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recalled to my mind the pathetic line of Simonides, descriptive of the undimmed feelings of youth:

ἔστι γὰρ ἱλαρὸν ἔχειν γεραίτερον, ἔστι, δάιστοι.

It is certainly no slight recommendation of the labours of Mattei that Metastasio expressed his high approbation of them. Many of the translations are certainly excellent, but my praise must be given individually, not generally. When I see a version of the Psalms composed in the spirit which dictated the delightful Bishop Horne's introductory remarks, I shall be satisfied that the work is accomplished. He who can affirm with truth, that he rose fresh as the morning to his task; that the silence of the night invited him to pursue it, not desiring rest or food before it,* *he* may be assured that his labour is not in vain. The study of the Psalms is of itself reward sufficient; their tenderness and love will hang about the heart like a sister's memory, and if the writer of this paper may presume to speak of his youthful experience, the fragrance which they "leave upon the mind," will be as lasting as the "remembrance of them is sweet."

THE HARROVIAN.

* Horne.

MEMOIRS OF A MALAYAN FAMILY.*

THE annals of autobiography in Europe never, perhaps, received a more curious addition than by this little history of an interesting family, belonging to an Eastern people, whose literature is but seldom heard of in the West. The memoirs seem to be of the nature of an ample journal of the family events, drawn up by a member of it, as he states at the conclusion, "for the information of all respectable persons who may be desirous of knowing their story." Mr. Marsden observes that the principal merit of the work is "that of exhibiting a genuine picture, by a native hand, of Malayan manners and dispositions, more forcibly, and it may be said, more dramatically, represented, than they could be drawn by the pencil of any stranger." Moreover, it affords a specimen of simple narrative, forming a contrast to the extravagant and romantic style of Eastern writing in general.

There is no date to the original manuscript, but from the allusions in the narrative to political events, it is clearly ascertained to have been written somewhere about the year 1788; it was sent to England in 1791. The writer states that it was transcribed for the information, and at the desire,† of the chief of Laye (Mr. B. Hunnings), a settlement on the south-west coast of Sumatra, about thirty miles from Bencoolen.

The males of this family were *Nakhodas*, a respectable class, who are owners and navigators of trading vessels: the designation the Malays have

* Memoirs of a Malayan Family, written by Themselves, and translated from the Original, by W. MARSDEN, F.R.S., &c. &c. London, printed for the Oriental Translation Fund, 1830.

† It would appear, however, from an intimation of the writer, that the Memoirs were composed long before.

borrowed from the Persian بندر. The head of the family, Nakhoda Mūda, was settled at Piabong, in the Lampong country, in Sumatra, where his father had fixed himself, amongst a colony of Malays, after being expelled from Borneo by the Būgis. This person, who lived in great esteem with the Pangerans and his countrymen in general, gave his son Mūda a good education, that is, "he taught him to repeat the formularies of religion, and afterwards to write." For seven years the youth visited different countries, and then was recommended by his father to apply himself to business, by making trips between Piabong and Bantam, in Java, with cargoes of pepper, and in the intervals cultivating a rice-plantation at home.

The supply of pepper to Bantam was in pursuance of a contract with the Dutch East-India Company, who paid the sultan of Bantam twenty dollars per bahar (five cwt.); he purchased it of the nakhodas for twelve dollars; its price in the country was six dollars.

Nakhoda Mūda had been engaged in this pursuit for four or five years, when his father died, urging his son, with his latest breath, to avoid contracting debts. "If your capital," said the prudent man, "should be insufficient for your employing it in mercantile adventures, cut timber in the woods, dispose of it, and raise capital; catch fish in the sea, dispose of them and raise capital; but do not dare to run in debt, either to the sultan, the Company, or to any individual:"—an injunction which was faithfully, and even scrupulously, observed.

About three years after this event, Nakhoda Mūda married the daughter of a nakhoda of Samangka, the exact situation of which (in Sumatra) is not ascertained. This led to his changing his residence thither; and he continued to carry on his pepper trade between Samangka and Bantam, where, it appears, he married another wife. In process of time, his aggregate family amounted to ten children, besides three by concubines.

The first striking event in the history of the family is the part taken by the Nakhoda in the expulsion of a savage native tribe called Abūng, who, lived beyond the hills. This tribe had a custom, described as a "singular" one by the writer, but which, we know, prevails, or has prevailed, in the interior of Sumatra and Borneo. When their young men proposed to marry, they underwent a year's probation before their offers could be accepted, which was employed in collecting as many of the skulls as they could of persons they murdered. They formed parties of about ten, each individual armed with a spear, a sword, and a kris, and of such straggling passengers as they met with on the road, they cut off the heads.

As soon as the invading party met with success in obtaining heads, they returned homeward. In the mean time, their countrymen, expecting their approach, prepared coco-nut shells filled with milk, and placed in the paths through which they must pass to their respective villages. Such of the youths as were provided with trophies passed on to their houses, escorted by a numerous band of young women, who met them on the road, and with every demonstration of joy, shewed their willingness to become the wives of the fortunate adventurers. Those, on the contrary, who returned empty-handed, were deterred by shame from entering the villages, when they perceived the

rings of cocoa-nut shells filled with milk; because the ceremony implied that they were to be looked upon and fed as dogs:* and it sometimes happened that, to the hour of their death, these never revisited their homes. The use to which the skulls were subsequently applied was this: the young man who was about to marry put into his trophy some gold or silver, in order to present it to the parent of his intended wife, and when the nuptial ceremony was to be performed, the skull was filled with toddy of the palm tree, of which the bride and bridegroom alternately drank. The rites were then complete; whereas, if this were neglected, such an imperfect marriage would be regarded only as a state of concubinage, and the women would not receive the respect paid to a lawful wife.

In pursuit of these nuptial presents, the Abūng swains were sometimes led to the neighbourhood of Samangka, and scarcely a month passed without some of the inhabitants losing their lives; their bodies remaining headless in the woods, their skulls being converted into potation-cups. At length it became dangerous to visit the rice-plantations, or to fell timber, unless the Malays proceeded in a party.

Nakhoda Mūda, considering that, without some vigorous measure, the settlement would be ruined by these man-hunters, proposed to Kiria Mingan, agent to the sultan of Bantam, and the four pangerans, or Malay chiefs, to attack the Abūng villages. The project was agreed to; the Nakhoda was appointed leader, and the Abūngs, terrified by the fire-arms, abandoned their villages, and fled to the opposite side of the island.

When the Nakhoda next visited Bantam with his customary supply of pepper, he mentioned this incident to the sultan's chief and confidential minister, whose title was Pangeran Kasūma Ningrat. The minister reported it to the sultan, and before the Nakhoda's departure, he was invested, as a reward for this service, with a kind of judicial office, empowering him to adjust petty disputes and to survey pepper-plantations, in conjunction with the sultan's officers.

Samangka became, in process of time, a growing place; its population and commerce increased, and Nakhoda Mūda seems to have grown with its growth: he was appointed to receive the passes of the praws sailing between Samangka and Bantam; "he advanced in personal consequence, and rose in the esteem of the inhabitants of the place; the native Lampongs, the Javans, and the Malays, were equally attached to him."

Meantime, an insurrection broke out in Bantam, and the sultan's authority began to totter. Kiria Minjan, the sultan's agent at Samangka, embraced the cause of the insurgent chief; but his attempts to debauch the fidelity of the pangerans was defeated by Nakhoda Mūda, who convened the other nakhodas, and represented to them, that so long as the Dutch East-India Company held footing at Batavia it would be imprudent to abandon the sultan, and recommended them to resist Kiria Minjan. This being agreed to, he took measures accordingly, transmitting to the sultan and to the Dutch resident or governor (whom the writer calls "Mynheer Sambirik"), intelligence of the agent's treachery. A force of Europeans

* The Malays neither drink milk nor make butter.

and Bugis were immediately sent to Samangka, which soon put the traitor to flight.

The Dutch commanding officer now desired Nakhodá Mūda to convene the pangerans and proatins (heads of villages), and to inquire of them whether they were really inclined to adhere to their allegiance to the sultan and the Company. The chiefs accordingly assembled, with their dependents, in the Malay town, and "such was the number of these servants of God, that the place was not sufficient to contain them." They professed their loyalty; but the Dutch commander, with some warmth, asked why, then, they had admitted the treacherous agent, knowing him to be the enemy of the sultan and the Company, into their villages. The answer of the pangerans was as irrefragable as it was frank: "Sir, we are all here like women, in respect to our powers of resistance, and the sole occupation allowed us, by the orders of the sultan and the Company, is that of cultivating our plantations of pepper!"

The insurrection in Bantam was put down; large cargoes of pepper floated to Bantam; the sultan was pleased, and "Mynheer S." was pleased. The poor Nakhoda, however, in his next voyage, met with foul weather, and his praw, with its cargo, was wholly lost on the coast of Java. He reached Bantam in a sampan (canoe), and told the Dutch governor of his disaster. The Dutchman, with characteristic phlegm, replied that "there was no help for it; the Nakhoda was out of luck." The sultan, more compassionate, gave him a small vessel, and offered him, if he was in want of funds for commercial dealings, a loan for whatever amount his occasions might require. The Nakhoda, mindful of his father's dying injunction, declined the sultan's offer, alleging, to the minister who made it, that "he was apprehensive that, in the event of his death, it might be the occasion of trouble to his children." The minister comforted this honest man in these words: "good and ill fortune proceed from God, and do not you, Nakhoda, be the less disposed, on this account, to place your trust in him."

He soon recovered this stroke, and contemplating the relinquishment of a seafaring life to his sons, he built a house, which must have been of some splendour as well as magnitude, for it was built of teak; it took two years in building, and cost 1,000 Spanish dollars.

Before he fulfilled his intention, Nakhoda Mūda received from the sultan, in recompense of his services to him and the Company, the title of *Kei Damáng Perwasídana*, borne by some of the nobles of Java. The ceremonies attending the Nakhoda's inauguration are related by his son with very excusable prolixity. This was not all. On visiting the Dutch governor, Mynheer S. was pleased to say, that if the sultan had not conferred a title on the Nakhoda, he should have done so: and he then produced a double-barrel gun, and a pair of double-barrel pistols. "How much, sir," asked the Kei Damáng, whose eyes probably sparkled at such objects, "may be the price of these arms?" The governor replied: "it is not my design to sell them, but to present them to you as a gift." Nor was this all. On reaching his vessel, he found a boat alongside with a barrel of gun-

powder and a cask of bullets. This was another gift from "the captain of the guard."

The ennobled nakhoda bore his honours very meekly. When he took leave of the governor, he received some wholesome advice from him, as to his conduct towards the Lampong chiefs, the Dutchman not forgetting the main-chance: his last admonition was—"and when their pepper is sufficiently dried, do not suffer them to keep it unnecessarily long in the country."

About three years after this occurrence, which, from what follows, must have been about the year 1757, some Englishmen, from the settlement of Croee, on the south-western part of Sumatra, took refuge at Samangka, in consequence of the French capturing Bencoolen: they were hospitably received by Kei Damáng. This seems to have led to commercial dealings with the English, and when Bencoolen was recovered, two praws from Samangka carried pepper to that settlement, contrary to the earnest desire of Kei Damáng, who represented that it was against the orders of the Dutch Company. It is remarked by Mr. Marsden, that "at this period, and ever since the formation of establishments by the English in these parts, an underhand hostility had prevailed between the servants of the Dutch and English Companies, which manifested itself in constant reciprocity of ill-offices."

Governor Sambirik had been removed, by this time, from Bantam to Samarang, and was succeeded by Mynheer Poer, who learned,—by the spiteful industry of a half-caste officer, named Si-Tálib, an enemy of Kei Damáng, a man who had been nobody under the administration of the former governor, but who was the *factotum* of Mynheer Poer,—the circumstance of two praws laden with pepper having sailed from Samangka to Bencoolen. The story was told with every possible exaggeration. The informer declared that it was the constant practice for praws to slip out from Samangka to supply the English at Bencoolen; that the two praws had been despatched thither by the head man at Samangka, who had had a title conferred upon him by the sultan and the late governor as a reward for preventing this intercourse; but he was now so wealthy and powerful that no one could cope with him. The governor, thereupon, levied a fine of 200 dollars upon Kei Damáng, which, in spite of his protestations of innocence, he was compelled to pay. Not content with this, the governor sent on board the fleet of praws some Dutchmen, who conducted themselves with great harshness and insolence towards the Malays at Samangka, where they were ordered to remain.

A year and a half after this, an English vessel came to the anchorage; it was commanded by Captain Thomas Forrest, so well known by his nautical publications. He was supplied with articles of food, of which he was in need, by Kei Damáng, with the full consent of the Dutch serjeant in command at Samangka, and soon departed. This simple occurrence was the ruin of the family.

A few days after the sailing of the English vessel, the half-caste officer, Si-Tálib, arrived at Samangka, in charge of a cargo of damaged rice from

Bantam, which he obliged the Malay people to take at an arbitrary price. During his residence here, he took a great liking to the place, and finding that Kei Damáng was in high esteem among the people, he concerted a plot, with the serjeant of the Dutch guard, for the ruin of the Kei, whereby he, Si-Tālib, and the serjeant, would be able to rule the country between them. The plan was this: the serjeant was to write to the Dutch governor at Bantam, that Kei Damáng, in spite of his remonstrances, had lately sold pepper to an English ship that touched at Samangka, and to refer, in confirmation of his statement, to Si Tālib, who forthwith sailed for Java. The plot succeeded; Mynheer Poer was the dupe of the conspirators, and the Malay family were marked as victims.

Shortly after, a ketch was despatched to Samangka, and by artifice Kei Damáng and his sons were inveigled into it, and induced to divest themselves of their krises. When they were assembled in the cabin, the captain informed them they were prisoners; that he had the governor's orders to carry them away, and that he had come thither for no other purpose. Kei Damáng replied: "it is well, sir; but you took unnecessary trouble in coming here for the purpose; because a mere slip of paper transmitted to me would have met with implicit obedience from one who has ever considered himself as being under the control of the Company." When he heard the nature of the charge against him, he felt strong in the consciousness of innocence, and with a resigned air, declared, "I trust in the protection of the Almighty; if I am to be ruined, I shall still be found innocent in the sight of God."

His four sons, however, now his fellow prisoners, could not so patiently brook the indignity. They heard from the other nakhodas that all their property on shore had been seized; and they had been subjected to outrages which their haughty Malay spirit could not endure. They resolved, therefore, to attack the Hollanders; and they succeeded, but with great difficulty, in prevailing upon their father to sanction the undertaking, by pointing out the probability that they should be all made slaves, or employed in twisting cordage with Dutch criminals. Their friends contrived to send them krises concealed in a basket of boiled rice. The sons watched their opportunity; and although there were eight Dutch seamen on board, besides Javans, they "ran a-muck," مڠامق and slew all the Europeans. They then went on shore, it being night, and with the assistance of their friends, attacked the Dutchmen in the house of Kei-Damáng (fourteen in number), who were unprepared for such a visitation, and despatched them. Five Dutch soldiers in the guard-room made their escape. "With the exception of these," says the biographer, with a kind of impious piety, "all the Europeans were killed, by the blessing and through the assistance of God."

Flight was now expedient, and the whole of the Malay traders agreed to accompany the Kei. Before he departed, however, he wrote a letter to the Sultan and the Dutch governor, which is really a fine specimen of temperate and dignified remonstrance:

"*Kei Damáng Perwásidana, in the Country of Lampong-Samangka, to his Honour the Governor and to his Highness the Sultan.*

"Respecting the circumstance of my quitting this place, together with all the Malays who have been settled here, the occasion is, our being no longer able to endure the conduct of the Hollanders towards us. Whether it was or was not by the orders of their superiors I cannot tell; but I have been treated by them like a dog; all my effects have been pillaged, my house has been taken possession of, and I have myself been confined as a prisoner. I am not conscious of having incurred any debt either to the sultan or the Company, even to the amount of the smallest coin; and during the whole time that I have been a sojourner in this land, I have never in any instance defrauded or injured them. I now humbly acquaint them, that I shall never again have the opportunity of paying my duty to the sultan, or of appearing in the presence of the (representative of the) Company. I was, some time since, honoured by Governor S. with the gift of a double-barrel gun and a pair of double-barrel pistols, both of which I now deliver into the hands of Agas Jamáli (the sultan's agent), together with the Company's ketch; and all the praws belonging to the Malay traders we leave behind us, taking with us only such articles as may be conveyed by travellers on foot. I am yet undetermined with respect to the route we may pursue, but I shall resign myself with confidence to the direction of God, who knows the future destiny of his servants."

This epistle breathes the very soul of honour, integrity, and calm resignation under unmerited wrong.

The party, consisting of about 400 souls, men, women, and children, proceeded towards the English settlement of Croce, where they petitioned for an asylum, or at least a passage to some other place. The English chief at Croee received these poor people hospitably, and transmitted their application to the governor and council of Bencoolen, which consisted (as the writer very accurately relates) of Mr. Carter, the governor, who was in that capacity till 1766, and Messrs. Wyatt, Darval, Hay, Nairne, and Steuart. The Governor in council sent for Nakhoda Lella, one of the sons of the old refugee, to Bencoolen, and interrogated him as to the cause of the massacre, the governor expressing doubts whether there had not been some provocation for the measures of the Dutch government. Fortunately for this unhappy family, Captain Forrest was at Bencoolen; and when Lella related the incident of his visiting Samangka, and the accusation which the Dutch had founded upon it, the Captain was immediately sent for, and he detailed the facts of his visit just as Lella had related them. Upon consideration, he recognized Lella; he denied having sold any goods or purchased pepper at Samangka, and assured the governor that the Malays must have been provoked to do what they had done by the insufferable tyranny of the Dutch. "As to the idea that their debts might have been a motive, it is by no means probable," said he, "nor would thousands of dollars be equivalent to them for leaving their establishment at Samangka."

To make short of the sequel, the English government not only granted them leave to settle where they pleased, but assured them of their protection against the Dutch.

The fortunes of the family, however, were ruined. Kei Damáng died,

—his death perhaps hastened by grief—before the return of his son from Bantam; and the family union was dissolved by the loss of its head. The sons were separated and scattered over different countries, to which chance happened to lead them. Some remained in Sumatra, some went to Bali, and others to the parts of Java without the jurisdiction of the Dutch. The youngest son, Inchī La-uddin, the writer of the memoirs, became a juratolis, or native writer, at Palli. "Like birds, they directed their flight to wherever the trees of the forest presented them with edible fruit, and there they alighted. When it was their chance to meet with people who were inclined to shew them compassion, to those they devoted their services. Such has been the condition of Kei Damáng's children since their parent's death. But God Almighty it is who alone knows what is good and evil for his servants in this world."

Thus ends the history of this Malayan family. Its details will serve to illustrate the character of the Malays, and place it perhaps in a more favourable point of view than it is generally regarded in. In the words of the able translator of this curious tract, it "may serve as an useful warning to all persons who, in those countries, are placed in situations of discretionary controul, to be just, as well as cautious, in their proceedings with a high-spirited and adventurous race of people, who have strong feelings of independance, are impatient of injury, jealous of insult, and who consider the indulgence of revenge as a duty, at least, if not a virtue."

ON FATHER HYACINTH'S "HISTORY OF THE MONGOLS."

BY M. KLAPROTH.*

Europe is already acquainted with what is contained in these two works, through the labours of Visdelou, Gaubil, De Guignes, sen., and Mailla, who resorted to the same Chinese texts which Father Hyacinth has adopted as his basis. It is obvious, after this statement, that we are not to expect, in these two works, a plentiful harvest of new facts; but it is mortifying to be obliged to state, that they must tend to disseminate a number of mistakes likely to involve the history of Middle Asia in fresh confusion: a history which had scarcely been sufficiently cleared up by the labours of Gaubil, De Guignes, sen., the learned president of our Society, and others competent to consult the Chinese originals. It is not, however, to ignorance of the Chinese language, that the errors of Father Hyacinth are attributable, but to his blind confidence in the later editions of the texts he has translated; for these editions are accompanied by commentaries replete with the most extravagant hypotheses.

When, towards the middle of the last century, the emperor Këen-lung had conquered Dzungaria and Little Bucharia, and extended the western frontiers of his empire as far as the sources of the Jihoon and the Syr-daria, he caused an exact chart of those countries to be drawn up. Soon perceiving the difficulty of expressing foreign names in Chinese characters, this great monarch appointed, in 1763, a commission for the purpose of collecting all the geographical denominations of Tibet, Little Bucharia, and Dzungaria, as well as the

* Abridged from his "Rapport sur les Ouvrages du P. Hyacinthe Bitchourinski, relatifs à l'histoire des Mongols," in the *Journal Asiatique* for July. The works of Father Hyacinth here referred to are his *Notes on Mongolia*, St. Petersburgh, 1828; and his *History of the First Four Khans of the Houses of Genghiz*, St. Petersburgh, 1829.