

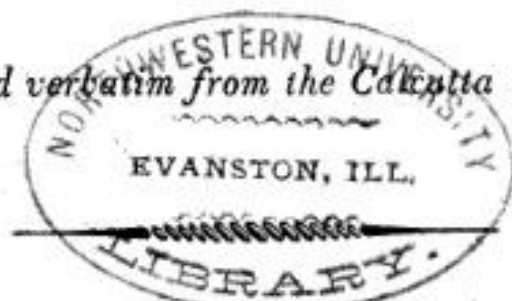


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THE deserved estimation in which the Transactions of the various Societies in Great Britain, as well as upon the Continent, have hitherto been held, is a circumstance so well known that nothing in this place need be said upon the subject; but the lucubrations of the Asiatic Society have not been so widely diffused. Nearly the whole of the impression of the Asiatic Researches is distributed in the East Indies, therefore very few copies reach Europe; and this, among other reasons, has given rise to the present publication. To suffer so many valuable Papers, on a vast variety of Literary, Scientific, and Antiquarian Subjects, to lie buried on the shelves of a few persons would have been an unpardonable offence; but to rescue from a kind of oblivion, and to present to their Countrymen in Europe, a regular series of the Papers communicated to the Asiatic Society, is the intention of the Undertakers of the present Work. This Society, it is well known, had the late excellent and learned Sir WILLIAM JONES for its Founder, and for its President many years; but since he has favoured the world with an account of its origin in the first volume of the work, we shall content ourselves with referring our Readers to that discourse, wherein they will find an ample display of its utility, and a detail of its objects of pursuit.

IN the dissertation on the Religious Ceremonies of the Hindus, p. 361, of the present volume, the author cites a passage which appears to have reference to the creation of the universe, and which seems, upon the whole, to bear some resemblance to the account given by Moses in the Pentateuch. This naturally leads us to consider the antiquity of both the Mosaic and Hindu Scriptures, and to compare, in some measure, the accounts given in each work relative to that important fact.

The writings of MOSES have generally been considered as more ancient than those of any other person; but the Hindu Scriptures, so far as the researches of several learned men have extended, appear to be of very high antiquity, and are even carried by some beyond the time of the Hebrew Lawgiver. Sir W. JONES, in his Preface to the "Institutes of Hindu Law; or the Ordinances of MENU, according to the Gloss of CULLU'CA," carries the highest age of the *Yajur veda* 1580 years before the birth of CHRIST, which is nine years previous to the birth of MOSES, and ninety before MOSES departed from Egypt with the Israelites. This date, of 1580 years before CHRIST, seems the more probable, because the Hindu sages are said to have delivered their knowledge orally. CULLU'CA BHATTA produced, what may be said to be very truly, the shortest, yet the most luminous; the least ostentatious, yet the most learned; the deepest, yet the most agreeable, commentary on the Hindu Scriptures, that ever was composed on any author ancient or modern,

dern, European or Asiatic; and it is this work to which the learned generally apply, on account of its clearness. We shall not, however, take up your time with a dissertation on the exact age of either the Hebrew or the Hindu Scriptures; both are ancient: let the learned judge: but some extracts from the Hindu and Hebrew accounts of the creation may serve to shew how much they agree together: whether the Hindu Bráhmens borrowed from MOSES, or MOSES from the Hindu Bráhmens, is not our present inquiry.

Extracts from the Laws of
MENU.

Extracts from the Writings
of MOSES.

THIS universe existed only in the first divine idea yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep; (chap. i. 5.)

Then the sole self-existing power, himself undiscerned, but making this world discernible, with five elements and other principles of nature, appeared with undiminished glory, expanding his idea, or dispelling the gloom. (ib. 6.)

He, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible

IN the beginning God created the heaven and the earth. (Gen. i. 1.)

parts,

MENU.

parts, who exists from eternity, even HE, the soul of all beings, whom no being can comprehend, shone forth in person. (ib. 7.)

He, having willed to produce various beings from his own divine substance, first with a thought created the waters, &c. (ib. 8.)

The waters are called *nárá*, because they were the production of NARA, or the spirit of God; and, since they were his first *ayana*, or place of motion, he thence is named NA'RA'YANA, or moving on the waters (ib. 10.)

FROM THAT WHICH IS, the first cause, not the object of sense, existing every where in substance, not existing to our perception, without beginning or end, was produced the divine male. (ib. 11.)

—He framed the heaven above and the earth beneath: in the midst he placed the subtile ether, the eight regions, and the permanent receptacle of waters. (ib. 13.)

MOSES.

And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. (ib. 2.)

And God said, Let us make man in our image. (ib. 26.)

And God said, Let there be a firmament in the midst of the waters; —and God called the firmament Heaven. (ib. 6, 8.)

—He

MENU.

—He framed all creatures. (ib. 16.)

—He too first assigned to all creatures distinct names, distinct acts, and distinct occupations. (ib. 21.)

—He gave being to time and the divisions of time, to the stars also, and the planets, to rivers, oceans, and mountains, to level plains, and uneven vallies. (ib. 24.)

MOSES.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind. And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind. (ib. 20, 21, 24.)

God brought every beast of the field unto Adam to see what he would call them. And God put the man into the garden of Eden to dress it and to keep it. Abel was a keeper of sheep, but Cain was a tiller of the ground. (ib. ii. 19, 15, iv. 2.)

God said, let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs, and for days, and for years.— And God made two great
To

MENU.

To devotion, speech, &c. for he willed the existence of all created things. (ib. 25.)

For the sake of distinguishing actions, He made a total difference between right and wrong. (ib. 26.)

—Having divided his own substance, the mighty Power became half male, half female. (ib. 32.)

He, whose powers are incomprehensible, having created this universe, was again absorbed in the Spirit, changing *the time of energy for the time of repose.* (ib. 56.)

Thus the accounts of MOSES and the Hindu Scriptures concerning the creation may be easily reconciled to each other. But it is not our intention to support the Hindu writings in preference to the Hebrew Pentateuch; all we desire is, that truth may be investigated, and that error may be exploded. There are many persons, no doubt, in the East better acquainted with the antiquity of the

MOSES.

lights; the greater light to rule the day, and the lesser light to rule the night. (Gen. i. 14, 16. see also chap. ii. 10, 11, 13, 14. & aliis locis.)

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. (ib. iv. 7. see also chap. ii. 16, 17.)

God created man in his own image; in the image of God created he him; male and female created he them. (ib. i. 27.)

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work;—and rested on the seventh day from all his work. (ib. ii. 1, 2.)

the Sanscrit books than we are, and by our intercourse with the Bráhmens and learned Pundits, much may be done towards a right discovery of this important matter. The Hindus have, for many ages, looked upon their Scriptures as a revelation from the Supreme Being of his mind and will concerning the works of his creation. They bring forward the Deity declaring his own mind, and think they have an indubitable right to follow the precepts which his word, according to their ancient lawgivers, contains. MOSES too, in his Pentateuch, tells us, that the Almighty ordered him to promulgate his law among the people, and to shew them the path in which they should walk. The Jews, and after them the Christians, have generally received MOSES's account as valid, and have consequently followed its dictates with a religious zeal. Enthusiasm among every description of people must certainly be despised, but zeal in contending for the truth is highly commendable in whomsoever it shall be found. Had the Hindu writings, divested of the fabulous passages, been disseminated in the Western world with as much energy as the works of MOSES have been spread abroad, perhaps they would likewise have found many admirers and advocates.

Sir W. JONES, speaking of the Laws of MENU, says, they contain abundance of curious matter extremely interesting both to speculative lawyers and antiquaries, with many beauties which need not be pointed out, and with many blemishes which cannot be justified or palliated. It is a system of despotism and priestcraft; both indeed limited by law, but artfully conspiring to give mutual

tual support, though with mutual checks: it is filled with strange conceits in metaphysics and natural philosophy, with idle superstition, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd and ridiculous; the punishments are partial and fanciful; for some crimes, dreadfully cruel, for others reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed: nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austere majesty, that sounds like the language of legislation, and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions, even to kings, are truly noble; and the many panegyrics on the *Gâyatri*, the *mother*, as it is called, of the *Vêda*, prove the author to have *adored* (not the visible material *sun*, but) *that divine and incomparably greater light*, to use the words of the most venerable text in the Indian Scripture, *which illumines all, delights all, from which all proceed, to which all must return, and which can alone irradiate* (not our visual organs merely, but our souls and) *our intellects*.

The writings of MOSES too, are not totally exempt from passages which, to the mere reason of humanity, carry with them the appearance of fiction or of cruelty. Thus the formation of woman by throwing ADAM into a deep sleep, and taking
a rib

a rib from his side, has long been matter of ridicule for the sons of infidelity; as have many other parts of the Pentateuch. But whatever opinion may be entertained of MENU and his laws, it must be remembered that they are revered as the word of God, by many millions of Hindus who compose several great nations, who are of vast importance to the political and commercial interests of Europe, whose well directed industry would add largely to the wealth of Great Britain, and who ask no greater compensation than protection for their persons and property, justice in their temporal concerns, indulgence to their old religion, and the benefit of those laws, which they hold sacred, and which alone they can understand.

ASIATIC

XVII.

A COMPARATIVE VOCABULARY

OF SOME OF THE LANGUAGES SPOKEN IN THE

BURMA EMPIRE.

By FRANCIS BUCHANAN, M. D.

TO judge from external appearance, that is to say, from shape, size, and feature, there is one very extensive nation that inhabits the east of *Asia*. It includes the eastern and western *Tartars* of the *Chinese* authors, the *Calmucs*, the *Chinese*, the *Japponese*, the *Malays*, and other tribes inhabiting what is called the Peninsula of *India* beyond the *Ganges*; and the islands to the south and east of this, as far at least as *New Guinea*. This, however, is speaking in a very general sense, many foreign races being intermixed with the nation, and, perhaps, many tribes belonging to it being scattered beyond the limits I have mentioned.

This nation may be distinguished by a short, squat, robust, fleshy stature, and by features highly different from those of an *European*. The face is somewhat in shape of a lozenge, the forehead and chin being sharpened, whilst at the cheek bones it is very broad; unless this be what is meant by the conical head of the *Chinese*, I confess myself at a loss to understand what that is. The eyebrows, or supercillary ridges, in this nation project very little, and the eyes are very narrow, and placed rather obliquely in the head, the external angles being the highest. The nose is very small, but has not, like that of the negro, the appear-

ance of having been flattened; and the apertures of the nostrils, which in the *European* are linear and parallel, in them are nearly circular and divergent; for the *septum narium* being much thickest towards the face, places them entirely out of the parallel line. The mouths of this nation are in general well shaped; their hair is harsh, lank, and black. Those of them that live even in the warmest climates, do not obtain the deep hue of the negro or *Hindu*; nor do such of them as live in the coldest countries, acquire the clear bloom of the *European*.

In adventitious circumstances, such as laws, customs, government, political maxims, religion, and literature, there is also a strong resemblance among the different states composing this great nation; no doubt arising from the frequent intercourse that has been among them.

But it is very surprising, that a wonderful difference of language should prevail. Language of all adventitious circumstances, is the surest guide in tracing the migrations and connections of nations; and how in a nation, which bears such strong marks of being one, radically the same, languages totally different should prevail, I cannot, at present, pretend to conjecture; but, in order to assist, in accounting for the circumstance, having, during my stay in the *Burma* empire, been at some pains to collect a comparative vocabulary of such of the languages spoken in it as opportunity offered, I have thought it might be curious to publish it. I am sensible of its many imperfections: but it is a beginning, which I hope hereafter to make more complete; and, where I fail, others, without doubt, will be more successful.

In all attempts to trace the migrations and connections of tribes by means of language, it ought to be carefully remembered, that a few coincidences, obtained by searching through the whole extent of two dictionaries,

dictionaries, it is by no means the least affinity; for our organs being only capable of pronouncing a certain, and that a very limited number of sounds, it is to be expected, according to the common course of chance, that two nations, in a few instances, will apply the same sound to express the same idea. It ought also to be observed, that in tracing the radical affinities of languages, terms of art, men's names, religious and law phrases, are, of all words, the most improper; as they are liable constantly to be communicated by adventitious circumstances from one race of men to another. What connection of blood have we, *Europeans*, with the *Jews*, from whom a very great proportion of our names and religious terms are derived? Or what connection have the natives of *Bengal* with the *Arabs* or *English*, from whom they have derived most of their law and political terms? With the former they have not even had political connection; as the phrases in question were derived to them through the medium of the *Persians* and *Tartars*. Two languages, therefore, ought only to be considered as radically the same, when, of a certain number of common words chosen by accident, the greater number have a clear and distinct resemblance. A circumstance, to which, if antiquarians had been attentive, they would have been saved from the greater part of that etymological folly, which has so often exposed their pleasing science to the just ridicule of mankind.

In the orthography I have had much difficulty. Two people will seldom write in the same way, any word or language with which they are unacquainted. I have attempted merely to convey to the *English* reader, without any minute attention to accent, or small variations of vowels, a sound similar to that pronounced; nor have I paid any attention to the orthography of the natives. This, in the *Burma* language, I might have done; but as I am not acquainted with the writing of the other tribes, I

thought it the safest method to express the sound merely. The following scheme of vowels, in order to read my vocabulary correctly, must be kept in mind:

A—pronounce as in the *English* words bad, bat, had, hat.

Aw—or broad *Scotch* a, as in bawd.

Ay—as the *English* a, in babe, bake, bare; day, pay, hay.

Ec—in order to avoid confusion, I use for the *English* e; as they have exactly the same sound.

Æ—I use for the *French* and *Scotch* é open.

U—I always found as in the word duck; using oo for its other sound, as in book.

Ou—I found as in found, bound.

Au—is nearly similar, but broader, a sound scarcely to be met with in the *English* language.

Ei—I use as the vowel in bind, find, &c.

Ai—nearly the same, but broader.

Oe—I use to express the *French* u.

} These two sounds, as far as I remember, are not used by the *English*.

It is to be observed, that the pronunciation, among all these tribes, to a stranger appears exceedingly inarticulate. In particular they hardly ever pronounce the letter R; and T, D, TH, S, and Z, are almost used indiscriminately. The same may be said of P and B. Thus the word for water, which the *Burmas* universally pronounce yoe, is written rae; and the *Palli* name for their capital city *Amarapoora*, is commonly pronounced *Amaapooya*. This indistinct pronunciation probably arises from the excessive quantity of betel, which they chew. No man of rank ever speaks without his mouth being as full as possible of a mixture of betel and nut, tobacco, quicklime, and spices. In this state he is nearly deprived of the use of his tongue in articulation, which,

which, although not the only organ of speech, is yet of such use in articulation, as to be commonly considered as such. Hence it is, that an indistinct articulation has become fashionable, even when the tongue is at liberty.

I shall begin with the *Burma* language as being at present the most prevalent. There are four dialects of it, that of the *Burma* proper, that of *Arakan*, that of the *Yo*, and that of *Tenasserim*.

The people called by us *Burmas*, *Bärmas*, *Vermas*, *Brimmas*, &c. stile themselves *Myammaw*. By the people of *Pegu*, they are named *Pummay*; by the *Karaya*, *Yoo*; by the people of *Cuffay*, *Awaw*; by the *Cuffay shau*, *Kammau*; by the *Chinese* of *Younan*, *Laumeen*; and by the *Aykobat*, *Anwa*. They esteem themselves to be descended from the people of *Arakan*, whom they often call *Myammaw gyee*, that is to say, great *Burmas*.

The proper natives of *Arakan*, call themselves *Yakain*, which name is also commonly given to them by the *Burmas*. By the people of *Pegu* they are named *Takain*. By the *Bengal Hindus*, at least by such of them as have been settled in *Arakan*, the country is called *Rossawn*, from whence, I suppose, Mr. RENNELL has been induced to make a country named *Roshawn* occupy part of his map, not conceiving that it would be *Arakan*, or the kingdom of the *Mugs*, as we often call it. Whence this name of *Mug*, given by *Europeans* to the natives of *Arakan*, has been derived, I know not; but, as far as I could learn, it is totally unknown to the natives and their neighbours, except such of them as by their intercourse with us have learned its use. The *Mahomedans* settled at *Arakan*, call the country *Rovingaw*, the *Persians* call it *Rekan*.

The third dialect of the *Burma* language is spoken by a small tribe called *Yo*. There are four governments of this nation, situated on the east side of the *Arakan* mountains, governed by chiefs of their own, but tributary to the *Burmas*.

The fourth dialect is that of what we call the coast of *Tenasserim*, from its city now in ruins, whose proper name was *Tanayntharee*. These people, commonly called by the *Burmas*, *Dawayza* and *Byeitza*; from the two governments, of which their country consists, have most frequently been subjected to *Siam* or *Pegu*; but at present they are subjects of the *Burma* king.

Although the dialects of these people, to one another, appear very distinct, yet the difference consists chiefly in such minute variations of accent as not to be observable by a stranger. In the same manner as an *Englishman*, at first, is seldom able to distinguish even the *Aberdeen* accent from that of the other shires of *Scotland*, which to a *Scotchman* appears so different; so, in most cases, I could perceive no difference in the words of these four languages, although among the *Burmas*, any of the provincials, speaking generally, produced laughter, and often appeared to be with difficulty understood. I shall, therefore, only give a list of the *Burma* words; those of the other dialects are the same, where difference is not mentioned.

1. English.	Myammaw.	Yakain.	Tanaynthares.	Yo.
1 Sun	Nay	—	—	—
2 Moon	La	—	—	—
3 Star	Kyee	Kyay	—	Kay
4 Earth	Myacgyee	—	—	—
5 Water	Yæ	Ree	—	Ræ
				6 Fire

<i>English.</i>	<i>Myammaw.</i>	<i>Yakain.</i>	<i>Tanayntharee.</i>	<i>Yo.</i>
6 Fire	Mee	—	—	—
7 Stone	Kiouk	—	—	Kioukay
8 Wind	Læ	Lee	—	—
9 Rain	Mo	—	—	—
10 Man	Loo	—	—	—
11 Woman	Meemma	—	—	—
12 Child	Loogalay	*Loohee	—	—
13 Head	Kaung	—	—	—
14 Mouth	Parat	—	—	—
15 Arm	Læmmaung	—	—	—
16 Hand	Læk	—	—	Laik
17 Leg	Kæthalour	—	—	Saloongfa
18 Foot	Kiæbamo	—	—	—
19 Beast	Taraitram	—	—	—
20 Bird	Hugæk	—	—	Knap
21 Fish	Ngaw	—	—	—
22 Good	Kaung	—	—	—
23 Bad	Makaung	—	—	—
24 Great	Kyee	—	—	—
25 Little	Ngay	—	—	—
26 Long	Shay	—	—	Shæ
27 Short	Ato	—	—	To
28 One	Teet	—	—	—
29 Two	Hueet	—	—	—
30 Three	Thoum	—	—	—
31 Four	Lay	—	—	—

* Literally, a little man.

<i>English.</i>	<i>Mayammaw.</i>	<i>Yakain.</i>	<i>Tanayntharee.</i>	<i>Yo.</i>
32 Five	Ngaw	—	—	—
33 Six	Kiouk	—	—	—
34 Seven	Kuhnecet	—	—	—
35 Eight	Sheet	—	—	—
36 Nine	Ko	—	—	—
37 Ten	Tazay	—	—	—
38 Eat	Zaw	—	—	—
39 Drink	Thouk	—	—	—
40 Sleep	Eit	—	—	—
41 Walk	Xleen	Hlay	—	Hlay
42 Sit	Tein	—	—	—
43 Stand	Ta	Mateinay	—	Mateenahay
44 Kill	That	Sot	—	Afatu
45 Yes	Houkkay	—	—	—
46 No	Mahouppoo	—	—	—
47 Here	Deemaw	—	—	Thaman
48 There	Homaw	—	—	—
49 Above	Apomaw	—	—	Apobau
50 Below	Houkmaw	—	—	Auk

The next most prevalent language in *India* beyond the *Ganges*, is what we call the *Siammese*, a word probably corrupted from the *Shan* of the *Burmas*. The *Siammese* race occupies the whole frontier of *Yunan*, extending on the east to *Tonquin* and *Cochinchina*, and on the south, down to the sea. It contains many states or kingdoms, mostly subject or tributary to the *Burmas*. I have only procured vocables of three of its dialects, which I here give complete, as they differ considerably.

The first dialect is that of the kingdom of *Siam*, the most polished people of eastern *India*. They called themselves to me simply *Tai*; but Mr. LOUBERE says, that in order to distinguish themselves from a people to be afterwards mentioned, they add the word *Nay*, which signifies little. By the *Burmas*, from the vulgar name of their former capital city, they are called *Yodaya*; by the people of *Pegu* they are named *Seem*; and by the *Chinese* of *Yunan*, *Syianlo* or *Kyænlo*.

The second dialect of the *Siammese* language which I shall mention, is that of a people, who, to me, also called themselves simply *Tai*. I believe, however, they are the *Tai-yay*, or great *Tai*, of Mr. LOUBERE. They have been long subject to the *Burmas*, who call them *Myelapshan*; by the people of *Pegu* they are named *Sawn*; *Thay* by the *Karayn*; *Looktai* by the *Katheethan*; *Kabo* by the people of *Kathee* or *Cuffay*; *Pawyee* by the *Chinese*; and to me they were named *Lau* by the *Siammese* proper. Their country towards the north lies between the west side of *Yunan* and the *Erawade* or great *Burma* river, descending down its eastern bank a considerably way; it then extends along the south side of *Yunan* till it comes to the *Loukiang* or river of *Martaban*, which forms its eastern boundary; on the south it extends to no great distance from *Martaban*; and on the west it is separated from *Burma* proper by a chain of mountains, that pass about fifteen miles to the east of *Ava*.

The third dialect of the *Siammese* language is that of a people called, by the *Burmas*, *Kathee Shawn*: to themselves they assume the name of *Tai-loong*, or great *Tai*. They are called *Moitay Kabo*, by the *Kathee* or people of *Cuffay*. They inhabit the upper part of the *Kiaynduayn* river, and from that west to the *Erawade*. They have, in general, been subject to the king of *Munnypura*; but, at present, are tributary to the *Burma* monarch.

II. English.	Tainay.	Taiyay.	Tai-loong.
1 Sun	Rocn	Kawan	Kangoon
2 Moon	Sun	Loen	Noon
3 Stars	Dau	Lau	Nau
4 Earth	Dcen	—	Neen
5 Water	Nam	Nawh or Naum	Nam
6 Fire	Fai	Fai	Pui
7 Stone	Hin	—	Heen
8 Wind	Lam	Loum	Loom
9 Rain	Fon	Foon	Poon
10 Man	Kon	Kon	Koon
11 Woman	Pooen	Paeyen	Pawneen
12 Child	Daeknooe	Lawen	Lookwoon
13 Head	Seeza	Ho	Hoo
14 Mouth	Pawk	Tfop	Pawk
15 Arm	Kayn	Komooee	Moo
16 Hand	Moo	Mooee	Pawmoo
17 Leg	Naung	Koteen	Hooko
18 Foot	Langteen	Swateen	Lungdin
19 Beast	Sawt	—	Nook
20 Bird	Noup	Naut	Nook
21 Fish	Plaw	Paw	Paw
22 Good	Dee	Lee	Wanoo
23 Bad	Maidee	Malee	Mowan
24 Great	To	Loung	Loong
25 Little	Layt	Laik	Unleek
26 Long	Yan	Yan	Anyou
27 Short	San	Lot	Unlot

<i>English.</i>	<i>Tai-nay.</i>	<i>Tai-yay.</i>	<i>Tai-loong.</i>
28 One	Noong	Noo	Aning
29 Two	So	Sang	Sowng
30 Three	Sam	Sam	Sam
31 Four	See	Shee	Shee
32 Five	Haw	Haw	Haw
33 Six	Hok	Houk	Hook
34 Seven	Kyæt	Sayt	Seet
35 Eight	Payt	Payt	Pæt
36 Nine	Kawo	Kaw	Kau
37 Ten	Seet	Sheet	Ship
38 Eat	*Kyeen Kau	Kyeen Kau	Kyeen Kau
39 Drink	Kyeen Nam	Kyeen Nawm	Kyeen Nam
40 Sleep	Non	Non	Non
41 Walk	Teco	Hoe	Pei
42 Sit	Nanon	Nawn	Nung
43 Stand	Yoon	Lootfook	Peignung
44 Kill	Kaw	Po	Potai
45 Yes	O	Sai	Munna
46 No	Maishai	Moïai	Motfau
47 Here	Teenee	Teenai	Teenay
48 There	Teenon	Teepoon	Ponaw
49 Above	Bonon	Teenaipoon	Nooa
50 Below	Kang lang	Tectai	—

The next language, of which I shall give a specimen, is that of the people who call themselves *Moitay*.

* Kau is rice, and Nam is water. Here, therefore, we have a nation with no word to express the difference between eating and drinking. The pleasures of the table must be in little request with them.

Their

Their country is situated between *Sylhet* in *Bengal* and that of the *Tailoong* above-mentioned: to the north of it is *Affam*; on the south *Arakan*, and the rude tribes bordering on that kingdom. Their capital city they name *Munnypura*. By the people of *Bengal* they are called *Muggaloos*, an appellation with which those we saw at *Amarapura* were totally unacquainted. This name, however, *Europeans* have applied to the country, turning it at the same time into *Meckley*. *Kathee* is the name given to this people by the *Burmas*, which we also have taken for the name of the country, and corrupted into *Cuffay*. Mr. RENNEL having from *Bengal* obtained information of *Meckley*, and from *Ava* having heard of *Cuffay*, never conceived that they were the same, and, accordingly, in his map of *Hindustan*, has laid down two kingdoms, *Cuffay* and *Meckley*; for which, indeed, he had sufficient room, as by Captain BAKER'S account he had been induced to place *Ava* much too far to the east.

III. English.	Moitay.	English.	Moitay.
1 Sun	Noomeet	13 Head	Kop Kok
2 Moon	Taw	14 Mouth	Seembaw
3 Stars	Towang Mee- zat	15 Arm	Pambom
4 Earth	Leipauk	16 Hand	Khoit
5 Water	Eesheen	17 Leg	—
6 Fire	Mee	18 Foot with the ankle	Kho
7 Stone	Noong Loong	19 Beast	—
8 Wind	Noosheet	20 Bird	Oofaik
9 Rain	No	21 Fish	Ngaw
10 Man	Mee	22 Good	Pawee or Pai
11 Woman	Noopee	23 Bad	Pattay
12 Child	Peeka	24 Great	Sauwee

25 Little

<i>English.</i>	<i>Moitay.</i>	<i>English.</i>	<i>Moitay.</i>
25 Little	Apeekauk	38 Eat	Sat
26 Long	Afamba	39 Drink	Tawee
27 Short	Ataymba	40 Sleep	Keepce
28 One	Amaw	41 Walk	Kwnee
29 Two	Anee	42 Sir	Pummee
30 Three	Ahoom	43 Stand	Lapee
31 Four	Maree	44 Kill	Hallo
32 Five	Mangaw	45 Yes	Mancee
33 Six	Torok	46 No	Nattay
34 Seven	Tarayt	47 Here	Mashee
35 Eight	Neepaw	48 There	Ada
36 Nine	Mapil	49 Above	Mataka
47 Ten	Tarraw	50 Below	Maka

In the intermediate space between *Bengal*, *Arakan*, the proper *Burma*, and the kingdom of *Munnaypura*, is a large mountainous and woody tract. It is occupied by many rude tribes. Among these, the most distinguished, is that by the *Burmas* called *Kiayn*, from whom is derived the name of the great western branch of the *Erawade*, for *Kiaynduayn* signifies the fountain of the *Kiayn*. This people calls itself *Koloun*, and it seems to be a numerous race, universally spoken of, by its neighbours, as remarkable for simple honesty, industry, and an inoffensive disposition.

<i>IV. English.</i>	<i>Koloun.</i>	<i>English.</i>	<i>Koloun.</i>
1 Sun	Konee	4 Earth	Day
2 Moon	Klow	5 Water	Tooce
3 Star	Affay	6 Fire	May

7 Stone

<i>English.</i>	<i>Koloun.</i>	<i>English.</i>	<i>Koloun.</i>
7 Stone	Aloong	29 Two	Palmee
8 Wind	Klee	30 Three	Patoon
9 Rain	Yoo	31 Four	Poonhee
10 Man	Kloun	32 Five	Poonho
11 Woman	Patoo	33 Six	Poofouk
12 Child	Saemee	34 Seven	Pooæfæ
13 Head	Mulloo	35 Eight	Pooæfay
14 Mouth	Mawkoo	36 Nine	Poongo
15 Arm	Maboam	37 Ten	Poohaw
16 Hand	Mukoo	38 Eat	Kayawæ
17 Leg	Manwam	39 Drink	Koyawce
18 Foot	Kopaung	40 Sleep	Eitsha
19 Beast	Pakyoo	41 Walk	Hlayæshoe
20 Bird	Pakyoo	42 Sit	Own
21 Fish	Ngoo	43 Stand	Undoon
22 Good	Poælahoe	44 Kill	Say,oe
23 Bad	Sælahoe	45 Yes	Afhæba
24 Great	Ahlayn	46 No	Sechay
25 Little	Amee	47 Here	Næa
26 Long	Afaw	48 There	Tfooa
27 Short	Sooæhay	49 Above	Akloengung
28 One	Moo	50 Below	Akoa

Another rude nation, which shelters itself in the recesses of hills and woods, from the violence of its insolent neighbours, is named by the *Burmas Karayn*; and *Kadoon* by the people of *Pegu*. They are most numerous in the *Pegu* kingdom, and like the *Kiayn* are

are distinguished for their innocence and industry. By the *Burmas* they are said to be of two kinds; *Burma* and *Talain Karayn*. Some of them, with whom I conversed, seemed to understand this distinction, calling the former *Passooko* and the latter *Maploo*. This, however, probably arose from these individuals being better acquainted with the *Burma* ideas, than the generality of their countrymen; for the greater part of those, with whom I conversed, said that all *Karayn* were the same, and called them *Play*. I am, however, not certain if I understood them rightly; nor do I know, that I have obtained the proper name of this tribe. I have given a vocabulary of each of these, who seemed to understand the distinction of *Burma* and *Talain Karayn*, and two of different villages who did not understand the difference; for in this nation I found the villages differing very much in dialect; even where not distant, probably owing to their having little communication one with another. It must be observed, that in using an interpreter, one is very liable to mistakes, and those I had were often very ignorant.

V. English.	<i>Passooko.</i>	<i>Maploo.</i>	<i>Play, No. 1.</i>	<i>Play, No. 2.</i>
1 Sun	Moomay	Moo	Mooi	Moomay
2 Moon	Law	Law	Law	Poolaw
3 Stars	TSaw	Sheeaw	Shaw	Shaw
4 Earth	Katchay- koo	Kolangkoo	Kako	Laukoo
5 Water	Tee	Tee	Tee	Tee
6 Fire	Mee	Meeung	Meea	Mee
7 Stone	Loe	Loong, Noong— Lung	—	Loung
8 Wind	Kallee	Lee	Lee	Lee
9 Rain	Tachoo	Tchatchang	Moko	Moko
10 Man	Paganyo	Pashaw	Pasha	Paploom or Pasha
11 Wo- mah	Pomoo	Pomoo	Pummee	Pammoe
VOL. V.		P		12 Child

<i>English.</i>	<i>Paffooko.</i>	<i>Maploo.</i>	<i>Play, No. 1.</i>	<i>Play, No. 2.</i>
12 Child	Pozaho	Poffaw	Napootha	Apoza
13 Head	Kozohui	Kohui	Kohui	Pokoohui
14 Mouth	Patako	Pano	Ganoo	Pano
15 Arm	Tchoobaw- lee	Tchoobaw- lee	Atfyoodoo	Tchoobaw- lee
16 Hand	Patchoo	Poitchoo	Kutshoo	Tchooafee
17 Leg	Kadoe	Pokaw	Kandoo	Kandoo
18 Foot	Konyawko	Kanyakoo	Kanyako	Kanyafaw
19 Beast	T'hoo	Too	—	—
20 Bird	T'hoo	Too	Kalo	To
21 Fish	Nyaw	Zyaw	Ya	Ya
22 Good	Ngeetchaw maw	Ngee	Gyee	Gyee
23 Bad	Taw ngee baw	Nguay	Gyeeay	Gyeeay
24 Great	Pawdoo	Hhoo	Uddo	Doo
25 Little	Tchecka	Tchei	Atfei	Atfee
26 Long	To atcho maw	T'ho	Loeya	Ato
27 Short	P'hecko	P'hoe	Apoe	Apoe
28 One	Taydoe	Nadoe	Laydoe	Laydoe
29 Two	Kee-doe	Nee-doe	Nee-doe	Nee-doe
30 Three	So-doe	Song-doe	Soung-doe	Soung-doe
31 Four	Looee-doe	Lee-du	Lee-doe	Lee-doe
32 Five	Yay-doe	Yay-doe	Yay-doe	Yay-doe
33 Six	Hoo-doe	Hoo-doe	Koo-doe	Koo-doe
34 Seven	Nooee-doe	Noay-doe	Noæ-doe	Noæ-du
35 Eight	Ho-doe	Ho-doe	Ko-doe	Ko-doe
36 Nine	Kooee-doe	Kooee-doe	Kooee-doe	Kooee-doe
37 Ten	Tatchee	Leitchee	Taffee	Laytfee
38 Eat	Po, o	Aw	Ang	Arg

39 Drink

<i>English.</i>	<i>Paffooko.</i>	<i>Maploo.</i>	<i>Play, No. 1.</i>	<i>Play, No. 2.</i>
39 Drink	Oo	O	O	O
40 Sleep	Prammee	Mee	Mee	Mee
41 Walk	Latcholia	Leetalay	Rakuæ	Lakuæ
42 Sit	Tcheenaw	Tfeingaw	Tylana	Tfayna
43 Stand	Tchocto	Tchonto	Tfayna la-	Gnaythoe
			gay	
44 Kill	Klo	P'hee	Pætegui	Paythee
45 Yes	Maylee	Moayyoo	Moiyoo	Moithay
46 No	Tamaybaw	Moæ	Moi	Moi
47 Here	Loee	Layee	Leyoo	Layee
48 There	Lubanee	Loo	Læyo	Læyo
49 Above	Mokoo	Mokoo	Læpanko	Læpanko
59 Below	Hokoo	Lankoo	Læpaula	Læpaula

To this kingdom, the natives of which call themselves *Moan*, we have given the name of *Pegu*, a corruption of the vulgar appellation of its capital city *Bagoo*; the polite name of the city among its natives having been *Dam Hanga*, as among the *Burmas* *Hanzawade*. This people are named *Talain* by the *Burmas* and *Chinese* of *Yunan*; *Lawoo* by the *Karays*; and *Tarain* by the *Tai-loong*: their kingdom extends along the mouths of the two great rivers *Erawade* and *Thauluayn*, or of *Ava* and *Martaban*, from the frontiers of *Arakan* to those of *Siam*.

VI. <i>English.</i>	<i>Moan.</i>	<i>English.</i>	<i>Moan.</i>
1 Sun	Knooay	5 Water	Nawt
2 Moon	Katoo	6 Fire	Komot
3 Stars	Shawnaw	7 Stone	—
4 Earth	Toe	8 Wind	Kyeaw

<i>English.</i>	<i>Moan.</i>	<i>English.</i>	<i>Moan.</i>
9 Rain	Proay	31 Four	Pou
10 Man	Puee	32 Five	Soon
11 Woman	Preau	33 Six	Teraw
12 Child	Koon	34 Seven	Kapo
13 Head	Kadap	35 Eight	Tatfam
14 Mouth	Paun	36 Nine	Kaffee
15 Arm	Toay	37 Ten	Tfo
16 Hand	Kanna Toay	38 Eat	Tfapoung. Poung, I believe, is rice.
17 Leg	Kadot-prawt	39 Drink	Saung nawt. Nawt is water
18 Foot	Kanat zein	40 Sleep	Steik
19 Beast	—	41 Walk	Au
20 Bird	Seen ngat	42 Sit	Katcho
21 Fish	Kaw	43 Stand	Katau
22 Good	Kah	44 Kill	Taw
23 Bad	Hookah	45 Yes	Taukua
24 Great	Mor	46 No	Auto
25 Little	Bok	47 Here	Noomano
26 Long	Kloein	48 There	Taoko
27 Short	Klee	49 Above	Tatoo commooee.
28 One	Mooi	50 Below	Tauamo
29 Two	Bau		
30 Three	Pooi		

These fix are all the languages of this great *eastern* nation, of which, during my stay in the *Burma* empire, I was able to procure vocables sufficient for my purpose. Although they appear very different at first sight,

fight, and the language of one race is totally unintelligible to the others, yet I can perceive in them all some coincidences; and a knowledge of the languages, with their obsolete words, their phrases, their inflections of words, and elisions, *euphoniæ causa*, would, perhaps, shew many more. Those that have the greatest affinity are in Tab. I. IV. and V. Mr. GILCHRIST, whose knowledge of the common dialects in use on the banks of the *Ganges* is, I believe, exceeded by that of no *European*, was so obliging as to look over these vocabularies; but he could not trace the smallest relation between the languages.

I shall now add three dialects, spoken in the *Burma* empire, but evidently derived from the language of the *Hindu* nation.

The first is that spoken by the *Mohammedans*, who have been long settled in *Arakan*, and who call themselves *Rooinga*, or natives of *Arakan*.

The second dialect is that spoken by the *Hindus* of *Arakan*. I procured it from a *Bráhmen* and his attendants, who had been brought to *Amarapura* by the king's eldest son, on his return from the conquest of *Arakan*. They called themselves *Rossawn*, and, for what reason I do not know, wanted to persuade me that theirs was the common language of *Arakan*. Both these tribes, by the real natives of *Arakan*, are called *Kulaw Yakain*, or stranger *Arakan*.

The last dialect of the *Hindu* nation which I shall mention is, that of a people called by the *Burmas* *Aykobat*, many of whom are slaves at *Amarapura*. By one of them I was informed, that they called themselves *Banga*; that formerly they had kings of their own, but that, in his father's time, their kingdom had been overturned by the king of *Munnypura*, who carried away a great part of the inhabitants to his residence.

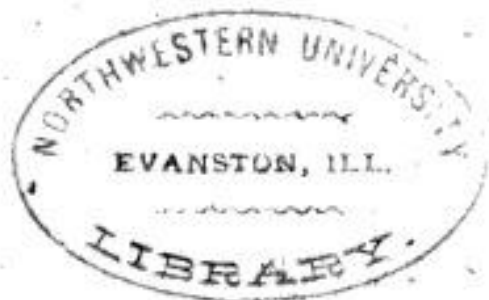
When that was taken last by the *Burmas*, which was about fifteen years ago, this man was one of the many captives who were brought to *Ava*. He said also, that *Banga* was seven days' journey fouth-west from *Munnypura*; it must, therefore, be on the frontiers of *Bengal*, and may, perhaps, be the country called in our maps *Cashar*.

Mr. GILCHRIST has been so good as to examine particularly these two dialects, and to mark thus (*) those words, which come nearest the *Hindustanee* spoken on the *Ganges*; and thus (†) those not so evidently in connection with the same, but which shew resemblance by analogy.

<i>English.</i>	<i>Rooinga.</i>	<i>Rossawn.</i>	<i>Banga.</i>
1 Sun	Bel	*Sooja	Baylee
2 Moon	Sawn	Sundfa	Satkan
3 Stars	Tara	*Nokyoto	*Tara
4 Earth	Kool'	Murtika	*Matee
5 Water	Pannæ	*Dsol	*Pannæ
6 Fire	Auin	*Aagancee	Zee
7 Stone	Sheel	*Sheel	*Heel
8 Wind	Bau	*Pawun	*Bo
9 Rain	Jorail	†Bistee	*Booun
10 Man	Manush	†Moanufa	*Manoo
11 Woman	Meealaw	Stree	Zaylan
12 Child	Gourapa	*Balouk	Sogwo
13 Head	Mata	Mustok	Teekgo
14 Mouth	Gall	Bodon	Totohan

<i>English.</i>	<i>Rooinga.</i>	<i>Roffawn.</i>	<i>Banga.</i>
15 Arm	Bahara	*Baho	Paepoung
16 Hand	Hat	Ofto	Hatkan
17 Leg	Ban	†Podo	Torooa
18 Foot	Pau	Pata	Zankan
19 Beast	—	Zoomtroo	Safee fangee
20 Bird	Paik	†Pookyee	†Pakya
21 Fish	Maws	Mootfæ	†Mas
22 Good	Goom	Gam	Hoba
23 Bad	Goom nay	Gumnay	Hoba nay
24 Great	Boddau	Dangor	Domorgo
25 Little	Thuddee	*Tfooto	Hooroogo
26 Long	Botdean	Deengol	Deengul
27 Short	Banick	*Batee	*Batee
28 One	Awg	*Aik	*Ak
29 Two	Doo	*Doo	De
30 Three	Teen	*Teen	†Teen
31 Four	Tchair	*Tfar	*Saree
32 Five	Panfoee	*Paus	*Pas
33 Six	Saw	*Tfo	*Tfæ
34 Seven	Sat	*Sat	*Hat
35 Eight	Awtoa	†Afto	*Awt
36 Nine	Nonaw	*No	*No
37 Ten	Duffoa	*Dos	*Dos
38 Eat	Kau	*Kawai	†Kæk
39 Drink	Karin	Kawo	†Peek

<i>English.</i>	<i>Rooinga.</i>	<i>Roffawn.</i>	<i>Banga.</i>
40 Sleep	Layrow	†Needfara	Hooleek
41 Walk	Pawkay	Bayra	†O-teea-ootea
42 Sir	Boihow	†Boesho	†Bo
43 Stand	Tcheilayto	*Karao	†Oot
44 Kill	Marim	*Maro	*Mar
45 Yes	Hoi	Oir	Oo
46 No	Etibar	*Noay	*Naway
47 Here	Hayray	Etay	Erang
48 There	Horay	Horay	Orung
49 Above	Ouchalo	*Ooper	Gos
50 Below	Ayray	Hayray	†Tel



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