

See p. 10

PROCEEDINGS
AT THE
ANNUAL MEETING
OF THE
AMERICAN ORIENTAL SOCIETY,
HELD IN BOSTON, MAY 18th and 19th, 1853.

THE Annual Report of the Treasurer was presented and accepted, showing the receipts of the Society, from all sources, during the past year, to have been \$236.63, and the expenditures \$201.97, leaving a balance on hand of \$34.66. The sum of one hundred dollars, voted last year for putting the library in order, had not yet been called for.

The Librarian's Annual Report was also presented and accepted. Donations to the library and cabinet of the Society, from the following Societies and individuals, not previously acknowledged, were reported:

- Smithsonian Institution.
- German Oriental Society.
- Royal Asiatic Society of Great Britain and Ireland.
- Bombay Branch Royal Asiatic Society.
- Asiatic Society of Paris.
- American Board of Commissioners for Foreign Missions.
- Bombay and Ahmednuggur Missions of American Board of Comm. for Foreign Missions.
- American Baptist Missionary Union.
- Hongkong Mission of American Baptist Missionary Union.
- Ningpo Mission of Presbyterian Board of Foreign Missions.
- Mahā Rāja Apūrva Krishna Bahādur, Calcutta.
- Rev. Henry Ballantine, Missionary in India.
- “ William A. Benton, “ “ Syria.
- “ Albert Bushnell, “ “ W. Africa.
- Mr. H. J. Carter, Bombay Medical Service.
- Prof. G. H. A. Von Ewald, Göttingen.
- Mr. William W. Greenough, Boston.
- Baron Von Hammer-Purgstall, Vienna.
- Rev. Dr. John Dunmore Lang, Sidney, N. S. W.
- Prof. Christian Lassen, Bonn.
- “ Richard Lepsius, Berlin.

Messrs. Little & Brown, Boston.
 Mrs. E. Locke, Calcutta.
 Lieut. William F. Lynch, U. S. N.
 Rev. Dwight W. Marsh, Missionary in Mosul.
 Mr. Charles E. Norton, Cambridge, Mass.
 Mr. J. P. Preston, Boston.
 Prof. Rudolph Roth, Tübingen.
 Rev. Dr. Barnas Sears, Newton Centre, Mass.
 “ “ Eli Smith, Missionary in Syria.
 Dr. Albrecht Weber, Berlin.
 Messrs. B. Westermann & Co., New York.
 Dr. S. Wells Williams, Canton.
 Rev. John L. Wilson, Missionary in W. Africa.

Whereupon it was voted: “That the thanks of the Society be returned to the several donors, in the usual form.”

The following gentlemen were elected officers of the Society for the year 1853-54:

President—Prof. EDWARD ROBINSON, D. D., of New York.
Vice Presidents { Rev. Dr. WILLIAM JENKS, “ Boston.
 { “ Pres. WOOLSEY, “ New Haven.
 { Prof. CHARLES BECK, “ Cambridge.
Corr. Secretary—EDWARD E. SALISBURY, “ New Haven.
Sec. of Classical Section—Prof. JAMES HADLEY, JR., New Haven.
Rec. Secretary—EZRA ABBOTT, JR., of Cambridge.
Treasurer—CHARLES SHORT, “ Roxbury.
Librarian—CHARLES FOLSOM, “ Cambridge.
Directors { Rev. Dr. RUFUS ANDERSON, “ Boston.
 { Prof. C. C. FELTON, “ Cambridge.
 { Rev. THEODORE PARKER, “ Boston.
 { Dr. CHARLES PICKERING, “ “
 { WILLIAM W. GREENOUGH, “ “

The following gentlemen became members of the Society, having been duly elected, and having signified their acceptance of membership:

Corresponding Members.

Dr. JAMES R. BALLANTYNE, Principal of the College of Benares.
 Mr. CHARLES W. BRADLEY, Consul of the U. States at Amoy.
 Rev. WILLIAM A. BENTON, Missionary in Syria.
 “ GEORGE JONES, U. S. N.
 Mr. JAMES W. REDHOUSE, Principal of the Bureau of Interpreters of the Ottoman Imperial Diwán.
 Rev. WILLIAM W. SCUDDER, Missionary in India.

Prof. C. J. TORNBURG, of the Royal University of Lund, in a letter to the Society, acknowledged his election as an Honorary Member.

The following letters were also read:

1. *From Rev. David T. Stoddard, Missionary in Persia*, addressed to Sir John F. W. Herschel, and communicated by copy to the Society.

Oroomiah, Persia, N. Lat. 37° 28' 18",
 Long. E. from Greenwich 45° 1'.
 Nov. 23d, 1852.

To Sir JOHN F. W. HERSCHEL: Sir—Presuming that a letter written to you from Ancient Media, and relating to your favorite science, will not be unacceptable, I shall make no apology for the liberty I take in addressing you. My home is in Northern Persia, where I have resided for the last nine years, as an American missionary to the Nestorian Christians. To give you an idea of our geographical position, I have noted, above, our latitude and approximate longitude. As I wish also to give you a glance at the physical features of this region, let me invite you to come with me upon the flat, terraced roof of my house, where I am sure you will be delighted with the scene before you. Standing at an elevation of more than a mile above the ocean, and a thousand feet above the adjoining country, you may look down upon one of the loveliest and most fertile plains in all the East. Extending for forty miles in length, and from twelve to fifteen in breadth, the district of Oroomiah smiles with hundreds of villages, is verdant with thousands of orchards, and rows of poplars, willows and sycamores by the water-courses, and in the early summer waves with innumerable fields of golden grain. Here the peach, the nectarine, the apricot, the quince, the cherry, the pear, the apple, and the vine, flourish in luxuriance, and give the appearance of a variegated forest. Beyond the plain, you see the lake of Oroomiah, reflecting the purest azure, and studded over with numerous islands, while further on rise distant and lofty mountains, their outlines projected on the cloudless Italian sky, and forming a beautiful contrast with the plain before you. The city of Oroomiah, about six miles distant, which is so embosomed in trees as almost to be hidden from view, is the probable birth-place of Zoroaster; and the mounds which are so conspicuous in different parts of the plain, and which are formed entirely of ashes with a scanty soil upon them, are supposed to be the places where the sacred fire was ever kept burning, and the Persian priests bowed in adoration to the rising sun.

The temperature of this elevated region is very uniform, and the greater part of the year very delightful. During the months of June, July, August, September, and sometimes October, there is little rain, and the sky is rarely overcast. Indeed, I may say that often for weeks together not a cloud is to be seen. As a specimen of the climate in summer, I send accompanying this my meteorological register for the month of August last. The observations were taken at our house on Mt. Seir, but do not differ essentially from those taken on the plain at the same season, except that the thermometer is here a few degrees lower, and the air somewhat more dry, especially at night.

No one has ever travelled in this country, without being surprised at the distinctness with which distant objects are seen. Mountains fifty, sixty, and even a hundred miles off, are projected with great sharpness of outline on the blue sky; and the snowy peak of Ararat, the venerable father of mountains, is just as bright and beautiful when two hundred miles distant, as when we stand near its base. This wonderful transparency of the atmosphere frequently deceives the inexperienced traveller; and the clump of trees indicating a village, which seems to rise only two or three miles before him, he will be often as many hours in reaching.

In this connection, you will be interested to know that the apparent convergence of the sun's rays, at a point diametrically opposite its disc, which, if I mistake not, Sir D. Brewster speaks of as a very rare phenomenon, is here so common that not a week passes in summer when the whole sky at sunset is not striped with ribbons, very much like the meridians on an artificial globe.

But it is after night-fall that our sky appears in its highest brilliancy and beauty. Though accustomed to watch the heavens in different parts of the world, I have never seen anything like the splendor of a Persian summer evening. It is not too much to say that, were it not for the interference of the moon, we should have seventy-five nights in the three summer months, superior for purposes of observation to the very finest nights which favor the astronomer in the New World. When I first came here, I brought with me a six-foot Newtonian telescope, of five inches aperture, of my own manufacture; and though the mirrors have since been much tarnished, and the instrument otherwise injured, its performance is incomparably superior to what it was in America. Venus sometimes shines with a light so dazzling that at a distance of *thirteen feet* from the window I have distinguished the hands of a watch, and even the letters of a book.

2. *From Dr. Albrecht Weber, of Berlin.*

I hope ere long Sanscrit studies will flourish in America more than in England, where, with the only exception of the venerable and not-to-be-praised-enough Professor Wilson, nobody seems to care for them so much as to devote his life to it. The East India Company certainly does all that is in its power to help the publication of the Vedic texts, but it does not find English hands to achieve it.

It is certainly very discouraging to see that Professor Wilson, during all the time since he got his professorship in Oxford, has not succeeded in bringing up even only one Sanscrit scholar who might claim to be regarded as one who has done at least some little service to our Sanscrit philology. They have in Oxford ample remuneration, (£200 have been bequeathed for that purpose, and are accordingly spent every year,) for those who apply themselves to the study of the Sanscrit; they have so rich a store of MSS. in the Bodleian Library, and, above all, in the East India House; they have the best opportunity to store up new MSS. in India; and they are nearly certain of support by the Society for the Publication of Oriental Texts, or by the East India Company, when they only do intend to publish some Sanscrit texts, but they do not. There is a laziness spread over England, in this respect, which is really amazing. In India itself, the aspects are more cheerful; there, a fresh love is indeed awakening, thanks to the efforts of Dr. Roer and Dr. Ballantyne, who have devoted themselves with the greatest intensity to that object. The latest intelligence, however, which I got from the numbers of the *Journal of the Asiatic Society of Bengal*, seems to tell us that the Sanscrit share in the publication of the *Bibliotheca Indica* is about to be diminished; and the Arabic language seems to take the lead. I would be indeed very sorry for that, because methinks Sanscrit studies are the proper thing to be cultivated by an Asiatic Society in India, whereas Arabic studies might be better left to our Oriental Societies in Europe, where indeed they form the prevailing feature.

I have to congratulate you most heartily on account of your countryman, Mr. Whitney, who is now intensely engaged in the preparations for an edition of the *Atharva Samhitā*, in union with Professor Roth of Tübingen. The next number of the *Indische Studien* (II. Heft 3), too, which is now in press, contains from him tables, showing the natural relation of the four now known *Samhitās* of the *Veda*, an attempt in which he was greatly indebted to Professor Roth's communications, but which still remains also a very favorable specimen of his own assiduity and correctness.

Berlin, 28th December, 1852.

3. *From Dr. S. Wells Williams, Missionary in China, dated Canton, Feb. 9, 1853.*

Since I wrote you last, nothing of much interest has transpired in Canton respecting the progress of the insurgents in the central provinces. In the want of accurate reports here, rumor usually gives them far greater success than they have actually had, and increases their forces far beyond all probability. The danger to the stability of the present dynasty is not small, however, resulting quite as much from the apathy of the mass of the people as to who is their sovereign, as from the imbecility and cowardice of their own troops. The army certainly cannot be very severely blamed for not making head against these marauders, for the imperial troops have very little to fight for, and have had little or no practice. The war with England totally destroyed the idea in the minds of the people that they knew anything about war and fighting. A change of dynasty is likely to work far greater changes than any Chinese supposes, for the influence of foreigners cannot be entirely kept out of such a revolution; and especially are the French most likely to meddle with the politics of this country, in which they have nothing to lose commercially, but much to gain politically.

The U. S. Commissioner, Col. H. Marshall, has recently arrived in Canton, but has not yet been received by the Chinese authorities, partly, perhaps, owing to the absence of the Governor General from Canton, and the interference of the New Year holidays. The present Governor is a Mongolian, but the Governor General is a Chi-

nese. The Manchus and Mongols have engrossed many of the high offices during the past reign, and caused thereby great dissatisfaction; most of the leaders of the insurrection are disappointed literary graduates, who could get no office, and they find sympathy among thousands who have been baulked in their prospects of advancement. Mr. Marshall has some idea of reaching Peking, I hear; but I suspect a peaceable reception there is as distant as the quiet entry of American ships into Japanese ports. However, these nations must come into some and better relations to their fellow men, and have intercourse more and more extensively with other nations, even if their ignorance and pride bring some disaster on themselves at first.

Emigration to California, and transportation of coolies to Peru, Cuba, and Demarara, are likely to make Chinese as plenty on the American Continent as Europeans; to all places, there are likely to depart during this year from 10,000 to 18,000 more, few or no families going. This great emigration of men from the coasts of China has been one great reason for female infanticide in those regions whence the emigration has taken place. I should like much to know how the laborers are treated. The English Government has an agent here, engaged in loading ships for Trinidad and Demarara, and the Chinese seem very willing to try their luck abroad.

Other letters were read, which will appear more appropriately in the *Journal of the Society*.

The following papers were then communicated:

Ethnographic View of Western Africa. By Rev. John L. Wilson, Missionary in W. Africa.

"Western Africa," says Mr. Wilson, "may be divided, according to its population, into three grand divisions: 1. Senegambia. 2. Upper, or Northern Guinea. 3. Lower, or Southern Guinea. In Senegambia, the principal tribes, or families, are the Jalofs, the Mandingos, the Fulahs, and the Susus, who belong in part to Senegambia, and in part to Northern Guinea. The principal families in Northern Guinea, are the Vais, the Manus or Krus, the Kwakwas or Avëkwōms, the Jutas, the Dahomeys, and the Benins. Those of Southern Guinea, are the Pongo, Loango, Kongo, Angola, and Azinko families." After a sketch of the different tribes, Mr. Wilson "endeavors to show in what points they resemble, and in what they differ from, each other," and concludes with some remarks on the relation of these different tribes or families to the ancient aboriginal races of the African continent. Mr. Wilson's paper refers more particularly, however, to the tribes of Northern and Southern Guinea, with which he has been most familiar.

The following are his remarks on the relation to each other of the families of Northern Guinea.

"I am not prepared to say that they all belong to one original stock. Their spoken dialects differ so widely that it is almost impossible to say that they belong to one family; and their agreement, if indeed there is any, must be in some general principles of inflection, and not in words.

"Comparative vocabularies of all these languages, with the exception of the Vai and the Dahomey, were published in Vol. II. of the *Journal of the Am. Oriental Society*, from which it may be seen how far there are verbal resemblances among them. Taking the Grebo as the standard, I find that the Vai and the Mandingo have each about five or six words of apparently common origin with it; and they agree further in the fact that all their nouns, and perhaps their verbs, commence with consonants, and form their inflections almost entirely upon the final syllable. The Vai agrees with Grebo, further, in having a large number of monosyllabic nouns.

"These two families, it will be remembered, are to the north of the Grebos, who live in the vicinity of Cape Palmas. Going eastward, there are an equal number of words in the Avëkwōm, Juta, and Dahomey languages, (that would seem

to have a common origin with those of the Grebo; but all these differ from it, again, in having a large number of their nouns and verbs commence with the letters *e* and *a*, and show no disposition whatever to use monosyllabic nouns. The Fanti differs still further, in deriving the plural forms of its nouns from the singular by changes on the incipient instead of the final syllable, a circumstance which almost isolates it from the other families of Northern Guinea. How it is, in this respect, with the Avèkwòm and the Dahomey, I do not know; but, if I remember aright, the old Kalabar or Efik forms its plurals by changes on the last syllable, or by suffixes.*

"But, whatever discrepancies there may be in the languages of the principal families of Northern Guinea, there is a striking similarity in their physical character, their customs and usages, their religious notions and superstitious practices, and in their intellectual character; and especially so, when contrasted with the families of Southern Guinea."

On the mutual relation of the families of Southern Guinea, he observes:

"If the families of Northern Guinea can be characterized by homogeneity of complexion, with very limited traces of linguistic affinity, those of Southern Guinea may be represented by just the reverse. Here we have homogeneity of language, with almost every variety of complexion and feature. The sameness of complexion in the former case may be ascribed in part to a sameness of climate; but the variety in the latter case must be ascribed to a different cause; but what that cause is, I shall not undertake to decide. I would merely suggest, however, whether it may not be an intermixture of races, which instead of manifesting itself by an intermediate type of character, has assumed that of a capricious variety."

Mr. Wilson afterwards institutes an extended comparison between the inhabitants of Northern and Southern Guinea, as respects language, religious notions, and intellectual characteristics. On the latter subject, he says:

"It might naturally be expected, that there would be as much diversity in the intellectual, as in the physical character of these branches of the African race, and this is undoubtedly the case. We can offer, however, only a few general remarks in elucidation of this subject. The glance we have already taken at their respective languages, indicates the general outline of their intellectual character. There can be no better exponent of the mind of any people than the language they speak; and without this, it would have been almost impossible to have found out anything satisfactory about the character of the African mind. The natives of Northern Guinea are comparatively bold, energetic, abrupt, unceremonious, and are very effective where nothing more than a mere outlay of muscular power is required. They are kind and tractable, when treated with kindness, but obstinate, and almost immovably sullen, when wronged or injured. They are sociable, and somewhat inquisitive, and when vigorously assailed are prompt and sharp at repartee. They are not very remarkable, however, either for a good memory, or a very lively or fanciful imagination. Their stores of unwritten lore are summed up in a few pointed proverbial sayings, a few general maxims in relation to the duties of life, and a few simple fables and traditional stories, not embellished, however, by any very remarkable touches of the fancy.

"The inhabitants of Southern Guinea, on the other hand, are characterized by traits the very opposite of these. Softness, pliancy, and flexibility are not more distinctive features of their language than they are of their moral and mental character. While a Grebo is rough, abrupt and unceremonious, in his bearing, the Pongo is all smoothness and civility. What one aims to effect by dint of energy and physical force, the other means to achieve by cunning and management. In opposing or injuring the one, you awaken his open and avowed resentment; the other, though he feels quite as keenly, either stifles his anger, or determines upon secret revenge.

* Vocabularies of the Vai and Dahomey may be found in "Forbes' Dahomey."

While a Grebo, or Fanti, is characterized by only an ordinary memory and imagination, the other possesses both to a most extraordinary degree. While the intellectual furniture of the one consists of a few short proverbs and general maxims, the other has unmeasured stores of fables, allegories, and traditional stories.

"But the predominance of the imagination is one of the most striking characteristics of the Ethiopian mind. It exercises so much control over the judgment and the understanding, that it unsettles the moral balance of the man. He almost loses the power of discriminating between the actual occurrences of life and the conceptions of his own fancy, and becomes grossly addicted to falsehood, without intending it. The only way by which a stranger can get a correct insight into the true character of this people, is to become acquainted with their language and their fables. They are exceedingly close and reserved in relation to anything that would throw light upon their inner nature. But in their fables, wild animals are invested with all their secret feelings and propensities, and are permitted to act them out, without awakening the apprehension, in their own minds, that they are only personating themselves.

From all the statements presented, Mr. Wilson infers:

"the existence, on the western frontier of Africa, of two distinct branches of the great African family—one of whom may be denominated the Ethiopian, and the other the Nigritian family. The latter branch is probably related to the great Negro families of Sudan or Nigritia. The other belongs to one general family, which is spread over the whole of the southern half of the African continent, and which, we apprehend, has issued from those ancient nations which covered the country of the Upper Nile, and were known as Ethiopians proper. We might derive much additional proof in favor of this latter proposition, from a comparison of the languages, customs, superstitions and religious notions of these modern tribes, with those of ancient Ethiopia, but this would require a separate article, and we pass it over for the present."

Mr. Wilson supposes the great family of Southern Africa, which he denominates the Ethiopian, to be descended from Cush, but that "the parent stock underwent so many intermixtures with Asiatic races, especially from Arabia, that it is difficult to say whether their descendants have more of the Shemitic or Hamitic element in their composition."

"Dr. Prichard," he adds, "points out a relationship between the great Kafir family of languages and the Coptic, on the ground that they make their inflections on the incipient instead of the final syllable. This is true of all the dialects of this family, so far as I know, but to a certain extent only. The conjugations of the verb, the degrees of comparison, and certain forms of the indefinite pronoun, are made on the final and not on the incipient syllable. So that, if any dependence is to be placed upon this single circumstance, it would seem to indicate that it was a Hamitic language with Shemitic inflections, or *vice versa*.

"In relation to the origin of the Nigritian family, it is possible that they may have descended from Phut, but the only thing to give it any probability, is what is mentioned above in connection with the Fulahs [the tradition of the Fulahs to that effect, and the fact that they have retained this word in connection with at least three of their principal settlements in Senegambia, viz: Futa-Toro, Futa-Jallon, and Futa-Bondu]. If it were possible to trace any affinity between their dialects and those of the great Ethiopian family of Southern Africa, it might be supposed that they were a branch of the genuine Ethiopian family, without any admixture of Asiatic races; but there is not, so far as I have been able to see, any affinity whatever."

Hindû Dialectics. By Rev. Henry R. Hoisington, Missionary in Ceylon.

This paper aims to give a succinct view of Hindû dialectics. The various works in this department of Hindû learning, are all formed on the

same general plan, and embrace the principles of logical and metaphysical reasoning, weaving in many assumed theological and scientific dogmas. These works clearly evince that the Hindûs have some correct apprehension of the true sources of human ideas.

The paper presented is substantially an analysis of one of these logical treatises. It glances at the whole field occupied by the various authors, and then gives, more specifically, the views of the treatise referred to. The author of this treatise holds that there are properly but three logical principles, or sources of ideas, which he denominates Perception, Inference, and Revelation.

Perception he regards as four-fold: sensation, simple perception, experimental perception, and transcendental perception.

Inference he presents in several aspects. The chief subdivisions are two: inductive inference, or inference for one's own instruction; and declarative inference, or inference for the conviction of others.

Revelation, as a logical principle, "applies to all subjects which lie beyond the reach of Perception and Inference. For example, the existence of heaven and hell is proved by Revelation, because it cannot be proved by Inference." The author makes a three-fold division in Revelation, having reference to three classes of *Sâstiram*, or sacred books, viz: *Tan-tiram*, *Mantiram*, and *Upathesam*.

It appears, from the view of the subject presented, that the Hindûs deny the existence of innate ideas, or that the soul has the power of originating any ideas entirely independent of its organism. In fact, they make the soul more dependent on its organism than our modern philosophers.

On the Leading Characteristics of the Civilizations of the East.
By Prof. Arnold Guyot, of Cambridge.

(Not received.)

A Short Chapter in the History of Bâbeeism in Persia. By Rev. Austin H. Wright, M.D., Missionary in Persia.

"As I formerly informed you," says Dr. Wright [in a previous communication, giving an account of the rising up in Persia, some eight or ten years ago, of a religious impostor who pretended to be the only medium of access to God for mankind, and assumed the name of Bâb,—evidently a revival of the old Ismâ'îlian heresy of the middle ages,—for which the reader is referred to the *Literary World* for June 14, 1851], "Bâb himself was shot at Tabreez. The sect, however, did not die with him. It became more daring than ever, and last summer an attempt was made by some of the sect upon the life of the Shâh. He was out on a hunting excursion, when several persons approached him under pretence of making a representation. He reined up his horse, when one of the party discharged a pistol at him. A few small shot grazed his side. In an instant, the attendants of the king fell upon the assassins, killed one of them, and seized several others. An investigation was then entered upon, and Bâbees were seized in every direction. It is stated in the Government Gazette, published at Tehrân, that thirty-two persons were convicted, at the capital, of participation, more or less, in the design on the king's life. Of these, six were sentenced to imprisonment for life, and the remainder were handed over to the doctors of the law, the nobles of the State, merchants, mechanics, &c., to be executed. The following is a literal translation from a number of the Persian newspaper.

"Mollah Sheikh 'Aly, who was the chief of this erring sect, and who regarded himself as the deputy of Bâb, and assumed the title of August Majesty, and who was the originator of this great iniquity [the attempt on the king's life], was pronounced worthy of death by the learned doctors, according to the sacred law, and was

executed by them. Sayid Hassan, of Khorassan, who was one of the guilty adherents of this sect, was killed by the princes of the realm, with swords, balls, knives and daggers. Mollah Zain-ul-Âbideen, of Yezd, was first shot with a pistol by the exalted in rank the minister of finance, in his zeal for the faith, and in his attachment to the State, and afterwards was cut to pieces by the great ministers and high secretaries, with pistols, knives and daggers,' etc.

"The others were put to death in a manner similar to that described above.

"Orders were issued and forwarded to the governors of all the provinces in the kingdom, directing them to seize and send to the capital all persons suspected of holding Bâbee sentiments. Many were seized, and it is said that hundreds were executed. There was, however, no official, reliable account of the executions published, except what I have given you in the above translation.

"No one now dares to avow Bâbeeism. By doing so, he would be sure to lose his head.

"For a long time after the attempt on his life, the Shâh was extremely timid, and rarely ventured to appear in public. Even now, he is said to be extremely suspicious."

The Talaing Language. By Rev. Francis Mason, M.D., Missionary in Burma.

"In its vocables," says Dr. Mason, "the Talaing is the most isolated language in Farther India. Its roots are not allied to Tai, Burman, Karen, Tougthou, Kyen, Keme, Singpu, Naga, Manipuri, or any other known language spoken by the Indo-Chinese nations. Nor is it cognate with the Chinese, or Thibetan, or any other of the Tartar tongues, of which specimens have been published. It is not related either to the Sanskrit, or the Hindee family of Northern Hindustân, nor to the cultivated tongues of Southern India and Ceylon, Teluga, Carnataka, Tuluva, Tamil, Malayalam, Malabar, and Singalese. I have compared the Talaing with vocabularies of all these, and others, and find it radically different, though here and there words of apparently common origin may be discovered. Whence, then, has it been derived? In Central Hindustân there are several wild tribes inhabiting the mountainous regions, that are called Koles, Oraons, and Goands, embracing various sub-tribes known as Sontals, Bhumijas, Mundalas, Rajmalis, and by other names, whose languages seem to have had a common origin. The first notice of these people which I have seen, was published by Lieut. Tickell, in 1840, on the Koles, whom he denominated Hos. This paper affords the most complete view of the people and their language, that has yet been made public, and from this it is apparent, singular as it may seem, that the Talaing language has a radical affinity with the Kole. The first six numerals, the personal pronouns, the words for several members of the body, and many objects of nature, with a few verbs, are unquestionably of common origin; while many other words, bearing a more remote resemblance, are probably derived from the same roots."

Respecting the Talaing alphabet, Dr. Mason says:

"It does not appear probable that the Talaing language was reduced to writing before the introduction of the Buddhist Scriptures [in the year B. C. 307]. The alphabet now used is manifestly derived from the one which Prinsep regarded as having been in use in the third century before Christ. The approach of that ancient alphabet to the Talaing, may be traced through the Amaravati inscriptions, whose characters are nearer the Talaing, than any other alphabet that has been discovered in Hindustân. The next link is found in the fragment of an inscription from Tokoon, in Malacca, published in the Journal of the Asiatic Society of Bengal. This resembles the Amaravati, and both are characterized by having the tops of the letters, more especially right lines, surmounted by small curves. Another inscription, found also, by Col. Low, near Keddah, in Malacca, approaches the Talaing much nearer, and proves a connection between the Talaings and the people of Malacca, at a former period. Both these Malacca characters agree with the Kutila of the ninth and tenth centuries, in which the vowel marks of *e* and *o* precede the consonants to which they belong, as in the Talaing, Burman, and all the Indo-Chinese alphabets, a form that has been obsolete in Sanskrit for many centuries. A table of the alphabets of these inscriptions, so far as known, compared with the modern Talaing, is here inserted.

"The *k*, which was originally a cross, like the Ethiopic *t*, had, when the second inscription on the Allahabad pillar was written, seven centuries after the first, the horizontal line slightly curved downwards, and in the Keddah inscription the curve has become a semi-circle, so that the character resembles the Ethiopic *ka*. The next step to the present character formed of two curves, was easy. The *n*, originally a perpendicular raised on a base line, resembling the Syriac *n*, and the Cufic *b*, with the base prolonged, had become a perpendicular with a loop, in the Gaya alphabet; and this is precisely the form of the letter in both the Malacca inscriptions; and when written under the line it has the same form in modern Talaing. The square Pali must have been formed subsequent to this, for it adds to the character a double line at the top. The *th*, which retained its ancient form of a circle with a dot in it, to the fifth century, resembling the Phœnician *t*, is changed, in the Keddah character, to a circle with a horizontal diameter drawn through it, approaching the Thibetan of the seventh century, where the same letter is a rectangle with a diagonal drawn in it. To draw the line perpendicularly, as in the square Pali, was the next step; though the character in its original form of a circle with a dot in it, is still used by the Talaings, yet they give it the sound of *b*; and it is remarkable that it has no place in any other alphabet of Farther India."

A Talaing vocabulary of over two hundred words accompanies Dr. Mason's paper.

As a note to the Tokoon and Keddah inscriptions referred to above, Dr. Mason also sends a transcript of some Pali verses, called the Burning Aphorisms of Gaudama, together with a translation. These verses "are said to have been delivered by Gaudama at Gaya, on 'a flat rock at the top of a hill that resembled the canopy of an elephant's houndah,' to an assembly of a thousand ascetics. The 'little mountain of the isolated rock,' mentioned by Fa-hian, was probably the same place."

On the Karens. By Rev. E. B. Cross, Missionary in Burma.

Mr. Cross's paper treats of the type of the Karen race, briefly, their origin, geographical situation, religious traditions, and mythology. The following extract relates to the question of their origin:

"The question of the origin of the Karens will, perhaps, never be satisfactorily answered. The Rev. F. Mason remarks, in a work entitled *Fouasserin*: 'When I first came to this coast [more than twenty years ago], the Karens were regarded as the aborigines of the country. But they were probably, in reality, the last to enter it, among the various tribes which the British found here when they took possession of the Provinces. They regard themselves as wanderers from the north; and one of their traditions states that a party of them came across 'the river of running sand,' on an exploring tour, before the Shans were established in Zimmay, and returned again. The crossing of this river is regarded as having been an arduous work. They understand by these waters, or river of running sand (the words admit of either rendering), an immense quicksand, with the sands in motion like the waters of a river. The tradition was quite unintelligible to me, until the journal of Fa-hian, the Chinese pilgrim who visited India about the fifth century, threw a sunbeam on the expression. He constantly designates the great desert north of Burmah, and between China and Thibet, as 'the river of sand;' and in the Chinese map of India, a branch of this desert is seen to stretch down south, for several degrees of latitude, and then turn and run westward for a long distance. This desert is marked 'quicksands.' There can, therefore, scarcely be a rational doubt but that this is 'the river of running sand' which their ancestors crossed, at a remote period, before the founding of Zimmay."

"Since the above opinion was expressed, a new circumstance in respect to the locality of the Karens has come to light, which may have a bearing upon the more original territory occupied by them. A wanderer from Yunnan, the district above Laos, and reaching to Thibet, and so far north that he had seen snow and frost, for which the Karens in the Provinces have no word which they retain, arrived in Tavoy some four years ago. He has since been in the schools, and has learned to

read, and manifests an energy of character uncommon to any Karens in the more southern districts. His route led him through parts of Laos, Burmah, and Siam. His accounts of the Karens in his native country are peculiarly interesting and important, and are reliable as the simple statements of an unsophisticated man. He has not only revealed some new words in the language, or words which from disuse had been wholly forgotten, but has explained the meaning of others which, though in existence in unwritten speech, were no longer in common use. An example of the former, is *nahwah* for *snow*; and of the second, *thai* for *plough*. The former had been wholly forgotten, and the latter, though still retained in memory, is not used by the Karens anywhere within the Provinces, as they have no implement corresponding to it. The implement used by the Karens and Burmans of the Provinces, and the Burman Empire, so far as known, is designated by the Karens as *kroh*, and is a species of harrow. The word indicating its use, is *quah-krah*, to scratch or harrow up with the *krah*. But the *thai* of the northern Karens is made of iron, unlike the *krah* of the south, which is made wholly of wood. The *thai* well resembles a small forged garden-plough, common in this country twenty years ago. Another difference from the utensil of the southern Karens, is that the *thai* is made by the Karens themselves, indicating a far greater degree of civilization than exists among the southern Karens. The Karens of that country are principally independent; but occupying a territory adjacent to the Burman Empire, they have often been attacked, and many of them destroyed, by their more powerful neighbors. They cultivate the soil, and seem to have carried the arts and habits of civilization to a much greater extent than their brethren of the south. They do not reckon themselves by villages or cities, or by tribes, but by families; and their political usage is strictly patriarchal in its nature. A family, to the number of three or four hundred, occupies a single house, in much the same way as among the Dyaks, the ancient inhabitants of Borneo. The house, or patriarchal habitation, is an immense structure, but appears to be built of the same slight materials generally used by the southern Karens, and the inhabitants of Farther India generally. It is made by sinking posts of large size firmly in the ground, and inserting beams or joists through the posts, seven or eight feet from the ground, and upon these laying the floor with slits of the bamboo; and then weaving mats of the same light material for the sides of the house, and thatching the roof with the palm-leaf. The house is then partitioned by bamboo-matting into courts and halls, eating and sleeping rooms. A discipline and regularity seems to be established in these habitations, which both secures internal harmony, and respect and character for authority and power abroad. This territory, comprising a part of Northern Burmah and Yunnan, might suggest itself as the original seat of the Karen race, from which companies have at different times wandered to the south, many, perhaps, long before the company spoken of in the tradition alluded to above.

We are not fully prepared, however, to admit that the Karens are not the aborigines of Burmah, notwithstanding the above tradition. Even though the hypothesis of their original rallying point, or origin as a nation, after the general dispersion of the human family, of which they have a supposed tradition, was the region south of Thibet and west of China; still there is room to question whether they did not gain a footing at the south, so as to be prior to the Burmans in those regions.

"The reasons which may be given in favor of the idea that the Karens are the aborigines of at least much of Burmah, are as follows. First, it is the opinion of the Burmans of the south-eastern Provinces, that they are so. The word *Karen* in the Burman is *Kayen* or *Ayen*, with the *y*-sound like *r*, which is more generally the case in colloquial use. This word means *first* or *aboriginal*. In the second place, they bear the character of aborigines in their relationship to the dominant races. They are much more simple and primitive in their manners, and in their ideas of a future state; submitting to their political masters with great reluctance, never mingling with them, nor ever being brought to blend with them. Again, the Karens call themselves '*man*,' without any limiting epithet.

"Again, one of their ancient traditions distinctly fixes their location on the eastern side of the Bay of Bengal, or on the eastern side of a body of water which they call *Kaw*, or *Kho*. The present inhabitants have lost the meaning of these words, and the so-called body of water has become a mystery to them, so ancient is the tradition which refers to it. Yet the tradition, when examined, carries with it its own explanation. '*Kaw*, according to our ancestors, is a river or body of water to the west. They represent the *buceros*, or horn-bills, as migrating across it in seven days. As

soon as the rainy season begins, the horn-bills migrate to the other side of the Kaw, to the country where it is dry season, which is a seven-days journey. They there lay their eggs, and raise their young. Again, when the dry season returns here, it is wet season on the opposite side, and the horn-bills return across the Kaw to this side, and after a journey of seven days arrive again in this country.' Again, '*Kho-lo*, or *Kaw-lo*, the river Kho, or Kaw, is a couplet. Of the meaning of this expression, 'or to what river or body of water it refers, we are now ignorant. It is preserved in tradition, that it is an immense body of water, the largest in the world, lying to the west, and that it runs back toward its source.' This tradition, with one or two others, which refer to the same body or bodies of water, plainly indicate the Bay of Bengal. The difficulty seems to be in applying the word *lo*, which now indicates simply a *stream*, to a body of water so large as the Bay of Bengal. But it sometimes now refers to the ocean, and need not be wholly restricted to a river. It is a fact, that the rainy and dry seasons exactly conform to the tradition. 'The wet season begins on the west side when it ends on the east side, and *vice versa*; and perhaps the habits of the horn-bills also conform, for I do not remember to have seen them on the eastern coast during the rainy season, though they are seen in great numbers in the dry season. From this tradition, we infer that, from periods very remote, the Karens have occupied the country which they now occupy, on the eastern side of the Bay of Bengal. A marked circumstance, which fixes the Bay of Bengal as the Kaw of antiquity, is that it reverts or runs toward what is naturally taken to be its source. A strong current sets to the north from Achen-head, or the upper end of the island of Sumatra, and passes the Nicobar islands. This would be taken by the inhabitants of the eastern shore of the Bay, as a running back to its source, as all the rivers of the Burman Empire run directly to the south, and opposite to this current, which is mid-way of the Bay. This body of water is said, in tradition, to be the largest in the world, showing that at some remote period the Karens had either crossed it, or had been familiar with those who had; as is also indicated in the tradition of the migration of birds, and the peculiarities of alternate wet and dry season. No other body of water can answer to this description. And it is evident that no larger body of water has ever been seen by them, within the reach of their traditions. We may conclude, therefore, that the eastern shore of the Bay of Bengal has been their habitation from time immemorial, and, perhaps, before either the Talaing, Burman, or Siamese Empire was in existence. But that they did not first form as a nation, or race, far to the north of the Provinces of south-eastern Burmah, we would not pretend to determine. It is highly probable, that when the territories of Yunnan and Laos, and Northern Burmah, come to be explored, very many of this interesting race will be discovered, and many more of their traditions brought to light.

"A tradition preserved by the Moans or Talaings, who are manifestly a more ancient people in Farther India than the Burmans, shows that the Karens were already in possession of the country to the east of the Bay of Bengal, when they first made their appearance in their southern progress, as far as the promontory of Martaban. 'It is also incidentally mentioned,' says Mr. Mason in his *Tenasserim*, 'that at the period of this visit [a visit of Gaudama to the Talaing kingdom], Tavoy and Mergui were inhabited only by Nats and Beloos. From this concatenation of testimony, derived from various sources, it would appear that, several centuries before the Christian era, there existed at Thatung a people [the Talaings] who were then deemed civilized, while they were surrounded by tribes regarded as barbarous, for *beloo* is a term nearly equivalent to *wild man*.' That the Beloos were Karens, may be inferred from the fact that the island south of Martaban, and perhaps the spot referred to by the tradition, was called *Beloo*, and when first discovered by Europeans was found inhabited by Karens almost entirely. And the fact that the Beloos extended as far south as Tavoy and Mergui, at the earliest knowledge of the most ancient of the Burman family, clearly points out the great priority of the Karens, even in these countries along the shore of the Bay."

On the evening of the 18th, the Society was entertained at the house of Mr. William W. Greenough.

The Society adjourned to meet in New Haven, on the 26th of October, 1853, at 3 o'clock P. M.

The following document was made public, in this country, a short time after the late meeting of the Society, but may be appropriately republished with this report, as the gentleman spoken of in it is a member of the Society, and it is pleasant to record, in this connection, so honorable a tribute to the oriental scholarship of an American.

From W. MUIR, Esq., *Secretary to the Government of the N. W. P.*

To JAMES R. BALLANTYNE, Esq., LL.D., *Secretary to Local Committee Public Instruction, Benares.*

AGRA, the 24th of March, 1853, Gen'l Dept N. W. P.

SIR,—I am desired to inform you that the Honourable the Lieut. Gov'r has taken into consideration the position of Mr. HALL in the Benares College, and has resolved that in future that gentleman shall bear the title of Anglo-Sanskrit Professor, and receive a salary of 400 rupees per mensem. The appointment will have effect from the first of the current month.

2d. Professor HALL will consider himself especially attached to that department in which the science and literature of the West are brought into direct comparison with Sanskrit science and literature. Whilst coöperating with the Principal in carrying out the objects for which this department was constituted, he will consider it more especially his province to render into pure and classical Hindi, those treatises which, whether in Sanskrit or in English, are considered best suited for effecting the purpose.

3d. Professor HALL's intimate and critical acquaintance with the Sanskrit language, and his familiarity also with the Hindi, peculiarly qualify him for enriching the latter with the accurate mode of expression, as well as the deep train of thought, which is to be found in the former. The Lieut. Gov'r looks forward with strong hope to the effect of these operations in throwing open to the people at large much useful knowledge, which would otherwise be accessible only to those who were acquainted with the English or the Sanskrit language, and also in moulding, upon an approved classical model, the vernacular language, which is more and more becoming the medium through which intelligent natives of the country acquire useful knowledge themselves, and communicate it to others.

W. MUIR,

Secretary to the Government N. W. P.