

THE
BIBLICAL REPERTORY.

JANUARY, 1834.

No. I.

ART. I.—*Remarks on the Epistles of Ignatius.*

THE Epistles of Ignatius may be said to be the sheet-anchor of diocesan Episcopacy. They are implicitly relied on, continually quoted, and made the subject of unceasing boast, as decisive witnesses for prelatical bishops. Whatever testimony may be doubtful on the subject, *this* has been pronounced, for more than two centuries, altogether unquestionable. In short, so much has been said concerning these Epistles, in reference to the Episcopal controversy, that the opinion seems with many to be taken for granted, that if their authenticity can be established, the cause of Presbyterianism is, of course, defeated. On this account, we presume that a few simple statements respecting the history and character of the Epistles in question, will not be uninteresting to our readers.

Ignatius, as Eusebius tells us, was bishop or pastor of Antioch, early in the second century. Where he was born; how educated; when, or by what means, converted to the Christian faith; and at what time inducted into the pastoral charge of the church of Antioch—are all points concerning which nothing is now known. Some of the ancients alleged that he was the “child”.

always been controverted, not only between us and them, but even among themselves, at least till the Council of Trent? And this upon such unreasonable terms, that we must either yield this point to them or else renounce a doctrine agreed on both sides to be revealed in Scripture.

“To show the unreasonableness of this proceeding, let us suppose a priest of the church of Rome pressing a Jew or Turk to the belief of transubstantiation, and because one kindness deserves another, the Jew or Turk should demand of him the belief of all the fables in the Talmud, or in the Alcoran; since none of these, nor indeed all of them together, are near so absurd as transubstantiation: Would not this be much more reasonable and equal than what they demand of us? Since no absurdity, how monstrous and big soever, can be thought of, which may not enter into an understanding in which a breach hath been already made, wide enough to admit transubstantiation. The priests of Baal did not half so much deserve to be exposed by the prophet for their superstition and folly, as the priests of the church of Rome do for this senseless and stupid doctrine of theirs with a hard name. I shall only add this one thing more, that if this doctrine were possible to be true, and clearly proved to be so; yet it would be evidently useless and to no purpose. For it pretends to change the substance of one thing into the substance of another thing that is already, and before this change is pretended to be made. But to what purpose? Not to make the body of Christ, for that was already in being, and the substance of the bread is lost, nothing of it remaineth but accidents, which are good for nothing and indeed are nothing when the substance is destroyed.”

ART. V.—*Notices of the Monosyllabic Languages of South Eastern Asia. From the German of Adelung.*

J. W. Alexander
 PREFATORY REMARKS.

THERE is no part of the world which is at this time more interesting to the Christian philanthropist, than the populous countries on the south-eastern part of Asia. Comprising, as they do, a third of the human race, they cannot but attract and stimulate the enterprise of the church. And as, in the prosecution of the missionary work, language is a prime instrument, it is natural to feel a corresponding solicitude to know something of the remarkable tongues and dialects into which the word of God is to be translated. To the missionary, this is all-important; to the candidate for the missionary service, it is full of interest; and to those who devise and mature at home the plans for foreign

labour, general views on this subject are by no means without their value.

When we come to look more closely at the structure of these languages, we are startled at the philological anomaly, that they are absolutely monosyllabic. This characteristic throws into a natural family a number of tongues which could scarcely upon any other principle be classified. It is to this family that we now invite the reader's attention; and the discussion which follows is one which need not alarm even the unlearned, since it requires no previous acquaintance with foreign languages, to make it intelligible.

The *MITHRIDATES*, of Adelung, from which our article is taken, is one of the most celebrated productions of modern learning; as it proposes to give some account of all known tongues, and contains specimens of the Lord's prayer in about five hundred languages. *John Christopher Adelung* was a native of Pomerania, and was born in 1732. He was successively honoured with the situations of Professor at Erfurt, Chief librarian and Court counsellor at Dresden. He is the author of many works in philology, grammar, and lexicography. The first volume only of the *Mithridates* was completed by himself. The remaining volumes were compiled with the aid of his notes, by *VATER* of Halle, who was assisted by the *HUMBOLDTS*.

The translation which follows is somewhat modified by the occasional omission of paragraphs relating to mere history or bibliography. No corrections have been made in order to make it correspond with the recent changes in those countries.

It is to be observed, that with very few exceptions, the German orthography of foreign words has been retained; not only because the precision of the German alphabet is peculiarly great, but because important and injurious changes would be unavoidable, in the attempt to transfer the sound through letters of different powers.

It will, of course, be understood, that we are far from coinciding with some of the opinions expressed by Adelung, with regard to the origin of language and the primitive state of man.

MONASYLLABIC LANGUAGES.

The residence of the monosyllabic languages is in south-eastern Asia, by which is meant Tibet, China, and the northern region of further India with the rich tracts of Ava, Pegu, Siam, Tunkin, Cochin China, Camboja and Laos. These, taken together, constitute the eighth part of Asia, on which upon a surface of one hundred and thirty thousand German square miles, we may

reckon that between a hundred and fifty and a hundred and eighty millions of men utter this earliest language of the human race.* It is surprising that the missionaries at Peking constantly represent China as the only country in the world which has a monosyllabic language, while the other kingdoms were so near. Of the grammatical character of these tongues I have already said something, and shall treat it more fully in the sequel.

I will here make the general observation, that the few words possessed by these languages are properly not so much words, as merely the material for words, rough radical sounds, which have no indication of relative or accessory ideas. In Chinese, *co* is much the same as the radical *hab* in German; with this difference, that the German can hence form *haben*, *ich habe*, *du hast*, *wir haben*, *ich hatte*, *die haben*; while the Chinese retain the former root unaltered, and must either omit all the secondary modifications, or express them by a difficult circumlocution. In consequence of the paucity of words there results a multitude of figurative meanings, in which all these people peculiarly delight, and in which the license of their glowing fancy is often insufferable to Europeans; to express these, the tone or accent, with which the word is uttered in each of its meanings, lends aid to a certain extent. It is easy to perceive, that languages so barren as these, which convey only the most necessary fundamental ideas, unconnected and unblended among themselves, must open a wide field, even in common life, for obscurity and ambiguity, while for scientific conceptions they are absolutely unfit; hence the people who speak them, remain always children in understanding, and advance little beyond the accomplishment of mechanical adroitness. Whatever efforts the Chinese may make, so long as he adheres to his language, it is entirely impossible for him to appropriate the arts and sciences of the European.†

Yet the whole material lies in readiness for the further improvement of their languages, by means of flexion, derivation, and composition, if there were only intelligence to make the proper application. Even at present these nations express

* This is certainly a low estimate. Half a century ago the Abbe Grosier set down the population of the Chinese empire alone at one hundred and ninety eight millions. Sir George Staunton, who accompanied Lord Macartney to China in 1793, copied from the public documents the returns of the previous year which made the population three hundred and thirty three millions. Judicious and capable investigators believe that this statement is not extravagant. See *Chinese Repository*, Vol. I.—TRANS.

† For the encouragement of Christian effort, however, it may be observed, that when the minds of a people are illuminated, their very language changes in due proportion. Such has been the effect of the gospel on many a rude dialect.—TRANS.

many of the more prominent relations and shades of thought, but they take no pains to convey those which are more recondite, by means of particular words. To indicate the plural, the Chinese have the words *tem* (other,) and *poy* and *muen* (many.) They mark the genitive, by the words *tie* and *tschi*: *Lum tie foe*, the serpent's bite. In Barman, *to* denotes the plural, and *i* the genitive, (as in Latin and Mantshur): *sa ken*, master; *sa ken i*, of the master; *sa ken to*, the masters. One might suppose that they could join these particles together so as to decline the words thus: *Kiaytem*, *Lupoy*, *Yunmen*, *Sakeni*, *Sukento*. But here the system of tones presents an obstacle. The appended syllable loses its tones in derived and inflected words, and thus is deprived of its exact signification. This would here be inadmissible, as every syllable has more than one meaning, and each of these meanings depends on the nature of the tone. So that this tone cannot be abstracted, without bringing still greater obscurity into the language, and destroying its entire structure.

All other nations of the earth, it is true, rude and uncultivated as they might otherwise be, have succeeded in rising above this obstacle, to the great advantage of their respective tongues in clearness and euphony; and it must ever appear wonderful that such populous nations, which had very early arrived at a certain degree of cultivation, should have clung for so many centuries to their monosyllabic poverty.

In addition to the force of habit, always strongest under a burning heaven, where mental and bodily inaction are prerogatives of divinities and princes, we find the chief cause in their separation from the rest of the world, since they are cut off on two sides by the ocean, and on two sides by impassable mountain ranges. There has therefore been no change in the great mass of their inhabitants, but they descend in direct line from the first settlers, who alighted here in the infancy of the world. These mighty barriers of nature for many years protected them against the influence of their sons who had emigrated, and who in the rough and boundless plains of middle Asia, had degenerated into barbarians. These influences must indeed have been very feeble, in primitive ages, before the wanderers felt in their immense tracts the pressure of population, and hence for a long time they continued to go on quietly in their course of culture and increase. And when afterwards the barbarians who used polysyllabic dialects, scaled the mighty boundaries, the languages and manners which were deeply fixed remained unshaken in their great extent and internal fulness. The most numerous invaders would be weak against so many millions as are spread over China and Tibet; and even though the invaded

people, in consequence of effeminate imbecility and a torrid climate, should crouch to the wild prowess of rude barbarians, they would still continue numerous enough, to preserve their manners and language free from their influence.

I will not then assert that the tongues now spoken in these countries are the very same which were formed at the origin of the human race, and which received the finishing touch from necessity. From the variety of these languages and their dialects, it is clear, that no tongue is too poor to undergo manifold changes. Time and circumstances have here exerted their usual influence upon the pronunciation, tone, and meaning; but the form and the whole structure are almost entirely such as we are constrained to imagine of the dawn of human intellect.*

Let it be further observed, that partly from the mild climate, partly from the interior vastness, which soon wore away the rough points of the barbarians, all these people are generally soft and pliable, and possess a certain middling kind of culture, which, however, in relation to arts and sciences consists more in manual dexterity, in recipes and formulas, than in genius or principles. Circumspect, and (for men of warm blood) cautious, even to the extreme of hesitation in all they do, they carry courtesy and ceremony to the verge of punctilio; so that poor as their languages are in every other point of view, they are rich in the manifold expression of degrees and relations between the speaker and the person addressed. Beyond this they are, like all half-civilized men, covetous, suspicious, and dishonest, especially towards foreigners, and in war and revenge cruel to the extreme of inhumanity.

All these nations have, in greater or less degrees, the remarkable and unpleasant Mongal configuration of countenance, flat faces, small squinting eyes, and broad noses. One might have been led to suspect that this contour had some connection with the monosyllabic character of their languages. But as the Japanese, with the same visage, still use a polysyllabic language, the coincidence must be deemed accidental, and the peculiarity must be traced to other causes. It is doubtless indigenious among the Mongals, and inasmuch as no structure of face communicates itself more easily, or when once rooted, clings more closely in spite of extraneous mixtures, and as all these nations have repeatedly been attacked and conquered by the former, we must look for the ground of this in the mingling of the races. In Further India this structure is neither so general, nor so striking, doubtless because the influence of the Mongals was there less powerful, or was only

* A tabular view of various languages is here omitted.—TRANS.

mediate, through the instrumentality of the Chinese, who more than once over-ran that part of India.

1. CHINESE.

China, that vast kingdom which is about twelve times as large as Germany, and contains in this space as many inhabitants as the whole of Europe, was known during the middle ages by the name of *Cathay* or *Kathai*. This name designated the northern part, together with Tibet, and eastern Tartary. It is the Chinese boast that they have a very ancient history, even the oldest in the world; for the history of the empire which was translated by the Jesuit *Joseph Anne Marie de Moyriac de Mailla*, and published at Paris by the Abbe Grosier, 1777, in twelve quarto volumes, begins with *Jo-hi*, who is said two centuries after the flood to have conquered the many and small hordes among whom this country was then parcelled, and to have gathered them into one. But though the European missionaries concur in this pretension, there is here a total absence of that sound critical investigation whose useful touch might lop off the multitude of poetic excrescences, that mar the early history of this, no less than of other lands. In these old annals, emperors invent arts and sciences by scores, and give orders to their consorts to find out the manufacture of silk, and to their mathematicians to make astronomical discoveries. Beyond this, there are few events, but long and frequent orations of emperors and their ministers. It is said that the Chinese history begins to be circumstantial and probable about the year 207 before the Christian era. But is it also true and certain? Let me consider only a single circumstance. The well known and immense wall which is said to have been meant to protect China on the north and north west from the incursions of the predatory nomades of high middle Asia, and which failed to do so, was completed, according to Chinese annals, 240 years before Christ. One might readily suppose, that so vast a work, the only one of its kind, would in process of time, by mercantile communication, become known to foreigners; but of this there are no traces. Ptolemy points out the track of the caravans from Bucharey to Seres with much exactness, but he knew of no frontier wall. Ammianus, it is true, seems to hint at some such thing, when he says, (B. xx. iii. c. 6.) *Contra orientalem plagam in orbis speciem consertae celsorum aggerum summitates ambiunt seras*; but when he adds: *appellantur autem iidem montes Annivi*, etc. we at once perceive that it is only his turgid way of describing mountains. That Renaudot's Arab, about the year 850 knew nothing of any wall,

might be explained upon the supposition that he never reached those parts. But that *Marco Polo*, who in 1270 travelled from this side into China, and abode three years in the service of the Mongal Khans, should make no mention of it, though he must have passed it, and though he detains us with details of far less importance, is a circumstance which certainly casts suspicion on this high antiquity, while the whole structure itself betrays a much more recent origin.

It is well known that the Chinese of the present day have the Mongal visage, with small oblique eyes, flat face and nose, and high cheek bones. Does this configuration prevail throughout China, in all the provinces, or does it belong to a few only, particularly in the north? Is it a peculiarity of the people from the earliest ages, or the result of admixture, especially since the dominion of the Mongals, from 1210 to 1368? In the former case it would indicate an early common origin; thus many deduce the Chinese from the Tatars. But as the languages betray no trace of such an affinity, the latter is more probable. Renaudot's Arab, in 850, represents the Chinese as more comely than the Hindoos, and assures us that they resemble the Arabs, not in their appearance only, but their garb and manners. This he could scarcely have said, if at that time they possessed the odious Mongal contour; which must therefore be of later origin. The laws of Menu, to which a higher antiquity in India is attributed than even to the *King* in China, approach nearest to the truth when they represent the Chinese as emigrating from India, especially if this name, as is common, be extended to the neighbouring country of Tibet. At present indeed they are further to the east than any of the other monosyllabic nations, and consequently most remote from the cradle of the human race. But upon the supposition, (and in the absence of all history we must be content with supposition,) that in the original increase and spread of mankind the younger progeny always pressed off the elder race, till at last the mighty boundaries of nature, as in this case the ocean, set limits to further progress, we must look upon the Chinese as the immediate descendants of the oldest race of men, while on the other hand, the nations which lie westward are less ancient in proportion as they are near to the primitive residence.

LANGUAGE.

All that has been said receives confirmation from the language, which being the simplest among all those of one syllable, is consequently nearest to the first formation of speech. True,

it is not now a mere unmodified vowel-sound, for nothing remains of this first rude attempt except some simple words in all languages; but it possesses the highest degree of simplicity which is possible after this; and it is this which has induced me to place it at the head of all others. For its monosyllabic words consist of a vowel preceded by a single consonant. Here it should be remarked, however, that when these words are expressed by European alphabets, the two or three vowels which they then acquire do not destroy their monosyllabic character, nor does the prefixed or suffixed nasal, *n* or *ng* of many words preclude the idea of a vowel or simple consonant. The former are mere aids in writing, being necessary to imitate the undefined monosyllabic vowel of the Chinese, *Liao*, *Siao*, *Kiun*, and blend in pronunciation into a single syllable, and sound almost as *Lo*, *So*, *Kyun*. The nasal sound is a merely incidental appendage of the organs of speech: *Kyun*, *Kyang*, *Lyung*, *Nge*, *Ngo*. As the Chinese language is altogether destitute of the consonants *b*, *d*, *r*, *x*, and *z*, it is of course very much limited in the number of simple consonants to be prefixed to the vowels. Instead of *b* and *d*, the hard mutes of the same class, *p* and *t* are used; *l* is put for *r*, and *s* for *x* and *z*. Two consonants together cannot be pronounced; *ts* and *tsch* must be considered simple consonants, as they are in utterance. Hence when such a concurrence takes place in foreign words, they add a vowel to each consonant. From these peculiarities foreign words acquire commonly a most curious form. The Chinese pronounce *Cruz*, *Cu-lu-su*. For *Cardinalis*, he says *Kya-ul-fi-na-li-su*; for *Spiritus*, *Su-pi-li-tu-su*; for *Christus*, *Ki-lisu-tu-su*; and for *Hoc est corpus meum*, *Ho-ke-nge-su-tu-es-ul-pu-su-me-vum*.

Of such radicals, simplified to the highest degree, and rather sounds than words, the Chinese have now three hundred and twenty-eight, or, according to others three hundred and fifty. To multiply these, they possess no means, but one appropriate to the childhood of human understanding, that of tone or accent. There are, specially, five such principal tones: 1. The uniform, answering to the natural utterance of a syllable, as we pronounce the numerals, one, two, three. 2. The grave uniform, and this is aspirated in such syllables as allow it. 3. The high, which begins on a high pitch and suddenly descends, as when one in anger says, *No!* 4. The ascending, which begins rather low, but rises, and is longer continued than another tone, as when one says in surprise, *Ah!* 5. The abrupt, as when one from alarm fails to complete a syllable. Besides these, there occur, perhaps only in singular cases, other compound intona-

tions, so that the number of tones is by some reckoned at eight, and by others at twelve or thirteen. Most of these are beyond the ear as well as the tongue of a foreigner. Thus the syllable *shu*, according to its pronunciation, signifies *a book, a tree, great heat, to tell, the dawn, rain* and *to rain, clemency, to be accustomed, to lose a bet*, and I know not how much besides. *Tshun*, signifies *master, swine, kitchen, pillar, liberal, to prepare, old woman, to break, tending, little, to moisten, slave, prisoner, &c.* Each of these significations has again, further, its figurative uses. So that many words have fifty meanings, which even the most subtle modulation of a Chinese voice cannot distinguish. In such cases a word is often added to give explanation. To *fuh*, father, is added the word *tshin*, relationship. So also *mu-tshin*, mother. In writing, this auxiliary is omitted, because every signification has its appropriate symbol. By means of these tones, reckoned to be five, the Chinese have from their three hundred and twenty-eight radicals 1625 different words. And as each of these may be aspirated or not, the treasure of words is increased thereby to three thousand two hundred and fifty, or, according to the highest reckoning, to seven thousand seven hundred; which the fine ear of a Chinese, trained to it from his youth, can always readily distinguish. It has been said that this diversity of tone reduces the speech of the Chinese to song; but this is unfounded. The Chinese sings as little as the Frenchman, who marks in utterance the distinction between the words *l'eau, lots, and l'os*.

These three thousand two hundred and fifty, or, at the utmost, seven thousand and seven hundred words, constitute the entire verbal treasure of the Chinese, and must suffice, together with the sometimes strangely figurative meanings, to express all ideas, whether abstract or concrete. It may easily be imagined how awkward is the device. As they are all of one syllable, there can be here no distinction of the parts of speech, but each particular word may be an adjective, substantive, verb or particle. And since every thing like derivation, or proper flexion is here precluded as means of expressing manifold accessory ideas and modifications, so also declension and conjugation, strictly so called, are wanting. In the most prominent instances, however, the China-man can avail himself of circumlocution. He denotes the genitive by the particle *ti* or *tié*, appended to the noun; the dative by *ju*, and the ablative by *tung* or *tsung*, the last two being prefixed. Thus, *Geh*, Love; genitive *Geh ti*; dative *Ju Geh*, ablative *Tung*, or *Tsung Geh*. So also in the plural. *Quih ju tshin*, dear to men. *Ni-leh tung ta*, come with him. The plural is denoted by a prefix signifying truth. *Tu-tshin*, a

number of men; *Tu tu tshin*, a multitude of men, *Tshung tshin*, all men. Or by the word *tem*, other, and *poy* or *muen*, many; *Ngo I*, *ngo tem*, *ngo poy* (I other, or I many) we. Sometimes also by repetition, as *Tohin Tohin*, men. The adjective is distinguished by being uniformly placed before its substantive. Besides this, it is sometimes expressed by the genitive of the substantive, as *pai* whiteness; *pai-tié* white; *tshe* heat; *tshe-tié*, hot. But when it has its usual position before the noun, the suffix is omitted; *Chau tshin*, a good man; *Pai mah*, a white horse. The comparative degree is marked by *keng* prefixed to the positive; *Jiu*, soft, *keng jiu*, softer. The superlative, either by a repetition of the positive, or by various particles, sometimes preceding, sometimes following. The personal pronouns, *Go*, or *Ngo*, I, *Nih*, thou, *Ta*, he, *Ngo men*, we (I other) *Nih men*, ye (thou other) *Tu men*, they (he other,) become possessives by adding the sign of the genitive; *Ngo tié* mine, *Ngo men tié*, our. But these tenses are denoted in the verbs. The present is indicated by the simple root, *Ngo leh*, I come; the past by *lio*, *Ngo leh lio*, I came, or have come; the future by *jah* prefixed, *Ngojah leh*, I will come; or when a more definite expression is needed by *juen y*, *Ngo juen y leh*, I am determined to come. These minute distinctions occur however only in common parlance; in higher discourse they are entirely neglected, which much increases the obscurity.

This obscurity is under all circumstances great. In the absence of so many modes of thought which conduce to clearness and precision, such as the article, many conjunctions, and the like, the diction of the Chinese consists of rough, abrupt ideas, without connexion, without the blending of relations, and without the indication of accessory conceptions. Thus: *English good, Chinese better; to-day go, to-morrow come; sea no bounds; Kiang no bottom*. Much is gained, indeed, by the precise collocation of the words in the train of thought, by the connexion, by the look and gesture, and by circumlocution; but after all much is left open for conjecture. The following is a strophe given in Barrow's Travels, from an ode of Shih-king: (The) *peach tree* (how) *beautiful*, (how) *pleasant*, (how) *graceful*: *so* (is a) *bride*, *when* (she) *goes* (into the bridegroom's house, and gives) *attention to her family*. From such simple barrenness the language would be peculiarly easy, were it not for the delicate distinctions of tone and accent, which make it to foreigners more difficult than any other.

In the *Mémoires concernant l'Histoire des Chinois, par les Missionnaires de Peking*, (Paris, 1776, 1777, &c. quarto, part viii. p. 133,) is an essay on the Chinese language, which is so

remarkable a panegyric that one is tempted to understand it as a satire. If indeed the writer is serious, he must have counted upon a rare complaisance in his readers, when he would have them believe, that the Chinese is the richest, most euphonious, and most perfect tongue in the world. Rich in words it doubtless is, for it awkwardly expresses with three or four more terms those ideas which other languages denote by a single form. Thus, *Portabam illum*, I carried him, *Ngo na chi kien tiao ta*. This is evidence of the most deplorable barrenness. Laconic brevity there certainly is, but a brevity which degenerates too often into the most profound darkness. The *Kings*, their old classical books, are most studied and least understood, by the Chinese; every one has an interpretation of his own. The author himself acknowledges that the language is totally useless in abstract investigations, particularly those of a metaphysical kind. But he reckons this among its advantages, inasmuch as it is fitted only for useful knowledge.

WRITING.

The Chinese method of writing, which is peculiar in its kind, is still more wonderful. It is distinguished from others by this property, that it is neither the hieroglyphic of nature and symbols nor the method of syllabic or literal characters, but a purely artificial structure, which denotes every idea by its appropriate sign, without any relation to the utterance. It speaks to the eye, like the numeral cyphers of the Europeans, which every one understands, and utters in his own way. Hence one may learn to read Chinese, without knowing a word of the spoken language. Yet the latter seems to have served as a model in forming the character. As in the language the principal part is played by from four to six vowels, out of which, with the consonants which are prefixed to them, are made the three hundred and twenty-eight or three hundred and fifty radical sounds; so there are in writing six lines, some straight and others variously curved, which serve as the elements of the two hundred and fourteen keys, or primitive marks, out of which all the other characters, reckoned to be eighty thousand at most, are compounded. If this mode of writing had been the work of a single head, or of a number united for the purpose, these two hundred and fourteen keys would be found to comprise the most necessary elemental or cardinal ideas, of which all the rest are composed. But as they denote a perplexed mass of heterogeneous things, it would appear that the inventors were moved by accident and caprice. There are traces of some actual resemblance

originally subsisting between the signs and the things signified, so that they were true hieroglyphics. Hence they seemed to be the first rude experiment in the infancy of cultivation, when there was little to describe or to write about, and these few keys may then have constituted the whole supply for writing.

Nothing more clearly evinces narrowness of mind and total want of genius, than the fact, that as civilization advanced, and there was a greater demand for writing, the Chinese did not abandon so onerous a method, but wandered still further in this inconvenient path, more and more increasing these marks by the combination and union of the keys, or parts of them, until they have accumulated a mass, which the longest life of a Chinese scholar, were he even a Leibnitz or a Newton, would not suffice to learn. And after all, the China-man, with the whole of this huge array of symbols, cannot denote all which the European expresses by a few letters. As every idea has its appropriate sign, and as two hundred and forty-three signs often concur to indicate a single Chinese word with its manifold significations, it is surprising indeed that so many simple ideas have symbols so much compounded. Night is *ye*; but the symbol consists of the three keys *darkness*, *to cover*, and *man*; signifying the darkness in which man covers himself, or the darkness which covers men; for vagueness predominates in the written, as in the spoken language. The symbol of a *dog*, with another for *word* or *voice*, signifies *lament*. The symbol of a *king*, consists of the three keys, *sceptre*, *eye*, and *high*. The united symbols of *mouth* or *word*, and *arrow*, (or *to impinge*) signify *to understand* or *comprehend*. It is needless to remark that all this betrays the rude infancy of the human mind; and yet this method of writing has not failed to have its panegyrists.

In this most inconvenient system of writing, and in this imperfection of language, we find the principal causes why the Chinese have never yet been able to attain even a tolerable degree of scientific culture, and why they never can do so in future. He who must spend the best and most active moiety of life in barely learning to read and write for necessary uses, remains a child during the other moiety. The multitude of perplexed signs transcends all powers of thought. A learned man, who after long and wasting application has learned ten thousand of them, is in mature life when first he can apply his knowledge, feeble and obtuse in understanding. Nothing is more common than for such men to crave from Europeans means for strengthening their minds. The vaunted examinations of such candidates as aspire to be Mandarins, that is, scholars and functionaries, consist of tedious and toilsome inquiries as to their

knowing how to read and paint two thousand symbols. Of other knowledge there is no question. A so-called learned Chinese, that is, one who can barely read and write, is, in regard to what we call science and art, absolutely ignorant. Add to this an unhewn language, which recoils from the expression of any thing beyond the sphere of sense. It is amusing, says a certain writer, to hear two Chinese talking upon scientific subjects. They contend, without understanding one another, accumulate synonyms, and plunge deeper and deeper into perplexity, and when they can do no more, betake themselves to their fans, depict in the air the idea which they would convey, and find themselves on the very spot whence they set out.

MANDARIN LANGUAGE.

What has been hitherto said of the Chinese tongue, has primary reference to the speech of the court and of the higher classes, which in China is called *Kuan hoa*, and in Europe the *Mandarin language*, because it is current among the literati and upper officers. This is properly the common language of *Kiang nan*, in which the former native emperors had their residence, and in which court it was principally formed. It is also used in ordinary discourse in this province and the neighbouring country. When the Mantshu possessed themselves of the kingdom, and fixed the court nearer to the frontiers, about Peking, they employed among themselves their vernacular tongue, but in all public transactions they retained the old language, which is at this day spoken most purely and agreeably by the higher classes at Peking. Various writers distinguish this *Kuan hoa*, or Mandarin language, from the *Ku uan* which prevails in the five *Kings* or ancient religious books, and from the *Uan tshang*, or language of books; these, however, are not distinct tongues, but only varieties of the style, which in the *Kings* is elevated and solemn, and in the language of the books more pure and select than in the current diction of ordinary life.

DIALECTS.

In a country of so great extent, there cannot fail to be numerous dialects, and perhaps even peculiar languages; of these, however, we have unfortunately little exact information. The European missionaries, from whom alone we can expect circumstantial instruction, always concentrated their powers upon the acquisition of the court diction, and gave themselves little trouble with regard to the dialects of the populace. The latter are

denominated, in the country itself, *Hiang tan*, and (as we may judge from some traces) are likewise monosyllabic; a circumstance which points to a community of origin. China consists of fifteen, or, according to others, eighteen great provinces; these are again subdivided. Each of these provinces, and almost every considerable city or district in each, have their peculiar dialects. In the southern provinces especially, the varieties are numerous and divergent. According to Kämpfer's Travels in Japan, there are three different languages on the eastern coast, viz. Nankin, Tshaktsju, and Foktsju, (King nan, Tshe kiang, and Fo kien). Du Halde confirms the statement in regard to Fo-kien. This dialect is the one with which we are now most familiar, as there is a dictionary and grammar of it in the Royal Library at Berlin, from which Bayer (*in Museo Sinico*, P. i. p. 139, ff.) has reprinted his grammar. It is true he calls the province *Chin Cheu*; but this is no other than *Fo kien*, from *Tshang Tsheu*, the capital of which, a brisk trade is carried on with Japan, Formosa, and the Philippine and East India islands. It closely resembles the Mandarin language in its monosyllabic character, and other properties, but the words here have a different pronunciation, and different meanings, and the letters *b*, *d*, and *r*, which are wanting in the Mandariu, are restored. The genitive is denoted, not by *ti*, but by *gue*. The pronoun I, is not *ngo* but *gua*; and we is *guan*. This language is still further subdivided into five inferior dialects. Besides this, there are in the mountains many savage and half savage tribes, still unconquered, of whom we only know in general, that they have their own languages or dialects. To these pertain the wild *Mar lao*, or Wood-rats, who have overspread six provinces; the *Miao tse*, in the midst of the country, in four provinces, who were subdued, it is said, in 1776; the *Lo los* in the province *Yun man*; and others. In the island *Hai nam*, 19° N. lat. the people on the coast speak Chinese, but the wild mountaineers of the interior have their own language, which is still unknown to us.

II. TIBETIAN.

Tibet, that remarkable and extensive dwelling place of thirty millions of mankind, which has been represented to us as the first rest of the primitive fathers after they left the garden of Eden, is immediately contiguous to high Central Asia. Here therefore, is the rise of the great rivers, Ganges, Burrampooter, Indus, and Nukian. It is bounded on the east by China, on the west by Cachemire and Bucharia, on the north by Mongolia and the great desert of Kobi, and on the south by Hindostan and the

Birman empire. It is called *Tibet* and *Tangut* by the Mongals; the inhabitants name it *Bod*, or rather, as their language has no *b*, *Put* or *Pegedu*, and themselves *Pod-pa*. By the Chinese it is called *Tsan* and *Tsang li*, and a Tibetan is *Kiang*. The name *Butan*, which is applied to it by some, especially English writers, is borrowed from one of the southern kingdoms which borders immediately upon Bengal, and has a king of its own, who is also a lama or priest, but of another sect, and resides at Tassisudon. In ancient writers it is mentioned by the name of *Indo-Scythia*; which, no doubt, was occasioned by the influence which the neighbouring Mongals and Tatars have always had over the country; having conquered it more than once, as is known to be the case at least with regard to the *Tufans* or *Koshæt*, a Calmuc race. The proper Mongal visage of the inhabitants is to be attributed to the intermingling with these people; for that the Tibetians are not originally descended from Mongals or Tatars, is proved by their language, which is essentially different from those of the north, and which, like the Chinese, they have succeeded in keeping pure and unmixed during all the power of barbarous tribes. The country is divided into Great Tibet, and Small Tibet, and Lassa; or, according to others, into Higher, Middle, and Lower Tibet; but most correctly into eleven kingdoms, which are given by *Georgi* and *Hakman*.

There is, so far as we are informed, no ancient history of Tibet. What *Georgi* details, begins to resemble history only with the year 790. Even the annals of China do not mention it until a late period. It comprised formerly, as is evinced by the modern divisions, a number of petty kingdoms, of which some one or other was always aiming at the sovereignty. In the centuries immediately preceding the Christian era, the Scythians, (probably Turks or Tatars) made an irruption into northern India or Tibet, to these the name of *Indo-Scythians* is given by *Arrian*, *Dyonysius Periegetes*, and *Ptolemy*. A century later, the Buddhists, expelled from India, took refuge here and introduced the still existing Lama worship. About the year 547 we find the *White Huns* mentioned in *Cosmus*; probably the same with the above mentioned Turks. About 720 the *Sifans* or *Tufans*, a people dwelling on the lake of Kokonor, near the Chinese frontier, invaded the land. This Mongal race is by the Russians called *Koshæt*, and had dominion until 907, when the kingdom was rent by internal dissension into a number of principalities. There is no doubt that the Lamas or priests availed themselves of this opportunity, to establish themselves as secular potentates, and to found that remarkable hierarchy, which,

with the whole Lama religion closely resembles the Romish, but except the latter has no parallel. Here again there was dissension, so that in 1414 there were eight Lama princes or pontiffs, until China elevated one at Lassa to be the Supreme or *Dalai Lama*. About the beginning of the seventeenth century, one of these attempted the introduction of females into the priestly order, which occasioned a new division, and the rise of two grand Lamas, the *Dalai Lama*, at Lassa in the north, and the *Boydo* or *Tishu Lama*, in the south. At first, both these Lamas denounced and anathematized each other, as if they had been two popes, but at present their relations are friendly, and they exchange mutual benedictions. The former is under Chinese protection, but the latter is independent. The Lama, being not allowed to meddle with worldly affairs, has his *Tipa*, or secular viceroy.

Of the language, only fragments are known. It is ascertained in general that it consists of a few hundreds of monosyllabic and indeclinable roots, like the Chinese, with which it has many words in common. Yet it is less simple than the latter. For though it has many words consisting of a vowel preceded by a consonant, (*Su* body, *Go* head, *Pa* cow, *Zo* treasure, *Po* man,) yet there as many in which the syllable is terminated by a consonant, (*Ser* gold, *Sar* house, *Deb* speak, *Den* place, *Kong* eye, *Ming* name.) It also allows some double consonants at the beginning, *Prul* snake, *Pru* thunder, *Pre* vice, *Dre* devil; and among these some harsh combinations, *Sre* son, *Srungh* overseer, *Sgiah* to place, *Rnam* soul, *Rta* sign, *Rpa* seize. The language appears also to have something like derivation by means of suffixes. *Ton-ghen* boaster, *Tra-khen* enemy, *Sam-then* looker, *Nu-bhe* might, *Cih-va* death, *Khor-va* wandering, *Dro-va* wanderer; while at the same time the fixed tone precludes the idea of derivation. For tone and accent have here the same office as in Chinese. There are here also five principal sorts, not to mention such as are subsidiary, which distinguish between meanings. These are not always sufficient to remove obscurity, and therefore the speaker using the aid of his fingers writes the characters in the sand. As in the Chinese, the most striking grammatical relations are expressed by separate words. The genitive by *hi*, *hei*, *hoi*, *khi*, *ji*, *cei*, or *vei*. *Go hi* of the head, *con hei* of the cloister, *ke vei* of the virtues; the dative and accusative by *jhu la*, which is properly the preposition *in*. To denote the infinitive, *bha* is added; *Si bha* to see, *Den bha* to Give, *Tor bha* to make, *Dar kje bha* to be divided. The collection of words is not so precise as in Chinese, but more arbitrary, as the defining terms may at pleasure be prefixed or appended; *Thron*

me or *Me thron*, burning lamp. We may learn how difficult and obscure the meaning of their discourse is, in the total absence of all distinctions among the parts of speech, from the extensive commentary of *Georgi* upon the Tibetan manuscripts found in Siberia; where he often has to borrow aid from the Coptic, Ethiopic, and Shemitic languages, in order to extract or superinduce any meaning.

The ancient religious books of Tibet are in a dialect of the Sanscrit, a proof that they came originally with the Buddhists and the Buddhist religion, from hither India, though the system has assumed a peculiar form in Tibet. In the kingdom of *Amboa*, which has most culture and most schools, the Tibetan language is most purely spoken; and most harshly and incorrectly in *Combo*. There are in this great empire a number of tribes, savage in whole or in part, who possess their own languages, or dialects, of which however, nothing is known. The *Duc-ba* in Butan, are known only by name. The *Sifun* or *Tufan* in the rough mountain ranges between China and Tibet, who long ruled over the latter, and from whom the *Dalai Lama* is still chosen, are not properly Tibetians, but a Mongal race.

III. BOMAN, BIRMAHN, or AVANESE.

Boman, Arrakan, and the countries following which use monosyllabic speech, constitute the Further India of the north, which borders on the south of the preceding kingdom, from which it probably received both inhabitants and language. In all these countries prevails the Indo-Brahmin religion, according to the sect of Buddha, which fled hither in the first century of the Christian era, though it now exists under another name. Their sacred books are written in a dialect of the Sanscrit, which is here called *Pali* or *Bali*. Assam and Tipra, as it regards situation, also belong to Further India, but as their languages are polysyllabic, and dialects of Hindostanee, I must defer the consideration of them.

The kingdom of *Boman*, also called *Ava* from its capital, is often denominated *Barmah*, *Birman*, and *Burman*, from *Buraghmah*, which, according to Dalrymple, is the true name. But the *Alfabeto Barmano* gives *Boman*, as the correct form. It is said that towards the end of the sixteenth century an immense horde of Tatars, (perhaps Mongals from the lake Kokonor,) numbering seven hundred thousand men, after a fruitless attempt on China, invaded Further India. These were called *Bomani*, from *Bo mas*, great people or brave man. The Chinese call the country *So mien*; the inhabitants use the name

Myammau. It lies between Bengal and Pegu, and has been since 1459 involved in sanguinary conflicts with the latter, constantly ending in the temporary subjugation of one or the other. In the former part of the eighteenth century, Pegu was dominant; but in 1753 Alompra, an Avanese of common rank, rebelled, and conquered not only Pegu, but Arrakan, Tongho, Kassay and several other countries. His son was reigning in 1795. Symes computes the population of the Boman States, including Pegu, at fourteen millions and a half. The country, being twice as extensive as France, might sustain far more, were it not covered with forests. The inhabitants in their appearance resemble the Chinese rather than the Hindoos; they are less polished than the Peguans, but as to other things, sprightly, inquisitive, gentle, kind and pleasing, but in war inhuman and ferocious. Budda is here called *Gaudma*, and their principal law book, written in Bali, is the *Derma Sath* or *Sastra*. Symes found in the palace of the king at Ava a large library, in nearly a hundred chests, on subjects of all kinds, both in Bali and in the Boman language.

The Boman tongue is monosyllabic; for the words of more than one syllable are either borrowed from the Bali, or written in the European mode as if compounded. Yet we observe, in a few instances, the rudiments of a derivative system. Thus a Boman can form substantives from verbs by the prefix *a*; *Pio* to speak, *Apio* a speech. Besides many gutturals and nasals, they have six aspirates, which Europeans can scarcely imitate; yet the sound is melodious, particularly as the final word of every period is prolonged with a musical cadence. Diphthongs and triphthongs, such at least to the eye, are no less abundant than in Chinese. In consequence of its monosyllabic character, it has no distinction among the parts of speech, and no proper inflection. But the Boman denotes the plural by *to* or *do*, as well as the cases by other words. The words have here as many meanings as in other monosyllabic languages, and these are distinguished by the accent. When this, however, is insufficient, they aid themselves by synonyms, *to see*, *to look*. The paucity of words is remedied in part by periphrases, which then look like compounds, in part by tropes, which to foreigners appear far-fetched and obscure. *Sii* is light, and, figuratively, beauty, and *Pak* is the mouth; hence *Sii-pak* the lips, because they give beauty to the mouth. *The Glory of the Wood* is the flower. The word *child* denotes figuratively whatever is small, hence *weight-child* is the same as a small weight. From the circumstance that the language has the article in many cases, *Cajet Montegatio* concludes that it has grown out of two differ-

ent tongues, of which only one possessed the article. Hence also the double numerals. Instead of prepositions, there are in certain words postpositions. The relations which in polysyllabic languages are expressed by conjugation are denoted by separate words; but most awkwardly and not at all times; and the tenses are often confounded. Active verbs are formed from neuters and passives by the mere aspiration; *Kia* to fall, *Khia* to throw. Adverbs are made by doubling adjectives; *Kiat* bold, *Kiat Kiat* boldly. There are no conjunctions, and hence discourse is abrupt and fragmentary. The Syntax is short and simple. The adjective which precedes its substantive in Chinese, here follows it. The consecution of words is strange and perplexing. The defect of clearness which results from these circumstances, the Boman endeavours to supply by a tumour of verbiage, especially when he speaks in a respectful or complimentary strain.

The kingdom of *Arrakan*, (Aracan) of which Symes gives some account, lies south of Ava, and southeast of Bengal. By the natives it is called *Yih Kein*, by the Hindoos of Bengal *Ros-saun*, and by the Mongals and Persians *Rechan*. The inhabitants call themselves *Maramas*, and they also have from Europeans the name of *Mugs*, from *Mogo*, holy, a word properly applicable to their priests and kings. According to Symes, it has two millions of inhabitants, and was formerly an independent kingdom; it has many times, however, and finally in 1783, been subdued by the Bomans. The language is a Boman dialect, but nothing further is known.

The *Karians*, a peaceable people in the forests between Ava and Pegu, who live by agriculture and pasturage, are said to have a peculiar language, monosyllabic, and abounding in sibilants; but Symes says that these, as well as the *Kahns*, *Kolonus*, or *Yuh*, between Pegu and Arrakan, speak a dialect of the Boman.

IV. PEGUAN.

Pegu, or as it is called by the natives, *Beguh*, and, in the Sanscrit name of the Avaneses, *Henzawaddy*, borders westward on Arrakan and Ava, to the latter of which it is now subject; northward on China, and eastward on Siam. The inhabitants are called by the Avaneses *Talain*, and by themselves *Moan*, and are more cultivated than the people of Ava. Pegu has been visited both by travellers and missionaries, but its language is still unknown, except in general that it is of single syllables. According to *Percoto*, it is altogether different from the Boman, yet

there is reason, from our specimens, to consider it a dialect of the latter.

V. ANNAM DIALECTS.

Annam or *Anam*, signifies the West country; and this name is given by the Chinese and natives to the kingdoms of Tunkin, Cochin-china, Cambocha and Laos. In all these, prevail the dialects of one parent monosyllabic language.

1. *Tunkin*.

Tunkin [Tonquin,] or in Chinese *Tun Kin*, the Eastern coast, is bounded on the north by China, on the west by Laos, on the south by Cochin-china, and on the east by the Chinese Ocean. It is a very populous country, but has on its borders extensive mountainous regions covered with forests, in which reside half savage tribes of doubtful origin. China has often endeavoured to subdue this kingdom, but, after many bloody wars and insurrections, has rested finally contented with making it tributary. It is governed by a *Dova* or king, who possesses nothing beyond the title, as all authority is vested in the *Chova* or chief general. The Chinese call the inhabitants *Mansos*, or barbarians. Yet, poor and ignorant as they may be under the pressure of a despotic government, they do not merit this appellation. Their religion, like that of China, is threefold; but that of Fo or Buddha, which came from Hither India in the first century of the Christian era, is predominant. Their science proceeds from China, and so the Chinese tongue is the learned language of speech and writing.

The native Court or Mandarin language is monosyllabic, but is much less simple than the Chinese. For although it contains words of a single vowel sound, as *Ai*, way, *Ao*, fish-dam, *E*, pain, *Eo*, gourd, *Oui*, crooked wood, *Ou*, grandfather; and still more of a vowel after a consonant, *Bao*, load, *Bau*, help, *Bi*, part, *Bo*, ox, *Bou*, ears of corn; yet there are many more compound words, as *Bac*, north-wind, *Bach*, white, *Ban*, day-time, *Bap*, hew; and even with the double consonants *bl*, *ll*, and *ml*, as *Bla*, cheat, *Blai*, fruit, *Mla*, foolish, *Mlac*, fetters, *Mlam*, fault, *Mlo*, word. The final consonants, however, are limited, since none can end a word but *c*, *g*, *ch*, *h*, *m*, *n*, *ng*, *p*, and *t*. In general the language has all the letters of the Roman alphabet, except *z* and *x*. Besides, it has a modification of *b* and *d*, and two vowel sounds which are modifications of *o* and *u*. The ambiguity is here as great as in other monosyllabic tongues, and cannot be entirely removed by their six accents or tones. The

word *BA* signifies, *Lord, Forsake, Contemptible, Three, Gift, King's Concubine*. So that when this word is repeated with all its intonations it means, "Three lords gave a gift to the forsaken concubine of a king; a contemptible courtesy." In consequence of its monosyllabic character, there is a defect of all flexion and distinction among the parts of speech. The ablative is marked by the prefix *boy*; the plural by the particles *tshung, mo, ngung* or *dung*. *Toi, Tu, I; Tshung* or *Mo toi*, we; *Boy tshung toi*, of us. When one speaks in complimentary style, *pho* is the plural particle; *Pho ou*, Gentlemen. Conjugation is thus rendered tedious by these particles; *toi ieo*, I love; *Tshung toi ieo*, we love; *Da ve*, he is come; *Da noi*, he has spoken; *Se di*, I will go. There are a few conjunctions.

In addition to this Court language, there are various dialects, especially in the provinces which border on Cochin-China. In the mountains there are said to be also distinct languages.

2. Cochin-China.

This country is bounded on the north by Tunkin, on the west by Kambocha, (Cambodia), on the south and east by the Chinese ocean. It is also called by the Chinese *Anam*, or Westland, from its relative situation. For the same reason it is named *Kotshi* by the Japanese, out of which the Portuguese formed *Cochin-China*, Western China. The original inhabitants, a savage race, of dark complexion resembling the Caffres, are called *Moys*, or by others *Kemois*. They are now driven into the mountain tracts between Cochin-China and Kambocha. This country has in its fortunes shared with Tunkin. Once in modern times it became independent, and even powerful by conquering the kings of Tshiampa and Kambocka, but is now brought again under the authority of China. The most southern part is called *Tshiampa*, (Ciampa), and its inhabitants *Loys*. The Cochin-Chinese resemble the Chinese proper, in their flat noses and small oblique eyes; they are good-natured, affectionate, and hospitable. The language is a dialect of the Tunkinese, and accordingly is monosyllabic and vague, calling for the aid of tone and accent to distinguish the meaning. Thus the word *Dai* has twenty-three significations. How little it resembles the Chinese is evident from the fact that Lord Macartney's China-men could not possibly make themselves intelligible to the inhabitants. Yet they use the Chinese characters, of which, however, only three thousand are current.

3. *Kambocha (Cambodia), and Laos.*

The former of these, which according to Portuguese orthography is *Camboja*, is a beautiful and extensive valley between Cochin-China and Siam. We have little information concerning either country, and still less concerning their languages, or rather dialects. In Kambocha, the language is much corrupted by the intermixture of words from the Malay, Japanese, and Portuguese.

Laos was subject first to China, and then to Siam. It has now a number of independent kings. The inhabitants of the southern part are called *Lanjans*. According to *la Loubre*, they are of the same stock with the Siamese, and this seems to be corroborated by *Kampfer* in his Travels in Japan, where he states that their language is a dialect of the Siamese. By others again they are joined with the people of Tunkin. Perhaps both races are commingled. Between Laos and Ava, lies the kingdom of *Jangoma* or *Junkona*, the inhabitants of which are supposed to have come from Laos, and speak a dialect of Tunkinese, or, according to others, of Siamese.

VI. SIAMESE.

The kingdom of Siam, (in Malay, *Tziam*,) is bounded on the north by Laos, on the east by Kambocha, Tunkin, and the Gulf of Siam, on the south by Malacca, and on the west by the Bay of Bengal. It lies between two chains of mountains, in a kind of extended valley, which is about six hundred miles long, but generally not much more than two hundred in breadth. The inhabitants call themselves *Tay noe*, the Small Free People. To the north of these dwell the *Tay yay*, or Great Free People, from whom they say they descend, although like all the southern Asiatics they have been subjected to the most galling despotism. In Ava, they are called *Myetapshan*; in Pegu, *Saion*, or *Sioner*; and in China, *Pa Weich*. They resemble the Chinese in appearance, have some words in common, and are the most cultivated people of eastern Asia. Since 1767 Siam has been subject to Birmah, but is said to have regained its freedom.

The language, like its sister tongues, is almost wholly monosyllabic, poor in radical words, but rich in tropes, which receive their character from the tone of utterance. Yet it has some compounds, of which one of the words, being no longer available except in composition, is probably also toneless. The

words are undeclinable, and hence the most prominent modifications of thought are awkwardly expressed by particles, which must serve also to form the conjugations. They are placed either before or after the verb. *Pen* means to be; *raou pen*, I am, and we are; *tan tang lai pen*, ye are; *kon tang lai pen*, they are; *tang lai* signifying all, or many. *Moua nan rao pen*, I was; literally, "Time this I (to) be." *Moua tan ma, raou dai kin sam red leou*, When you came I had already eaten; literally, "Time you (to) come, I already (to) eat (to) cease." If a Siamese would express, I should be glad if I were at Siam; he can do it only as follows; "If I (to) be city Siam, I heart good much." Notwithstanding all this poverty, the language is rich, in cases when it is necessary to denote the precise relation of the speakers to one another. There are eight words to express *I* or *we*, which are identical in Siamese.

According to the Asiatic Researches, part v., there are three dialects; that of *Siam*, that of *Tai yay*, or *Great Tay*, and that of *Tay lung*. A specimen is there given likewise of the language spoken by a neighbouring people, called *Moi tay*, or by the English, *Meckley*. Their chief city is *Munnypura*. The *Jangoma* or *Jankona*, residing in the country of this name, which borders on Siam and Pegu, are said to speak a Siamese dialect. So also the people of the island *Jan Sylan*, near to Siam.

W. L. Plumer

ART. VI.—*A brief sketch of an Argument respecting the nature of Scriptural, and the importance and necessity of numerous, rapid, frequent, powerful, and extensive Revivals of Religion.*

“By a revival of religion we understand an uncommon and general interest on the subject of salvation produced by the Holy Spirit, through the instrumentality of divine truth. The work is very commonly preceded by a prevailing and affecting coldness on the subject of personal religion, such as leads Christians to feel the necessity of extraordinary prayer for themselves as well as others. In its progress the thoughtless are alarmed, convinced of their guilt, inquire what they shall do; receive Jesus as their Saviour; rejoice in hope of future glory, join themselves to the people of God; and in important respects pur-