, noticed by Mr Raffles, in his valuable Paper on the *Malayú* Nation, printed in the Asiat. Res. vol. XII.

'From the paucity of their numbers, as here described, we are led to remark, that they must have been reduced in an extraordinary degree, either by wars or proselytism, (which tends to confound them with the Malays), since the days of the Portugueze government. I must further take the liberty of observing, with respect to the word *benua*, (as being of importance in the present investigation), that it is entirely unconnected with the Arabic *benī*, "sons, or tribe," from which it cannot be derived by any rule or analogy whatever; but is, on the contrary, a genuine Malayan term, signifying "country, region, land," or one of those radical words, which the Malayan has in common with the East-insular or Polynesian languages, being found not only in the *Bisaya*, and other dialects of the Philippines, but also in the South Sea languages, under the form (differing more in appearance than reality) of "*when*-" "*nua*," and "*fenua*." To render it applicable to "persons," the word *orang* must be prefixed; and *orang benua* signifies, literally and strictly, "the people of the land," as distinguished from foreign settlers or invaders; and this phrase alone affords no weak proof, (if others were wanting), that the Malays do not regard themselves as the original inhabitants, but as the occupiers only, of the country.

'In the neighbouring island of Sumatra, on the contrary, the kingdom which occupies the central part, and claims a paramount jurisdiction over the whole; which, in ancient times, was of great celebrity, and, even in its ruins, is the object of superstitious veneration with all descriptions of inhabitants; this kingdom of Menan̄gkābau is entirely peopled with Malays; the language there spoken is *Malayan* only; and no tradition exists of the country having ever been inhabited by any other race. So strong, indeed, is the notion of their own originality, that they commence their national history with an account of Noah's flood, and of the disembarkation of certain persons from the ark, at a place between the mouths of *Palembang* and *Jambi* rivers, who were their lineal ancestors; which

belief, however futile, serves to show that they consider themselves as the *Orang benūa*, or people of the soil, *indigenæ non advenæ*.

'From such a Malayan country, rather than from any maritime establishments, which always bear the stamp of colonization, we might be justified in presuming the Malays of other parts to have proceeded in the first instance: But it happens that we are not obliged to rest our opinion upon this reasoning from probabilities; for we have, in support of it, the authority of the native historians of the Peninsula, the most distinguished of whom assert, in positive terms, that the earliest *Malayan* settlers there, by whom the city of Sin̄ga-pūra was founded at *ūjong tanah*, or "the extremity of the land," in the twelfth century, migrated in the spirit of adventure from Sumatra, where they had previously inhabited a district on the banks of the river *Malayu*, said, in the style of mythology, to have its source in the mountain of Mahā-mērū. For some details respecting this emigration, the transactions that succeeded, the expulsion of the Malays from Sin̄ga-pūra, in the reign of their fifth king, *Sri Iskander Shah*, by the forces of the king of *Majapahit*, at that time the principal monarch of Java, their founding the city of Malacca in 1253, and also respecting the connexion still understood to subsist between *Manañgkābau*, as the parent state, and that of *Rembau*, a district situated inland of *Malacca*, "the *raja* of which, as well as his officers, receive their authority and appointments from the Sumatran sovereign," I must take the liberty of referring the reader to the history of Sumatra, (ed. 3, p. 325 to 345), in which he will find the authorities for what is here advanced, collected and discussed. It is not, however, to be confidently expected, that an opinion so much at variance with those hitherto prevailing on the subject, will be adopted without further and strict investigation. To the advocates for the superiority of the Malays of the peninsula, and of their language over what they term provincial dialects, I have only to say that it is by no means my intention to contest that superiority, however ideal, which may have been acquired by a more extensive intercourse with other nations, but only to state the grounds for a belief that the generic name of *Malayu*, now so widely disseminated, did not in its origin belong to that country, but to the interior of the opposite island, where, in the neighbourhood of the mountain *Sūn̄gei-pāgū*, so celebrated for its gold mines, and from whence rivers are said to flow towards either coast, it is found as a common appellative at this day, and particularly belongs to the great tribe of *Sūn̄gei-pāgū* Malāyu of whom an account is given in the work of Valentyn, 5 deel, "Beschryvinge van Sumatra." ' p. 13, 14.

The proofs of the origin of the Malays from Menangkabau, above alluded to by Mr Marsden, are contained in the following passages of the history of Sumatra.

'It has hitherto been considered as an obvious truth, and admitted without examination, that wherever they are found upon the numerous islands forming this Archipelago, they (the Malays) or their

ancestors, must have migrated from the country named by Europeans (and by them alone) the Malayan Peninsula, or Peninsula of Malacca, of which the indigenous and proper inhabitants were understood to be Malays: and accordingly, in the former editions of this work, I spoke of the natives of Menangkabau as having acquired their religion, language, manners, and other national characteristics, from the settling among them of genuine Malays from the neighbouring continent. It will, however, appear from the authorities I shall produce, amounting as nearly to positive evidence as the nature of the subject will admit, that the present possessors of the coasts of the Peninsula were, on the contrary, in the first instance, adventurers from Sumatra, who, in the twelfth century, formed an establishment there; and that the indigenous inhabitants, gradually driven by them to the woods and mountains, so far from being the stock from whence the Malays were propagated, are an entirely different race of men, nearly approaching in their physical character to the negroes of Africa.

'The evidences of this migration from Sumatra are chiefly found in two Malayan books, well known, by character at least, to those who are conversant with the written language; the one named *Paju assalatin* or *Maku ta segala raja raja*, The Crown of all Kings; and the other more immediately to the purpose, *Sulalat assalatin*, or *Penurun [redacted] raja raja*, The Descent of all (Malayan) Kings. Of [redacted] not been my good fortune to obtain copies; but the con[redacted]r as they apply to the present subject, have been fully detailed by two eminent Dutch writers, to whom the literature of this part of the East was familiar. Petrus Van der Worm first communicated the knowledge of these historical treatises in his learned Introduction to the Malayan Vocabulary of Guynier, printed at Batavia in the year 1677; and extracts to the same effect were afterwards given by Valentyn, in Vol. V. p. 316–20 of his elaborate work, published at Amsterdam in 1726. The books are likewise mentioned in a list of Malayan authors, by G. H. Werndly, at the end of his *Maleische Spraak-kunst*, and by the ingenious Dr Leyden in his Paper on the Languages and Literature of the Indo-Chinese Nations, recently published in Vol. X. of the Asiatic Researches. The substance of the information conveyed by them, is as follows; and I trust it will not be thought that the mixture of a portion of mythological fable in accounts of this nature, invalidates what might otherwise have credit as historical fact. The utmost, indeed, we can pretend to ascertain is, what the natives themselves believe to have been their ancient history: and it is proper to remark, that, in the present question, there can be no suspicion of bias from national vanity, as we have reason to presume that the authors of these books were not Sumatrans.

'The original country inhabited by the Malayan race, (according to these authorities) was the kingdom of *Palembang*, in the island of *Indalus*, now *Sumatra*, on the river *Malayo*, which flows by

the mountain named *Maha-meru*, and discharges itself into the river *Tatang* (on which *Palembang* stands) before it joins the sea. Having chosen for their king, or leader, a prince named *Sri Turi Buwana*, who boasted his descent from *Iskander* the Great,—and to whom, on that account their natural Chief, *Demang Lebar Daun*, submitted his authority,—they emigrated, under his command (about the year 1160) to the south-eastern extremity of the opposite Peninsula, named *Ujong Tanah;* where they were at first distinguished by the appellation of Orang de bawah Anĝin, or the Leeward People; but in time, the coast became generally known by that of *Tanah Malayo*, or the Malayan Land.'

Were the historical evidence, here referred to, implicitly to be relied on, the question of the origin of the Malays must necessarily be considered as set at rest;—but the nature of the subject itself, and our recent and yet imperfect knowledge of this part of the East, are such as ought to render our decisions extremely cautious. For our own part, we profess to be of opinion, that the old and generally received notion of the Peninsula being the cradle of the Malay tribes, is supported by evidence, at least as strong as the contrary conclusion of Mr Marsden; and shall proceed to state our reasons, for differing upon this point from a writer so well entitled to dictate upon most subjects of Oriental History.

In the *first* place, we conceive that the traditions of the Malays themselves are altogether undeserving of notice; and that the documents referred to by Mr M., attest nothing more than the recent prevalence of such a tradition. Their imbecility of reason, and their ignorance as to matters of fact, are equally beyond the comprehension of any one accustomed only to European society. Such is the lubricity of their memory, or their incapacity of attention, that they can scarcely ever recount the most simple occurrence, without intermingling some fictitious and marvellous circumstance, which they speedily come most implicitly to believe. To speak of the native history of such a people, therefore, is obviously a mere mockery;—and all the legends they have, are accordingly the most extravagant and puerile fables. It is of still more decisive consequence, however, to observe, that all their productions of this sort, are notoriously and avowedly posterior to the Mahomedan conversion, though relating events two centuries anterior to that period; the narrative of which could only have been handed down through the imperfect medium of tradition;—for there is not the slightest presumption, that they knew any thing of the art of writing before that period. There is not at least the smallest vestige of an ancient alphabet; whilst all their neighbours had one, which they have preserved even after their conversion. They possessed

no era; nay, they seem even to have been ignorant of the ordinary division of time into days, weeks, and years,—a division well known to their less uncivilized neighbours, the Javanese. To oral tradition alone, therefore, could the Malays trust for the preservation of their annals; and in this manner, it is well known the history of a people, for any length of time, has never been transmitted with fidelity. In these circumstances, it is not difficult to discover what we should think, when we find the Mahomedan dates assigned to transactions long antecedent to the introduction of that faith; and which, therefore, must necessarily have been transmitted for centuries in the oral traditions of a people who, even at this day, and after an intercourse of 500 years with strangers far superior to themselves, have so little idea of computation and chronology, that the most enlightened individuals among them are seldom able to tell their own age, or the year of their birth.

In the circumstances under which the migration is said to have taken place, there are, we think, some matters not very reconcileable to probability. We cannot, for example, help considering it as most improbable that an inland people, attached to the soil, and acquainted with agriculture, as the people of Menangkabau evidently were, should, in a country where there was still an abundance of unoccupied land, at once change their habits and undertake a foreign and a maritime emigration. It is scarcely more likely that the colony of a single state, settling in a situation, and under circumstances, not favourable to the increase of the human species, should, in the course of a century or two at most, have overspread and peopled the shores of such various and distant countries. To account for their dissemination, under favourable circumstances, is by no means impossible; but that these favourable circumstances have, at no time, existed among a people so situated as the Malays, we may be fully assured. Their piratical and roving manners, with their distaste for agriculture, must always have rendered their means of subsistence precarious, and their multiplication consequently slow and scanty. They have at present an abundance of new land; their piratical and roving manners are repressed; and yet we know that population is not on the increase. Mr Marsden's own authentic statements confirm this assertion; and from actual observation, the writer of this article has it in his power to assert that, under favourable circumstances, the average number of living children to a marriage is rated highly at 2.

In proof of the antiquity which the inhabitants ascribe to the state of Menangkabau, Mr Marsden quotes a tradition which exists among the people of the district near Palembang, of a

descent upon their coasts by certain persons from Noah's Ark. Surely nothing can be inferred from this, but the gross ignorance and simplicity of those who believe in it. Among every people, however inconsiderable, or recent as a nation, there are to be found some traditions respecting their first origin, which generally refer to some personages of note in their system of religion. One conclusion, however, we may draw with confidence—that among a people who could believe in such a fable, the lapse of a single century must remove all preceding facts much farther from their knowledge or recollection, than ten times the period among a people acquainted with history and chronology. This mythological mode of accounting for the origin of nations, is common amongst all the tribes of the East-insular countries converted to Mahomedanism: and, could the prevalence of such follies establish any thing, it would be, not the ancient, but the modern origin of these tribes, that preposterously ascribe the remotest period of their history to legends with which they have not been above a few centuries acquainted.

We do not think Mr Marsden's definition of the term *Malayu* satisfactory, and beg leave to offer another, which appears to us to be a good deal more probable. That the scattered tribes of various and distant countries, possessing separate governments, and distinct interests, should not, though speaking one language, be recognized among themselves by one name, will not appear extraordinary. In fact, we know, that under such circumstances, each tribe assumes a different appellation. But the more civilized people in their neighbourhood will infallibly give one name to the whole swarm of savages: and the desultory nature of the warfare and attacks by which the Malays infested the peaceable and civilized shores of the empire of Java, seem to us to have induced them to bestow upon these marauders, the term of *Malayu*, which in the Javanese language signifies *to run away*. A term of opprobrium would certainly be given in such circumstances; and we know of none so likely to result from the character of both parties. *

From the geographical position of the tribe of savages called *Orang Binūwa*, or rather from the etymology of their name, Mr Marsden has drawn conclusions, which neither the condition of the people, nor what we imagine the true meaning of the word, appear to us to warrant. The usual Malay word *Binūwa*, seems

* *Malayu* belongs to the language addressed to the lower orders, and means either a Malay, or to run away. *Malajaŭg* is the word addressed to the higher orders, and equally expresses both meanings. —This fact is no weak support to our conjectured etymology.

to us to be most accurately translated 'empire:' Thus, we hear of the Binuwa of China, of Turkey, and of Siam, and also the Binuwa of Kalinga, meaning all India. To smaller divisions of country, we have never heard the term applied; and certainly, on no occasion, to the country of the Malays. *Orang Binūwa* (if the term *Binūwa* was here used in that sense), might be rendered 'the people of the empire;' but not, as Mr Marsden has it, 'the people of the land,' as distinct from foreigners: and accordingly, it is very remarkable, that the Malay states of Queda (Kidah) Patani, Trañg-gānu and Pachang, being tributary to Siam, the Siamese, as a distinction from the inhabitants of those tributary states, are denominated *Orang Binūwa.*

But the truth appears to be, that the word *Binūwa* is the proper national name of this race, as *Samang* is of the woolly-hair'd inhabitants of the mountains; and that it resembles, in sound only, the word which is made the subject of so much unprofitable discussion. Our opinion, however, we will confess, goes a good deal farther; for we take the *Orang Binūwa*, and the Malays, to be radically the same people; and ascribe all the peculiarities by which they are distinguished, to the natural operation of the circumstances in which they have been placed.

The *Binūwa* are a race of hunters imperfectly attached to the soil; their means of subsistence are scanty, and their numbers consequently few. The penury and the hardships which attend this mode of life, have rendered them puny and diminutive in their persons. But they seem to us only to differ from the Malays, in such circumstances as may be supposed the effect of fatigue, nakedness, cold and hunger. Their language is a Malay, adapted to the expression of their wants and habits; scanty and imperfect, compared to the improved dialect of the maritime and commercial inhabitants of the coast. As a further illustration of this particular fact, as well as of our general argument, we shall here beg leave to give some account of another race of Aborigines, we think hitherto undescribed in Europe.

This race of Icthyophagi (for so they are), are denominated by the Malays *Orang laut*, or *men of the sea;* because their constant employment is on or near that element, from which they procure nearly their sole subsistence. They inhabit certain of the islands lying off the western coast of Queda, particularly *Pulao Lontar.* Their manners are simple and inoffensive. Agriculture is altogether unknown to them. The inconsiderable portion of rice which enters into their diet, they procure by bartering their fish with the Malays. These people are not yet converted to Mahomedanism; nor is it certainly known that

they have any distinct notions of religion. In person and complexion they differ from the Malays only in the accidental, though general effect, which the peculiarity of their diet produces; covering their body with a scorbutic eruption, such as is found, though less generally, among the Malays themselves. Their language seems to us to differ only in being more simple and primitive. This will appear from the short specimen which we subjoin.

English.	*Malay.*	*Language of the Orang laut.*	*English.*	*Malay.*	*Language of the Orang laut.*
Man	ōrang	ōrang	He	Dīya	Nia
Woman	Pirampūan	Bīnī	Good	Bāik	Bājīk
Child	Anak	Nānak	White	Pūteh	Pūteh
Father	Bapa	ăpūng	Black	Itam	Itam
Mother	Ibū	ābīng	Green	Hījāō	Hījāō
Tree	Pohūn	Pohūn	Sky	Lāngit	Lāngit
River	Sūngēi	Sūngei	Lightning	Kālintār	Lītēī
Sun	Mātāhāri	Mātāhāri	Thunder	Gūroh	Gūtūwī
Moon	Būlan	Būlan	Water	Āir	Āiyū
Sleep	Tīdor	Tīduc	Fire	Āpi	Āpi
I	Aku	Kū	Sea	Lāūt	Lāūt
You	Ingkāū	Kāū	God	Illah	

In speaking of the aboriginal nations of the Peninsula, it is not foreign to our subject to give some account of the race of Negro savages who inhabit the interior. These, by the Malays, are denominated *Samāng*. Though of a more diminutive stature, they have the woolly hair, the jetty black skin, the thick lip and flat nose which characterize the African. The Malays distinguish them into the Samāngs of the lower lands, who, from their vicinity to the Malays themselves, have borrowed some slender portion of civilization; and into the Samāngs of the mountains, whom they represent as in the very lowest stage of savage existence. The former have fixed habitations, plant a small quantity of rice, and barter, with the Malays, for food or even clothes, the rosin, the bees-wax, and the honey of their forests. The latter present the uniform picture of the hunter's life. They are divided into many petty communities, who are at constant war with each other. They go entirely naked, and are said to have no fixed habitation, wandering through their deep forests in quest of roots and game, and taking shelter from the weather under the first tree that offers a shade, or in the most convenient bush or thicket. Their language differs much from Malay. In elucidating the history of the latter people, it is necessary that this circumstance should be ascertained. With this view, as well as to enable the learned to form some conjecture concerning the obscure history of these strange tribes, we submit a specimen of their language, the first, we believe, that has ever been presented to the public.

English.	*Language of the Samāng.*
Sun	Mītkatōh
Moon	Kāchik
Star	Bintīng
Man	Tamākal
Woman	Bādōn *
Old woman	Mīniah
Old man	Kamālīl
Child	Wūng
Mother	Nah
Father	āi
Grandfather	Yah
Sky	Kāil
Ground	Tīk
Water	Bāhyo †
Fire	ūs
Wind	Bōyāk
Buffaloe	Kibāū ‡
Elephant	Gājah
Cow	Sāpi
Rhinoceros	Hāgap
Tiger	Tāiyu
Snake	Ikōp
Domestic fowl	Mānok §
Deer	Kāsak
Bird	Gāwao
Oil	Kūpīt
Bees-wax	Sūd
Day	Chihēl
Night	Hāigūd
Stone	Batuh
Hill	Māttabīng
Mountain	Gūnūng
Fruit	Kābūt
Sour	Pāchas
Sweet	Gāhīt
Bitter	Gādek
Black	Blātīng
White	Platas

English.	*Language of the Samāng.*
Red	Tāhun
Green	Blāūn
Be	Wik
Able	Jīd
Will	Māhduh
Come	Badih
Order	Tēhwuh
Take	Māhkīn
Bring	Yīūvi
This	Tūdeh
That	Tū-ūn
Here	Bādiyah
There	Padik tū-ūn
Go	Chūp
Come	Pil
Was	Lāwik
Done	Yah
Beat	Chung
Hang	Gantūng
Tie	Ikat
Kill	Bunoh
Foot	Chān
Hand	Chās
Head	Kīuvi
Eye	Mīt
Nose	Fīdūng
Ear	ānting
Mouth	Hān
Belly	Chūng
Back	Hīyuh
Tooth	Niyūs
Nail	Kalākut
Bone	āiīng
House	Hānniah
Yam	Hūbik
Above	Kēpīng
Below	Kīyūm

Among the words here set down, a few are common to the Malays and Samangs. These, it is probable, are not indige-

* This is Javanese, changing the *b* for *w*—which is often done in Malay.

† This is also Javanese, with a very little variation.

‡ This is exactly Javanese.

§ This, in Javanese, is the term for birds in general.

nous with the latter, but borrowed by those tribes in the vicinity of the Malays, who have received some portion of the arts and civilization of the latter.

We shall here beg leave to observe, that a race of mountaineers resembling the *Samang*, are found in various parts of the Continent of India, in the island of Borneo, and in that of Amboyna, whose history is not less obscure. But to consider such a scanty remnant of naked savages as the sole aborigenes of these countries, to the exclusion of the great bulk of their civilized population, seems to us, we will confess, a very wild and ungrounded conjecture; and the hypothesis which would exclude the Malays in favour of the naked Samang, would, in our opinion, be equally extravagant.

Admitting the Malays to have been the aboriginal inhabitants of the Peninsula, it may be asked, by what steps they have advanced to their present situation in civil society, and under what circumstances their manners have been moulded into a shape which has attracted the surprise of travellers, and struck merchants and navigators with terror and dismay? An attempt to solve this question, will illustrate the character of the people, and at the same time leave us many grounds for believing that the Peninsula of Malacca was the cradle of that extraordinary people, who, by emigration, and the natural course of events, have spread themselves over all the coasts of the East-insular regions. From so rude a people it were in vain to expect any historical records of their progress in society. It is only by a careful observation of their manners and language,—a comparison of them with those of the surrounding countries,—and an attention to the physical circumstances under which we may presume they were placed, that we can hope to form any rational theory concerning their history and origin.

The Peninsula of Malacca is a long and narrow strip of land, nearly covered by a deep and almost impenetrable forest. A range of bleak and scarce habitable mountains runs through it from one extremity to the other. This gives rise to innumerable streams that fall into the sea on each side, so that the country abounds in water. The forests here, as in most parts of the East, from their great luxuriance, are unfavourable to the production of animals, and game is consequently scarce and difficult to be procured. The soil is not remarkable for its fertility; but the seas and rivers afford an abundant supply of excellent fish. *

* It is extraordinary that the soil of Sumatra and the Malay peninsula should be remarkably sterile, while that of Java, so contiguous to both, exceeds in fertility, from all accounts, that of any

In a country thus situated, it will not be difficult to conjecture what mode of existence would be adopted by its first inhabitants. They would become fishers, instead of hunters shepherds and husbandmen; and this peculiarity in their primitive way of life would affect all their subsequent history. The pursuits of the fisherman are obviously akin to those of the mariner; and the skill and intrepidity at first necessary to procure a subsistence, would ultimately be the parents of that enterprize which would urge the savage to attempt the ocean, and impart to foreign countries the exuberance of his own rash population. The sterility of their soil, and the habits they had formed,—the vicinity of many countries similar to their own, which, to such men, would hardly appear foreign,—would naturally induce them to emigrate. Men who do not till the earth, indeed, are uniformly disposed to emigration, and are little attached to any country. They soon acquire a roving and predatory disposition, which delights in war and enterprize. Such, accordingly, is the known character of the Malays; and, by attending to the causes and circumstances now stated, it will be no difficult matter to account for the present appearance of their tribes, scattered in small communities over the remote coasts and islands of the East, yet preserving an extraordinary uniformity of manners. Had any of the lands in which they settled been of great fertility, or had their migrations been repressed by a scarcity of new lands, their civil polity would, in all probability, have assumed a different character; and, instead of a people split into a number of petty communities, the Malays would, in all likelihood, have been one great people, united, like all their powerful neighbours, under a single head.

Their intercourse with the Arabs, and the introduction of the Mahomedan law and religion, have undoubtedly contributed to humanize their manners, and give them better notions of justice and the right of property. Their commercial intercourse

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country in the world. Mr Marsden's evidence is conclusive regarding the barrenness of Sumatra; and the residents of Pulao Pinang and the opposite shore, to their cost, bear witness to that of those countries. Of the fertility of Java, on the contrary, it is a sufficient proof that sugar-cane, tobacco, and other plants which, in the richest districts of India, require an abundant supply of manure, are there raised in greater perfection, without any assistance of that description. It is to this difference in the soil that the superior population and more early improvement of Java are chiefly to be ascribed. The easy and abundant supply of food which it enabled the inhabitants to obtain, gave them leisure to search for arts and comforts, while the half-starved natives of the neighbouring countries would be struggling for existence.

with Europeans, Indians and Chinese, has also contributed to the same effect; and the naval power and superiority of Europeans in these seas has, no doubt, tended to repress their lawless piracies and depredations. The effect of these circumstances has indeed been so great, that the Malays are certainly no longer the bold, enterprizing and terrible race of buccaneers they are once represented to have been. * The authority of law and justice is still, indeed, but very imperfectly established amongst them; the trading vessels that visit their ports must still be armed, and, notwithstanding this precaution, are not unfrequently cut off, and their crews murdered with circumstances of singular atrocity.

But the early manners and character of the Malays were not solely formed by the agency of the physical circumstances under which they were placed; they seem to have made advances in arts and civilization not naturally resulting from their station in society, and which they must necessarily have owed to a people far superior to themselves in the improvements of social life. Their language, and the remains of their ancient religion and institutions, contain the most satisfactory evidence of such a connexion with foreigners. Upon its nature and probable history, we differ a good deal in opinion from Mr Marsden, whose sentiments we shall in the first instance quote, as well on account of their intrinsic merit, as that the reader may be put in possession of every light, in a path of inquiry as novel as it is dark and intricate.

'We shall now direct our attention,' says Mr Marsden, 'to those accessory tongues from whence the Malayan acquired such a degree of improvement, as removed it from the general level of the other cognate dialects, and gave it a decided predominance in that part of the East. Of these the earliest, as well as the most important, appears to have been, either directly or mediately, that great parent of Indian languages, the *Sanskrit*, whose influence is found to have pervaded the whole of the Eastern (and perhaps also of the Western) world, modifying and regenerating even where it did not create. That the intercourse, whatever its circumstances may have been, which produced this advantageous effect on the Malayan, must have taken place at an early period, is to be inferred not only from the deep obscurity in which it is involved, but also from the nature of the terms borrowed, being such as the progress of civilization must soon have rendered necessary; expressing the feelings of the

* By far the most faithful description of Malay manners is to be found in a book called *Hang Pūah*, which is a narrative of the adventures of the celebrated Laksimana, who opposed Alberquerque and his Portuguese. The wild and barbarous character of the Malays is here depicted with naked truth.

mind, the most obvious moral ideas, the simplest objects of the understanding, and those ordinary modes of thought which result from the social habits of mankind; whilst, at the same time, it is not to be understood, as some have presumed to be the case, that the affinity between these languages is radical, or that the latter is indebted to any Hindū dialect for its names for the common objects of sense. It is proper also to remark, that in some instances the words so borrowed do not preserve the exact signification they bear in the original, but acquire one more specific; as saktī, which in Sanscrit denotes "power," is restricted in Malayan to "supernatural power;" and pūtra, signifying a son, is applied only to the "son of a royal personage."

'When in a paper, written in the year 1793, I pointed out "the traces of the Hindu language and literature extant amongst the Malays," I presumed the discovery to be original; but soon learned that I had been anticipated in my observation by the revered president and founder of the Asiatic Society, who, in his Eighth Anniversary Discourse, had already made the remark, that "without any recourse to etymological conjecture, we discover that multitudes of pure Sanscrit words occur in the principal dialects of the *Sumatrans.*" Justice, however, to our predecessors in the study of Oriental languages, requires me to state, that in the preface to the Vocabulary of Heurnues, it is distinctly mentioned, that beside several words adopted from the neighbouring dialect of Java, the Malayan is largely indebted to those of Hindustan, and especially to the Sanscrit or sacred language of the Brahmans.

'An investigation of the period when, and the means by which so copious and useful a class of words was incorporated with some of the rude East-insular dialects, is a subject worthy of the talents of those able scholars whose inquiries, directed to the attainment of genuine historical and philological truth, adorn the pages of the Asiatic Researches. From the Malays themselves, or their writings, it is to be apprehended that little information respecting facts of so ancient a date can now be procured; and if the books of Hindūs are equally silent, we must be content to extract our knowledge from the sober examination of intrinsic evidence. With this in view, I must here take the liberty of observing, that much fallacious inference appears to have been drawn from the resemblance of the Sanscrit term *Malaya*, to the name of the people of whom we are speaking, which has induced some persons, whose authority carries great weight with it, to consider the *Malaya dwipa* as denoting the Malayan peninsula. But with all due deference, on a point where my opinion must rest upon a comparison of those passages in the Researches or other published works in which the term occurs, I think it will be found to belong exclusively to the *mountainous* region in the southern part of the peninsula of India, known in the provincial dialect of the country by the name of *Malayalām*, as is the language by that of *Maleáima*; all being derivatives from the word *Malè*, signifying "a mountain."

'The most obvious mode in which we might presume the language of a more civilized to have been communicated to a ruder people, whose soil abounds with valuable productions, is that of commercial intercourse; and we find accordingly, that when Europeans first visited the Malayan ports, they describe them as being crowded with vessels from the coasts of Guzerat, Malabar, and Coromandel; and with merchants from thence, as well as from all other parts of the East, established on shore, and occupying their respective *hampongs*, or quarters in the *bazars*. From such habitual residence, and the familiarity it must occasion, there is no doubt but that many words, convenient for the purposes of trade, may have been introduced, as in later days, from the connexion with Europeans themselves; and it would not be fair to deny, that many others, of a more general nature, might, in the same manner, have found their way: But when we pay attention to the terms which actually constitute this portion of the Malayan, and which, in the Dictionary, are distinguished by their proper character, we shall perceive that, for the most part, they not only belong to a class of ideas superior to what the transactions of the *bazar* would require, but also, in respect to their form and pronunciation, are stamped with the mark of the purest days of the *Sanskrit*, undebased by the corruptions of its provincial dialects; as may be instanced in the conversion of the letter *y* into *j* in the language of Bengal; *yug* being there pronounced *jug*, and *yujana* (a geographical term adopted by the Malays) pronounced *jugan*. For its possessing this latter quality, I have (and trust I may long have) the living authority of Mr Wilkins, as well as that of the writings of Sir William Jones. Even Dr Leyden, though rather an unwilling witness, admits that "the Sanscrit vocables adopted in *Malayu* and *Guzerati*, are generally preserved purer in the former than in the latter;" and again, that "in many instances, the *Malayu* form approaches nearer the pure *Sanscrit* than even the *Bali* itself."

'This *Bali* or *Pali*, the sacred language of Ava and Siam, has by some been supposed, from its geographical proximity, the most likely channel through which the Hindū terms, (being itself a dialect of Sanscrit), might have flowed into the Malayan countries; but independently of the preceding objection, we may ask whether it is probable that, from the circumstance of mere vicinage, the occult and mysterious language of one country should become popular in another, whilst the ordinary language spoken by the bulk of the people should not have made any similar progress. But in fact we have strong grounds for believing, that the Malayan tongue had already received its accession of Sanscrit terms, before the spreading of its population towards the north brought it into contact with the southern dominions of Siam; and since that period the two nations have almost ever been at variance. From these considerations, I should strongly incline to coincide in opinion with Dr Leyden, who had studied the language, that "the greater part of the words of Sanscrit origin found in *Malayu*, do not appear to have been introduced through

the medium of the Bali." Yet as the discovery of truth, and not the support of any system, is my object, I shall produce a document lately come to my hands, which will be thought of much importance in the future discussion of this question, and add materially to the argument of those who shall contend that the Bali or Pali has had a principal share in contributing to the dissemination of the Hindū language and mythology of the Eastern Islands. This document is a letter from Mr A. Couperus, a servant of the late Dutch East India Company, and a distinguished member of the Batavian philosophical society, addressed to my friend Mr Charles Holloway of Bencoolen, (from whom I received it), accompanied with two well executed drawings made from stone images of *Sīva* or *Mahadeva*, and *Bhavani*, under the appellations of *Bhairava* and *Batū-Bharavè*, and also with copies of long inscriptions carved upon the back of these or similar images. The characters and language of the inscriptions are stated to be equally unknown to the natives of the interior of *Java* (where they were found), and to the Brahmans of Bengal, to whom he had shown them. But upon examination the characters prove to be no other than the square *Pali*, considered as sacred in the *Birma* or *Ava* country, and in *Siam*. Of this my late worthy and ingenious friend Col. M. Symes, in his account of an embassy to Ava, gives a specimen, taken from a beautiful manuscript containing an account of the ceremony used in the consecration of *rhahaans* or priests; which Pali manuscript he afterwards presented to Earl Spencer, and is now in the magnificent library of that nobleman. Being myself so fortunate as to possess an original alphabet, and other materials for ascertaining the language of the inscriptions, I hope (with the aid of Mr Wilkins) to succeed in translating them; and, although not so sanguine as Mr Couperus in the expectation of discovering important historical documents, to be enabled at least to determine whether the *Pali* was, in ancient times, employed as the sacred or learned language of Java also. Images of the same kind brought from Balambaang, at the southern extremity of the island, and opposite to that of *Bali*, I remember to have seen in *Sumatra*; but these were without inscriptions, and did not at the time excite any particular attention. I have lately been informed that the officers commanding our troops in Java have frequently recognized in their marches, figures (especially of Ganesa) to which they had been familiarly accustomed on the continent of India, and that no opportunities have been lost of making drawings of these, as well as *fac-similes* of ancient characters, wherever they have been discovered.

'"It is needless (says Dr Leyden) to adduce further instances of the connexion of Malayan with Bengáli (from which, in truth, it is more remote than any other Sanskrit derivative), as the Malay history, and the language itself, exhibit traces sufficiently clear, to direct us to the region with which the Malays had the most frequent intercourse at an early period, and from which their language seems to have received the most considerable modifications,—and that is the ancient kingdom of *Kalinga*. Here I am again under

the necessity of dissenting from Mr Marsden's opinion. He says, "It is evident, that from the *Telinga* or the *Tamul*, the Malayan has not received any portion of its improvement." I apprehend that the express reverse of this opinion is evident; for the Malays at this very period know the Coromandel Coast by no other name than *Tanna Keling*, the land of Keling or Kalinga: A multitude of compositions current among them profess to be translations from the *Basa-keling*, or Kalinga language; and the Malayu language contains a great number of words, that are *Tamul*, *Malayalam*, and *Telinga*, though neither *Sanscrit*, *Hinduvi*, nor *Guzerati*; and a variety, that are only to be found in *Telinga*, the vernacular tongue of the *Kalinga desa*." Had Dr Leyden favoured us with a list, however short, of these words, borrowed from the *Telinga* or *Tamul*, which have no relation to the *Sanscrit*, it would have given considerable weight to his assertion: As it is, I can only say, that such have very rarely occurred in my limited examination of those languages. The word *kappal*, "a ship," which I find in a *Tamul* vocabulary, is obviously the كاپل of the Malays. *Lavanguna*, the *Telinga* word for "cloves," can be no other than *lawang*, or *būnga lāwang*; but surely in this instance it must be with the cultivator, and not the consumer, that the word originated. I should almost venture to say the same of *padaua*, or *padavu*, "a boat," which has a manifest affinity to *prau* or *parau*; for how can we suppose, that these islanders should borrow the most common term for their small sailing vessels from the people of a distant continent? The words *rāgam*, modes in music; *logam*, imaginary divisions of the universe; *kulam*, a pond; *manikam*, a precious stone, have evident marks of their importation from the *Kalinga Dēsa* or *negrī kling*; but they are at the same time a barbarous form of Sanscrit; and their number, I think, could not be doubled in the pages of the Malayan Dictionary. The extensive commercial intercourse by *Kling* (*Telinga* or Coromandel) vessels, between the ports of the continent of India, and those of *Achin*, *Malacca*, and others in the Straits, is matter of notoriety; and it is likewise admitted, that many translations of *Hindu* stories have been made through the medium of the languages of the Peninsula; but it does not necessarily follow, that the Malayan "received its most considerable modifications" from that quarter. It must be observed, that the *Tamul*, *Telinga*, and *Kanari*, (all essentially one tongue), are radically different from the *Sanscrit*; although from the abundant infusion of religious and poetical terms, they have not uncommonly been mistaken for its derivatives; and if it were to the traders of the Coromandel or Malabar coasts, that it was indebted for its improvement, the words so communicated would obviously have belonged in greater numbers to the radical or vulgar portion of the language, than to the learned; and even the *Sanscrit* terms that might have found their way along with these, would have been affected by the peculiarities of orthography and pronunciation, which distinguish the *Telinga* from other corruptions; and which, in fact, are observable in a few instances. But Dr Leyden

himself bears testimony to the superior purity of those adopted by the Malays; and with respect to their number, he says (somewhat gratuitously) that a list of about fifteen examples, given by me as a specimen, "might, with very little labour, have been extended to fifteen hundred, or perhaps five thousand." Upon assertions of this nature, the columns of the Dictionary form the best comment.

'The strongest argument, however, against the probability of commerce having exerted so powerful an influence, and produced an effect so extensive, is to be drawn from the nature of the words themselves, which are not confined to the names of things, but more usually express moral feelings, intellectual qualities, or ideas connected with mythology. Can it be supposed that mercantile visitors should have taught these people to denote "joy" and "sorrow" by the terms *suka-chita*, and *duka-chita*; "understanding," by *budi*; "prudence," by *bijaksana*; "loyalty," by *satiwan*; "kindred," by *kulawarga*; "time," by *kala*; "cause," by *karna*, or "penance," by *tapa*? Much less can we persuade ourselves that the Sanscrit names of cities, districts, and mountains in the interior of the country, (particularly of *Java*), should have been imposed by strangers of this description. Innovations of such magnitude, we shall venture to say, could not have been produced otherwise than by the entire domination and possession of these Islands by some ancient Hindū power, and by the continuance of its sway during several ages. Of the period when this state of things existed, we at present know nothing; and in judging of their principles of action by what we witness in these days, we are at a loss to conceive under what circumstances they could have exerted an influence in distant countries, of the nature here described. The spirit of foreign conquest does not appear to have distinguished their character; and zeal for the conversion of others to their own religious faith, seems to be incompatible with their tenets. We may, however, be deceived by forming our opinion from the contemplation of modern India, and should recollect that previously to the Mahometan irruptions into the upper provinces, which first took place about the year 1000, and until the progressive subjugation of the country by Persians and Moghuls, there existed several powerful and opulent Hindū states, of whose maritime relations we are entirely ignorant at present, and can only cherish the hope of future discoveries, from the laudable spirit of research that pervades and does so much honour to our Indian establishments.'

That the remains of superstition and other traces of *Hindu* occupancy should now be less frequently discernible in *Sumatra*, than in *Java* or *Bali* (where the practice of the wife's burning on the pile of her husband, and other peculiar customs still subsist), may be the consequence of the earlier and more general prevalence of the Mahometan religion in the former island; or, it may be fair to conclude, as well from the number of idols found in the latter, as from the Sanscrit terms abounding in the court language of *Java*, that it, rather than *Sumatra*, may have

been the principal seat of these Hindū colonial possessions. To this supposition, a strong colour is given by the ancient, though fabulous history, of which we find a translation in the Transactions of the Batavian Society. The genealogy of the sovereigns of Java is there deduced from *Batara* Wisnu, (Avatara Vishnu), who was their first king of the race of *dewas*, as distinguished from that of mere men. That by the former of these we should understand the Hindu rulers of the island, who may have been *brahmans*, and by the latter, the native princes of the country, will not be thought an improbable conjecture; and may serve to explain a distinction, not otherwise reconcileable to common sense. We may further observe, that this mixture of mythology with history, being highly favourable to the composition of romances, not only the *Javans* but the Malays also, notwithstanding their Mahometan prejudices, have been fonder of laying the scenes of their adventures amongst the *Dewas* and *Rakshahas*, than amongst the *maleikat* and *jin* (angels and demons) of their more recent superstition.

The most singular circumstance connected with this inquiry, is the fact, that the Sanscrit language, unmixed with any modern dialect of which it is a part, and apparently in a state of original purity, forms an integral part of the Malay. The history of a revolution, which imparted to these distant barbarians the language and religion of India, is necessarily involved in great obscurity; yet we think such lights may be thrown upon the subject as will enable us to form a rational theory, sufficient to account for so extraordinary a fact, without violating probability, or the known habits and manners of the people concerned.

We shall here beg leave to quote an opinion which we offered on this subject, in our review of Dr Leyden's essay on the literature of Hindu-Chinese nations. The words in which our sentiments were delivered, were as follow: 'The people of Java, (or the Isle of Barley, * as we think Ptolemy calls it, and as the word really signifies in Sanscrit), by a connexion of commerce or conquest with Hindustan, and by the adoption of its religion, early acquired gentler propensities; and by their victories and traffic in the islands to the eastward, disseminated, in unequal portions, a tincture of civilization and of the arts.'

The Malay language appears to us to have received its influx of Sanscrit words from the Javanese; and along with it, as might be expected, a great portion of words purely Javanese. The

* One is at a loss to know, why Java should be called the Isle of Barley; for the grain is unknown to the Javanese, and will not grow in any part of the Island, except in a few cold and mountainous tracts where it has been cultivated through the curiosity of a few Europeans.

fact, we think, can be fully proved by a comparative view of the manners and language of the two nations, which we now propose giving.—We shall begin by offering a short view of the state of society among the Javanese.

The great Island of Java, as already observed, is a country of extraordinary fertility, and highly populous. The people throughout, speak the same language, and have the same manners, habits, and customs. History and tradition relate, that they were once united under one sovereign; a fact, which, without any historical aid, the present state of their manners and institutions, and the internal evidence of their language, would fairly entitle us to suppose. The form of government among the Javanese is despotic, and answers indeed to the most abstract idea of unlimited, uncontrouled power. The will of a Javanese prince is literally law; and there exists neither civil nor religious institutions to oppose a barrier to it. Among the people, there are no hereditary ranks or distinctions;—the monarch's smile, may raise the humblest peasant to the first rank in the empire, and his frown can level the highest with the meanest of the people. He is heir to all his subjects; and the land in particular, is his exclusive property. Whatever doubts may be raised as to the extent or existence of this royal prerogative, in other parts of the East, there can be no question with regard to it in Java. Large tracts of territory, are familiarly given one day, and resumed the next; and neither grant nor occupation can give a subject the remotest claim to a permanent property. Portions of land are given in place of salaries to the officers of Government, which are resumed at pleasure. So fluctuating, indeed, is the possession of such gifts, that hardly, in any instance, are lands at present held by the heirs of those who occupied them 30 years ago.

When a subject comes into the presence of his prince, he assumes the most abject position, rather crawling than walking, both in approaching and withdrawing. * Instead of showing, as with us, his respect by the decency of his attire, however high his rank, he anxiously displays the relative meanness of his condition, by appearing in a state of half-naked raggedness. His language corresponds with his dress. He speaks to his monarch with an awe and reverence approaching to adoration; and, far from recommending himself by the elegance or propriety of his discourse, his language is that of an ignorant and abject slave, who not unfrequently mimics some barbarous and provincial idiom, to express more emphatically the immeasurable inequality of his

* In these parts of the world, to sit, and not to stand, is the posture of respect. An inferior never presumes to stand in presence of a person of higher rank.

condition. Though there exists no hereditary rank, which would in fact be incompatible with the unbounded prerogatives of the prince, yet the Javanese are not without their titles of nobility. These are conferred during pleasure; but, notwithstanding, carry with them extraordinary privileges,—in other words, extensive power to do mischief. In proportion to their degree, they command the obedience and veneration of the superstitious people, who consider them as so many emanations of the omnipotence of royalty, and venerate them accordingly.

The people and the privileged orders, thus placed at a wide interval from each other, divide the community into two distinct classes; and so marked and inveterate is this humiliating distinction, that it has affected the genius of the Javanese language to a degree, which, without the most positive testimony, we should have thought incredible. The privileged individuals, literally speak one tongue, and the plebeian another. These are in fact so different, that they may be called two distinct languages; and are certainly much more unlike than any two dialects of the same European tongue. The man of rank would think himself degraded by using the language of the inferior classes; and it would be a dangerous presumption in the latter, to assume the language appropriated to his masters. This extraordinary fact is exemplified in the following specimens of the Javanese language.

English.	*Language of the Vulgar.*	*Language of the Nobles.*	*English.*	*Language of the Vulgar.*	*Language of the Nobles.*
Sun	Sūryo	Srangēngē	Who?	Sēntan	Sōpō
Moon	Wūlan / Sāsi	Rambūlan	Who	īngkang	Sēng
			With	Kāli	Kāroh
Man	Tīyang	Huwōng	From	Tākīng	Takō
Woman	ēstrī	Wādow	I	Kūlo	ākū
A man	Jālir	Lānag	Thou	Sampēyan	Kōwē
Tree	Kājang	Kāyū	One	Satgūnggīl	Si'ji'
River	Lēpen	Kāli'	Two	Kāleh	Lūro
Hill	Raddi'	Gūnūng	Three	Tīgō	Tilu
Fire	Brōmō	Gannī'	Four	Sakāwān	Pāpāt
Water	Tōyō	Bānyū	Five	Gāngsāl	Līmō
Buffalo	Māisu	Kábu	Go	Kēsak	Lūngo
Cow	Limbū	Sāpi	Run	Malājang	Malāyū
Horse	Kāpāl	Jārān	Catch	Chapang	Chakal

But the distinction here stated, though the most general, is not the only one which obtains. The distinction of language is still more nicely adapted to the different gradations of rank; and, with regard to the sovereign in particular, in a variety of instances, he makes use of one language, and is spoken to in another, both exclusively appropriated to himself.

The Javanese language, besides these strange effects produced

upon it by the constitution of society, carries with it the marks of a copiousness flowing from other sources, probably from the union of many dialects in one, and apparently a long cultivation, affording strong presumption of considerable antiquity. The spoken language of the vulgar and of the chiefs both abound in synonymes; and there are innumerable others, which belong exclusively to the written language, or occur in discourse only in the combinations which are used to form the names of distinguished persons or places. Such a peculiarity is, we imagine, conclusive of the antiquity of the language; and its existence may fairly be adduced as a proof that the Javanese have long emerged from that infant stage of society in which the wants are few, the ideas circumscribed, and the language meagre and scanty. Words of this class are denominated *Kawi*, meaning, what is scarce, or not known to many. Though these be appropriated to the written language, yet that by no means consists exclusively of Kawi words; for every description of dialect, without exception, is occasionally admitted; and it therefore follows, that, in many respects, the written language of Java is one of the most copious in the world. We shall beg leave to offer a specimen.

'The Sun, which is expressed by the words *Sūryo* and *Srangēngē*, in the two spoken dialects, is known, in *Kawi*, by all these additional appellations—Hārko, Bagaspātī, Rāwī, Bardōngōpātī, Dēwangkōro, Radatīyo, Bāskōrō, Sarrēngōno.—In the same way, King or Sovereign, which in the ordinary noble and plebeian languages is rendered by *Rātū* and *Nalindro*, branches into Nōrōnōtō, Nōtō, Srībopāti, Narpātī, Rātōng, Rōjō, Rājōng, Prāhú, Nōrōdīpo, Nārpō, Dēwāji.—Woman, usually called *Estri* and *Wadon*, becomes Wanūdyō, Sāngrātro, Dīyah, Dēwi, Wanīto, Sūgi, Sōri, Prāmeswari, Sangāgūm, Sangsinom, Galuh, Sagingrum.—Man, *Tūjang*—*Huwōng*, becomes Manūso, Jālmo, Jālmi.—Hill, *Radi*—*Gūnūng*, becomes Pārmōto, Chōlō, Gīrī, Ngāldōkō, Hēmāwān, ēndrō.—Land, *Sītī*—*Limah*, becomes Pārtolo, Pārtimi, Kērmō, Būwōno, Bīmtōlo, Būmi.'

From all these circumstances, we think it may be fairly inferred, that the Javanese are a people of no inconsiderable antiquity, and who had made a progress in the arts of social life far beyond that of all their rude and savage neighbours, whose language, manners and institutions, afford no such marks of antiquity. From the bare existence of such an improved and consequently powerful community, surrounded by such barbarous neighbours, we should be warranted in concluding, that it would be easy to trace its influence in the language and institutions of its inferiors. We think it demonstrable, accordingly, that it is through this channel that the Malays have received almost all that distinguishes them from savages. The affinity of the two languages, at any rate, is quite indisputable; as may be perceived

at once from the following short selection from words which are common to both tongues.

	In Javanese signifies	*In Malay*
Dātang	Come	Come
Dātu	Priest	Nobleman
Dādo / Dāda	Breast	Breast
Dūrat	Dry land	Dry land
Dāgāng	A merchant	A stranger, a merchant
Dimāng	A steward, or superintendant	A governor
Bārāt	Wind	West
Wāyang	A shadow, deception, a puppet	Theatrical exhibition
Hāndi / āndi	Like, as	A simile
ūndāng	A public order, a proclamation	Laws, statutes
Hēstri, ēstri	A woman	Wife
Pūtro or Pitra	A son	A prince, or king's son
Pitāng	Dark	Evening, or dusk of evening.
ūpās	Poison	A poisonous juice, extracted from certain vegetables
Bāngāt	Very, exceedingly	Sudden, hasty
Mānkat	To go	To die
Rōjo, Rāja	King (generally applied to foreign princes)	King. It is the only word in Malay to express a sovereign prince; while we can enumerate more than ten in Javanese.
Mānku būmi	A title of one of the king's sons or brothers	Vizier
Pāngōwo / Pangāwa	A follower / A companion	An officer, warrior, lord
Hūlū	First	Source, handle
Hūlūbālāng	Title of a military officer	A champion
Pāngēran	A title usually conferred only upon the sons or brothers of the reigning prince.	The title of certain feudal chiefs in Java and the southern parts of Sumatra.

The words which in this way are common to both languages, are extremely numerous; but it is of more consequence to observe that the Malay, if deprived of their aid, would be reduced to the meagre jargon of savages; while in the Javane, (such is its extraordinary copiousness), the loss would hardly be perceived. From this fact alone, it is impossible not to conclude, that the poorer language borrowed from the richer and more cultivated one.

The influence of Javanese manners and customs upon the Malays, is also very discoverable; and their political institutions, in particular, seem borrowed from Java. A monarchical and despotic government seems, everywhere out of Europe, the natural condition of all powerful and numerous societies—and a sort of republican federation that of all weak and absolutely savage communities. But the Malays, though divided into a number of petty communities, and still leading a roving and predatory life, have established a monarchical and despotic government. In such circumstances, it is difficult not to conclude that this singularity must have had its origin in a connexion with some powerful foreign state; and the striking similarity of the form of government among the Malays and Javanese, will lead us at once to refer this connexion to Java. In both governments, the prince is absolute; he is accosted and approached in the same reverential manner. The very words of the language in which he is addressed, are generally the same; the names of his officers, and the nature of their office are alike; and all those particulars, which are most singular in the description, are carried to a degree of extravagance by the Javanese, which leaves us little room to doubt but that the Malays are their imitators.

On the proofs which the history or tradition of the people give of this connexion, it will be expected that we should offer some observations; but to the historical records of such a people, it would be ridiculous to refer with any confidence. At the same time, it may be observed, that the Javanese annals give accounts of political relations having subsisted between the states of Pajagārān and Mōjōpahit in Java, with those of Menangkabau, Singapura, and Palēmbang in Sumatra, and with Sakadana and Bānjar in Borneo; and the fact seems confirmed by the present condition of several of the neighbouring islands, where at this day the written language, as well as the language of the court, are Javanese; though the indigenous dialect of these Islanders be entirely different. This observation applies to Madura, Bali, Sumbawa, and Lombok, which once constituted part of the dominions of the princes of Mojopahit.

The literature, not only of these countries, but the whole of Malay literature, is borrowed from that of Java; and in fact is made up of translations or rather paraphrases from the Javanese. Among the Malays there are not perhaps a dozen original compositions; and of performances borrowed from other than Javanese sources, they have only a few tracts of Mahomedan instruction, and some inconsiderable translations from the Kalinga. Every learned Malay, on being interrogated respecting the source of

his national literature, points at once to Java. From the internal evidence of the writings themselves, indeed, their Javanese origin is incontestably proved. Every one of them may be traced at once to its Javanese original, and identified by an entire agreement in the title of the performance, the subject, the names of the agents, and the scenes of action, which are uniformly laid in Java. In performances of this description too, many Javanese words occur, which are not yet naturalized in the common Malay, and are understood only by professed scholars, and not always by them. In illustration of this remark, we may observe, that the romances so well known in Malay literature under the appellation of Pāngi, are paraphrases of the same performances in Javanese, such as Pāngi Hāmeh-Jōyō, (obtaining victory); Prābū Jōyō-bōyo, (the prince surmounting difficulties); Klōnō Jōyo Kusumo, (adventures of the conqueror of women)—literally of flowers, a flower being a figurative expression in Javanese for the fair sex. Joyo Hasmōrō, (conquering in love). Besides the romances called Pāngi, many others, which it would be tedious to enumerate, are from the same source. The very title of such performances, in Javanese always significant, and in Malay generally incapable of translation, is sufficient to determine their origin. The paraphrase of the Ramayana, of which Mr M. has given translations, is copied from Javanese; and the original, so unlike the Sanscrit poem, but so entirely the same with the Malay, is now in the possession of the writer of this article.

The style of these romances, for such they are, and their merit as literary performances, are as equal as the subjects are similar. In truth, nothing can be more mean and puerile than the literary efforts of the oppressed and slavish inhabitants of these regions. We must, for our own part, candidly avow, that after the perusal of many volumes, we have never met with one sentiment which could be praised for tenderness, elegance, or sublimity; or even with a passage which a scholar, anxious to be pleased with his favourite pursuits, would dare to commend.

Such appears to us to have been the extent of the influence of the Javanese upon the Malay language, that not only the words of the former have been abundantly transfused into the latter, but that the very genius and grammatical idiom of the Javanese seems to have been borrowed in the written Malay. This assertion it is necessary to explain. The oral Malay is uncommonly simple in its structure, and does not deal in those artificial modes of expression which are common in the written language, and occasionally in the mouths of scholars. The difference in the two, arises from the use, in the written tongue,

of certain inseparable particles, which give a force and precision to it, unknown to the oral language. It is remarkable, that these particles, with similar applications, are found in the Javanese; where they prevail alike in the oral as in the written speech.

When we advert to this circumstance—to the evident source of Malay literature—to the abundant transfusion of the words of one language into the other—to the borrowed manners and institutions of the Malays:—when we take into the account, that no evidence exists, that the Malays had an alphabet of their own before their conversion to Mahomedanism, and the consequent probability, that their written compositions were in the character of a language which is proved to have exerted so powerful an influence,—we must think that there is every ground for concluding, that the written Malay language, bearing so close a resemblance to the Javanese, would be called by the same name, to distinguish it from the ordinary speech, which has not the same remarkable affinity. This appears to us to afford a full and satisfactory interpretation of the hitherto inexplicable term *Bahasa Jawi*.

Having produced, what appears sufficient proof of the influence of the Javanese language upon the Malay, it will hardly be necessary to remark, that we conceive it must have been through the channel of the former, that the latter received its influx of Sanscrit words. This, however, by no means implies, that the Malay might not, like the Javanese, have received some portion of Sanscrit from the pure stream of that language. How words of the sacred language of India have been introduced into the Javanese itself, is a question, which requires a discussion more ample than our limits will now permit us to undertake.—A word or two, however, must be said on the subject.

That the Javanese once professed the Hindū religion, under some form or other, is a matter placed beyond the reach of doubt, by many facts. Besides the proofs afforded by their language; the relicts of Hindu religion still adhering to them in their imperfect conversion to Mahomedanism; the traditions which exist respecting their ancient belief; the temples and idols peculiar to the Hindu superstition; with inscriptions in the sacred languages of the professors of that faith,—all tend to confirm this important fact.

Of the reliques of Hindu opinions and customs among the Javanese, many instances might be mentioned; but we shall content ourselves with a few.—The strange ceremonies practised in India, on the appearance of an eclipse, to frighten the demon who is supposed to attempt the destruction of the luminary, are still practised in Java; and with scarcely less noise and enthu-

siasm, than in the country where that singular ceremony originated. The demon, and the eclipse, are also known by their Indian names, and by no other. The penances and austerities of the Hindu ritual are still occasionally practised by the Javanese; and their virtue in conferring supernatural power over gods, men, and the elements, religiously believed in. By all connected with the royal blood, and by them only, the flesh of the cow is most religiously abstained from. One would be inclined to suspect from this, that the throne of Java had once been occupied by a Hindu dynasty; yet, it might have had its origin in the piety of some prince, willing to recommend himself to his spiritual guides, by a compliance with their prejudices,—a compliance not easily obtained from the people; who, in point of diet, are most indiscriminate and voracious;—seldom observing any regular meals;—and though professing Mahomedanism, indulging freely in intoxicating liquors, even at their religious festivals.

On the other hand, that attention to personal cleanliness, which distinguishes the Hindus from every other people of Asia, is unknown to the Javanese; who, on the contrary, are remarkable for their filthiness and inattention to their persons. Not less at variance with Hindu manners, is the behaviour of the Javanese to their females. They are as little attentive to their chastity, as can well be conceived; and perhaps there is no people in the world, among whom a greater dissolution of morals prevails in this respect, than among them. Even with the Sumatrans and Malays, they form in this particular a striking contrast. There is little room to believe, that the institution of caste ever prevailed among the Javanese. That institution, which defines and ascertains the privileges of various classes of the community, had it obtained among the Javanese, must, we presume, have proved some barrier to despotism; and under its existence, the rights of property and person must have been better established and protected, than we find them to be. Neither do we imagine, that the Mahomedan religion could have been propagated by the slender means under which it is known to have succeeded, had a powerful priesthood existed, interested in checking the rise of another superstition, so inimical to their power and pretensions.

When the present race of Javanese are interrogated respecting the nature of their religious belief, before their conversion to Mahomedanism, they uniformly say that they practised the rites of Budh (Agomo Budo). They are too ignorant to be able to give any detail of these rites or tenets; but a few particulars have been handed down by tradition;—such as, that they worshipped images; burnt, or committed to water, the bodies of

their dead, instead of burying them; and that widows occasionally burnt themselves on the funeral-piles of their husbands. *

Though there be every probability that the prevailing religion of Java, was Budhism; yet, the temples, images, and inscriptions, which are found in various parts of the island, afford sufficient evidence, that the Brahminical doctrines had also obtained a footing. As this subject is in a great measure new, we shall not hesitate to lay before our readers, an extract of a letter lately addressed to us from the spot; which, though not written by a person critically versed in Hindu literature, will yet serve to convey some interesting intelligence on a subject of much curiosity.

'Hindu images, temples, and inscriptions,' observes our correspondent, 'are scattered over various parts of the island; but the most extensive remains are those at Borong Budor (the place of many idols) in the district of Cadoe, Brambanan in that of Mataram, and Blambangan, situated in the straits of Bali. I have seen the ruins of Brambanan only, and will confine my account to these. Brambanan (vulgarly called by Europeans Brambana) is at no great distance from the centre of the island, and lies at the northern foot of a range of mountains running east and west to a great extent, and called by the Javanese, from their position, the Mountains of the South. Opposite to Brambanan lies a much loftier range of mountains, running in a direction from south to north, to near the latter coast of the island. †

'When I visited Brambanan, I was accompanied by a Brahman of Bengal, who, though not possessed of much learning, necessarily

* A few idolaters are still found in the mountains to the east end of Java. And in the neighbouring island of Bali, the religion of Budh, though there be a few Mahomedans on the coast, is the prevailing one.

† We are informed, that one of these is a volcano, and that the whole range is of extraordinary fertility, being covered with the rich cultivation to two-thirds of their height. The thermometer, as the traveller gradually ascends, sinks from 85°, the ordinary heat of the plain, to near 50°, at the summit of the mountains. The heat in the day-time, in the highest parts that are cultivated, is from 60° to 65°; at night it is as low as 54°. Here the soil is fertile; and the clouds which constantly overhang the tops of the mountains, afford a never-failing supply of water. All the productions of Europe, hardly one of which will thrive below, are here cultivated with success. Nothing can exceed the surprise and delight of an European when he first visits this charming region. He feels as if transported by a few hours travel to his native country. These hills produce considerable quantities of wheat, and potatoes of most excellent quality, and in great abundance; and even oats and barley have been tried with success, as have some of the European fruits.

proved an useful guide to one so little acquainted with Hindu mythology as myself. Some Javanese also attended to point out the ruins, of whose presence I availed myself to procure such local and traditional intelligence as the subject afforded. The area occupied by the ruins of all descriptions does not seem to be less than ten miles. Over this surface there are scattered, at various distances, the ruins of several temples; but the most remarkable remains are the *Chāndi sĕwŭ*, or thousand temples, so called from their great numbers, but not because they amount precisely to so many. The thousand temples constitute a square group of buildings, each side of which seemed to measure about two hundred and fifty paces. In the centre of the square was one large and lofty temple, which was surrounded, at equal distances, by three square rows of smaller ones, each row but a few feet distant from the other. At each of the four cardinal points, where once appeared to have been gates, there were two gigantic statues, as porters of the temples. The Javanese called these *Gopolo*, which, in the language of India, I am told, means a cowherd, and is one of the names of the god Krishna. Each of these had a mace in his hand; and a huge snake twisted itself round his body.

'In the large temple we found no images; on the outside, figures of pious Brahmans, easily recognized by the sacerdotal thread, were carved in great numbers. The inside was ornamented with the Hindu conch, vases of Ganges water, and flowers of the lotos, very well executed. In this temple it was plain there had been several images, as the pedestals on which they had stood still remained. In several of the small temples there were still some images, though most of them had been pillaged; and it was indeed evident, that every temple had been either the fane of a god, or the shrine of a devotee. In one of them was the complete figure of a Brahmin in a posture of devotion, so well executed, and calling so forcibly to the remembrance of my Hindu companion his native country, that he did not hesitate, with much reverence, to make the customary obeisance to it.

'Among the other ruins there is a group of large temples, occupying a space of no determinate figure. One of these still contains an entire figure of Bawani,—and another, one of Ganesa. At some distance from this, there is another ruin, which has more the appearance of a dwelling-house than a temple. It is of a long shape; consists of two stories; has several windows; and is divided into three apartments. On this building there are sculptured many Hindu figures in relief, of much larger size, and better workmanship, than those of any of the other ruins.

'About the distance of a mile and a half from the thousand temples, there are the ruins of a group of buildings, of a similar description with these, though in a state of much greater dilapidation. Close by them is an oblong square slab of granite, about seven feet long and three feet broad. The whole of one face of this stone is covered with an inscription, the character of which appeared distinct and entire, except in one place, where a large splinter has been broken

off the face of the stone, which was itself broken in two. The character is evidently the common Devanagari; and my Hindu guide, though but an indifferent scholar, could read several parts of it. From his account, I have reason to believe that the inscription contains no historic information of importance. He described it as containing some legend relative to Arjun, one of the heroes of the Mahabarut.

'I inquired in the neighbourhood for more inscriptions of the same kind, and was referred to a village near at hand. Here I discovered part of a stone, containing an inscription, about a foot and a half square; but the characters were far more defaced than those of the last, nor could my Brahman even determine the character in which it was written.

'Having viewed all that was to be seen of the Hindu ruins, I ascended the range of mountains close by, and after travelling about three miles, reached the ruins of a Javanese craton, (or palace), apparently connected with the religious ruins below. Like these, it had been built of hewn granite, and the stones cut and fashioned in a similar style. In the ruins of the palaces of Mataram, Pleret, and Carto Suro, which I have seen, nothing of this kind of architecture is observable. These consisted of brick and mortar; and though comparatively modern, are already in a state of great dilapidation. The Javanese ascribe the building of the palace whose ruins I now visited, to a prince whom they call Boko, but of whose history they are unable to give any account whatever. It is worthy of remark, that the plan of this palace, as well as that of every other ruinous one in the island, is exactly similar to that of the modern palaces of the Javanese princes, which are very peculiar, and adapted to the strange ceremonials of a Javanese court. The accomplishment of such undertakings as the buildings now mentioned, surely does not belong to a barbarous people. Without the persevering application of both labour and art, works of such magnitude could never have been brought to a successful termination; and we are therefore fully warranted in ascribing power, wealth, and skill in no ordinary degree, to the people among whom they were accomplished. We find that the stones, all of hewn granite, are admirably well cut and polished, and laid upon each other with great skill and nicety. No mortar has been made use of; but instead of it, the lower side of each stone has a prominence which fits accurately into a groove in the upper surface of the one underneath it, by which contrivance the stones are accurately preserved in their situations. The roofs of the temples are all, like the rest of the building, of hewn granite; and it is in the construction of these that the greatest skill has been displayed. From the excellence of the workmanship, these buildings would appear, at first sight, calculated for long duration; but I am convinced that, from their present state of dilapidation, we cannot safely argue for them any extraordinary antiquity; for, such is the rapidity and vigour of vegetation in these climates, that, in no long course of years, large trees are found to grow up, and insinuat-

ing their roots and branches into the walls, contribute to bring on a rapid decay in the firmest buildings, when they are neglected. Such a process as this was evident in all the temples of Brambanan; nor was there any thing in the nature of the buildings calculated to resist this species of dilapidation. Every thing regarding the origin of the buildings at Brambanan is wrapt in great obscurity. The fabulous accounts of the Javanese ascribe them to a person celebrated in their romances, whom they name the Bāndūng; whose magic skill is said to have created them in a single night. It is unnecessary to dwell upon these puerilities.

'While musing among the ruins upon this subject, and making my inquiries among the people of the neighbourhood, an old man, struck with the earnestness of my manner, addressed me, and said that in his possession was a manuscript which gave an account of all those things which so deeply excited my curiosity. I requested him to bring it, which he did without hesitation. So well aware of the usual nature of these performances, I was not over sanguine in my expectations of receiving that satisfaction which the old man promised me. The manuscript, however, proved an acquisition of more value than I could reasonably have expected. It was a chronological table of some important events in Javanese history; the accuracy of some of which being matter of notoriety, would seem to induce a belief that the date ascribed to others was not asserted without foundation. The date of the building of the thousand temples is here stated to be 1188 of the Javanese era. * The moderate antiquity of this date, which, however, appears sufficiently distant to account for the present state of ruin in which we find the temples, is favourable to the accuracy of the chronology. The old man could give no account of the history of his manuscript. It had been transmitted, he said, to him, from his father and grandfather; and farther he could tell nothing about it. After much inquiry among the natives, I have been able to discover no similar performance; but imagine, notwithstanding, that some more bulky work, of which this is an abstract, must exist.

'There are one or two curious particulars connected with Brambanan, which I must not omit to mention.—Of these the most remarkable is the name of the place itself, which appears to me strikingly illustrative of the history of the ruins. A Brahman, in Javanese, is called Bromono. It is a rule of Javanese grammar, that, by affixing to names the particle *an*, a noun is formed, expressing the house or possession of an individual, or the particular residence or quarter of a people. Thus, we have from *Prangwedono*, *Prangwedanan*, the house, and also the possession, of the Prince Prangwedono;—from *Sūsūnan*, *Susunanan*, the territories of the Emperor;—from Chino, *Chinan* or *Pachinan*, the quarter of the *Chinese*. It is in this manner that the word Brambanan is formed from *Bromono*, except the letter *b*, which seems inserted to obviate the hiatus

* The present year, 1813, is the 1740 of the Javanese.

that would otherwise result from the number of vowels, and which is a common practice with the Javanese. The real meaning of *Prambanan*, or *Brambanan*, for they are indifferently written, seems then to be the place of Brahmans; a distinction which it seems to me would not have been made, had Brahmans and their religion been universal over the island. Another observation of consequence is, that besides the remains of the temples, there are others of a different description, such as mounds of earth, heaps of stones, and the rubbish of buildings, which would seem to indicate that Brambanan had once been the site of no inconsiderable city. The extent of the ruins, and the art displayed in the buildings, so much superior to that of the present race of inhabitants, are calculated to excite many reflections.

'If the period of these buildings be not very remote, while yet the art by which they were constructed has been long lost, the most natural supposition is that they were executed by foreign artists, or by a few natives instructed by these for this particular purpose. The artists we may suppose to have accompanied a considerable colony of Hindus, who, receiving the protection of some powerful and superstitious native prince, were enabled, by his aid, to accomplish so considerable an undertaking. It seems also not unreasonable to suppose, that buildings of such extent were the work of time, and not of a single effort. The success and establishment of the first adventurers, would pave the way for others; and, by time, and long established influence, they might in the end be enabled to accomplish undertakings of great magnitude.

'That the Javanese are indebted to the Hindus for many improvements, appears evident from a variety of facts. At Brambanan there is a singular illustration of it. The neighbourhood, to the extent of 20 miles, is cultivated with cotton, which is here produced in greater abundance, and of better quality than in any other part of the island. In fact, the village of Brambanan is the first, and indeed almost the only mart in the island for this valuable commodity. The plant is the same annual shrub cultivated in India; and it is remarkable that, notwithstanding the usual copiousness of the Javanese language, the Indian name (Kăpas) is the only one known to it in this instance. There seems no doubt, therefore, that the Javanese were indebted to the founders of Brambanan for this commodity, and probably for the useful art to which an acquaintance with the plant must have given rise.'

The early civilization of the Javanese appears to us strongly illustrated by their possession of an era, and a methodical division of time. The present year is the one thousand seven hundred and fortieth of the Javanese era (*Sangkolo.*) From what it is calculated, we have not been able to ascertain; but it seems probable that it is of Indian origin, now perhaps a good deal altered by the adoption of the Mahomedan or lunar, instead of the solar year. This supposition gains strength from our know-

ledge of the existence of the Hindu names for the days of the week, which, though obsolete, are universally known to the learned Javanese. It is a remarkable circumstance, and a proof of their imperfect conversion, that the Javanese are the only Mahomedans who have not adopted the era of the flight of Mahomed, considered among the professors of Islam as an indispensable article of their faith. The era of Javanese story, of which the chronology is tolerably ascertained, goes at least 600 years back. The present Susūnan or Emperor of Java, who passed for the lineal descendant of the first monarch, is the 56th of human birth who has sat on the throne. Allowing 20 years for each reign, the aggregate would be 1120 years, a period more than sufficient to account for the advances they have made in civilization. Previous to the reign of that dynasty, was the reign of their Gods or Dewatas, among whom one is not a little surprised to see at the first glance the Patriarch Adam followed by his son Seth. In the same list we meet the persons of the Hindu triad; and following those, certain personages whom we may conjecture to have been the deities worshipped by the Javanese before they embraced either the Mahomedan or Hindu religions. From all this, what can be inferred but the gross ignorance and credulity of the people, and the excessive veneration with which they view royalty? They are incapable of comprehending any being greater than a king; and accordingly place the gods, priests, and patriarchs of all the religions they have successively professed, confusedly in the list of their sovereigns.

Upon the whole, we are, for our own part, inclined to the opinion, that the Hindū religion was not introduced into Java by conquest, but by the slow and gradual progress of conversion; that it never was the universal religion of the people; and that, even in those situations where it did prevail, it was not established under those peculiar forms, and did not give rise to those civil institutions which attend it in India. The probability, upon the whole, we think, is, that previous to their late conversion, they generally professed the religion of Budh, but had among them at the same time seminaries or colleges of Brahmans; a combination which we now know to exist in several other countries. Colleges of Brahmans at this day exist in countries of which Budhism is the national religion; and Brahmans are there held in high repute for their superior learning and attainments. This fact is vouched, with regard to Ava, by Col. Symes; and we have the verbal testimony of natives to the same effect, with respect to Siam.

The nature of the Sanscrit words which have been introduced into the East-insular tongues, and their extraordinary purity, are facts of the utmost importance in this inquiry, and tend ma-

terially to clear up the obscurity in which the subject is otherwise involved. We cannot agree with Mr Marsden, that the subjugation of these countries by some ancient Hindu power is to be inferred from these facts. That the Sanscrit has not been introduced into these languages through the channel of any living Indian dialect, but from the pure fountain of that tongue itself, seems clearly established. But then, if we adopt Mr Marsden's conclusion, we must suppose the language of his Hindu conquerors to have been pure Sanscrit. Now, such is the antiquity of this language, that neither history nor tradition have preserved any account of a people of whom it was the living tongue. To adopt the notion of conquest, would therefore be to place the date of the intercourse between India and the Eastern Islands beyond the reach of history and probability,—to ascribe the conquest to a people whose very existence cannot be proved. Considering all these circumstances, therefore, and not forgetting that the doctrines of Brahma are radically averse to conquest, we shall find it much more easy to account for the introduction of Indian manners, by ascribing it to the slow and gradual effects of religious conversion, and the influence of a civilized and crafty priesthood, who had it in their power to recommend themselves, by conferring the benefit of arts and improvements upon an ignorant, simple, and credulous people.

Supposing, then, that a foreign priesthood had introduced the sacred language of India with the religion and arts of that country, it may be asked how that sacred language happens not to be mixed with the native dialect of the people who introduced it? The answer, we conceive, is not difficult. The first step to be taken by foreign missionaries on their arrival among a rude people, whom they designed to instruct or overawe, would be, not to teach them their own ordinary language, but to acquire theirs. Their own common dialect, in which neither science nor religious instruction is ever conveyed, would never once be referred to in their intercourse with the new converts; who, if instructed at all, would be instructed in those languages sacred to science and religion. In the second generation, as the first comers would probably intermarry with the natives, this national dialect, unless fresh supplies of emigrants continued to arrive, would be almost entirely lost; while the sacred language would continue to be that of science and religion. It would be from this source that names would be derived for new things and ideas; and the caprice of fashion, with the influence of religious domination, would conduce to propagate and extend its authority. The probability of this mode of procedure may be illustrated by supposing that the Persians, and not the Arabs, had pro-

pagated the religion of Mahomed in Java. * In this case, would their instructions have been conveyed in the Persian or Arabian language? certainly in Arabic; and if the number of newcomers was not considerable, which we do not suppose, the Persian language would not once be referred to. We have seen thirty or forty Chinese pupils of a French missionary, all capable of speaking, reading, and even writing Latin, (the language of religion in all Popish countries), without understanding a syllable of French, or any other modern European language.

Mr Marsden no doubt seems to think, that nothing short of political and long continued domination could have produced the extensive effect which we observe; and his chief argument is drawn from the *nature* of Sanscrit words which exist in the languages in question; which, as he observes, "are not confined to the names of things, but more usually express moral feelings, intellectual qualities, or ideas connected with mythology." As to the ideas connected with mythology, they are already sufficiently explained; and with regard to the names of things, the facts we have already stated as to the extreme copiousness of the Javanese language, seem to us to render it indisputable, that the greater part of them have been adopted out of the mere wantonness or caprice of fashion. Why, for example, should a Sanscrit word (Suryo) be used for the sun, when there were already nine Javanese words for the same object?—or why should *Hopolo*, or *Siri*, be imported to express the head, when they had five words of pure Javanese for that purpose before, none of which they ever thought of discarding? The conquest of the country by an army speaking pure Sanscrit, violent as the supposition is, would not bring the proceeding within any ordinary rules; while it is sufficiently evident, that the same caprice, to which we must ultimately refer for its occurrence, might as well have drawn this needless supply from its religious instructors, as from its political rulers. The whole subject, indeed, is well illustrated, by adverting to the facts connected with the late change in the religion of all these tribes. *This* revolution can hardly be

* We are surprised to find Mr Marsden, whose information is usually so accurate, unacquainted with the sect of Mahomedanism to which the Malays belong. In place of being followers of *Ali*, as Mr Marsden is inclined to suppose, both they, the Javanese, and all the other East-insular Mahomedans, are Sunites. The Shias are unknown to them but by report; but are held, notwithstanding, in great abhorrence. They are known by the appellation of Rafri, or, as they pronounce it, Rafli, the Arabic word for a heretic. The orthodox apostle, of whose particular tenets they are observers, is Shafai.

said to have been effected by conquest. A few adventurers, without power or political influence, in a short time gave a new religion to millions; and short as has been the period, and imperfect the conversion, very many Arabic words have been introduced into the Malay by the caprice of fashion, for which they had previously various expressions equally good. Even the Javanese, notwithstanding its native copiousness, has borrowed from the Arabic; and had the connexion been of equally long standing, and the Mahomedans found the Javanese in as rude a state as the Hindus did, we should certainly at this day have found in the Javanese language an influx of Arabic words equal to the Sanscrit.

Though the Javanese, and even the Malays, be possessed of many synonymes for names of things, and are by no means deficient in expressing ordinary feelings and ideas, yet with regard to all abstract ideas they are both very deficient;—as might be expected, with a people who have never attempted any species of speculative reasoning. In the early period, when their intercourse with India began, the Javanese were in a much lower state of society than now; and that they should then have borrowed words but a little abstract in their meaning, will not appear in any way surprising. In rendering into Javanese Hindu books of morals or religion, (such as the Shasters, of which they at present possess translations), the idleness of translators, and the want of abstract terms, would encourage the introduction of many words from the sacred text; and these would, in course of time, and as the human mind began to expand and acquire new ideas, receive general currency, and be ultimately ingrafted upon the language.

ART. VIII. *Description of the Retreat, an Institution near York, for Insane Persons of the Society of Friends: Containing an Account of its Origin and Progress, the Modes of Treatment, and a Statement of Cases.* By SAMUEL TUKE. 8vo. pp. 227. York, 1813.

THE Quakers always seem to succeed in any institution which they undertake. The jail at Philadelphia will remain a lasting monument of their skill and patience; and in the plan and conduct of this retreat for the Insane, they have evinced the same wisdom and perseverance.

The present account is given us by Mr Tuke, a respectable tea-dealer, living in York;—and given in a manner which we are quite sure the most opulent, and important of his customers,