

DISSERTATIONS

AND

MISCELLANEOUS PIECES,

RELATING TO THE

HISTORY AND ANTIQUITIES,

THE

ARTS, SCIENCES, AND LITERATURE,

OF

ASIA.

By the late Sir William Jones,
AND OTHERS.

VOLUME THE FOURTH:

BEING THE WHOLE OF THE ARTICLES CONTAINED IN
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ON THE TRACES
OF THE
HINDU LANGUAGE AND LITERATURE,

Extant amongst the MALAYS,

BY WILLIAM MARSDEN, Esq.

THE *Sanscrit*, or ancient language of the *Hindus*, is a subject so interesting in itself, that every discovery which contributes to throw light upon its history or to mark its extent, carries with it a degree of importance. The proofs of its influence in the northern countries of *Assam*, *Nepal*, *Booten*, and *Tibet*, as well as in the southern parts of the peninsula of *India*, are to be found in the works of the Missionaries and the Researches of this Society, but the progress it made in early times, amongst the the inhabitants of the eastern islands and countries possessed by the *Malays*, has not, I believe, been pointed out by any writer. My acquaintance with the language of the latter people, together with some attention paid to the dialects of *India* in general, have enabled me to observe, that the *Malayan* is indebted to the *Sanscrit* for a considerable number of its terms. I have also satisfied myself, that the intercourse by which this communication was effected, must have taken place in times anterior, probably by many centuries, to the

the conversion of these people to the *Mahometan* religion. The language, it is true, abounds at present with *Arabic* words, which their writers affect to introduce, because this display of literary skill is, at the same time a proof of their religious knowledge; but they are generally legal or metaphysical terms, borrowed from the *Koran* and its commentaries, are never expressive of simple ideas, have not been incorporated into the language (a few excepted), and are rarely made use of in conversation. The *Hindu* words, on the contrary, are such as the progress of civilization must soon have rendered necessary, being frequently expressive of the feelings of the mind, or denoting those ordinary modes of thought, which result from the social habits of mankind, or from the evils that tend to interrupt them. It is not however to be understood, that the affinity between these languages is radical, or that the names for the common objects of sense are borrowed from the *Sanscrit*. The *Malayan* is a branch or dialect of the widely extended language, prevailing throughout the islands of the *Archipelago*, to which it gives name (*), and those of the South-sea; comprehending between *Madagascar* on the one side, and *Easter* island on the other, both inclusive, the space of full two hundred degrees of longitude. This consideration alone is sufficient to give it claim to the highest degree of antiquity, and to originality, as far as that term can be applied. The various dialects of this

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speech,

* The *Malay-Archipelago* may be understood to comprehend the *Sunda*, *Philippine*, and *Molucca* islands, in the maritime parts of which, the *Malayan* is used as a *lingua franca*.

speech, though they have a wonderful accordance in many essential properties, have experienced those changes which separation, time, and accident produce and in respect to the purposes of intercourse, may be classed into several languages, differing considerably from each other. The marks of cultivation by which the *Malayan* is distinguished from its ruder neighbours, are to be attributed, in my opinion, to the effects of an early connexion that must have subsisted between the inhabitants of this eastern peninsula, and those of the continent of *India*; but what the nature and circumstances of this connexion may have been, it is not easy to determine. A spirit of foreign conquest, and still more a zeal for the propagation of their religious tenets, appear incompatible with the genius of the *Hindu* system, excepting amongst the disciples of BHOOD; but I have never discovered in the *Malayan* customs or opinions any traces of the peculiar institutions of that extraordinary sect.

A COMMERCIAL intercourse has always subsisted, between the manufacturing countries of *India*, and the marts for the produce of the *Spice-islands*, such as *Johor*, *Singapoora*, and *Malacca*, and when the *Portuguese*, at the commencement of the sixteenth century, first visited these places, they mention with surprise the concourse of foreign vessels assembled there. But independently of other objections that might be raised to the probability of these traders having polished the language of the people whose ports they frequented, or having imparted to them their national literature, it is to be observed that

that by much the greater proportion of the ships belonging to native merchants which now enter the straits of *Malacca*, come from the coast of *Coromandel*, and consequently are navigated by persons who speak the languages prevailing in that part; whereas it is evident, that from the *Telinga*, or the *Tamool*, the *Malayan* has not received any portion of its improvement, but from the genuine *Hindurree* of the northern provinces, prior to its debasement by the mixture of *Arabic* nouns, and the abuse of verbal auxiliaries. If the communication must necessarily be supposed to have its origin in commerce, I should be inclined to consider the people of *Guxerat*, notwithstanding their distance, as the instructors of the *Malays*. Their resort to *Malacca* is particularly noticed by DE BARROS and other authentic writers, and it is well known, that the *Hindu* language has been preserved with more purity in that, than in any other maritime province of *India*.

THE nature of the affinity suggested, will sufficiently appear to those who are conversant with the *Hindu* dialects, by the following examples of *Sanscrit* words, which are at the same time so familiar to the *Malays*, and so thoroughly incorporated into their vernacular tongue, that their foreign origin is never suspected, although the terms adopted from the *Arabs*, can, with very few exceptions, be immediately pointed out by the most ordinary scholar. It is true that he is assisted in this discrimination by the peculiarities of the *Arabic* orthography; for the *Malays*, as well as the *Persians* and other people, who, in consequence of their conversion to the faith

of

of the *Koran*, employ this alphabet in their writings, do yet reject the use of certain letters, either as superfluous or as not suited to the smoothness of their own sounds, and which therefore appear only in words purely *Arabic*. The *Hindurree* words, on the contrary, being divested of their proper dress, and cloathed, in common with those originally *Malayan*, in the adopted *Arabic* character (with certain judicious modifications) want the same token of their origin, and are more assimilated with the rest of the language.

IN this short list of words taken, with little pains in the selection, from a *Malayan* dictionary, the departure from the *Hindurree* is scarcely more than may arise from a different habit of spelling them in our letters, unless where it consists in a slight variation of the sense, or of the part of speech.

<i>Sooka</i> . Fond, pleased.	<i>Bechara</i> , Advice, counsel,	<i>Jaga</i> . To watch.
<i>Sooka chetha</i> . Pleasure, joy.	judicial proceeding.	<i>Pootree</i> . Princess.
<i>Dooka</i> . Sad.	<i>Beejee</i> . Seed.	<i>Rata</i> . Chariot.
<i>Bagee</i> . To divide.	<i>Boodee</i> . Wisdom, under-	<i>Pernama</i> . Full moon.
<i>Bangsa</i> , Race, Family.	standing.	<i>Charee</i> . To seek.
<i>Basa</i> , Language.	<i>Loba</i> . Covetous.	

AN inspection of the characters used by the natives of the islands, who have not adopted the *Malayan* or *Arabic* mode of writing, will shew that in the arrangement of their letters they have taken the *Hindu* for their guide, and have even preserved the rhythmus terminated by a *nasal*; which so peculiarly distinguishes this from every other system. The aspirated letters not being required for expressing the sounds of these languages, are omitted, and each division of the series consists therefore of three, instead

instead of five. In the *Rejang* alphabet the order is as follows, *Ka, ga, nga; Ta, da, na; Pa, ba, ma; Cha, ja, nia; &c.* (see *History of Sumatra*. Plate:) in the *Sanscrit*, I need scarcely to observe, the series of consonants begins thus, *Ka, k'ha, ga, g'ha, nga; Cha, ch'ha, ja, j'ha, gnya; Ta, t'ha, da, d'ha, na; &c.* If other proofs were wanting of the influence of *Hindu* intercourse in these parts, such conformity alone, in a matter so arbitrary. and which exists equally in other obscure dialects and extends even to the island of *Celebes*, would be sufficient to establish it. The languages of these islanders have not, however, been enriched by an accession of *Hindu* words in any degree proportioned to the *Malayan*, which uses the *Arabic* alphabet; but the probability is strong, that the inhabitants of the *Malay* peninsula were in possession of an alphabet on the same model and were even skilled in composition, before the *Mahometans* introduced their learning and character among them.

BUT the circumstance which has more immediately struck my attention and given occasion to these remarks, is that of my having met with frequent allusion in their writings, to the most celebrated works of the *Hindu* mythological poets, especially the *Mahabharat* and the *Ramayan*. A manuscript now lying before me, which is a species of romance, exhibits in almost every page the marks of the author's acquaintance with *Hindu* literature and manners. It contains the adventures of two princes who were sent by the king their father, to obtain for him the possession of an extraordinary, self-performing instrument

strument of music, whose enchanting air he had heard in a dream. However flimsy this foundation, and incoherent the parts of its superstructure, it gives scope to the display of a lively and fertile imagination, much delicate imagery, and pathetic expression of sentiment. The following passages allude unequivocally to well-known personages in the *Pooranis*: "*Terlaloo baeck segala roopa'nia maha-indah separtee pandooa leema*," "surpassing good was their whole appearance; most admirable, like unto the five *Pandoos*." Again; "*Lakoo'nia meng-amok eetoo separtee pandooa leema tatkala eea meng-amok dedalam rayet koorao*," "the manner in which they fought was like that of the five *Pandoos*, when they rushed into the ranks of the *Kooroos*." These can be no other than the renowned favorites of KRISHNA, whose brilliant actions and personal accomplishments are the theme of immortal song. The machinery of the *Ramayan* is interwoven with the story, and this circumstance tends to increase my regret that we possess no translation, even in abstract, of that much-admired poem. The *Malayan* princes are, like RAMA, attended in their wars by apes of extraordinary endowments who fight with 'more than human prowess, and overcome the *Raksasa*, or hobgoblins, who serve under the banners of the adversary. One of the former, whose talents as an ambassador are the subject of panegyric, is said to resemble that diplomatic monkey who was sent by Sree RAMA to the King of *Langkaporee*. The mixture of qualities and actions gravely attributed to them in their double capacity of monkeys and heroes,

heroes, produce a very ludicrous and amusing effect. Though their ideas are rational, their manners and propensities are faithful to nature. Mention is also made of *Bisno dewa*; of the mountain *Maha-meroo*; of the blue lotos growing in the pool *Mandoo ratna*; of a lion possessing supernatural powers *Sing-asaktee* and elsewhere *Sing-a-rejoon*, who shot arrows at *Maharaja KARNA*: Some of these latter names I do not recollect to have met with in the notices we have of the *Hindu* mythology.

THESE similies and allusions must refer, as in all poetry, to stories with which the readers were presumed to be well acquainted, and seem to imply, that translations of the works were formerly in the hands of the *Malays*. I do not know that such remain amongst them at this day; but my ignorance is no proof of the contrary; for at the time when I had opportunities of making the enquiry, I was uninformed as to the existence of the originals, and the passages above quoted were of course unintelligible to me. They must be sought for in the peninsula of *Malacca*, or amongst the *Menangkabon* people in *Sumatra*. A spirit of investigation is now gone forth, and under the influence of the *Asiatic Society*, and from the example of its President, we may confidently hope that no region of oriental literature will be left unexplored.

SINCE the foregoing Paper was written, and communicated to a few friends, I have seen a copy of the third volume of the *Asiatic Researches* (just received from Calcutta), and observe that the con-



nexion between the *Malayan* and the *Sanscrit* has not escaped the notice of the President, whose learned and elegant ANNIVERSARY DISCOURSE points it out (p. 11 & 12) in a clear and decided manner. The sanction of his authority to my opinion fully reconciles me to the anticipation of a supposed discovery.

A CATALOGUE

OF

INDIAN PLANTS,

COMPREHENDING THEIR SANSKRIT,

AND

AS MANY OF THEIR LINNEAN GENERIC NAMES AS COULD WITH
ANY DEGREE OF PRECISION BE ASCERTAINED.

BY THE LATE PRESIDENT.

'ACA'SABALLI', *Cassya*.
Achyuta, *Morinda*.
'Acránti, *Solanum*.
Acsha,
5 Agastya, *Æschynomene*.
Agnis'ic'há.
Aguru, *Cordia*.
Alabu, *Cucurbita*.
Alamvusha, *Bryonia*.

10 Alarca, *Asclepias*.
Alpamárisha.
Amalá.
'Amalaci, *Phyllanthus*.
Ambash'ha.
15 Amlána, *Gomphrena*?
Amlalónica, *Oxalis*.
Amlavétasa, *Hypericum*.
Amlicá, *Tamarindus*.

Amra,