As far as the actual occupation of the Karimoun Islands was concerned, the local Government practically acquiesced to the "statu quo." The final minute of the Governor still shows a certain sense of grievance at the hasty manner in which Major Elout has acted and a marked suspicion that further aggressions were to be feared. Happily, since then, the clear definite division of the English and Dutch spheres of influence has removed all causes of friction between the two nations and, Anglo-Dutch relations have ever since been governed by the spirit of the note attached to the Treaty of 1824.

"The differences which gave rise to the present discussion are such as it is difficult to adjust by formal stipulations; consisting, in great part, of jealousies and suspicions, and arising out of the acts of subordinate agents, they can only be removed by a frank declaration of intention, and a mutual understanding as to principles between the Governments themselves. Under the arrangement which is now concluded, the commerce of both nations will flourish, and the two allies will preserve inviolate in Asia, no less than in Europe, the friendship which has of old times subsisted between them.

The disputes being now ended, which, during two centuries, have occasionally produced irritation, there will henceforward be no rivalry between the English and the Dutch nations in the East, except for the more effctual establishment of those principles of liberal policy which both have this day asserted in the face of the world."

JS BRAS 64: 69-71 (1913)

The Kota Kapur (Western Bangka) Inscription.

By C. O. Blagden.

In Part 67 of the *Bijdragen tot de Taal-, Land-, en Volkenkunde van Nederlandsch-Indië* Professor Kern has edited and discussed the above-named document, which though discovered some 21 years ago had not previously been explained. It is on a stone pillar which was removed to the Batavia Museum shortly after its discovery. The writing, which is well preserved, is in an early Southern form of the Indian alphabet presenting no serious difficulty to the decipherer. The language is an archaic form of speech allied to Malay. The date, given in the inscription itself, falls probably in the year 608 Saka expired (A.D. 686-7); but the first of the numeral figures in which it is expressed is somewhat doubtful. The form of the alphabet generally is however quite consistent with this relatively high antiquity, and assuming the date to be correctly read, this inscription ranks among the oldest Indonesian records that have been discovered hitherto.

The interpretation offers many difficulties, for there are a number of words in the inscription which have not been identified with modern equivalents. But the general purport is pretty clear and amounts, in short, to this. Sri Wijaya, ruler of a country named Parāwis, wherever that may have been, after having as it appears punished or raided the rebellious land of Jāwa (which may be Java or else some part of Sumatra, perhaps), sets up this inscription to warn his subjects against treason, disobedience, and various other offences (including sundry forms of evil-working charms, poisoning, etc.). On those who do such things or who damage the inscribed stone he invokes a deadly curse. On his loyal and faithful subjects of the land of Parāwis he calls down various blessings.

The chief interest, however, of the document consists in the language in which it is framed. I extract a number of words by way of illustration, most of which may be readily compared with Malay. Of the spelling I need only say that *n* = our *ng*; *ñ* = our *ny*; *s* is a Sanskrit sibilant pronounced like the English *sh*; *h* = final *h*.

Nouns (simple): *hamba, kāyet* (= *kait*, "hook"), *uran* (= *orang*), *sumpah, dātu* (= *dato'*), *wātu* (= *batu*), *tuwa* (= *tuba*), *wulan* (= *bulan*); (in phrases): *di dalanña* (= *di-dalam-nya*), *wanuāña* (= *bĕnua-nya*); (compound): *kasīhan* (= "love-charm"), *kadatuan* (= "kingdom"), *parsumpahan*. Note the use of the formatives *-an, ka—an*, and *par—an* (modern *kĕ-an*, and *pĕr—an*). The prefix *ka-* is also used by itself, like the *kĕ-* of the modern *kĕhĕndak, kĕkaseh*.

Verbs (simple): *pulan, wuatña* (= *buat-nya*); (compound): in *m-, mulan* (from *pulan*, as modern *minta'* from *pinta', mohon* from *pohon*); in *ma-, masākit* (= "to make sick"); in *man-*, etc. (= modern *měng-*, etc.), *mañuruh* (= *měnyuroh*), *manāpik* (from a word *tāpik* also found in this inscription and apparently meaning "chastise" or something of that kind); in *man—i, manujāri* (= "to speak with"); in *mar—i, marjjahāti* (= "to do harm to," from *jāhat*, "evil," which also occurs; *mar—* is more or less represented by the modern *běr-*, which occasionally survives in the more archaic form *měr-*, as in *měrapi*, though here its force is rather adjectival); in *maka-, makagila* (= "to make mad"), *makamatai* (either from *mata* or else from *matai*, an older form of *mati*). Even more interesting are the passive verbs: in *n-, nwari* (probably a passive from *wari* modern *běri*); in *ni-, niujāri* (= "to be spoken to"), *nisuruh, nipāhat* (= "was chiselled"), *niwunuh* (= 'was killed," from *wunuh* = modern *bunoh*), *nigalarku* (= "were appointed by me"); in *-in-, winunu* (for *winunuh*, from *wunuh*).

Articles: *di, diy*, "in, to, at" (also *din* = *di* + the article *n*, which is found in Old Javanese, etc.); *ka; dnan* (= *děngan*)*; *tīda* (= modern *tidak*: apparently the *-k* in this word is not original, any more than in *datok* = *dātu*); *jānan* (= *jangan*).

Pronouns: *āku, -ku* (enclitic), 1st. person; *kita* (used apparently for the 2nd. person plural); *iya, ya, -ña* (enclitic), 3rd. person; *yan, iyan*, relative, the former also used as a definite article (*ya* appears to be similarly used); *ini*, "this," *inan*, "that."

Note also *sawañakña* (= *sa-banyak-nya*) which occurs in the phrase *tathāpi sawañakña yan wuatña jāhat*, "but as many of them as do evil"; and the word *gran*, which may be the stem of the modern *gěrangan*.*

It will be noticed that many of the above words have *w* which modern Malay has replaced by *b*. Javanese often retains the old *w*, as in *watu, wulan*. Another point of interest is the shifting of the stress in consequence of the addition of a suffix (or even an enclitic), as shown by the long vowels of the forms *kasīhan, manujāri, wanuāña*, etc. This is an old Indonesian law which has been somewhat obliterated in modern Malay as spoken in the Peninsula, but the standard Malay spelling attests its former prevalence.

The inscription contains a large proportion of Sanskrit words, showing that Hindu influence was already pretty strong at this period. Some of these words are still current in Malay: the following are examples:—*bhakti, dewata, mahardhika* (now used in a modified form with the sense of "free"), *mūlāña* (= *mula-nya* with the enclitic pronoun), *drohaka, tathāpi, mantrā* (for *mantra*), *dosāña* (= *dosa-nya*), *tatkālāña* (= *tatkala-nya*), *wala* (= "army, forces," cf. modern *balatantěra*), *bhūmi*. But perhaps the most

* The Indian alphabet has no symbol for the Indonesian sound *ě* (by the Javanese styled *pěpět*). Javanese had to invent one, but it is often omitted altogether in the old inscriptions.

remarkable feature of the language of the inscription is the peculiar passive in *ni-*, which is completely wanting or lost in Malay. The Malay passive in *di-* is however somewhat analogous, for both *di* and *ni* are found as prepositions in various Indonesian languages. The passive in *-in-*, though hardly traceable in Malay, has of course a very wide range in Indonesia and is evidently a very ancient formation.

JSBRAS 65: 37 (1913)

A further note on the Kota Kapur Inscription.

By C. O. Blagden.

In my note on the above in No. 64 of this Journal the printer was unfortunately unable, for want of suitable type, to differentiate between the ordinary letters *n*, *s*, and *h* and their dotted varieties. As this may possibly have tended to mislead some readers, it seems desirable to add the following remarks.

All the words ending in *h* quoted from the inscription were in the original written with the Indian symbol named *visarga*, which is usually represented in transcription by an *h* with a dot under it. In the case of Indonesian languages this point is of no particular etymological importance and may in practice be neglected. I only mention it here for the sake of strict literal accuracy. The *s* with a dot under it (representing our sound *sh*) occurs in the word *dosa*, which is therefore to be regarded as if written *dosha*. That again is a small matter of detail. The distinction between simple *n* and *n* with a dot over it is, however, important. The latter stands for the guttural (or rather velar) nasal which we usually in Romanized Malay write *ng*. It seems worth while, therefore, to repeat here the words quoted from the inscription which exemplify the use of it, substituting our Romanized *ng* for the more strictly scientific symbol. They are the following: *urang* ("man"), *di dalangña*, *pulang*, *mulang*, the prefix *mang-*, the compound prefix-and-suffix *mang—i*, *mangujāri*, *ding* (compounded of the preposition *di* and the artcile *ng*), *dngan* (for *dĕngan*), *jāngan*, *yang*, *iyang* and *grang* (probaly for *gĕrang*). Thus spelt, these words display even more plainly their close connexion with the corresponding Malay equivalents.